# In Awe of THY WORD

Understanding
the King James Bible,
Its Mystery and History,
Letter by Letter

by Gail Riplinger

# INTRODUCTION

For the technical development of this project, many thanks are extended to Tate Giersdorf and the experts at AGES Software of Rio, Wisconsin, producers of an extensive line of great Christian classics on CD-ROM.

## IN AWE OF THY WORD

THIS GUIDE is two books in one and one of a kind. Scholars and children alike will find a mine of discoveries on every line.

Discover what translators and past generations knew – exactly how to find the meaning of each Bible word, inside the Bible itself. Understand also what translators, such as Erasmus and Coverdale, meant when they spoke of the vernacular Bible's holy letters and syllables. See how these God-set alphabet building blocks build a word's meaning and automatically define words for faithful readers of the King James Bible – which alone brings forward the fountainhead of letter meanings discovered by computational linguists from the world's leading universities. Learn about the latest research tools from the University of Toronto (EMEDD) and Edinburgh University, which prove the purity of the KJV and the depravity of the new versions. Find out how only the King James Bible teaches and comforts through its miraculous mathematically ordered sounds. Meet the KJV's built-in English teacher, ministering to children and over a billion people around the globe.

This book is the first and only documented history of the words of the Holy Bible. It is based on word-for-word and letter-by-letter analysis of a vault of ancient, rare and valuable Bibles. Ten thousand hours of collation rescued echoes from these documents almost dissolved by time. See for yourself the unbroken preservation of the pure holy scriptures, from the first century to today s beloved King James Bible. Watch the English language and its Holy Bible unfold before your very eyes. Examine the letters and sounds which bind the words of each successive Bible from the Gothic, Anglo-Saxon, pre-Wycliffe, Tyndale, Coverdale, Great, Geneva, and Bishops to the King James Bible.

Uncover time-buried eyewitness reports, views and Bible study secrets of history's great translators and martyrs. See word-for-word collations, aided by the KJV translators newly discovered notes, revealing exactly how the KJV translators polished the sword of the Spirit. Journey around the world and see that only the KJV matches the pure scriptures preserved to all generations and to all nations, including the Greek, Hebrew, Old Italia, Italian, Dutch, German, French, Spanish and others. Watch in horror as the destroyer, through the NIV, TNIV, HCSB, NKJV, NASB and ESV, teams up with Jehovah Witness and Catholic versions to silence the utterances of the Holy Ghost. History's Bibles and their champions defeat their challengers, as they meet on this book's pages.

# NUREMBERG POLYGLOT

**Where was the Bible before the English King James Bible of 1611?** How do we know which type of Bible God gave to "all nations under heaven" (Acts 2)? Why do a few of the KJV readings differ from those in some *currently* printed editions of the Greek *Textus Receptus*? These questions can be answered by looking at the Bibles that the KJV translators had access to, those that were *used* around the world before the King James Bible.

God has graciously given this author one of the scarce remaining original editions of the twelve language polyglot Bible printed at Nuremberg, Germany in A.D. 1599. It contains the Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish. Its previous owner was A. Gifford D.D., co-founder of the British Museum. Its price tag was well worth the secrets it revealed. It demonstrates the perfect agreement of the English King James Bible with all pure Bibles from other languages. It is perhaps the most important polyglot Bible in print because it was printed twelve years *before* the KJV and five years before the KJV's translation work began.

Its editor, Elias Hutter, was an unsurpassed linguist who "founded a school of languages at Nuremberg...a thing at that time without precedent in any school or University" *(The New Schaff-Herzog*, vol. V, p. 422). As a Reformer he followed the vernacular editions which were *not* from the Catholic lineage. Therefore, Anglo-Catholic historians have a distaste for his text. Europe's monarchs recognized his text as the authoritative and beloved Bible of the Christian people. In 1579 he was asked to teach Hebrew to the elector Augustus of Saxony. In 1600 Charles IX of Sweden asked him to produce a Swedish Bible.

In 1599 the following fonts were used in some languages in place of those used *today*: f = s, v = u, u = v, and i = j; those letters were **pronounced** just as they are today; for instance, the English *Jefus* was pronounced *Jesus*; actually the old *f* font is not 'f' but a giant 's' with a tiny line in it. Letter **capitalization** did not carry the same meaning it does today, nor does it carry the same meaning in all languages.

The verso (left hand pages) show the Gospels (from left to right) in Syriac, Hebrew, and Greek. Below them (from left to right) is Italian, Spanish, and French.

The recto (right hand pages) show the Gospels (from left to right) in Latin, German, and Bohemian. Below them (from left to right) is English, Danish, and Polish.

The Nuremberg Polyglot provides documentation for chapter 28 of In Awe of Thy Word by G.A. Riplinger (Ararat, VA: A.V. Publications, 2003). It also allows the readers to document for themselves the agreement of the pure "scriptures... make known to all nations" (Rom. 16:26). It makes glaringly clear that new versions, such as the TNIV, NIV, ESV, NKJV, HCSB and NASB divert dangerously from "the word" given "in all the world" (Col. 1:5, 6). (A tool such as Harrap's Five-Language Basic Dictionary, ISBN 0-13-387986-0, can speed the comparison, should the reader not be blessed, as I was, with collation help from internationally known multi-lingual translator, Carlos Donate, who is conversant in almost all of the languages of the Polyglot.)

# THE TOME OF THE PARAPHRASES OF ERASMUS UPON THE NEW TESTAMENT

The Tome of the Paraphrases of Erasmus Upon the New Testament (A.D. 1548-1549) is accompanied by the corresponding text of the Great Bible (c. A.D. 1539-1540). (The Great Bible was a revision by Coverdale of the Mathews Bible.) This dual document was placed in all churches by the command of King Edward VI.

The heir of Henry VIII, nine-year-old Prince Edward VI, brought six years of peace and the printing of Bibles once again to England. When crowned King, Edward was given three swords, symbolizing the three countries he ruled. He asked where the *fourth* sword was –

> "The Bible, the sword of the Spirit, and to be preferred before these swords" (W. Kenneth Connolly, *The Indestructible Book*, Grand Rapids, MI: Baker Books, 1996, p. 154).

Edward VI, "did that which was right in the sight of the Lord," like godly King Josiah, who began ruling Judah at the age of eight. Like Josiah, he returned "the book of the law in the house of the LORD" (2 Kings 22). Thirty-one printers in England set about printing only Bibles (Guppy, p. 24). He commanded also that "the whole Bible of the largest volume in English and...the paraphrase of Erasmus" be placed in churches for, "every person to read the same as the very lively word of God" (Foxe, vol. 5, p. 708). Through the kindness of the Lord and the generosity of Jewel and David Smith, this author has one of the few remaining original editions (now kept in a bank vault). Its preface shows strong Christian convictions and marked anti-popery; the *Paraphrase of Erasmus* shows strong Christian orthodoxy.

Coverdale returned to England in 1548 and was made chaplain to King Edward VI. He "assisted in the translation" of the *Paraphrases of Erasmus* (1549 edition of Whitchurch, 2nd volume; Guppy, p. 25). Coverdale took part in King Edward's reforming measures.

King Edward had decreed before his death that the next ruler should be Lady Jane Gray, a godly Christian relative. However, his sister Mary, with much public support, took the crown.

In 1554 the reading of Scripture was by Act of Parliament placed under severe restrictions. To get rid of what the Catholics called, the "heretically translated Bible," Mary banished every "preacher, printer, bookseller" in 1554 (Foxe, vol. 6, pp. 504, 430). The Great Bibles and *Paraphrases of Erasmus* were removed from the churches and destroyed; yet to glorify his word, the Lord hid one for this writer's collection.

Rare Bible collectors are offering for sale, *Erasmus' Paraphrases upon the New Testament* [English translation], bound with an edition of the Great Bible. It is the only copy on the market today in the world. The price for this second edition is $26,000. God *gave* me the *first* edition (1548-49), which is now nestled away in a bank vault, following my eye straining analysis of it.

*Here are a few samples of black letter Gothic printing styles that will help you as you begin to read this New Testament.*

*To save space, sometimes the word "the" was printed in this manner* ꝑ. *"And" sometimes was shortened to* ⁊. *The letters "n" and "m" were sometimes omitted from the end of words, and indicated by a mark over the preceding vowel:* **vpō** .

*Two styles of the letter "s" are seen in the Name* **Jeſus**. *Two styles of "r" are seen in the word* **recoꝛd**. *The letters "j" and "i" were printed the same in both the lower and upper cases:* **J**; **iuſtified** .

*Rules of spelling were almost non-existent; sounding out the word may help in such incidents. The question mark looks like* ꝛ

ALPHABET.

| | LETTER. | NAME. | LETTER. | NAME. | LETTER. | NAME. |
|---|---|---|---|---|---|---|
| 1. | A a | *á* | J j | *yōt* | S ſ s | *ěs* |
| | B b | *bā* | K k | *kā* | T t | *tā* |
| | C c | *tsā* | L l | *ěl* | U u | *ū (oo)* |
| | D d | *dā* | M m | *ěm* | V v | *fow* |
| | E e | *ā* | N n | *ěn* | W w | *vā* |
| | F f | *ěf* | O o | *ō* | X x | *ix* |
| | G g | *gā* | P p | *pā* | Y y | *ipsilon* |
| | H h | *hā* | Q q | *kū* | Z z | *tsět* |
| | I i | *ē* | R r | *ěr* | | |

Erasmus comments on the New Testament are made available on this CD-ROM, not to promote Erasmus' views, but to make available a primary source, written by a man whose character has generally been distorted by second-hand slanders. It reveals the views of a man God used to print the pure Greek New Testament which parallels the King James Bible.

The main reason for making this rare document available to the public is to allow readers to actually see the text of the Great Bible, an historic English Bible used before the King James Bible of 1611. Could the reader locate a Great Bible today, it alone would cost between $10,000.00 and $20,000.00.

This document will provide documentation for and expand upon the research presented in the book, In Awe of Thy Word by G. A. Riplinger (Ararat, VA: A.V. Publications, 2003). It will also enable the reader to compare the text of the Great Bible to today's versions, verifying the faithfulness of the KJV and exposing the corruption and omissions in today's TNIV, NIV, NASB, NKJV, NRSV, ESV and HCSB.

# *In* AWE *of Thy* WORD

G. A. RIPLINGER

***In Awe of Thy Word:*** *Understanding the King James Bible, Its Mystery and History, Letter by Letter*

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Note: All editions of the NIV, NKJV, and NASB and most new versions are not the same.

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Other books and tapes by the same author, such as, *The Language of the King James Bible, New Age Bible Versions, Which Bible Is God's Word* and *The Roots of the Language of the New Versions: Corrupt Lexicons* (audio).

**Free Catalogue** of King James Bibles, and books, videos, tapes, and tracts supporting it and exposing the corruption of modern versions. See some samples at the end of this book.

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"...My heart standeth in awe of thy word."

Ps. 119:161

"Stand thou still a while, that I may shew thee the word of God."

1 Sam. 9:27

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# PREVIEW

## "The Scarlet Line" of Bibles

The Holy Bible has been hidden in hearts, hidden in homes, and hidden from the wise and prudent; its true history has been hidden by heretics. Yet, thousands of years ago, penned in the East, the words of the true Bible, have never ceased. It was the first book on the printing press, bound there to stay, no less than every day. Millions are given away; some are worth millions today. The Bible so seeks to touch the blind, it raised its type for them to find. "[F]or there is nothing covered, that shall not be revealed" (Matt. 10:26). The "deep and secret things" he has not concealed (Dan. 2:22). "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1Cor. 2:10). The "word of God is not bound" (2 Tim. 2:9). The bounty in the Bible knows no bounds. The treasures it bestowed overflowed. The book that you now hold broke the usual mold — this guide is *two* books in one and one of a kind. Scholars and children alike will find a mine of discoveries on every line. To feed both young and seasoned saint the chapters and tables are set with milk and meat. Come feast with me at Jesus' feet. Discover *how* the Holy Bible may be studied and its words understood. Learn *where* the Bible was before the KJV 1611. These mysteries are unveiled in this book. It will give the reader a better understanding of the King James Bible, its mystery and its history, **letter by letter**.

THIS is the first book to unveil treasures in the word of God, using tools from the new field of **computational linguistics**. This new research demonstrates what Auburn University Professor, Ward Allen calls — "[T]he miraculous perfection of the Authorized Version" (*Translating for King James*, p. ix). The "miraculous" phenomena documented in this book are found in *every line* of the KJV. All sample verses were gathered at random. They represent, not special spots, but the entire fabric of "holy scriptures."

THIS book is the first and only **history of the Holy Bible based on a word-for-word and letter by letter collation of ancient and early Bibles**. It demonstrates the Bible's unbroken preservation from the apostles to the King James Bible. Discover the kernel of the King James Bible in the ancient Gothic Bible. See its Germanic seeds sprout in the Anglo-Saxon Bible. Witness as the English Bible's bud bursts forth in the 12th and 13th centuries, even *before* it bloomed with the watering of Wycliffe, Tyndale and Coverdale. Savor how the perennial King James Bible sends forth the sweet scent of the full bloom. This is *the untold, underground hidden history of the Bible*, written, not by this author, but by the Bibles, their translators, and the martyrs themselves — Christians who died rather than corrupt *one* word. It does not tell the reader what to believe, but rescues echoes from **ancient documents** almost dissolved by time, so today's readers may see the facts for themselves. Many books have been written which have chronicled the history of the English Bible. Unfortunately, many are like a hall of mirrors, merely copying and echoing the same sounds. They repeat what a *few men say other men did*, not what the scripture says, God did. A history of the Bible must come from the Bible itself.

---

The charts bound in this book are windows to the past. Like Rahab, they "bound the *scarlet line* in the window" to show the people of God the safe haven (Joshua 2:18, 21). The charts' scarlet line of letters, like our Saviour's life-preserving blood, binds the words of each successive Bible from the most ancient to the English King James. The Bible's text is like a textile, a weaving of words. God wove it from a fabric which could withstand the wear and tear of the ages. Wycliffe said that to peel a thread from any word is to begin unraveling the entire holy garment of scripture (*On the Truth*, p. 2). The charts uncover the fact that the enemy is at war with the word of God. See why spiritually starving men can hardly re-do the Holy Bible to suit the fully fed. ☞

The KJV weaves a tapestry with the scarlet thread. Instead, new versions "weave the spider's web...Their webs shall not become garments"  (Isa. 59:5, 6). The life-giving "cord" is cut by the *New International Version* (NIV), *Today's New International Version* (TNIV), the Holman *Christian Standard Bible* (HCSB), the *English Standard Version* (ESV), the *New King James Version* (NKJV), the *New American Standard* (NASB) and the un- *Easy Reading KJV-ER*. Their gaping holes often allow the central doctrines of the Christian faith to drop from sight. These be small holes, but if left to remain for long, they will sink the ship. Based on corrupt texts and lexicons, new versions sometimes teach the opposite of the true Holy Bible. When God's love warns the wicked, new versions "take hold of his words" (Luke 20:20) and turn them upside down —

| | Psa. 10:4, 5 |
|---|---|
| **KJV** | wicked...His ways are always **grievous** |
| **NIV** | wicked...His ways are always **prosperous** |
| **NKJV** | wicked...His ways are always **prospering** |
| **ESV** | wicked...His ways **prosper** at all times |
| **HCSB** | wicked...His ways are always **secure** |

| | Eccl. 8:10 |
|---|---|
| **KJV** | wicked...were **forgotten** |
| **NIV**<br>**ESV** | wicked...receive **praise**<br>wicked...were **praised** |

| | Isa. 9:3 |
|---|---|
| **KJV** | **not** increased the joy |
| **NIV, TNIV**<br>**NKJV**<br>**ESV**<br>**NASB** | ✂___ increased their joy<br>✂___ increased its joy<br>✂___ increased its joy<br>✂___ increased their gladness |

| | Col. 2:18 |
|---|---|
| **KJV** | things which he hath **not** seen |
| **NIV, TNIV**<br>**NASB** | what he has ✂___ seen<br>visions he has ✂___ seen |

| | Hos. 10:1 |
|---|---|
| **KJV** | Israel is an **empty** vine |
| **NASB**<br>**ESV**<br>**NIV** | Israel is a **luxuriant** vine<br>Israel is a **luxuriant** vine<br>Israel was a **spreading** vine |

| | Isaiah 9:1 |
|---|---|
| **KJV** | afterward did more **grievously afflict**...Galilee |
| **NASB**<br>**NIV**<br>**ESV** | later on He shall make it **glorious**...Galilee<br>in the future he will **honor** Galilee<br>in the latter time he has made **glorious**...Galilee |

| | Prov. 26:22 |
|---|---|
| **KJV** | The words of a talebearer are as **wounds** |
| **NIV**<br>**NASB**<br>**ESV**<br>**HCSB** | The words of a gossip are like **choice morsels**<br>The words of a whisperer are like **dainty morsels**<br>The words of a whisperer are **delicious morsels**<br>A gossip's words are like **choice food** |

| | Isa. 18:2 |
|---|---|
| **KJV** | a nation **scattered** and **peeled**...<br>a nation **meted out** and **trodden down** |
| **NIV**<br>**(NASB & NKJV are similar)** | a people **tall** and **smooth-skinned**...<br>an **aggressive** nation of **strange speech** |

| | 1 Peter 3:3 |
|---|---|
| **KJV** | let it not be that outward adorning |
| **NASB**<br>**NKJV** | let not your adornment be ***merely*** external<br>Do not let your adornment be ***merely*** outward |

| | 1 Cor. 11:16 |
|---|---|
| **KJV** | we have no **such** custom |
| **HCSB** | we have no **other** custom |
| **NIV** | we have no **other** practice |
| **TNIV** | we have no **other** practice |
| **NASB** | we have no **other** practice |

When God blesses, new versions sometimes curse —

| | Hos. 11:12 |
|---|---|
| **KJV** | Judah yet **ruleth with** God |
| **NIV** | Judah is **unruly against** God |
| **NASB** | Judah is also **unruly against** God |

| | Gen. 27:39-40 |
|---|---|
| **KJV** | thy dwelling shall be the fatness of the earth |
| **NIV** | Your dwelling will be **away from** the earth's richness |
| **NASB** | **away from** the fertility of the earth shall be your dwelling |
| **ESV** | **away from** the fatness of the earth shall your dwelling be |

| | Psa. 29:9 |
|---|---|
| **KJV** | The voice of the LORD maketh the hinds to calve |
| **NIV** | The voice of the LORD twists the oaks |

| | Gal. 2:20 |
|---|---|
| **KJV** | I live |
| **NIV** | I **no longer** live |
| **TNIV** | I **no longer** live |
| **HCSB** | I **no longer** live |

| | Proverbs 18:24 |
|---|---|
| **KJV** | A man that hath friends must shew himself friendly |
| **NASB** | A man of many friends comes to ruin |
| **NIV** | A man of many companions may come to ruin |
| **ESV** | A man of many companions may come to ruin |
| **HCSB** | A man with many friends may be harmed |

| | Col. 4:8 |
|---|---|
| **KJV** | **he** might know **your** estate |
| **ESV** | **You** may know how **we** are |
| **HCSB** | **You** may know how **we** are |
| **NIV** | **you** may know about **our** circumstances |
| **TNIV** | **you** may know about **our** circumstances |

| | Jer. 51:3 |
|---|---|
| **KJV** | let the archer bend his bow |
| **ESV** | Let **not** the archer bend his bow |
| **NIV** | Let **not** the archer string his bow |
| **NASB** | Let **not** him who bends his bow bend it |

| | Job 16:20 |
|---|---|
| **KJV** | My friends scorn me |
| **NIV** | My intercessor is my friend |

| | Prov. 25:23 |
|---|---|
| **KJV** | The north wind **driveth away** rain |
| **NIV** | As a north wind **brings** rain |
| **NASB** | The north wind **brings** forth rain |
| **ESV** | The north wind **brings** forth rain |
| **HCSB** | The north wind **produces** rain |

In the KJV, Christians are martyred. In the corrupt NIV, Crusaders, witch-burning Calvinists, and 'holy war' advocates kill people to advance their false 'religion.'

| | Matt. 11:12 |
|---|---|
| **KJV** | the kingdom of heaven suffereth violence, and the violent take it by force |
| **NIV** | the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. |

This book will permanently upset a cart of rotten apples, which for years have been cast abroad and laid as bait that some may be allured to faint from the true Christian faith.

The KJV is the preserving salt to melt icy hearts that are slipping down theological ground. Watch for that dreadful dragon and his sinful seed, who hide behind every bush and weed, the "...spies, which should feign themselves just men, that they might take hold of his words" again (Luke 20:20). *U.S. News and World Report* warns of the owner of the printing rights to the **NIV**,

> "Zondervan is owned by Harper-Collins, which is owned in turn by Rupert Murdoch. Programming on Murdoch's Fox Television Network is considered offensive by many Christians...Murdoch also owns newspapers in England that feature topless photos of women" (Dan McGraw, March 13, 1995).

A snake may cast its coat, but keeps its venom. The new **TNIV** contains most of the old NIV errors and adds some new ones of its own. Disproving their advertising hype about speaking to "today's generation," the TNIV changes the NIV's "**win** their favor" to "**curry** their favor" (Col. 3:22)! Mounds of gender inclusive readings ignore the Greek and Hebrew texts and move God's focus from the individual (he, she) to the group (they). The word *hell* fades even further from sight as the TNIV takes *hell* from some of the few places where the NIV kept it (e.g. Luke 16:23). As hell vanishes, formerly sound teachers, such as Erwin Lutzer, pastor of Moody Church, adjust their teaching on *hell.* His translation errors make him conclude — "I take the point of view that no unbeliever who dies is in hell..." ("Whatever Happened To Hell?" Albuquerque, NM: *Connection*, Fall, 2003, p. 18; Lutzer does not translate *hades* or give a formal equivalency translation of "lake of fire.")

The **NKJV**'s gender neutral "the Coming One" in Luke 7:19, 20 and Matt. 11:3 now matches the *updated* "Great Invocation" to Lucifer, promoted by Lucis Trust, formerly Lucifer Publishing. Teaching salvation by works and denying that Jesus is the one "strait" way, the NKJV's "difficult is the way," teams with the Jehovah Witness's "cramped the road" and the Catholic version's "hard road" (Matt. 7:14). Working with the **NASB** to "clothe herself," the NKJV promotes "righteous acts" for salvation. Truly, "all our righteousnesses are as filthy rags," so God "granted" us "the gift of righteousness" and "hath clothed me...with the robe of righteousness" (Rev. 19:8, Rom. 5:17, Isa. 61:10, 64:6).

**"The children of this world..." vs "an understanding heart"**

Luke 16:8 Prov. 8:5

At the cross, even the centurion who stood stationed to defend the status quo, had to admit of Jesus Christ — "Truly this man was the Son of God" (Mark 15:39). His echoing secular spokesmen are heard throughout this book to show that even the spiritually blind can find reasons to "praise his word" (Ps. 56:4, 10). Secular Auburn University Professor, Ward Allen, experienced what he called the "sense of the miraculous" during his lifelong examination of the King James Bible. Vanderbilt University Press says that the "King James Bible" is the "best-selling book of all time" and "the most glorious document in the history of the English language" (*Translating For King James*, ix, back cover, et al.). British Professor, David Daniell, praises the "miraculous" sense of the KJV, noting that, "The Authorized Version became the acme of achievable literary perfection..." (Daniell, pp. vii, ix, x et al.)

Although worldly wise men can sense the miraculous and see a dim glimpse of the glory of God in the KJV, they cannot truly *understand* its pages useless they have received Jesus Christ as their Saviour. The Holy Bible is about him; only he, through the Spirit, can allow us to understand it.

"...Did not our heart burn within us,
while he talked with us by the way, and while
he opened to us the scriptures?"
Luke 24:32

Even Christians, whose hearts are "hardened" in pride cannot understand the Bible with their minds. Christians can only "understand with their heart." To understand the Bible and this book, first, "set thine heart to understand." "[T]hey that seek **the LORD** understand all things." Begin, if need be, with a heart check-up, available in the book *New Age Bible Versions* ("Understanding the King James Bible," Appen. C, pp. 635-650; Prov. 8:5, 28:5, Dan. 5:20, 10:12, Mark 8:17, Matt. 13:15, Isa. 6:10, Acts 28:27). Skip ahead and skim chapter 26. Then begin with common questions, answered in the following *preview of each chapter*. ☞

**Q. How are Bible *words* defined and understood?**

## * PREVIEW OF CHAPTER 1 "EVERY WORD"

**A.** Discover for yourself the *key* to *locating* the Bible's built-in definition for each word. 🗝 *Matching words identify the parallel verse, which provides the definition*! This entire book will document the use of the Bible's own built-in dictionary by history's finest translators and most devout martyrs. Discover what past generations knew!

Even Harvard's *Literary Guide to the Bible* reminds readers about verses which are "parallel to each other in meaning." It notes that the Bible's built-in dictionary was taught back in the 1700s by Bishop Lowth, who gave it its "deserved prominence." Confirming my thesis, the *Literary Guide* states,

> "The use of word pairs depends naturally upon parallelism...The doctrine that the Bible is its own interpreter was held...by both the rabbis and Luther, and the belief that one can best interpret a text by associating it with another text of similar authority presumes...the most fleeting echo, perhaps only of a single word, is significant."

Professor Gerald Hammond of the University of Manchester reminds English Bible readers that this dictionary is available *only* in the King James Bible.

> "[T]he context defines the word and gives it its specific meaning...[I]t constantly redefines and recontextualizes words. By ignoring this fact, [modern] translators frequently diminish the status of the text they translate...A modern translator...perceives the word only as it appears in the lexicon...[T]he literary loss is large..."

The red * asterisk indicates a very *important* chapter.

> "No reader of these modern versions can perceive, as they can easily in the Authorized Version [KJV], the narrative's economical linking...[T]he Renaissance practice is more faithful to the original text...[T]he repetition of key-words is so prominent in many biblical narratives that one can still follow it...especially if one uses the King James Version" (*Literary Guide to the Bible*, pp. 612, 551, 605, 651-652).

One poet in the early 1600s, notes the *Literary Guide*, wrote of the Bible's parallel verses, some lying even "ten" pages away:

"*O*h, that I knew how all thy lights combine,
And the configurations of their glory!
Seeing not only how each verse doth shine,
but all the constellations of the story.
This verse marks that, and both do make a motion
unto a third, that ten leaves off doth lie:" (p. 605).

King James himself pointed out the built-in dictionary in his sixth rule for translating. He states that word "explanations" are usually given when a "circumlocution [nearby synonym] so briefly and fitly be expressed in the text" (John Eadie, *The English Bible*, vol. 2, London, Macmillan, 1876, p. 191).

The definitions in the King James Bible's built-in dictionary are proven correct using EMEDD (Early Modern English Dictionaries Database), a project of the University of Toronto. It contains 16 dictionaries from the period between 1530 and 1657. See how this database proves that the word choices in modern versions and lexicons are wrong.

"*T*hese were more noble than those in Thessalonica,
in that
they received the word
with all readiness of mind,
and searched the scriptures daily..." Acts 17:11

## *Preview of Chapter 2
## Sound = Sense

GOD built the Bible, letter by letter. He gave each sound a *sense*. The meanings of each letter can be found in the Bible, in the book of Genesis. For example, the word 'place' is the first word to begin with the letter 'p.' 'P' then often carries the meaning 'place' throughout the Bible (Gen. 1:9). Just as God created the basic chemical elements to use as building blocks to create different things, he also created letters, with significations that they carry to create word meanings. An appendix at the end of this book details some of the central meanings of each letter.

Stanford Professor, Seth Lerer, says that 'Words tell us more than we ever thought....' (*The History of the English Language*, Springfield, VA: The Teaching Company, course no. 802). The new field of computational linguistics, with research from the nation's leading universities, such as Stanford and MIT, has confirmed letter meanings, as seen in the book of Genesis. Just as the electron microscope allowed scientists to see things that had *always existed* at the molecular level, so computer technology and computational linguistics allow linguists to see and uncover a *pattern* of meanings for letters that have always been there. This understanding could revolutionize the teaching of reading.

This chapter shows how word definitions are created and retrieved automatically by the brain, while *simply reading* faithfully the sounds of the King James Bible. Explore in the KJV what Harvard's *Literary Guide to the Bible* tells readers about the Bible's "sound-meaning interactions" (p. 276). In the 1500s Erasmus said,

> "God is in every syllable" (*The Bible Through the Ages*, p. 306).

God knows his English ABCs. He apparently wrote them on butterfly wings, even before the English Bible took flight. A Smithsonian Institute photographer has discovered that each of the 26 letters of the *English* alphabet is written on the wings of butterflies! Chapter two is amazing!

## Preview of Chapter 3

### From the Bishops' Bible to the King James Bible: An Introduction

A peacock is no more perfect or beautiful than a swan. A peacock is simply magnified in the beauty of its details. Beauty under a magnifying glass, is magnified beauty. When early English Bibles dawned, their simple lines were like the swan. Now they pale with the magnified details of the beautiful King James Bible. The previous Bishops' Bible (c. 1568-1611) was no less perfect, pure, and true than the KJV. Its beauty was simply polished, like pure gold is polished, so that the KJV magnifies and mirrors more finely the glorious reflection of our precious Saviour, "Jesus, the author" (Heb. 12:2). The chapters to follow will document, letter by letter, the never before *seen* history of *the words* of the English Bible. The reader will experience many surprises. Earlier English Bibles were written in a *simpler* language. If God wanted the Bible of today jotted in the style of a memo, he would have retained the Tyndale or the Bishops' Bible. This author's word-for-word collation of earlier English Bibles with the KJV shows that the few changes the KJV made were *not* done to update an evolving English language or to represent the language of that day. The fine-tuning done by the KJV translators was done to magnify the following qualities:

- Intensify meter
- Add alliteration
- Secure brevity
- Ensure continuity
- Introduce a separate-from-sinners' vocabulary
- Give a transparent view of the Greek and Hebrew
- Polish the synchronization of letter sounds, syllabication, and syntax to enhance memorization, comprehension, and parasympathetic rhythms.

The KJV translators took these 7 elements into consideration and chose words (usually from earlier English Bibles) which carried the greatest number of these qualities.

## Preview of Chapter 4
## How the Mind Works

In this chapter and others, see samples from this author's word-for-word collation of exactly *how*, *why* and *where* the King James Bible polished the preceding Bishops' Bible so "that search may be made in the book" by comparing seven "spiritual things with spiritual" things (Ezra 4:15; 1 Cor. 2:13).

**Q. *Why* does the KJV use words such as *wist* instead of *know,* or *ye* instead of *you*? Isn't this 'archaic'?**

## *Preview of Chapter 5
### "The Holiest of All...Pure Words... Separate From Sinners"

**A.** As men "wax worse and worse" and sin's entangling thicket snared, the sword was given a final sharpening and became the King James Bible, "sharper than any twoedged sword...dividing" the tainted words of men from the pure word of God. Only the KJV's words are "wholesome words" (1 Tim. 6:3; 3:13), according to databases such as Oxford University's Psycholinguistic Database, Princeton University's Cognitive Science Laboratory, and Edinburgh University's Associative Thesaurus. These databases define words as *the mind* defines them. This author's own word-for-word analysis of the English Bibles *before* the KJV destroys the myth that the KJV's words are 'archaic' English. The KJV's words are like 'the Word,' Jesus Christ, who is "holy, harmless, undefiled, separate from sinners, and made higher..." (Heb. 7:26). The depraved words in the NIV, TNIV, HCSB, NASB and other new versions are shown by Edinburgh University's Associative Thesaurus to be unholy, harmful, defiled, and *anything but* separate from sinners. Ian Paisley, member of the British Parliament states that the KJV is "English undefiled" (*Paisley*, p. 61). The KJV fulfills Tyndale's wish that the final English Bible "seek in certain places more proper English" (Dore, 2nd ed, pp. 23-24). Tyndale scholar, David Daniell agrees that "the Authorized Version's scholars tended to remove the Bible safely away from daily life" (*Daniell*, p. xiii).

## Preview of Chapter 6
## "Pure Words...Tried"

To fulfill God's requirement that man, "tremble at my word," it must be recognizable as *his* word. A close look at words such as — *unto*, *ought*, *nought*, *wrought*, *twain*, *holpen*, *shambles*, *wist*, *hath*, *hough*, *flower*, and *servant* — gives the reader insight into some of the qualities words in the Holy Bible must have. The little word 'to,' used in new versions to replace the KJV's "unto," is shown to be dangerously wrong, both linguistically and historically. How many have gone 'to' church, but not "unto" Christ?

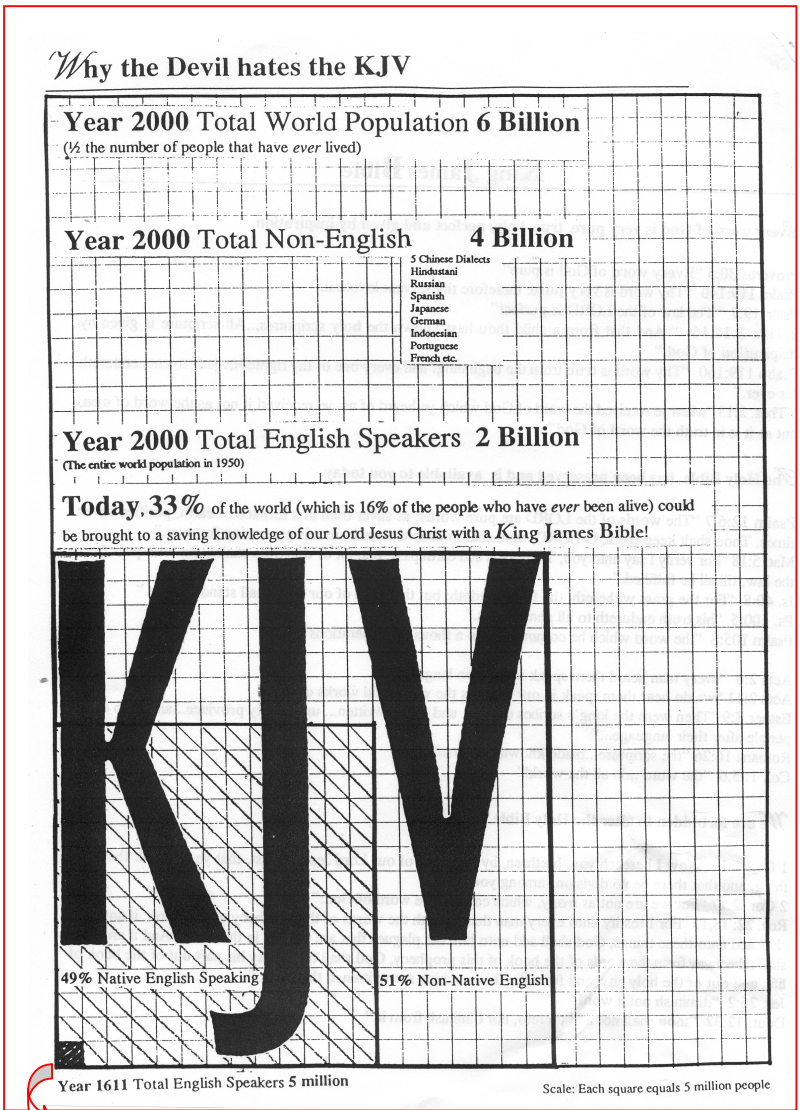
## Preview of Chapter 7
## "The Little Book"

Although the KJV has a few special big billboard words, like "atonement" and "remission," *most* of its words are *shorter* than those in new versions and old English Bibles. See exactly how the KJV translators tapered the words "like a sharp sword...a polished shaft" Isa. 49:2.

In 1611 the KJV served only 5 million English-speaking people. Today the KJV could be used to bring this century's nearly 2 billion English speakers to a saving knowledge of Jesus Christ (49% of these are native speakers of English; 51% of these can speak some English as their second language). This is nearly 33% of the world's population, which is 16% of the people who have *ever* lived. The teaching of English is now required in most nations of the world. English Professor, Seth Lerer, feels that 'in many ways, the central feature of 20th century English is its status as a global language' (See David Crystal, *The Cambridge Encyclopedia of the English Language* and *The Cambridge Encyclopedia of Language*; H.L. Mencken, *The American Language*, NYC: Alfred Knopf, 1937, pp. 590-615; The Teaching Company newsletter re: *The History of the English Language*, n.d.).

English wins, not by mere force of numbers, but by weight of its intrinsic character, which linguist H.L. Mencken calls, "The prevalence of very short words in English...[a] succinct, straightforward and simple tongue – in some of its aspects, in fact almost as a kind of baby-talk" (Mencken, pp. 600, 602)

Each square represents 5 million people. The entire grid represents the total population of the world today. The international English of the KJV can communicate the gospel to 33% of the world's population. This is demonstrated in upcoming chapters. It can reach more people than any other single Bible available today. New versions are not written in international English. This is *why* the devil hates the King James Bible.




In the year A.D. 1611 only 5 million people spoke English.

Examine the international set of directions or ingredients, placed side by side on any product; the English will always be the shortest, when compared to the other languages. Read the following directions from a John Deere tractor leaflet. They demonstrate that Germans may engineer them, Italians may design them, but the English can describe them in the least letters, words, and syllables.

English: 26 letters
Park machine on a level surface

French: 30 letters
Garer la machine sur un terrain plat

German: 34 letters
Die Maschine auf ebenem Boden abstellen.

Spanish: 42 letters
Estacionar la máquina en una superficie nivelada.

Italian: 42 letters
Parcheggiare la macchina su una superficie piana.

Examine samples of the Bible verse, John 3:16, appearing in dozens of languages (e.g. in the front of a Gideon Bible in a hotel room). English is the shortest, in the main. This brief sample shows that English uses the least letters, syllables, and words.

English: 21 letters
"For God so loved the world..."

French: 23 letters
"Car Dieu a tant aimè le monde..."

German: 26 letters
"Also hat Gott die Welt geliebet..."

Italian: 33 leters
"Perciochè Iddio ha tanto amato il mondo..."

Spanish: 31 letters
"Porque de tal manera amó Dios al mundo..."

Dutch: 33 letters
"Want alzo lief heeft God de wereld gehad..."

Even a century ago the eminent international linguist Jacob Grimm said of English,

> "[N]o other of the living languages may be put beside it" (Mencken, p. 599).

H.L. Mencken finds the syllables, words and sentences "of English shorter" than those of other languages. He adds,

> "Several years ago an American philologian, Dr. Walter Kirkconnell, undertook to count the number of syllables needed to translate the **Gospel of Mark** into forty Indo-European languages, ranging from Persian and Hindi to English and French. He found that, of all of them, English was the most economical."

Dr. Kirkconnell found that the Gospel of Mark required:

29,000 syllables for English
32,650 for all the Teutonic languages
36,000 for the French language
36,500 for the Slavic group
40,200 for the Latin group
43,100 for the Indo-Iranian group
(Bengali, Persian, Sanskrit)
(Mencken, pp. 601, 602).

Has God made English *the* international language because, in addition to its brevity, it has kept a pure Bible *in print*? Many other languages are struggling to keep the pure edition of their Bible in print. (Is this the "famine" of "hearing the words of the LORD," spoken of in Amos 8:11?) Daily the devil is wrestling to divest us of our pure English Bible, as well. Is it any wonder, since one-third of the world could find the Saviour, our Lord Jesus Christ, through the King James Bible? (Why would we trade the lean cuisine of the Holy Bible in English for the unholy world of pagan Greek lexicons?)



**Q. The difference between the calming KJV and the nervous NIV and NKJV results not only from the *difference* in their teachings, but also from the difference in their *tone*. Explain?**

## Preview of Chapter 8
### Magnified Words: Echoed Letters and Sounds

**A.** God often uses echoed letters to amplify a thought, connect words in the mind, or to communicate the "beauty of holiness." See how the King James Bible pulls words from old Bibles, such as Tyndale's, Coverdale's and Wycliffe's, to bring these soothing alliterations to their apex and take advantage of "the proper collocation of sounds" (*Translating for King James*, p. 26). Harvard's *Literary Guide to the Bible* states sadly that "modern versions" are "diluted by deliberate variations," "mask the techniques of repetition," and even show a "real desire to suppress them..." (pp. 656, 654, 655).

## *Preview of Chapter 9
### The Breath and Heartbeat of God

Get close to the King James Bible and hear the hidden heartbeat of God, just as the apostle John did when he leaned on Jesus' breast.

- The word of God "liveth" (1 Peter 1:23). Only in the "miraculous" KJV do accented syllables and matching letter sounds pulse at equally proportioned intervals, echoing the rhythm of the life-giving breath of a living, breathing speaker — the Spirit of the living God.

- Because of this parasympathetic rhythm, the King James Bible comforts the Christian, just like the rhythmic rocking chair and the mother's pulsing heartbeat calms the nestled baby. "As one whom his mother comforteth, so will I comfort you;" (Isa.

66:13). Oliver B. Green said, "This old Bible is just as up to date as your heartbeat" (WPAQ, Nov. 3, 11:30 a.m., n.d.).

- The KJV's loud accented syllables call attention to *important* words.
- The KJV calls attention to parallel word definitions by means of matching syllable numbers. Even Harvard's *Literary Guide to the Bible* alerts readers to the "parallelism of stressed syllables" also seen in the Hebrew Bible (p. 613).
- The KJV communicates the intended tone by varying the type of meter, a technique copied by the worldly movie industry, which changes the music when the villain enters. Ward Allen states, "The translators' lifelong use of poetry has left its mark on the King's Bible" (*The Coming of the King James Gospels*, p. 48).
- The KJV's syllabication communicates meaning.
- The KJV's rhythm allows scripture to be committed to memory more easily. In the PBS special, "The Story of English," the author observed that the KJV "makes the sentence[s] sing" (p. 113). Children love its rhythms. They can sing and say the King James!
- The KJV's mathematical order conveys the precise and masterful character of the Creator.

Nobel Prize winning poet, T.S. Eliot, also observed that elevated writing, like that seen in the Bible, has a —

> "...feeling for syllable and **rhythm**, **penetrating far below the conscious levels of thought** and feelings, invigorating every word" (Adam Nicolson, *God's Secretaries*, NYC: HarperCollins, 2003, p. 223).

This soothing syncopation of sounds is totally destroyed in new chaotic versions. This chapter puts a stethoscope on comfortless new versions, like the NIV and the un- Easy Reading KJV-ER — *how unhealthy*! God created the delicate rhythms in man and nature. *Why should we abdicate their effects to the world of fallen music*? Lucifer, whose pied "pipes" had "perfect" pitch, knows the power of parasympathetic rhythm (Ezek. 28). One of his fallen rock stars, Frank Zappa, said of contemporary rock music,

> "I realized that this [rock] music got to the young people because the big beat matched the great rhythms of the human body. And I further knew that they'd carry this beat of rock and roll for the rest of their lives" (as cited in John P. Rohrer, "The Unsanctified in the Sanctuary: Sacred Music Compromised," The Landmark Anchor, Hanes City, FL, Oct, 2003, p. 9).

## Preview of Chapter 10 "Even Balance"

The KJV uses matching syllable numbers and sounds to complement understanding and aid memorization.

Meaning, memorization, and mental health — are all available in the KJV.

See what Harvard's *Literary Guide to the Bible* means when it notes that parallel definitions can be found at mathematically synchronized intervals, so much so that some linguists look for them using "a complex and quasi-mathematical process" of "syllable counting" (p. 552) (Also see chapters entitled, "How the Mind Works" and "The Breath & Heartbeat of God."

**Q. How do new versions and lexicons "take away from the words" of the Greek and Hebrew Bible (Rev. 22:19)?**

## Preview of Chapter 11
## Jesus & Jehovah

**A.** Examining *the* most important words in the Bible, those being the names of God — JESUS & JEHOVAH, and then examining the seemingly *least* important endings on words like "lovest" or "cometh," demonstrates that only the KJV brings forward every word and meaningful letter in the Hebrew and Greek. The NKJV, NIV, TNIV, HCSB, ESV, and NASB are bound together, like the thorns plaited on Jesus' brow, to pierce the name JESUS (e.g. Acts 3:13, 26, 4:27, 30, 7:45; Heb. 4:8) and completely remove the name JEHOVAH from their pages. Worse yet, unbelieving German lexicon editors and new version margins (e.g. HCSB, KJV-ER) incorrectly replace the name JEHOVAH with *Yahweh,* an off-shoot of the pagan Canaanite god, *Yaho.* In 1767, John Gill defended the KJV's translation of the Hebrew, observing that "its explanation goes *along with it*," making "explanation by tradition" and lexicons unnecessary (*Gill*, p. 234).

## Preview of Chapter 12
## "The Ends of the World":
## The KJV for Missionaries & Children

The KJV's built-in 'English teacher' provides *11 different* forms (such as 'ye,' 'thee,' and '-est') to communicate all 11 different parts of speech. New versions jumble all 11 into 5 forms, making Bible comprehension very difficult. Retaining the '-est' and '-eth' endings is the only way to show important grammatical and theological distinctions, clearly seen in Greek, Hebrew, and many foreign Bibles. Wise missionaries love the KJV because its 'est' and 'eth' verb endings match those of many of the world's languages. The edge of a sword and the edges of words are critical; they sever the true from the false. Jesus is the beginning and *the ending,* even in his word.

## Preview to Chapter 13
## The New *SLeazy* Reading bibles

SALES of the Bible have exceeded 2 billion copies. *So*, marketers say, "I-will-be-like-the-most" highly sold Bible, the King James Version (Isa. 14:14). "Now the serpent was more subtil than any," so he slides on to store shelves and hides imitations under covers titled the *New King James Version* (NKJV), the KJ21, KJV2000, and the sleazy sword-covered *Easy Reading KJV-ER*. In the first chapter of the gospel of John alone the KJV-ER changes the KJV in 142 places and makes 119 alterations to the Greek *Textus Receptus* cursive tradition. Former Clemson University English instructor, Polly Powell, gives an "Amen" to the F- in English this book gives to the mis-named *Easy Reading KJV-ER*. For example, the KJV-ER reads, "Then Jesus turned, and saw them following, and says to them, What seek you...where dwell You...From where know you me?"). Yale University's Albert Cook states that,

> "When we think of the high repute in which the Authorized Version is held by men of learning and renown, we must remember, too, that in a special sense it has been the great book of the poor and unlettered. The one book that every household was sure to possess was the Bible [KJV]...To many a poor man the English Bible has been a university, the kindly mother from whom he has drawn...a way of great speech" (*The Cambridge History of English Literature*, vol. 4, pp. 178-180).

America's pre-eminent linguist, H.L. Mencken, though an unbeliever, concludes regarding the King James Bible:

> "It is the most beautiful of all the translations of the Bible; indeed it is probably the most beautiful piece of writing in all the literature of the world...[M]any learned but misguided men have sought to produce translations...in the plain speech of everyday.

> But the Authorized Version has never yielded to any of them, for it is palpably and overwhelmingly better than they are, just as it is better than the Greek New Testament, or the Vulgate, or the Septuagint. Its English is extraordinarily simple, pure, eloquent, and lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of" (Paine, p. viii).

Former President Ronald Reagan defends the beautiful King James Bible and denounces the threadbare bibles woven by this generation. In his September 6, 1977 broadcast, as preserved in the audio series, *Reagan in His Own Words*, he criticizes attempts to "improve" the "*authorized* version, the one that came into being when the England of King James was scoured for translators and scholars. It was the time when the English language had reached its peak of richness and beauty." Reagan questions sleazy versions which,

> "...boast that their bible is as readable as the daily paper...But do readers of the daily news find themselves moved to wonder, 'at the gracious words which proceeded out of his mouth'?"

"[D]rudges," he calls them, "horsing around with the sacred text," under the guise of trying to "make the Bible more readable and understandable" and "taking religion to the people"..."I can't help feeling we should *instead* be taking the people to religion and lifting them with the beauty of language that has outlived centuries...[I]t has already been gotten right"(series cited in *Prophetic Observer*, "Ronald Reagan On New Versions," Bethany, OK: Southwest Radio Church, Aug. 2003). The *Boston Globe* laments with Oxford's Alister McGrath,

> "Our culture has been enriched by...the King James Bible. Sadly, we shall never see its equal – or even its like – again" (*In the Beginning Details Bible's Imprint on English*, by Diego Ribadeneira, July, 9, 2001, p. B11).

## * Preview to Chapter 14
## Enemy Secrets:
## Lexicons and Private Interpretation

"[T]hey were glad, and
glorified the word
of the Lord..."
Acts 13:48.

Do we glorify the word or question it in front of young impressionable minds? Do we pick up and fumble with the scripture's words until they crumble? "Shocking statistics about what most evangelical Christian youth believe about the concept of 'absolute truth,'" will send chills down the spine of pastors who carelessly 'correct' the Holy Bible. The study reveals the decline:

> "In 1991, 52% of our born-again church kids said there is no absolute truth.
> In 1994, 62% said there is no absolute truth.
> In 1999, 89% of born-again church kids said there is no absolute truth.
> In 2002 91% of our born-again church kids said there is no absolute truth" (*Christian News,* New Haven, MO, July 28, 2003).

Some Christian churches and colleges have left the firm footing of the Holy Bible and are afloat on a sea of lexicons which have no bottom or no floodgate to forestall the washing away of the word. No Bible word is safe from the stain of those who dip their pens in the dark world of Greek and Hebrew lexicons. Anyone with a lexicon can spray its ink graffiti on any page of the Holy Bible, using the hot air generated by liberal lexicon authors.

Stanford University's "Professor Lerer invites us to question objectivity of lexicography in general" and speaks of the "genius of the King James Bible" (Newsletter 2, 2003, Springfield, VA: The Teaching Company, p. 3 et al.). See why the KJV translators likewise chide those who say "it ought to have been translated" differently.

Professor Kermode of Cambridge University agrees, noting that words in, "works transmitted inside a canon are understood differently from those without" (*Literary Guide To The Bible*, p. 609). Wycliffe too recommends "putting aside foreign ...grammars, submitting instead to the grammar and logic of scripture" (Levy, p. 15). Greek text editors such as "Erasmus, Theodore Beza, and Estienne (Stephanus) drew attention to the difference between biblical and classical Greek [used by lexicons], a primary issue still" (*Cambridge History of the Bible*, vol.3, p. 522). Erasmus warned of the font from which lexicons are taken and their "danger of taking words in a sense they may well have in classical Greek, but which is not the sense in which they are used in the New Testament." Sometimes, "The new words implied a new theology." This was the thesis of *New Age Bible Versions* (*Cambridge History of the Bible*, vol. 2, p. 366 et al.). Erasmus recommends only the Bible's built-in dictionary, where one can "compare texts fruitfully one with another" (*Cambridge History of the Bible*, vol. 2, p. 504).

Erasmus stands in sharp contrast to his contemporary Greek text editors who promote the *false* notion that "Scripture remains full of meanings "which are not able to be understood in any way other than from the very fount of the original languages" [*quae nequeant aliunde quam ex ipso archetypae linguae fonte cognosci*]. This quote is taken from the preface of the Catholic *Complutensian Polyglot* produced by Cardinal Ximenez in 1517; this Catholic 'father' spawned "the first" Greek New Testament lexicon, which bred today's mongrels (*Pelikan*, p. 110; *The Cambridge History of the Bible,* vol 3, p. 525).

Our generation has worn out so many eyes spying what man says about the scriptures, that we are blind to how popish we have become. The homage which was once lavished on Catholic 'saints' has in our generation been redirected to the ancients and others whose quotes become the revered relics of our religion. According to St. Strong, 'the Bible is wrong'; according to St. Vine, 'correct that line.' What happened to "…according to thy word"? (Psa. 119:41)

## Section 2

**Q. What methods and resources were used by the King James Bible translators?**

### Preview Chapter 15
### King James Bible Translators' *Hidden Notes* & Public Views

**A.** For hundreds of years, the methods and thoughts of the KJV translators remained lost, until our generation, when every attack possible has buffeted the KJV. "But where sin abounded, grace did much more abound" (Rom. 5:20). The revealing translation notes of the King James Bible committee have been found. These include three documents: Manuscript 98, the Annotated Bishops' Bible, and the handwritten notes from the decisive and final translation committee meeting. This author's word-for-word collation of these documents demonstrates that the KJV translators considered and *rejected* words used in today's new versions. These documents also reveal the translators' use of a treasure trove of ancient Greek codices and vernacular translations that may not be available to today's translators. The KJV translators' method of translation is shown, which includes the use of the Bible's built-in dictionary, looking for a word's "brother" or "neighbor." The translators believed men could "hear Christ speaking unto them in their mother tongue...by the written word translated." The scriptures foretold that with—

"other tongues and other lips will I speak..." (1Cor. 14:21).

God said, "I have not spoken in secret," in lexicons hidden on scholars' bookshelves, but "in the volume of the book" in "other tongues," such as English (Isa. 45:19, Heb. 10:7). The phrase, "in the Greek" and "in the Hebrew" is too often immediately followed by echoes from the "bottomless pit," warns Rev. *9:11*. Unlike today's editors, the KJV translators' final authorities were Bibles, not lexicons. They saw the KJV as the final "perfected" and "finished" English Bible. "Satan," they warned, benefited from "various editions."

**Q. Can the pure character and beliefs of King James I and his translators be documented by their own writings?**

## Preview of Chapter 16
## "The King's Letters...Figured In...Glory"

**A.** The godly character of the KJV translators, as well as the King himself, is revealed through *their own writings*. King James was a virtuous evangelical Christian, who believed God "dictated" the scriptures. He, like "all that will live godly in Christ Jesus," suffered persecution, including "terrorist" attack. He was a linguist and a scholar, who at the tender age of eight, could translate the Bible from memory into numerous languages. He chose translators who spent five hours a day in prayer and who *stood,* when studying the Holy Bible, out of reverence. Myths about subsequent revision of the KJV and views about the Apocrypha are set to rest.

**Q. Where was the *English* Bible before the KJV1611?**

"[H]e appeared in another form" (Mark 16:12).

**A.** The word of God appears in many forms — such as Hebrew, Hungarian, English and Polish. The "form" of the Word, Jesus Christ, seemed different at various times and places, yet it was still Jesus — *He was in the beginning as the Word; he was seen as the Son of God in the fiery furnace with Daniel; he was a babe in Mary's womb; he was observed as a twelve year old teaching in the temple; he was transfigured before Peter, James and John and his "face did shine as the sun"; he was watched on the cross at Calvary, when his visage was marred more than any man; he was three days and three nights in the heart of the earth; he rose and appeared in his "not yet ascended" form to Mary Magdalene, who thought he was the gardener; he then appeared to two disciples "in another form"; he appeared to John when "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire"; today Jesus is seated on the right hand of the Father.*

Asking, "*Which* Jesus do you worship?" would be as wrong as asking *which* word is true — the pure Hebrew, Greek, Gothic, Anglo-Saxon, English, or Korean Bible. When the Word "appeared in another form," as Jesus did, "neither believed they them" (Mark 16:12, 13). Also, when the scriptures were given in different forms in Acts 2, so that "every nation under heaven"..."heard them speak in his own language," some "were in doubt," while others mocked. Like blind skeptics who are still digging for the bones of our resurrected Saviour, some believers are still digging into Greek graveyards for the word, "which liveth."

## The Hidden History of the KJV – A to Z

This is the only history of the Bible that is built almost entirely from the time-buried words of old Bibles, their texts, their prologues, and the *eye-witness* reports of history's great Christians, translators, and martyrs. This is an all-new history of the *text itself*; it proves wrong *many* of the time-fogged imaginations of modern writers. This and upcoming chapters this book will document the never-before-seen footsteps of the *early pre-English* scriptures — from the disciples (1st century), century by century, to Wycliffe (14th century) — through direct quotations from the men who actually lived during these times: Tertullian (200s), Gildas (500s), Bede (700s), Asser (800s), William of Malmesbury (1100s), *The Anglo-Saxon Chronicles* (700-1200s), and John Foxe (1500s). In these pages this author will share the extraordinary blessing one receives by reading, not *about* old Bibles and great martyrs, but reading *their very* words. The English Bible's seven purifications are covered, including,

- The Gothic
- The Anglo-Saxon
- The Pre-Wycliffe
- The Wycliffe
- The Tyndale/Coverdale/Great/Geneva
- The Bishops'
- The King James Bible

## Preview of Chapter 17
### The Sounds of the First English Bible

Inspired vernacular Bibles, in a sense, were born in Acts chapter 2, when the "Holy Ghost" inspired men to speak the "language" of "every nation under heaven." Gothic, the great great grandfather of English, was a major world language at the time of Christ and the apostles. Gothic benefited from this gift, by which the Holy Ghost superintended over the preaching of the "word...in all the world" (Col. 1:5, 6) and the translation of the "scriptures ...made known to all nations" (Rom. 16:26). The words of English are much older than most think. The earliest English sentence to be discovered appears on an old coin dated around A.D. 450. (It says, "This she-wolf is a reward to my kinsman" (see *The Mother Tongue: English and How It Got That Way* by Bill Bryson). Gothic is so like English in the *pronunciation* of its root words and even in its spelling, that it was relatively easy for this author to learn Gothic (and Anglo-Saxon) in one year and then collate their ancient scriptures. Many dozens of verses are given to demonstrate that the Gothic scriptures match the words and even the sounds of the King James Bible (even italicized words!). All new versions are shown to depart from this ancient Gothic text.

## Preview of chapter 18
### Acts 2 to you: From the Gothic to the KJV

Watch the English language and its Holy Bible unfold before your very eyes — letter by letter and word by word — from the first Gothic Bible, to the Anglo-Saxon Bible, to the Wycliffe Bible, to the Tyndale Bible, to the Geneva Bible, to the Bishops' Bible, and finally to the King James Bible. Watch in horror as the NIV, TNIV, HCSB, NKJV, and ESV team up with the Jehovah Witness and Catholic versions to silence the utterances of the Holy Ghost. The move by editors (i.e. Cardinal Martini) to omit the Gothic evidence in the 4th United Bible Society's Greek New Testament makes this history *so very* important.

## Preview of Chapter 19
## The Anglo-Saxon Bible (A.D. 450-A.D. 1100)

The trail of blood which brought us our English Bible begins with those nameless Christians, who according to Acts 2, received that tongue spoken by the "Barbarians" — Celtic Britons — living "in the isles of the sea" (Acts 2, Isa. 24:15). These missionaries brought the gospel and the vernacular scriptures to England and Ireland. The documentation presented here establishes a firm first century foundation for the English Bible. It proves that God preserved his word to "all generations" (Ps. 33:11). In spite of intense persecution, a strong Christian community passed the treasured vernacular scriptures from one generation to the next. It dispels the myth that God fed his true church at the hand of Rome with crumbs from corrupt Latin scriptures. *The Cambridge History of the Bible* states that scriptures were so widely known worldwide that a deacon in the ancient church in Heraclea was "confident that even if all copies of the Scriptures should disappear, Christians would be able to rewrite them from memory..."

> "[I]t is assumed by writers of the next hundred years that lay people can without difficulty get hold of Bibles for private study, if they will. 'Get books that will be medicine for the soul,' Chrysostom [A.D. 345-407] told his people. 'At least procure the New Testament, the Acts of the Apostles, the Gospels.' More surprisingly perhaps, in the sixth century, Gaul Caesarius of Arles can press his flock to buy the Bible and read it at home in the dark hours of winter. He does not appear to anticipate any lack of copies, or that they will be impossibly expensive for the farmer and tradesman" (vol. 3, pp. 476-477).

## Preview of Chapter 20
## From the Anglo-Saxon Bible to the KJV

Dozens of charts show the stable and steady scriptures from the Anglo-Saxon Bible to the King James Bible.

## * Preview of Chapter 21
## English Bibles *Before* Wycliffe

The myth that the English scriptures began with John Wycliffe in the 1300s is shattered, letter by letter, with quotations which prove that the roots and shoots of the English scriptures flourished from Acts 2, through the Anglo-Saxon period, and throughout the 11th, 12th, and 13th centuries, *before* Wycliffe. A comparison of verses from Middle English Bibles reveals that neither Wycliffe's nor the King James Bible was the 'first' English Bible.

## * Preview of Chapter 22
## Wycliffe's Views

Weighty quotes, such as this one from Wycliffe, a man God entrusted to publish the scriptures, tip the scale in today's debate —

> "You say it is heresy to speak of the Holy Scriptures in English...Do you know whom you blaspheme? Did not the Holy Ghost give the word of God at first in the mother-tongue of the nations to whom it was addressed? [e.g. the book of Romans first written in Old Italia; the book of Hebrews written first in Hebrew, etc.]...to speak that word in all languages under heaven" (See Ch. 22).

Read also about Wycliffe's method of studying the Bible. He discourages "pagan," "grammars," and "other sources." He recommends prayer and the Bible's built-in dictionary, finding the "meaning" of "terms" and "uncertain words" by studying "the sense both before and after..." His burning words leave today's lexicons and interlinears in ashes. Peak back into the 1300s, through Wycliffe's writings, and re-read today's newspapers about Rome's sodomites. See Wycliffe's distaste for the Apocrypha and things Romish. Find two other myths dispelled: 1.) The myth, that before Wyclffe, *few* English people could read their own copies of the scriptures in English and 2.) The myth that Wycliffe's Bible was molded from the corrupt Latin Vulgate.

## Preview of chapter 23
### Translators in the 1500s:
### Tyndale, Coverdale, & Rogers

The English Bible was used widely from the 1200s through the 1500s, in spite of the "furnace" which burned at the stake hundreds of English Christians and thousands upon thousands of English Bibles. The *handwritten* English Bible was cast in **print** under the watchful eye of William Tyndale. What a blessing it is to read the very words he penned about preaching, soul winning, salvation, the Holy Bible, the Christian life, marriage, and the corrupt Roman system. This author's word-for-word comparison of the actual scriptures of Tyndale, Coverdale, Rogers, and the Great Bible sheds new light on their contributions to the English Bible. Uncover dusty documents written in the 1500s revealing the deathbed salvation of Henry VIII, the zeal for the Bible and subsequent poisoning of King Edward VI, and the depravity of bloody Queen Mary.

## *Preview of Chapter 24
### The English Bible Text From the 900s to the 1600s:
### Inspired Words, Preserved Words & Received Words

Tyndale and Coverdale agreed with Wycliffe, that "God" is the "author" of vernacular Bibles. Coverdale said, "...the Holy Ghost is as much the author of it in Hebrew, Greek, French, Dutch, and English, as in Latin...[I]t is given by the inspiration of God..." (see Ch. 24). Other ancient documents, martyrs, and even secular kings concur. Hear martyrs echoing agreement moments before they were burned. See letter by letter collations proving the *unbroken lineage* of the English Bible — Tyndale lent a finishing touch, polished a bit by Coverdale, the Bishops', and the King James translators. To keep the Bible pure, these multi-lingual editors (e.g. Wycliffe, Erasmus, Tyndale, Coverdale, etc.) compared pure Holy Bibles in various languages. The current practice of transferring the Holy Bible's authority to "private" interpretations in pagan Greek lexicons is proven to have no precedence in history.

## Q. How did early translators study the Bible?

### *Preview of Chapter 25

Warning from Translators & Martyrs (1300-1568):

### Lexicons — Burning Bibles word by word

**A.** The *means* of understanding the word of God has been a bone of contention since the first private interpreter, Satan, said, "Yea, hath God said?" Read the words of Christians who were burned, not merely for having Bibles, but for believing that *each* word of the English Bible was inspired. KJV translators, as youths, were eyewitnesses of an era when men would rather be burned at the stake than deny one word of the English Bible — even dying to defend the Bible's built-in dictionary! (See also chapters 23, 22, 25, and 27). The Bible says, "...the inspiration of the Almighty giveth them understanding" (Job 32:8). Did God inspire Holy Bibles or lexicons?

### *Preview of Chapter 26

Understanding the Bible:

### Methods of Translators & Martyrs (1300-1568)

Examine the simple, but seldom seen, Bible study secrets of the translators and martyrs. To define Bible words, they did not recommend Greek tools, but turned instead to God's school, using the Bible's own word twins. Translators join a chorus of martyrs to warn against what "man's wisdom teacheth" and to recommend instead what "the Holy Ghost teacheth" to those who have received Jesus Christ as their Saviour and follow these seven keys.

- Fear of the LORD (Psa. 111:10; Prov. 1:7)
- Humility
- Believing the Holy Bible
- Praying
- Desiring to obey
- Meditating on holy scriptures
- Reading the Holy Bible again, and again.

**Q. How does the KJV compare to *other* vernacular Bibles, particularly the Greek New Testament?**

## Preview of Chapter 27
## Erasmus & the Received Text

**A.** The translators of the King James Bible stated on a title page that the New Testament was "translated out of the Originall Greeke." The translators would not have made this claim if they had not had documentary proof or if they had followed *any* Latin Vulgate readings. My seventh textbook, *New Age Bible Versions,* gives a history of the Greek New Testament, proving that the KJV matches the *oldest* manuscripts, as well as the *majority* of manuscripts. New versions are shown to base their changes on the scantiest of evidence. My eighth textbook, *The Language of the King James Bible*, shows that only the KJV matches *the* oldest New Testament fragment, the Magdalene papyrus.

The book in hand, my ninth textbook, *documents* that the King James Bible mirrors the manuscripts and printed Bibles which for millennia were the mainstay of Europe. It traces and examines the *actual* text of rare old Bibles 'received' by various language groups since the apostles. These include, among others, the Old Italia, the Italian, the Gothic, the Anglo-Saxon, the Dutch, the German, the French, the Spanish, the Greek and the Hebrew. In Acts 2 God's safety net provided that no one language group would have a monopoly on the pure gospel. Discover how these ancient and medieval vernacular Bibles would have provided evidence for the readings in the KJV, particularly wrongly disputed ones in the book of Revelation. Erasmus also reveals why some Greek and Latin copies *corrupt* verses about the deity of Christ and the blood; these errors appear today in the NIV, TNIV, NASB, HCSB and ESV.

This chapter will trace the rich history of Europe's Bibles, through the discerning eyes of Erasmus, the crowning spirit and intellect of Europe in the 1500s. Erasmus's piety *and* hands-on access to these ancient Bibles merged to make his edition of the pure Greek New Testament unsurpassable by

today's critical 'scholars.' Erasmus's view that vernacular Bibles are inspired led him to use them as proofs for disputed readings and to use them in place of lexicons, because Holy Bibles show the God-honored translation of each word in *each context*. His esteem for vernacular Bibles is shared by Wycliffe, Coverdale, the KJV translators, and Theodore Beza, whose Greek New Testament was compiled using a collation of Greek *and* vernacular editions, particularly the Syriac and Aramaic.

Few have given a clear-sighted view of the true beliefs of Erasmus. What has been hidden from sight, is here in black and white. Armed with one of the rare remaining *original* editions of Erasmus's work (valued at over $26,000.^{00}$) and *his own* comments on many subjects, this author allows the reader to see Erasmus through his own devotional writings. These unmiter the myths which match him with Rome.

In countries where paper was scarce, people were poor, and persecution was plenty, the scriptures were preserved by Christians who memorized huge portions of the Bible, as Erasmus's teacher did. Read about many who memorized scripture, even encountering the U.S.S.R.'s Nikita Khrushchev, whose childhood Bible memorization led to his reported salvation and deposition from office.

See also how today's printed one-man editions of the *Textus Receptus* Greek New Testament show a handful of slips when compared to the traditional Received Text seen in pure vernacular Bibles. With a close, letter by letter examination, minor problems are found with both the *Interlinear Greek-English New Testament* by George Berry (e.g. Rev. 3:1, 1 John 2:23b, Luke 17:36 et al.) and the Trinitarian Bible Society's edition of Scrivener (e.g. Mark 2:15, Matt. 10:25, Acts 19:20 et al.). They remain excellent tools, however, to show the thousands upon thousands of *gross* errors in modern corrupt editions of the Greek New Testament by the United Bible Society, Westcott and Hort, Nestle-Aland, and Hodges-Farstad (counterfeit *Majority Text*).

## Preview of Chapter 28
## A Documented History of the Bibles
## Around the Globe c. 1599

In the late 1300s, Wycliffe wrote in Romans 16:26 that the scriptures had been "published among all nations." One evidence of this is the twelve-language Polyglot Holy Bible, printed at Nuremberg Germany in A.D. 1599, twelve years *before* the KJV. God has graciously given this author one of the scarce remaining original editions of this vital volume. It contains the historic and pure Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish.

The perfect purity of the King James Bible and the depravity of the new versions are demonstrated through a comparison of verses with the Nuremberg Polyglot's many languages. Gross deviations from the world's ancient and pure Bibles are seen in the NIV, TNIV, HCSB, NCV, ESV, NLT, NASB, and NKJV, which are shown to yoke their unsuspecting readers with the fringe Jehovah Witness sect and the sin-tinged Roman Catholic system. Shown are verses affecting important doctrines of the Christian faith, such as: the word of God, the nature of God, the deity of Christ, his resurrection and ascension, the way of salvation, and the Christian life. The reader will see that the KJV translators did not create a new text or any new readings. They merely reproduced the type of Holy Bible the world had had since the "scriptures" were given to "all nations."

### Appendix: KJV's ABCs

This appendix to chapter 2 includes letter-meanings, from A through Z, confirmed by linguists and originating in the English Bible's book of Genesis. It is for kindergarteners learning their ABCs and college-bound students preparing for college entry SAT and ACT test portions, covering word meanings and vocabulary. Those not studying for college boards may be bored by the details stored in this appendix.

Lest our hearts should melt at the wounds the devil's dealt and the holy scriptures' felt, let these pages bind its marred image in men's minds. Like good medicine, it will take time to do its job. Our generation has become accustomed to learning by seeing television *pictures.* We even *watch* as someone *else* reads the news *to us*. Many are so addicted to getting information in these big, easy gulps. Reading a book, particularly one that focuses on each and *every* letter and sound, seems like work that our brains are untrained to do. This book (and *more importantly*, the Holy Bible) is a boot camp to retrain the brain.

So to make God's soldiers strong,
this boot camp is kind of *long* (6 weeks).
Thirty pages every day,
steadfast do his soldiers stay.
Harry Potter's latest book,
held its readers like a hook.
And its near a thousand pages,
read by children of all ages!

Turn off the 'programming' of the 'channelers' on the nervous news for a month and curl up with this comforting, clear and simple study of the word of God. This camp is a restful and festive vacation, touring his word and hearing heaven's harps through the strains of the King James Bible.

**Technical note:** The chapters in this book are not chronological and can generally be read in any order. It is about the Holy Bible *in English*; comments, such as 'only in the KJV,' are meant to compare it to *corrupt modern English versions*, not earlier English Bibles or pure Bibles in other languages. All references to the KJV are taken from one of four editions: 1.) the current large print Cambridge text only edition, 2.) one of the original 1611 printings of the KJV (the *spelling* in the historical charts generally), 3.) a 1612 quarto edition, or 4.) Luther Weigle's *New Testament Octapla*. The spelling is that of the edition from which it was taken; spelling in 1611 and 1612 varies from today's spelling and also varies within those texts themselves. Although use of the phonetic alphabet would have revealed much in this study, such an analysis must be reserved for a later study for professional linguists. All references to the OED are to the 20 volume *unabridged* Oxford English Dictionary, 2nd edition, 1991 printing with corrections. All references to the EB are to the scholars' *Encyclopedia Britannica* edition of 1910-1911. In other books, words used as *words* are placed in italics. Because italicized Bible words have a different meaning, words used as words are placed in single 'quote' marks.

## SECTION I

# How to UNDERSTAND KING JAMES BIBLE WORDS

Bacon (1597) said, “Some books are to be tasted,
others to be swallowed,
and some few to be
chewed...”

This is a
chewing gum book.
To understand it through and through,
you must chew it
‘til you do.



**PEN THOU MINE EYES**

**THAT I MAY BEHOLD**

**WONDEROUS THINGS**

**OUT OF THY LAW."**

**PSALM 119:18**

# CHAPTER 1




"**E**very **word** of God is pure…"
Proverbs 30:5

"**B**ut he answered and said, It is written,
Man shall not live by bread alone,
but by **every word** that proceedeth
out of the mouth of God."
Matthew 4:4

Imagine a computer so advanced that it could scan its entire environment constantly, storing all input and matching it in its memory with all similar input. This is the human mind.

The new mailman quickly learns to associate 'biting' with the boxer by the brown house and to associate 'wagging' with the wiener dog in the window. Approached by a wandering wiener dog on his travels, the mailman's memory (pre-conditioning) causes him to relax, not recoil. The new wiener dog makes him *think* of 'wagging' not 'biting.'

Man mirrored the memory function of his mind when he made the 'search' function of the computer and Internet. Like the mind, these search their database, letter-by-letter, word-by-word, looking for things that match. Unfortunately, man's creation, the computer, comes with clunky keyboards and crunching crashing kilobytes. God's creation, the mind, cruises hands-free as it captures data through eyes and ears, capturing everything it hears. It stores stuff for years and when needed it appears!

God built man's hardware brain for studying the Holy Bible. Its words sit surrounded by *other* words, which travel along with them like baggage. When the word travels to other settings, the baggage comes along, pops open, and unfolds the connotation God wants it to carry. (A **connotation** is an *idea suggested by* or associated with a word, e.g. the word 'Alaska' brings to mind 'cold.' A **denotation** indicates not what a word suggests, but what it *names*, e.g. Alaska is 'the most northwestern state.') If a Christian will "give attendance to reading" (1 Tim. 4:13), the connotations *and* denotations that God has associated

with a word throughout the Bible, will unfold to wrap the word at hand with meaning. As the Bible is read day after day, year after year, the wardrobe to wrap each word becomes richer and richer. "Line upon line" a fine thread intertwines, weaving word meanings like a deep and detailed tapestry.

> "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breast. For precept must be upon precept, precept upon precept; **line upon line, line upon line**; here a little, and there a little:" Isa. 28:9, 10

Many of the word-pictures are painted automatically and subconsciously as we read. However, we are told to "study" (2 Tim 3:16) and "**search** the scriptures" (John 5:39) also.

Use *all* three of the following methods to study any word or verse. Three kinds of searches can be used:

**Search 1**:  **Key Words**

Expand understanding of individual words by comparing their use in various places in the Bible.

**Search 2**:  **Word Definitions**

Identify words and verses which are parallel in meaning by finding their identical surrounding words.

**Search 3**:  **Parallel Concepts**

Identify words and verses which are parallel (or direct opposites) in meaning by finding matching parts of speech and word order.

## Search 1: Key Words

### Expanding Understanding About Words

**This is the major and most widely used method of studying the Bible.**

1. Read the Bible.
2. Search key words

For example, beginning in Genesis 1:1, select key words, such as: 'beginning,' 'created,' 'heaven,' and 'earth.'

"In the beginning God created the heaven and the earth."

Find *other verses* in the Bible which use each of the selected key words. To find these places use a concordance, a computer Bible program search, or personal examination. These other contexts will give God's meaning of the word and expand the understanding of the verse. With this method on the first day of Bible study in Gen. 1:1, the reader learns that it was "God, who created all things by Jesus Christ" (Eph. 3:9). Several practice examples using this method (Search 1) are given at the end of this chapter.

Searching the Bible may take more time than just looking up words in a dictionary or lexicon to see what "man's wisdom teacheth" (1 Cor. 2:13), but only the Bible itself will reveal the definitions and connotations God intends words to carry. 'Study,' according to the Bible's own definition, is *work* done by one's *self*, not by a person totally unknown to the student (1 Tim. 5:22).

> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed..." 2 Tim. 2:15.

## Search 2: 📖 Defining Words with Pegs

### & The Bible's Built-In Dictionary

The King James Bible's built-in dictionary defines all of its vocabulary for you. *The Language of the King James Bible*, pp. 6-13, explains how to find the Bible's own definitions using the following clues:

1. The definition may be the word next to the word.
2. The definition may be in the same verse.
3. The definition may be in the preceding or the following verse.
4. The definition may be somewhere in the chapter.

(The Bible's built-in dictionary and its use by the translators, is discussed in upcoming chapters entitled, "How the Mind Works," "The Little Book," "The Ends of the World," "Wycliffe's Views," "Warning from Translators and Martyrs," "Understanding the Bible: Methods of Translators and Martyrs" as well as Gail Riplinger, *The Language of the King James Bible*, Ararat, VA: AV Publications, 1998).

## Line upon Line with Pegs

This chapter completes the information shown in *The Language of the King James Bible* by demonstrating *exactly how* to find the Bible's built-in dictionary.

- God teaches by repetition.
- He says the same thing in a number of ways.
- He uses **repeated words** (**Pegs**) to affirm the relationship between two thoughts.

To locate the built-in definition, follow these steps.

## 1. Line 

Underline the words **which surround** the word in question.

## 2. Look 

Look for those same words **repeated** elsewhere:

- in the verse (Usually the definition will be in a nearby verse.)
- in the following or preceding verse
- in the chapter
- in the book of the Bible
- in the entire Bible

Underline these matching words. The words which are repeated are the **pegs** which indicate that a parallelism occurs. To find the pegs it will be necessary to look for the double occurrence of words in the context. This entails going through the context word by word, looking for recurrences of *any* words. There may be numerous reoccurrences of many words. Once these are all marked, the parallel thoughts and verses will pop out, because they contain identical words.

## 3. Find the meaning 

The parallel sentences containing the identical peg words also contain words which *do not match*; these words are often synonyms, that is, words which have the same meaning and are definitions of the word in question.

"Search, and look..." John 7:52

## Example 1

**Define:** cumbrance

**Step 1:**  **Read** the *immediate* context.

"How can I myself alone bear your cumbrance, and your burden**,** and your strife?" Deut. 1:12

**Step 2:**  **Underline** the surrounding words. (Remember mark all nearby words, such as 'bear,' 'alone,' 'and' etc..)

"How can I myself alone bear your cumbrance, and..."

**Step 3:**  **Look** in the immediate context for the repetition of those surrounding words *and*  underline them. Here, the key repeated word is 'your.'

"How can I myself alone bear your cumbrance, and your burden**,** and your strife?" Deut. 1:12

**Step 4**:  **Find** the word or words which occur in a parallel position to the word in question.

"How can I myself alone bear your cumbrance, and your **burden**, and your strife?" Deut. 1:12

**Definition:** A cumbrance is a **'burden**.'

| Verse | Pegs | Definition |
|---|---|---|
| Deut.1:12 | your | **cumbrance** |
| Deut.1:12 | your | **burden** |

## Example 2

**Define:** eschew

**Step 1**:  **Read** the *immediate* context.

> 10 "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
> 11 Let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter 3:10, 11

**Step 2:**  **Underline** the surrounding words.

> 10 "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
> 11 Let him eschew evil, and do good; let him seek peace, and ensue it."

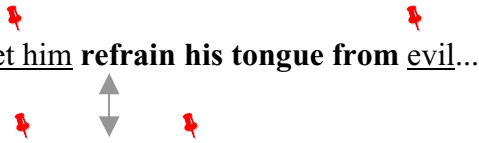
The surrounding words are:

- Let
- him
- evil

**Step 3:**  **Look** for the repeated words, 'Let,' 'him,' and 'evil,' in several nearby verses.

> 10 "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
> 11 Let him eschew evil, and do good; let him seek peace, and ensue it."

**Step 4:** **Look** at the word or words which hang between the pegs! They are the Bible's own built-in definition.




**Definition:** To 'eschew' is to '**refrain**' and more specifically, "refrain his tongue from."

| Verse | Pegs | Definition |
|---|---|---|
| 1 Pet. 3:10 | Let him...evil | **eschew** |
| 1 Pet. 3:11 | Let him…evil | **refrain…from** |

In fact, the word 'from' is an excellent definition of 'eschew,' although it is not the same part of speech.

The built-in dictionary gives an additional definition within the word itself. The word 'es-chew' contains its own definition.

- '*es*' is the Latin root for 'out' or 'from,' as in es-cape.
- 'chew' means 'chew' (Remember, this is a bubble gum book.)

The word 'es**chew**' means 'Do not chew on evil.' (Chew on that one for a while.) Linguists have discovered that 'c' means 'capture,' 'h' means 'hold,' and 'w' pictures an up and down movement: a perfect description of chew.

(The KJV, the best missionary Bible, matches the English 'shun,' the German *scheuen*, the Spanish *esquivar*, the Italian *schivare*, the French *esquiver*; the NIV and NASB 'turn' will not be recognizable.)

## Example 3

**Define:** bought

**Step 1:**  **Read** the *immediate* context.

> "...I have bought all that was Elimelech's...have I purchased to be my wife..." Ruth 4:9, **10**

**Step 2:**  **Underline** the surrounding words.

> "...I have bought all that was Elimelech's..." Ruth 4:**9**

 **Underline** the repetition of those surrounding words in the immediate context.

> "...I have bought all that was Elimelech's...have I purchased to be my wife..." Ruth 4:9, **10**

**Step 3**:  **Locate** the parallelism. Find the word or words which occur in a parallel position to the word in question.

> "...I have bought all that was Elimelech's...have I **purchased** to be my wife..." Ruth 4:9, **10**

**Definition:** 'bought' also means '**purchased**.'

| Verse | Pegs | Definition |
|---|---|---|
| Ruth 4: 9 | I have | **bought** |
| Ruth 4:10 | have I | **purchased** |

## Example 4

**Define:** seer

**Step 1:**  **Read** the *immediate* context. Underline the surrounding words (1 Samuel 9:9).

"(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)"

**Step 2:**  **Identify** the surrounding repeated pegs. Underline the repetition of those surrounding words in the immediate context.

"(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)"

**Step 3:**  **Locate** the parallelism. Find the word or words which occur in a parallel position to the word in question.

"(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a **Prophet** was beforetime called a Seer.)"

**Definition:** A 'Seer' was a **'Prophet**.'

| Verse | Pegs | Definition |
|---|---|---|
| 1 Sam. 9:9 | beforetime called a | **Seer** |
| 1 Sam. 9:9 | Beforetime...called a | **Prophet** |

## Example 5 Parallel Syllables, Sounds, & Definition

**Define:** asunder

**Step 1:** **Read** the *immediate* context.

"And shall cut him asunder, and appoint him his portion..." Matt. 24:51

**Step 2:** **Underline** the surrounding & matching words.

"And shall cut him asunder, and appoint him his portion..." Matt. 24:51

**Step 3:** **Find** the parallelism.

"And shall cut him asunder,
and appoint him his **portion**..." Matt. 24:51

**Definition:** 'asunder' means '**portion.**' (Webster's *American Dictionary of the English Language*, 1828, says, 'asunder' means "in a divided state" and 'portion' means "To divide.") Unlike a standard dictionary, the Bible does not always define words with matching parts of speech. Here the adverb 'asunder' assists the reader in understanding the noun 'portion.'

The matching saying often has an identical number of syllables with perfectly parallel sounds to reinforce the parallelism. The parallel definition occurs at exactly the same syllable. Upcoming chapters give more examples.

| Syllable 1 | Syllable 2 | Syllable 3 | Syllable 4 | Syllable 5 | Syllable 6 | Syllable 7 |
|---|---|---|---|---|---|---|
| And | shall | cut | him | **a** | **sun** | **der** |
| and | ap | point | him | his | **por** | **tion** |

## Example 6 Echoed Letter Sounds

**Define:** stedfast

**Step 1:** 📖 **Read** the *immediate* context.

"if we hold fast the confidence and the rejoicing of the hope firm unto the end...if we hold the beginning of our confidence stedfast unto the end;" Heb. 3:6, 14

**Step. 2:** ✎ **Underline** the matching words *and letters*.

"if we hold fast the confidence and the rejoicing of the hope firm unto the end... v. 6
if we hold the beginning of our confidence stedfast unto the end..." v. 14

**Step 3**: 👁 **Find** the parallelism.

"if we **hold fast** the confidence and the rejoicing of the **ho**pe **firm** unto the end

...if we **hold** the beginning of our confidence stedfast unto the end..."

**Definition:** 'stedfast' (even though it is an adverb) is clarified by the words '**hold fast**,' '**firm**,' and '**hold**.'

| Verse | Pegs | Definition |
|---|---|---|
| Heb. 3:6 | if we...the confidence...of the...unto the end | **hold fast ho...firm** |
| Heb. 3:14 | if we...of...confidence... unto the end | **hold**... **steadfast** |

Echoed letter sounds are used to bring out parallels. The repeated letters in 'hold fast' and 'hope firm' reinforce the parallel meanings of 'fast' and 'firm.' (The repeated word 'of' indicates that 'hope' means 'confidence.')

## Example 7

The KJV not only defines difficult words, it automatically expands the vocabulary of children as they read.

**Define**: unbelief

**Step 1**:  **Read** the *immediate* context.

> "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief..." Heb. 3:18, 19

**Step. 2:**  **Underline** matching words *and letters*.

> "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief..." Heb. 3:18, 19

**Step 3**:  **Find** the parallelism.

> "And to whom sware he that they should not enter into his rest, but to them that **believed not**? So we see that they could not enter in because of un**belief**..." Heb. 3:18, 19

**Definition:** 'Unbelief' means to '**believe not**.'

| Verse | Pegs | Definition |
|---|---|---|
| Heb. 3:18 | ould not enter in | **believed not** |
| Heb. 3:19 | ould not enter in | **unbelief** |

## Example 8

**Define:** straightway, forthwith, and anon.

**Step 1:**  **Read** the *immediate* context.

"And...The time is fulfilled...
And straightway...
And immediately...
And forthwith...
and anon...
and immediately" Mark 1

**Step 2:**  **Underline** the matching words.

"And...The time is fulfilled...
And straightway...And immediately...
And forthwith...and anon...and immediately."

**Step 3:**  **Find** the parallelism.

| Verse | Peg | Definition |
|---|---|---|
| Mark 1:15 | And... | **The time is fulfilled** |
| Mark 1:18, 20 | And | **straightway** |
| Mark 1:28 | And | **immediately** |
| Mark 1:29 | And | **forthwith** |
| Mark 1:30 | and | **anon** |
| Mark 1:31 | and | **immediately** |

**Definition:** Webster's 1828 Dictionary defines 'straightway,' 'forthwith,' and 'anon' as "**immediately**," the same definition given in parallelism by the KJV's built-in dictionary.

## Example 9

**Define:** provocation

**Step 1:**  **Read** the *immediate* context.

> "...as in the provocation, and as in the day of temptation...When your fathers tempted me, proved me..." Psa. 95:8, 9

**Step 2:**  **Underline** the matching words *and letters*.

> "...as in the provocation,
> and as in the day of temptation
> ...When your fathers tempted me,
> proved me

**Step 3:**  **Find** the definition.

> "...as in the provocation, and as in the day of **temptation**...When your fathers **tempted** me, proved me..."

**Definition:** 'Provocation' and 'proved' mean '**temptation**' and '**tempted**.' The parallel verse in Hebrews has the same verse numbers as Psalms!

| Verse | Pegs | Definition |
|---|---|---|
| Heb. 3:8 | in the...ation | **provocation** |
| Heb. 3:8 | in the...ation | **temptation** |

| Verse | Peg | Definition |
|---|---|---|
| Heb. 3:9 | ed me | **tempted** |
| Heb. 3:9 | ed me | **proved** |

# Example 10

**Define:** threescore and ten

**Step 1:**  **Read** the *immediate* context. Look for the repetition of the surrounding words in nearby verses. If these provide no repeated pegs, extend the search to the paragraph mark (¶) or the entire chapter. If this provides no repeated pegs, broaden the search to include several nearby chapters. Look for *all repeated* words.

**Step 2:**  **Underline** the matching words.

"...which are threescore and ten persons...which he did unto his father, in slaying his seventy brethren:" Judges 9:2, 56

**Step 3:**  **Locate** the parallelism.

The word 'which' is the peg. Find the word or words which sit in a parallel position (physically or grammatically) to the word in question.

"...which are threescore and ten persons ...which he did unto his father, in slaying his **seventy** brethren:" Judges 9:2, 56

The parallel concepts 'persons' and 'brethren' (not identical words) serve as pegs.

**Definition:** 'threescore and ten' means '**seventy**.'

| Verse | Pegs | Definition |
|---|---|---|
| Judges 9:2 | which...persons | **threescore and ten** |
| Judges 9:56 | which...brethren | **seventy** |

# Example 11

**Define:** sith

**Step 1:**  **Read** the *immediate* context. If this provides no repeated pegs, broaden the search to include the other *nearby verses*. Next, search beginning from the *paragraph* mark (¶). Finally, if necessary, go to the beginning of the *chapter* and search the entire chapter for repeated pegs.

**Step 2:**  **Identify** the repeated pegs. This will involve looking for *every* word, (thou, hast, not, hated, blood, etc. etc. etc.). Underline all repeated words. After underlining all repeated words, the verse which contains *the* parallelism and definition will be apparent.

5 "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity...
6 ...sith thou hast not hated blood, even blood shall pursue thee...

10 Because thou hast said..." Ezek. 35:5, 6, 10

**Step 3**:  **Locate** the parallelism. Find the word or words which sit in a parallel position to the word in question.

5 "**Because** thou hast had a perpetual hatred, and hast shed the blood of the children of

Israel by the force of the sword in the time of their calamity...

6 ...sith thou hast not hated blood, even blood shall pursue thee...

10 **Because** thou hast said..." Ezek. 35:5, 6, 10

**Definition:** 'sith' means **'because'** ('sith' sounds like 'since,' another synonym of 'because.'

| Verse | Pegs | Definition |
|---|---|---|
| Ezek. 35: 5 | thou hast... hatred...blood | **Because** |
| Ezek. 35: 6 | thou hast... hated blood | **sith** |
| Ezek. 35:10 | thou hast... | **Because** |



# DICTIONARIES: Good, Better, Best and *Perfect*



Modern dictionaries dilute and whitewash Bible words. Compare their often New Age definitions of words, like salvation, truth, spirit and Christ, with those in a *good* old dictionary, like *The American Dictionary of the English Language* by Noah Webster, 1828; it often uses the scriptures to define a word (It is reasonably priced at **www.avpublications.com**). For exhaustive study of words, a *better* choice might be the 20 volume **unabridged** *Oxford English Dictionary* (OED is expensive and available on CD-Rom from **www.oed.org** or in microprint from **www.abe.com**). It falls short in that it cannot indicate *which* of its definitions *fit* the reader's context.



The *best* dictionary for studying words used in the King James Bible is the online *Early Modern English Dictionaries Database* (EMEDD), compiled by linguists from the University of Toronto to "correct the OED" and more accurately define words as they were used between 1530 and 1657. Definitions from 16 dictionaries, many available to the KJV translators, appear instantly online when a KJV word is searched. The dictionaries include Robert Cawdrey (1604), Edmond Coote (1596), John Bullokar (1616), Henry Cockeram (1623), Thomas Blount (1656), Richard Mulcaster (1582), John Palsgrave (1530 English and French), William Thomas (1550 English and Italian), John Florio (1598 English and Italian), John Minsheu (1599 English and Spanish), Randal Cotgrave (1611 English and French) and others. The EMEDD is currently available at:

**www.chass.utoronto.ca:8080/english/emed/emedd.html**

Good, better, and best are not *perfect*. God said understanding is "line upon line" (Isa. 28: 9, 10) not *online*. God placed everything that pertains to life and godliness right in the Bible.

> "According as his divine power hath given unto us all things that pertain unto life and godliness..." 2 Peter 1:3

Many words have *numerous* 'dictionary' definitions. This makes it difficult to determine which one fits the reader's context. The Bible's *perfect* built-in dictionary does not have this problem. The parallel definition is perfectly suited to the context. (Also see chapter entitled "Sound = Sense" to discover the King James Bible's *automatic* sound-file dictionary). The KJV gives the *perfect* definition of all of its own words.

## Example 12

**A case study**:

**Define:** purloining 

"New information about English" now provided by EMEDD proves the KJV's built-in definition of 'purloining' is correct and Webster's, OED, NIV, TNIV, NKJV, NASB, HCSB, ESV and the definition in the KJVER (so-called Easy-Reading) and other marginal word-defining bibles are wrong. In the context of Titus 2:10 they mistakenly use 'stealing' and 'pilfering' as an acceptable equivalent for the KJV's 'purloining.' Both the EMEDD and the KJV's built-in dictionary define 'purloining' as 'keeping' "at home" and not "stealing **away**," that is, 'running away.' Modern version errors which reflect the needed "revisions to the OED" show the importance of the KJV's built-in 1611 dictionary. (See Ian Lancashire, *The Early Modern English Dictionaries Database,* pp. 1-9 at the URL previously noted.)

Finding this 1611 definition is simple if you own a KJV.

**Step 1:**  **Read** the context (Titus chapter 2).

**Step 2:**  **Look** for words which surround 'purloining' (Titus 2:10) and are repeated elsewhere in the chapter. Start with the first word in the chapter. Although numerous words will be repeated, one particular verse will ***pop out*** because it contains numerous words which match verse 10. In this case a parallel occurs between the directions to the young women (verse 5) and the servants (verse 10). The parallel pegs that show the general parallelism are "to" and "to be," each repeated several times indicating that verses 4 and 5 are parallel to verses 9 and 10 in some ways. The specific parallelisms are the words "obedient unto their own," "that," "of God," and "in all things."

**Step 3:**  **Find** the definition.

| Verse | Pegs | Definition |
|---|---|---|
| Titus 2:5 | obedient unto their own... that...of God...In all things | **keepers at home** |
| Titus 2:9,10 | obedient unto their own... that...of God...in all things | **Not purloining** |

**Definition:** The words 'not purloining' mean 'not loosing,' but 'keeping.' Just as the wife is to keep "at home," so the servant is to remain "at" work, **not running away**, not carrying his master's property away. He is to 'keep at' the job, not prolonging his tasks. (The word 'purloin' is actually a tower of Babel scramble of 'prolong.') One does not need a Greek concordance to discover that the Greek word, translated 'purloining' in Titus, is translated 'keep' in Acts 5:2, 3; the KJV's built-in definition *is* 'keeping.'

Secular dictionaries and new versions give the false impression that 'purloining' pertains *only* to 'theft.' The latest research in EMEDD says that 'purloining' can mean, "stealing away." 'Study' of a word's *context* in the KJV makes owning the OED, a pricey antique dictionary collection, or even searching online unnecessary.

## Example 13

Some searches involve many parallel pegs found only by looking for them in *numerous* verses and even *nearby* chapters.

**Define:** entering in

**Step 1:** In the chapter, look for the repetition of the words which surround the words in question. Start with 'For,' 'they,' 'themselves,' 'shew' and all other nearby words.

"For they themselves shew of us what manner of entering in we had unto you..."
1 Thes. 1:9

**Step 2:** **Mark** ***matching*** words using ***matching*** colored pencils or leader lines, as they occur *elsewhere* in the chapter or in nearby chapters.

**Step 3:** **Locate** the parallelism.
It will become apparent that one or two other verses in the chapter repeat the same pegs. The synonym or definition will be found between or around the pegs in perfect parallel position.

"1:5 For[color 1] our gospel came not unto you[color 2] in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know[color 3] **what manner of**[color 4] **men** we[color 5] **were among you**[color2] for your sake...

1:9 For[color 1] they themselves[color 6] shew of us what manner of[color 4] **entering in** we[color 5] had unto you[color 2] ...

1 For[color 1] yourselves[color 6], brethren, know[color 3] our **entrance in** unto you[color 2] ..."

| Verse | Pegs | Definition |
|---|---|---|
| 1 Thes. 1:5 | For[1]... | **what manner of men we were among you** |
| | unto you[2]...you[2] | |
| | know[3]... | |
| | what manner of[4] | |
| | ...we[5]... | |
| | you[2] | |
| 1 Thes. 1:9 | For[1]... | **entering in** |
| | selves[6] | |
| | what manner of[4] | |
| | ...we[5]... | |
| | unto you[2] | |
| 1 Thes. 2:1 | For[1]... | **entrance in** |
| | selves[6]... | |
| | know[3]... | |
| | unto you[2] | |

Since this example is lengthy, the material is presented in another format to show the parallel pegs more clearly.

| 1 Thes. 1:5 Pegs | 1 Thes. 1:9 Pegs | 1 Thes. 2:1 Pegs |
|---|---|---|
| For... | For... | For... |
| | selves | selves... |
| unto you...you | unto you | unto you |
| know... | shew* | know... |
| what manner of | what manner of | |
| ...we... | ...we... | |

* Rhyme cinches words together and brings thoughts into conjunction with one another. 'Shew' rhymes with 'know' and is in a parallel position. "[R]hyme does help to cement lines together..." (Whitling, *The Grammar of Poetry*, p. 7).

**Definition:** 'entering in' can be defined as '**what manner of men we were**' or '**entrance in**.'



## Defining Words with **Pegs** & The Bible's Built-In Dictionary

**This method** is foolproof. "Study" and "work" in the "word" always works. The time it takes to find a definition in this manner is well worth the effort. It can be used to solve countless theological questions, debates and confusion. The tiny time it takes to analyze a word can be taken from the time we all waste worrying, watching the weather on TV instead of through the window, wandering the web, waving our hair, or whispering about the brethren. The methods described here will always yield an answer. Word "genealogies, which minister questions, rather than godly edifying" are all that can be found with a *quick* sneak peak at the Greek in lexicons (2 Tim. 3:15, 1 Tim. 1:4).

Start with the first word and look for its reappearance elsewhere in the chapter (or if you are ambitious, look in several chapters, the whole book, or the whole Bible). Mark each one. Repeat this procedure with *every* word. For instance, to study 1 John, begin with the first word, 'That,' and locate all other usages of the word 'that.' Repeat the process with the words, 'which,' 'was,' 'from,' 'the,' and 'beginning.' Continue reading and searching in this way.

> "That which was from the beginning..." 1 John 1

Once you have examined a number of chapters and books with this method, you will find that it no longer becomes quite so necessary to mark up your Bible, examining every single word. You will have learned to scan for those special words which need elaboration.

## Practice 1

**1 John 1:1-7**

The following are just a *few* of the pegs and **parallelisms** which define and expand the reader's understanding of words and ideas in the first 17 verses of 1 John. The charts to follow include more.

> 1 That which was from the beginning, which we have heard, which we have **seen with our eyes**, which we have **looked upon**, and our hands have handled, of the Word of life;
> 2 (For the life was manifested, and we have seen it, and bear witness, and **shew** unto you that eternal life, which was with the Father, and was **manifested** unto us;)
> 3 That which we have seen and heard **declare** we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
> 4 And these things **write** we unto you, that your joy may be full.

**Parallelisms serve a number of functions:**

**First:** Children expand their vocabulary.

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:1 | we have | **seen with our eyes** |
| 1 John 1:1 | we have | **looked upon** |

**Secondly:** Theological parallels are established.

For example, the Word, Jesus Christ is compared to the written word.

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:1 | from the beginning | **the Word** |
| 1 John 2:7 | from the beginning | **the word** |

By paralleling the word 'him' with 'the Father, and with his Son,' the Godhead is identified with the masculine gender, not the neuter gender of the New Age movement and Hinduism.

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:3 | fellowship is with | **the Father, and with his Son Jesus Christ** |
| 1 John 1:6 | fellowship with | **him** |

How do we "walk in the light"? — as he, Jesus Christ, walked or *Dancing in the Light* with New Age author Shirley MacLain. We should walk as "he" walked.

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:7 | walk | **in the light** |
| 1 John 2:6 | walk | **even as he walked** |

**Thirdly:** Special words, like 'propitiation' are defined.

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:7 | and...f...sin | **the blood of Jesus Christ his Son cleanseth us from all sin** |
| 1 John 2:2 | And...f...sins | **he is the propitiation for our sins** |

Once pegs are used to identify parallel verses or sentences, numerous conceptual parallels can be found.

| Verse | Peg | Who? | Did what? | |
|---|---|---|---|---|
| 1 John 1:7 | and | the blood of Jesus Christ his Son | cleanseth | us from all sin |
| 1 John 2:2 | And | he | is the propitiation | for our sins |

The so-called archaic word 'shew' is defined with three different words.

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:2 | unto you | **shew** |
| 1 John 1:2 | unto | **manifested** |
| 1 John 1:3 | we unto you | **declare** |
| 1 John 1:4 | we unto you | **write** |
| 1 John 1:5 | unto you | **declare** |

God sees us as little children. We should climb down from our high horses and realize they are just highchairs and hobbyhorses. "Except ye become as little children..."

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 2:1 | ...write I unto you | **My little children** |
| 1 John 2:7 | I write...unto you | **Brethren** |

The word is spoken of as 'truth' ("thy word is truth" John 17:17). It is impossible to have truth without the word. Greek lexicons are not the truth; they are not 'the word.'

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 1:8 | is not in us | **truth** |
| 1 John 1:10 | is not in us | **word** |
| 1 John 2:4 | is not in him | **truth** |

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 2:1 | ...write I unto you | these **things** |
| 1 John 2:7 | I write...unto you | no new **commandment** |

| Verse | Pegs | Definition |
|---|---|---|
| 1 John 2:3 | keep his | **commandments** |
| 1 John 2:5 | keepeth his | **word** |

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us...
10 If we say that we have not sinned, we make him a liar, and his word is not in us.
1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous..."
3 And hereby we do know that we know him, if we keep his commandments.
4 He that saith, I know him, and keepeth not him commandments, is a liar, and the truth is not in him.
5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him...
7 Brethren, I write no new commandment unto you, but an old commandment...The old commandment is the word..."

The Bible's built-in dictionary precedes and parallels verse 7. It summarizes: "The...commandment is the word."

## Practice 2

**Luke 1:1-4**

Identify (with matching colored pencils or connecting lines) the identical peg words. Look also for matching sounds.

**Lines link matching words and sounds.**

1 Forasmuch **as** many have taken in hand **to** set forth **in order** a declaration **of those things wh**ich are most s**ur**el**y** believ**ed** among us,
2 Even **as** they delivered them unto us, which **from the** beginning were eyewitnesses, and ministers of the word;
3 It seemed good to me also, having had perfect understanding of all things **from the** very first, **to** write unto thee **in order**, most excellent Theophilus,
4 That thou mightest know the c**er**tainty **of those things, wh**erein thou hast been instruct**ed**.

**Colored pencils mark matching words and sounds.**

color 1 color 2 color 3 color 4 color 5 color 6 color 7

"1 Forasmuch [1]**as** many have taken in hand [2]**to** set forth [3]**in order** a declaration [4]**of those things wh**ich are most [5]s**ur**el**y** [6]believ**ed** among us,
2 Even [1]**as** they delivered them unto us, which [7]**from the** beginning were eyewitnesses, and ministers of the word;
3 It seemed good to me also, having had perfect understanding of all things [7]**from the** very first, [2]**to** write unto thee [3]**in order**, most excellent Theophilus,
4 That thou mightest know the [5]c**er**tainty [4]**of those things, wh**erein thou hast been [6]instruct**ed**.

From this simple matching, the definitions of 5 different words appear (actually there are probably more). So-called difficult words like 'forasmuch' and 'wherein' are defined. Who would have imagined that a simple 4-verse section contained so many parallelisms? The Bible is a book of parallelisms. Understanding is "line upon line." Children's vocabularies grow. What a book! The exercise produces the following definitions.

## Example 1

**Define:** beginning

Luke 1:2...[7]from the beginning...

Luke 1:3... [7]from the **very first**

| Pegs | Definition |
|---|---|
| from the | **beginning** |
| from the | **very first** |

## Example 2

**Define:** to write

Luke 1:1... [2]to **set forth** [3]in order

Luke 1:3... [2]to write unto thee [3]in order

| Pegs | Definition |
|---|---|
| to...in order | **set forth** |
| to...in order | **write** |

Actually, 'taken in hand to set forth' is a perfect description of 'to write.'

| Pegs | Definition |
|---|---|
| to...in order | **taken in hand to set forth** |
| to...in order | **to write** |

## Example 3

**Define:** Forasmuch

Luke 1:1 Forasmuch [1]as
Luke 1:2 **Even** [1]as

| Peg | Definition |
|---|---|
| as | **Forasmuch** |
| as | **Even** |

## Example 4

**Define:** certainty

Luke 1:1... [4]of those things which are most [5]**sure**ly believed[6]

Luke 1:4... [5]certainty [4]of those things wherein thou hast been instructed[6]

| Pegs | Definition |
|---|---|
| of those things wh...ed | **surely** |
| of those things wh...ed | **certainty** |

The like 'er' and 'y' sounds of '**sur**ely' and '**cer**tain**y**' assists the reader in pairing and understanding these like-sounding words (even though 'surely' is an adverb and 'certainty' is a noun).

## Example 5

**Define:** wherein

Luke 1:4...things[4] wherein
Luke 1:1...things[4] **which**

| Peg | Definition |
|---|---|
| things | wherein |
| things | **which** |

Webster's 1828 says that 'wherein' means "in which."

## Search 3 FINDING PARALLEL CONCEPTS

**With Parallel Pegs, Word Order and Parts of Speech**

Our generation is suffering from a kind of cultural amnesia about the structure of the Bible. In the mid-eighteenth century Robert Lowth wrote about the parallel meaning of nearby Bible verses. Other chapters prove all translators used these. Robert Alter, Professor of Hebrew and Comparative Literature at the University of California, even through unbelieving eyes, can see a glimmer of the glory. Amidst page after page of examples, he writes,

> Semantic [meaning] parallelism, though by no means invariably present, is a prevalent feature of biblical verse. That is, if the poet says, 'hearken' in the first verset, he is apt to say something like 'listen' or 'heed' in the second verset. This parallelism of meaning, which is often joined with a balancing of the number of rhythmic stresses between the versets and sometimes by parallel syntactic [word order] patterns as well, seems to have played a role roughly analogous [similar] to

> that of iambic pentameter in Shakespeare's dramatic verse: it is an underlying formal model that the poet feels free to modify or occasionally to abandon altogether...By my count, however, such instances of nearly synonymous restatement occur in less than a quarter of the lines of verse in the biblical corpus (Robert Alter, *The World of Biblical Literature,* NY: BasicBooks, 1991-1993, p. 173).

The unbelievers at Harvard even have fancy names to describe these parallelisms (See Robert Alter, *The Literary Guide to the Bible*, Cambridge: Harvard University Press, 1987, pp. 668-672).

> **dyadic line:** A line of Hebrew verse containing two parallel "members" or versets.
>
> **verset, hemistych, or bicolon:** One of the two or three subunits that make up a line of Hebrew poetry.

Even William White, the new editor of his now corrupted *Vine's Complete Expository Dictionary*, shows his understanding of the parallel nature of Bible verses and gives an example similar to the following,

> I O magnify/ the LORD/ with me,
> II And let us exalt/ his name/ together
>
> "Notice that virtually every part of speech in Line I can be substituted for its equal in Line II...They indicate important relationships in meaning. Many pairs are used over and over again, almost as synonyms...[This] becomes a very valuable tool for our understanding of their meanings" (W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*, Nashville: Thomas Nelson Publishers, 1996, pp. xvi, xvii).

This system of communication is used throughout the New Testament also, but few seem to take the time to pull out the parallels. (Sadly, 'instant' Christians pop open *Strong's Concordance* or *Vine's Expository Dictionary* and pull out a definition, much like a child eagerly reaching blindly into his bag of Halloween treats. The definition found could be from a corrupt text, secular lexical database, or simply out of context. In *The Divine Inspiration of the Bible*, Vine admits he is a follower of corrupters Westcott and Hort (Glasgow: Pickering, pp. 27, 28))

Just as words serve as pegs to point out parallel verses, so identical concepts, which often are identical parts of speech, are paralleled to supply synonyms and definitions.

## Example 1

Looking at the word 'propitiation' in both 1 John and then in Romans 3 provides numerous definitions.

**Define:** propitiation

| 1 John | Who | What | For whom | Why |
|---|---|---|---|---|
| 1:7 | Jesus Christ | cleanseth | us | sins |
| 2:1, 2 | Jesus Christ he | propitiation | for our | sins |
| 2:1 | Jesus Christ | | | |
| 2:12 | his name's sake | forgiven | your | sins |
| 3:5 | he | take away | our | sins |
| 3:16 | he | laid down his life | for us | |
| 4:10 | his Son | propitiation | for our | sins |
| 4:14 | the Son | Saviour | of the world | |

**Definition:** The word 'propitiation' is enhanced and clarified by the parallel words: **cleanseth, forgiven, take away, Saviour,** and **laid down his life**.

**Expand:** propitiation

| Romans | What you get | By & through what means | In & of whom |
|---|---|---|---|
| 3:22 | righteousness of God | by faith | of Jesus Christ |
| 3:24 | justified freely | by his grace through the redemption that is | in Christ Jesus |
| 3:25 | propitiation | through faith | in his blood |
| 3:25 | remission of sins | through the forbearance | of God |
| 3:28 | justified | by faith | |
| 3:30 | justify | by faith<br>through faith | |
| 3:31 | | through faith | |

## CONCEPT Pegs for Sticky Spots

Some words may not be difficult to understand, but they are the object of 'theological' debate or expository teaching and consequently need to be defined with the Bible's, not man's, definitions. Finding the repeated pegs reveals the parallelisms.

## Example 1

**Define:** predestinated (Eph. 1)

| | | | | | |
|---|---|---|---|---|---|
| **v. 3** | **who** | hath | blessed | us | **in Christ** |
| **v. 4** | **ing…he** | hath | chosen | us | **in him** |
| **v. 5** | **accord-ing** | | predestinated … unto the adoption of children | us | **by Jesus Christ** |
| **v. 6** | **he** | hath | made… accepted | us | **in the beloved** |
| **v. 7** | **we** | have | redemption | | **In whom… through his blood** |
| **v. 8** | **he** | hath | abounded toward | us | **wherein** |
| **v. 9** | **ing…** | | made known | us | |
| **v. 9**<br>**v. 10** | **he**<br>**he** | hath | purposed<br>gather together | | **in himself**<br>**in one…**<br>**in Christ…**<br>**in him** |
| **v. 11** | **we** | have | obtained | | **In whom…*** |
| **v. 11** | **ing…** | | predestinated | | |
| **v. 11** | **accord ing** | | purpose | | |

* also see v. 12: "in Christ," v. 13: "In whom," v. 20: "in Christ," and "in the heavenly places."

**Definition:** predestinated means '**purposed**.'

> "In whom also we have obtained an inheritance, being predestinated according to the **purpose**…" Eph. 1:11

The predestinated and purposed element was **not *who*** should be saved, but **HOW** "whosoever will" may be saved (Rev. 22:17). One is saved by being "in Christ," "in him," "in the beloved," and "through his blood." These prepositional phrases are repeated in every verse because they are the crux of the discussion. God predestined the means of salvation.

> "Having predestinated us unto the adoption of children **by Jesus Christ** …" Eph. 1:5

How do we become adopted into the family of God? — "by Jesus Christ." The verse does not say, "predestinated us unto the adoption of children. Period." It says "he…predestinated us unto the adoption of children by Jesus Christ…." Jesus Christ was God's predestinated plan for the redemption of man. Those who are "in Christ" are *in* the "elect, precious: and he that believeth on him shall not be confounded." According to 1 Peter 2:5, 6 Jesus Christ is the "elect." If you are "in Christ," you are in the "elect." You do not get "in Christ" by being predestinated; you get "in Christ" by believing on him. God predestinated the *method*, not the people.

## PRACTICAL APPLICATION:



**In-Depth Bible Study**

For a thorough study of a particular word, look for it (Search 1) *and* its pegs (Search 2) throughout the entire Bible.

## Example 1

**Define:** rock

> "And I say unto thee, That thou art Peter, and upon this rock I will build my church…" Matt. 16:18

Who is the 'rock'? The eternal salvation of millions hinges on the answer to this question. Christians throughout history know that the 'rock' is Christ. The Roman Catholic system is built on a crumbling foundation, putting Peter in Christ's place as the rock.

THE
CHURCH OF ROME,
TO FILL THEIR PURSE,
WILL COMB THE SCRIPTURES
VERSE BY VERSE,
YET NEVER FIND
A SINGLE SIGN
THAT PETER HEADS
THEIR PAPAL LINE.

The Bible's built-in dictionary proves that God, not man, is the "chief corner stone" (Eph. 2:20).

## Search 1 Key Words

Look throughout the entire Bible at all of the *other* occurrences of the word 'rock.'

| | |
|---|---|
| "that Rock was Christ" | 1 Cor. 10:4 |
| "The LORD is my rock" | 2 Sam. 22:2 |
| "The LORD is my rock" | Ps. 18:2 |
| "For thou art my rock" | Ps. 31:3 |
| "God my rock" | Ps. 42:9 |

Even *Peter* himself knew Jesus Christ is the rock. He wrote in the scriptures,

> "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious:...a stone of stumbling, and a rock of offence, even to them which stumble at the word..." 1 **Peter** 2:4-8

## Search 2 Word Definitions

Here comes the amazing fun! Without the use of expensive, difficult and dubious Greek reference books, the distinction between Christ and Peter unfolds for the careful student of the word of God.

**L**ook throughout the entire Bible at all of the *other* occurrences of the words which accompany 'rock' in Matt. 16:18 — words like 'upon,' 'this,' 'build,' 'Peter' and others.

"...and upon this rock I will build..." Matt. 16:18

The pegs are: **upon**
**this**
**build**

## 1. Look for: **upon** **build**

The Bible *pre-conditions* the mind with the correct interpretation and associations. Immediately *before* Matthew 16, in Matthew 7, Jesus tells his disciples that the church is to be built upon the "rock," — Christ, the Word. He compares a man who builds his life upon "these sayings of mine"—

"unto a wise man, which built his house upon a rock" Matt. 7:24

(The "sayings" of Jesus are the "authority," the true keys that open our understanding of the kingdom of God; Rome cannot give the keys to a Pied Piper and the traditions of his followers, i.e. Matt. 7:24, 29.)

## 2. Look for: **upon**

The Holy Bible-driven brain will pair " upon this rock" with the following references to Jesus Christ.

| | |
|---|---|
| "upon **me**'' | Matt. 26:10 |
| "spit upon **him**" | Matt. 27:30 |
| "**he** sat upon the mount of Olives" | Mark 13:3 |

Peter is never associated with the word "upon."

### 3. Look for: this

The book of Matthew *pre-conditiones* the brain to think 'Christ' when it sees the word "this." The word 'this' is used 29 times in Matthew before the reader arrives at, "this rock" in Matt. 16:18. More of these usages of the word 'this' refer to Christ than to any other thing or person. Look at the immediate pre-conditioning:

| | |
|---|---|
| Matt. 3:17 | "...**This** is my beloved **Son**..." |
| Matt. 8:27 | "...What manner of man is **this**..." |
| Matt. 9:3, 4 | "**This** man...**Jesus**" |
| Matt. 12:23-25 | "Is not **this** the son of David?...**This** fellow...**Jesus**" |
| Matt. 13:54 | "...Whence hath **this** man this wisdom..." |
| Matt. 13:55 | "Is not **this** the carpenter's son?..." |
| Matt. 13:56 | "Whence then hath **this** man all these things?" |

An easy English grammar lesson will help those who misread and conclude that Peter is the rock:

'This' in Matt. 16:18 is used "in contrast to ***that***: properly denoting the nearer of two things" (*The Oxford English Dictionary*, vol.17, pp. 961-963, s.v. "this").

There are two contrasting statements about Jesus in Matt. 16:13-18. The nearer, or latter of the two, is the statement, "Thou art the Christ, the Son of the living God." The word 'this' refers to this, the *second* and most recent statement. (Grandpa might say, "…*this* here statement, not *that* there statement?)

### Question 1:

> "Whom do men say that I the Son of man am? And they said,"

**Answer 1: Matt. 16:14-16**

> **"...Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.**
>
> He saith unto them, But whom say ye that I am? And Simon Peter answered and said,"

**Answer 2: Matt. 16:16-18**

> **"...Thou art the Christ, the Son of the living God."**
>
> "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church..."

The latter of the two answers to Christ's question, also the one nearer to the pronoun 'this,' is "Thou art the Christ…" Therefore, clearly, the antecedent of the pronoun 'this' is in answer 2. The pronoun 'it' reconfirms this for 'it' can only refer to the last and closest of the two statements.

The words 'thou' 'art' are the pegs which structure the parallelism. The antecedent to which the pronouns 'it' and 'this' refers is "the Christ."

| Verse | Pegs | Definition |
|---|---|---|
| Matt. 16:16 | Thou art | **the Christ** |
| Matt. 16:17 | art thou, Simon | it |
| Matt. 16:18 | thou art Peter | **this rock** |

The verse right before Matt. 16:18 is a perfect parallelism with identical pegs.

| Verse | Pegs | Definition |
|---|---|---|
| Matt. 16:17 | art thou, Simon...unto thee | it |
| Matt. 16:18 | unto thee...thou art Peter | **this rock** |

To reinforce a key to understanding the verse, observe the pegs "thou" and "art." Jesus uses them to parallel the two names of Peter.

| Verse | Pegs | Definition |
|---|---|---|
| 16:17 | art thou, | Simon Barjona |
| 16:18 | thou art | Peter |

Sometimes parallel pegs are used to tie together a *contrast*.

| Verse | Pegs | Contrast |
|---|---|---|
| 16:14 | thou art | John etc. |
| 16:16 | Thou art | the Christ |

### 4. Look for: this rock

The expression "this rock" is used three times in the Old Testament (perhaps as a picture of the Godhead).

- In Numbers 20:10 the rock which brings forth "water" is a picture of the Holy Ghost. It is also a type of Christ; it cannot be smitten twice. He was smitten 'once for all.'

- In Judges 6:20 “this rock” is a type of the burning bush.

- In Judges 6:26 “this rock” is a type of Christ’s “sacrifice” on the cross of “wood.”

The expression “this rock” is used once in the New Testament, perhaps as a picture of “God manifest in the flesh” (1 Tim 3:16).

## Compare Words Having the Same Letters and Sounds

God has built into the Bible preconditioned associations with sounds. We know God is good and the devil is evil. Jesus is associated positively with the ‘je’ words ‘jewel’ and ‘Jehovah.’ The ‘lu’ in Lucifer associates him with ‘lucre,’ ‘lust’ and many other negative ‘lu’ words.

The brain will automatically define ‘this rock’ as ‘Christ’ because of the preconditioned associations of the individual letters and sounds in the word ‘Christ.’ Only the letter ‘o’ is not mirrored.

**Ch**rist = this ro**ck**
Ch**r**ist = this **r**ock
Chr**i**st = th**i**s rock
Chri**s**t = thi**s** rock
Chris**t** = **t**his rock
Christ = **this r**o**ck**

(Before dismissing this, spend some time reading the statistically significant research done by linguists working at accredited universities and published in juried journals like *Journal of Memory and Language, Journal of Verbal Behavior and Verbal Learning, Language and Cognitive Processes, Cognitive Psychology, Linguistic Inquiry, Computational Linguistics, Applied Psycholinguistics, and Neuropsychologia*, just to name a few. Articles like, Miller G.A. 1986. ‘Dictionaries in the Mind.’ *Language and Cognitive Processes* 1:171-185 could be a starting point. Search the internet under the words computational linguistics, psycholinguistics, sound symbolism, phonaesthesia etc. Scientists have just caught a glimpse of the God-created wonders of language and the mind which operates with them. Upcoming chapters will expand on this subject. See chapter 2 and the final Appendix “KJV’s ABCs,” beginning on p. 1114.)

## PRACTICAL APPLICATION:



### COMBINING **Search 1, 2, and 3**

> "**comparing** spiritual things with spiritual" 1 Cor. 2:13

**Study: Psalm 17:13, 14**

> "Arise O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:
>
> From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes."

The KJV is the only English formal equivalency translation of the pure Greek and Hebrew Bible. That means, when you read the Psalms in the KJV, you are reading the Hebrew Bible, in English.

The Bible is built on a system of parallels. These parallels enable us to obey God's command, "**comparing** spiritual things with spiritual." The parallels in Hebrew are also parallel in English.

To understand Psalm 17:13, 14 it is necessary to compare its elements (words, letters, parts of speech) with matching ones in the remainder of chapter 17 and in the rest of the Bible. Note the following comparable things in Psalm 17:13, 14.

Look in *other* places in the Bible for the words from Psalm 17:13-14. A book could be written doing this alone, but here are a few thoughts.

**Define:** portion

The **first** usage of 'portion' is in Gen. 14:24 ("eaten, and... let them take their portion"). It defines 'portion' as **food** (eaten). The **next** usage of 'portion' relates to an "**inheritance**" (Gen. 31:14). These meanings of 'portion' match identically the verse in Psalms 17 under consideration. The "men of the world" get food as their portion to fill their "belly." They also receive the portion of being able to "leave the rest of their substance to their babes" (Ps. 17:14), as an "inheritance."

**VS**

The portion the "men of the world" receive can be **contrasted** to the 'portion' believers receive. Another usage of the word 'portion' is in Ps. 142:5. David said "Thou art my refuge and my portion in the land of the living." The LORD is our portion and what a Big portion that is!! "[B]ut how little a portion is heard of him?" Job 26:14.

**Define:** hid treasure

The first usage of "treasures" (Deut. 32:34) pairs it with "**sealed up**," a definition of "hid."

In Psalm 17:14, "hid treasure" is like "treasures hid" seen in the second usage of "treasures" in Deut. 33:19. It refers to the bounty of food and riches hid in the seas and the sand

(earth). Although the wicked take the prey, eat it and benefit from it, God reminds them that the beasts and treasures of the earth are **God's** and are permitted to fall into their hands through the mercy of God ("**thou** fillest with **thy** hid treasure").

The "treasure hid" in Matt. 13:44 is the real reason why God fills the men of this world with his bounty. He wants to draw them to himself and true treasure and spiritual blessing.

## Search 2 Word Definitions

**With Parallel Pegs**

The red underlined words and letters are the pegs which help us find the parallel thoughts. The **black bold** words are the actual comparable and interchangeable words.

**1.** O **LORD** Psalm 17 continued (v. 13)
O **thou** (v. 7)
O **God** (v. 6)

**Comparison**: The LORD of v. 13 is "God" and "thou."

**2.** **disappoint** him (v. 13)
**cast** him (v. 13)

**Comparison:** A 'point' (part of the meaning of 'appoint') is a position. The opposite of 'appoint' is 'disappoint,' which means 'not appoint' or 'not stay on the point' or position. The word 'cast' (move away, throw away, disposition) is a perfect parallel to 'disappoint.' The wicked are thrown from their place, be it mental (disappointment) or physical.

**3.** from the **wicked**, which is thy **sword** (v. 13)
from **men** which are thy **hand** (v. 14)

**Conclusion:** Wicked men are used as God's sword and hand, which holds the sword.

**4.** from the paths of **the destroyer** (v. 4)
from **those that rise up against them** (v. 7)
From the **wicked** (v. 9)
from **my deadly enemies** (v. 9)

**Conclusion**: Wicked men, with their destructive tendencies, will try to destroy things. Without God's protection they could destroy us. The destructive tendencies of the wicked serve as the correcting hand of God to those (whether saved or unsaved) who stray on to the "paths of the destroyer."

**5.** their **portion** in this life (v. 14)
their **substance** (v. 14)

their **babes** (v. 14)

their own **fat**: with
their **mouth** (v. 10)

who compass me about (v. 9)
whose **belly** thou fillest (v. 14)
their own fat (v. 10)

**Conclusion:** The wicked's only portion is the substance they have in this life, that is, things like children and food — *unless they receive Jesus Christ as their Saviour.*

## Search 3: Parallel Concepts

### Comparing Parts of Speech

**Define:** thy hid treasure (Psalm 17 continued)

If there are no matching words for "thy hid treasure is," then look for matching parts of speech. *Secret* (v. 12) and *hid* (v. 14) are both adjectives; the adjectives *secret* and *hid* are synonyms; they mean the same thing. This is a clue that the verses have something comparable in them.

prey...secret places (v. 12)

belly thou fillest with thy hid treasure; they are full (v. 14)

The "belly" God "fillest" (v. 14) is compared to the "prey" (v. 12) that fills the belly of the lion. The lion (v. 12) hides and lurks in **secret** so the prey won't see him. The wicked's bellies are filled with the things of this life only. "[T]hy **hid** treasure" refers to treasure (food) that was procured from the place where the wicked hid waiting to catch and devour his prey. Sinners are filled with what they take.

### Comparing Parallels & Opposites Using Word Order

Comparisons are sometimes done through *contrasts*.

**1. "Thou fillest"** is contrasted with "thou hast."

thou fillest with thy hid treasure (v. 14)

**vs**

Thou hast proved mine heart
thou hast visited me
thou hast tried me (v. 3)

**Comparison:** The wicked are filled with temporal treasures; Christians are offered spiritual riches. God is always trying to bring fallen man to a higher level: the unsaved to salvation and the saved to be conformed to the image of his Son. God allows the rain to fall on the unjust to show them his goodness that they might repent. He shows his goodness and gives them the treasures of a filled belly and the miracle of children. "[T]he goodness of God leadeth thee to repentance?" Rom. 2:4

**2.** from **men of the world** which have their portion in this life (v. 14)
**vs**
**them** which put their trust in thee (v. 7)

**3.** their **portion** in this life (v. 14)
**vs**
thy face in righteousness (v. 15)
thy likeness (v. 15)

**Conclusion:** The men of the world get their portion in this life. It is God's goodness intended to lead them to salvation. The saved, like David, who have experienced the presence of God, will not be satisfied with or from these things, but with the majestic closeness of his "face," his "likeness," and his "righteousness."



Do not let the "unsearchable" vastness and depth of God's word keep you from quenching your thirst at its shores and opening its doors. We are told to "search."

## SUMMARY

True Bible study involves *prayerfully* reading a passage and its context, over and over, then comparing it to other verses and chapters which discuss the same topic. In-depth study then includes three major searches.

### Search 1:  Key Words

Expanding understanding of individual words by comparing their use in various places in the Bible.

### Search 2:  Word Definitions

Identifying words and verses which are parallel in meaning by finding their identical surrounding words.

### Search 3:  Parallel Concepts

Identify words and verses which are parallel (or direct opposites) in meaning by finding matching parts of speech and word order.

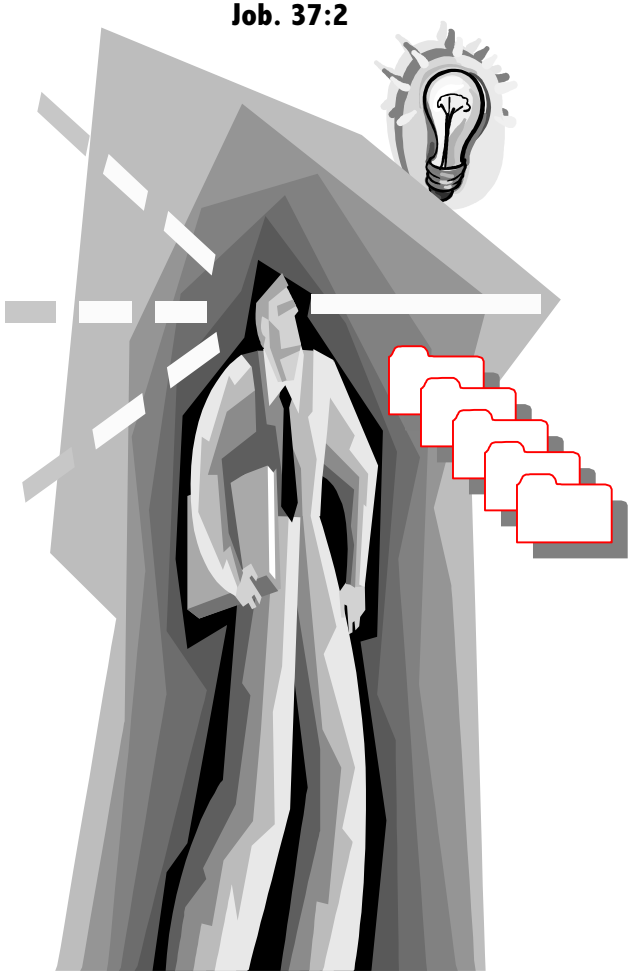
The Holy Ghost will illuminate the Christian reader as he sees fit. Only "the Spirit searchest all things, yea, the deep things of God...the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10, 11). Only the Holy Ghost can "shew it unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth..."
John 16:13-14

The Bible's own dictionary and its **use by the translators**, is discussed in the chapters entitled, "How the Mind Works," "The Little Book," "The Ends of the World," "Wycliffe's Views," "Warning from Translators and Martyrs," "Understanding the Bible: Methods of Translators and Martyrs," and "The Received Text..."

# CHAPTER 2

# SOUND = SENSE

**"Hear attentively the noise of his voice, and the sound that goeth out of his mouth."**
**Job. 37:2**



**"...a sound from heaven" Acts 2:2**

The "King of kings," Jesus Christ, has such affinity with words that "[H]is name is called The Word of God." Since the building blocks of words are letters, Jesus said, "I am Alpha and Omega, the beginning and the ending." These are the first and last letters of the Greek alphabet (Rev. 1:8, 17:14, 19:13). The *first* verse of the King James Bible has 44 letters; the *last* verse also has 44 letters. (The new versions drop "Christ," with its 6 letters, from the last verse.) God himself created the smallest detail of each letter's form. The ten commandments were "written with the finger of God" (Exod. 31:18), making the Bible *the* source of the original alphabet. Secular researchers Marc-Alain Ouaknin, author of *Mysteries of the Alphabet*, and Robert K. Logan, author of *The Alphabet Effect*, trace *the first* phonologic and non-pictorial alphabet to Mt. Sinai. They prove that the pattern for the letters and sounds used today worldwide had their prototype in the original Hebrew alphabet. (Noah Webster and John Milton would agree; "Hebrew is Mother Tongue" was the first graduate thesis at Harvard University. This was standard belief before 'Aryan' supremacy crept into the German and British universities in the 1800s, bringing 'fantasy' Indo-European roots for words.) Of the original form of Hebrew letters, Jesus took note saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. 5:18). These included the tiniest jot of the pen to cross a letter, like a 't,' and the tiniest vowel point, like the 'i.' Erasmus wrote, "No iota [i] is in vain" (*The Bible Through the Ages*, p. 308). Seth Lerer, Professor of English, states that letters are called "characters," because they communicate "...the character of the author of the Bible" (*The History of the English Language*, Springfield, VA: The Teaching Company, 1998; video and transcript). Jesus Christ associated himself with more than just the Hebrew jot and the Greek *iota*. Latin letters, generally the same ABCs we use today in English, bannered across the sky above the cross in "Hebrew, and Greek, and Latin" (John 19:20; Matt. 27:37):

**HIC EST IESVS REX IVDEORVM (Latin)**
**HIC EST JESUS REX JUDEORUM (pronunciation)**
**THIS IS JESUS THE KING OF THE JEWS (English)**

> "...even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4

The cross of Calvary was not the first time our English alphabet loomed high across the sky. When God made the butterfly, he was sure to cross its 't' and dot its 'i's. Smithsonian Institute nature photographer, Kjell Sandved, discovered that every letter of our English alphabet, A to Z, is drawn beautifully on the wings of butterflies. He has documented all 26 letters in his book and fine art poster, *The Butterfly Alphabet* (available from AV Publications).

> "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard...their words to the end of the world" Ps. 19:1-4.

The "voice" of God's "handywork" "uttereth speech," even through English letters on butterfly wings. It is as if the skies were scrolls and the seas were ink. God dipped his pen to paint his love letters and sent them 'air mail.' They have flown by, sky high, then drawing nigh, so you and I can see them fly. Like butterfly wings, the delicate fluttery pages of the Holy Bible open, side by side, revealing God's holy letters.

God's letters flew freely across England, when the English Bible burst from the cocoon woven briefly by Henry VIII. Sixteenth century English Bible translator, Miles Coverdale, exclaimed:

> "Now I begin to taste holy Scriptures; now, honour be to God! I am set to the most sweet smell of holy letters..." (Guppy, H., *Miles Coverdale and the English Bible*, Manchester: The Manchester University Press, vol. 19, No. 2, July 1935, p. 8).

Letters have historically and Biblically been deemed quite important. The word "letters," in the New Testament, as well as in past history, often refers to the letters of the alphabet, as the first New Testament usage shows (Luke 23:38). Thus when Bible figures, such as Queen Esther, refer to "letters," the term refers to the individual letters of the alphabet (Esther 9:29). Letters were equivalent to learning. When "Jesus went up into the temple, and taught," the Jews questioned him saying, "How knoweth this man letters, having never learned?" (John 7:14, 15). The term 'letters' began more frequently to refer to a piece of written communication in the 14th century.



NE seed and one letter can mean life or death. Both Moses and Paul distinguish strongly between a "seed" and many "seeds" (Deut. 22:9). Paul wrote, "He saith not, And to seeds, as of many; but as of one. And to thy **seed**, which is Christ" (Gal. 3:16). Salvation or perdition can hang on one letter —

The KJV warns of the mark of Antichrist, whereby many "receive a mark **in** the right hand." New versions miss the mark, pretending it will only be "**on** the right hand" (Rev. 13:16). This may be the most damaging twist of scripture in these perilous days. The NKJV, TNIV, NIV, NASB, ESV, HCSB and generally all *new* versions allow their readers to *take* the mark of the beast — simply by changing the letter 'i' to 'o.' (According to the OED (and even the new versions in some places), the Greek *epi* can be translated as "in," as in *epicorolline*, "inserted in," *epicranidal*, "in the cerebellum," *epistolary*, "in letters," *epitomize*, "contain in...into a small compass.") Applied Digital Solutions has a "Verichip" ready to market. Their spokesman appeared on the 700 Club to assure Christian viewers that their embedded (in-bedded) chip did *not* fit the *new* versions description about the mark of the Beast, because their chip goes "in" the hand, "**in**serted with a large needle device," not stamped "on" the hand. The Associated Press (Washington, Feb. 26, 2002) reports,

> "GOOD OR EVIL?...Applied Digital has consulted theologians and appeared on the religious television program the '700 Club' to assure viewers the chip didn't fit the biblical description of the mark because it is under the skin hidden from view" (http://www.msnbc.com/news/716493.asp).

Over ten years ago the bestseller, *New Age Bible Versions,* warned of the one letter change from "**i**n" to '**o**n.' It used thousands of examples proving that new versions are *a part* of the counterfeit sheep's clothing by which the "beast" deceives and speaks "like a lamb," with "miracles," "worship," and "great wonders" (Rev. 13:11-14). The merchants of the 'mark' can swear on a wobbly stack of NKJVs that 'The Bible says its ok' to take the I.D. marker. No wonder few escape it.

> "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark **i**n their right hand...And that no man might buy or sell, save he that had the mark..." Rev. 13:16, 17.

## BUILDING THE BIBLE: LETTER BY LETTER

"He revealeth the deep and secret things:" Dan. 2:22

While searching for Bible word-meanings, using the Bible's built-in dictionary, I noticed that individual *letters* consistently carry their own meaning to a word. These letter meanings combine to create a word's total meaning. Having previously observed that God usually defines words in their *first* usage, I examined Genesis 1 through 3 to see if the letter meanings I was observing, were corroborated by their first usage. *Eureka! They were!* The first words to use a letter (as their first letter) define the letter. The meanings of letters in Genesis are identical to those I had discovered *throughout* the King James Bible. For instance, 'f' often brings a sense of 'form' to a word. Its first usage in Genesis is "form" (Gen. 1:2). The letter 'p' often seems to relate to 'place.' "Place" is also the first 'p' word in the Bible. The linear stick-shaped 't' is frequently used as a pointer. Its first uses in Genesis corroborated this meaning, with the pointing words "the" and "there."

God said, "[S]eek, and ye shall find" (Matt. 7:7). Yet, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant;" (Gen.

32:10). In searching for the meaning of a word, the Lord allowed me to see that meaning is built *into* the word itself. God has implanted in his Holy Bible subconscious contextual associations and consequent 'meanings' with each letter of the alphabet. These enable the reader to understand the 'sense' of all of the Bible's words. It all happens without the conscious awareness of the reader. There is nothing to learn; one merely needs to read the Bible. Reading was taught *from the Bible* for centuries and centuries. When this stopped, the modern illiteracy crisis began and continues compounding. (Although letter meanings work subconsciously, an *awareness* of some of the letters' meanings might enable young readers to string the meanings together to gather the 'gist' or *sense* of some new words.)

Anxious to see if linguists had found similar letter meanings, I scoured the scholarly volumes in the field of linguistics. The coursework I had taken at Harvard University some years earlier, on sound and acoustics, was taught by the world's leading authority on the subject; his clients included the royal family in England, among many others. However, the field of sound, acoustics and linguistics has taken quantum leaps since then, with the advent of the new field of computational linguistics. What was once subject to human random speculation can now be analyzed and documented by sophisticated computer programs. Through an exhaustive literature search, I found that linguists at the world's top universities had also discovered that letters had *the very* meanings I had found!

THE letter meanings derived from
scientific computational analysis
are exactly the same as those
in the book of Genesis
and throughout the
King James
Bible.

"Christ; In whom are hid all the treasures of wisdom and knowledge."
Col. 2:2,3

"Thy word is true from the beginning:..."
Ps. 119:160

| Letter ☛ | GENESIS First Usage | Computational Linguistics' Frequent Linguistic Sense |
|---|---|---|
| A | and | and |
| B | beginning | burst, bulge, be, being, beginning |
| C | created | clasp, grasp, contain, cover, creep |
| D | darkness | down |
| E | earth | ? senses, circle with opening, even ? |
| F | form | form |
| G | God | great |
| H | heaven | hold, container, enclosure, home |
| I | in | in, thin, I |
| J | Jabal | a name |
| K | kind | kin, kinesthesia |
| L | let | loose |
| M | moved | move, men, mud, make, multiply |
| N | night | no |
| O | of | open, one, over, on, out |
| P | place | place, point |
| Q | quickly | open mouth with throat pointer |
| R | rule | rule, energy |
| S | Spirit | ? |
| T | the | 'there to here,' to |
| U | upon | ↺ empty, upon, under, unite |
| V | void | void, volume, vent, or sharp point |
| W | was | movement |
| X | | nexus, x-out |
| Y | yielding | plural |
| Z | Zillah | zeal, a name |

At the end of this book an Appendix entitled, "KJV's ABCs," fully describes the meanings of each letter, as determined by computational linguists and as given in the Holy Bible's book of Genesis.

## MIT & ABCs

Massachusetts Institute of Technology (MIT) is the world's richest scientific brain bank. One of their researchers, "Ph.D. candidate in formal theoretical linguistics at MIT," Margaret Magnus, "developed linguistic, lexical, and algorithmic databases used in spelling and grammar checkers by popular typesetting and word processing software." She has numerous linguistic degrees, has done advanced study in mathematics at universities worldwide, and speaks over a dozen languages. While creating dictionaries for word processing software, letter meanings became self-evident to her. This cutting-edge researcher writes,

> "In 1993, as part of a computer project I was working on, I found myself reading an English dictionary and parsing all the words into prefixes, suffixes, and roots. I had read the works of linguists Dwight Bolinger [Harvard University Press author], John Lawler, and Richard Rhodes, which suggested that the initial consonants of a word had a set of meanings, and the remaining rhyming part also had a set of meanings. One sense of 'str-' is linearity; string, strip, stripe, street, etc. And one sense of 'ap' is flat: cap, flap, lap, map, etc. If you put them together, you get a flat line: 'strap.' The idea fascinated me, and since I was marking all these words anyway, I decided to keep an eye out for these classes that have similar meaning and pronunciation. I have been working on a dictionary that outlines these data for English in much more detail rather formally and scientifically" (*Gods of the Word: Archetypes in the Consonants*, Kirksville, MO: Thomas Jefferson University Press, 1999, introduction).

Again, Magnus, who speaks and does research in over a dozen languages, observed /str/ in many *unrelated* languages: "Albanian, Hindi, Bulgarian, Indonesian, Catalan, Danish,.." etc. A Russian 'stream' is '*streZen*,' German 'stripe' is '*Streifen*,' Albanian 'stratus' is '*shtres*,' Greek 'spike' is '*sturax*,' a Hindi *str*inged instrument is a '*sitar*,' a straight thread is '*sutr*,' like our English 'suture,' an Indonesian line is a '*setrip*,' and a Lithuanian 'stick' is a '*strigti*.'

The ability to search dictionaries and documents, letter-by-letter (e.g. s, t, r) or phoneme by phoneme (e.g. *st,* *str,* or *tr*), using a computer, makes such research possible. Magnus observed than 41% of G words relate to largeness, as I also had discovered. Magnus was so awed by discoveries like this, which so evidence a phenomenon beyond mere human design, that she entitled one short work, *Gods of the Word: Archetypes in the Consonants.* She scanned the shelves of her Ivy League libraries for some ancient *explanation* to print on her book's pages. Sadly, only sayings of sages and New Agers served as gauges and gave her only counterfeit answers.

## STANFORD UNIVERSITY & LETTERS

Stanford's Seth Lerer, who teaches classes in comparative literature, tells his students: 'Words mean more than we ever thought they did' (*The History of the English Language*, video, n.p.). While Bible believers are scratching their heads, Stanford University's Graduate School of Business is already applying such computer research to 'brand names.' The March 1995 issue of Stanford's Graduate School of Business magazine published an article by Bob Cohen entitled, "There's More To A Name." As an employee of a company called Lexicon Naming, Cohen works "under the direction of Stanford linguistics professor Will Leban." Cohen states that the results of their study "were quite dramatic and validate the powerful impact sound symbolism can have on the communication of both physical and abstract attributes..." "Kortan seems smaller

than Gortan," his research found. (Why? — Because the letter 'G' adds a sense of greatness and largeness. Why? — Because G's first usage is "God" in the English Bible, the language nexus of our culture.) Cohen comments, "Taza seems faster than Paza." (Why? Because 't' means 'from here to there' and 'p' means "place." See Genesis 1.) (http://shilling.stanford.edu/community/bmag/sbsm0395/9)

## EASTERN MICHIGAN UNIVERSITY & LETTERS

University linguistics departments' web sites note and record:

> "If you look at *all* the words in a class, you find that the assonance classes that cohere semantically [i.e. sl, sn,] typically include 70 and 80 percent of the words in the coherent class. This is so far beyond *any* definition of 'chance' that one needs no statistical measures to see it. I'd add that this *doesn't* happen with random sets of words..."

The secular linguists are *certain* about many letter meanings and densely clouded about the *original source* of these meanings. Linguists call letter meanings, "cultural phonaesthetic habits." They believe that they are "entirely a result of similar linguistic training." Yet these linguists are at a loss as to *the root source* of the English culture's "habit" and "training." They admit, "once it's produced, it will attract more. It becomes a stable semantic lexical nexus. Many of these can be traced back to Old English and beyond..." But one linguist asks: "The biggy. Why are they there?" http://www.emich.edu/~linguist /issues/9/9-1171. The answer — just as God created a *few* types of atoms and combined them in a *great* number of ways to create everything from mice to stars, so he also created a *small* number of letters and sounds and combined them in *many* ways to create word-descriptions of his thoughts and his creation. He gave language to Adam, confounded it at Babel, inspired it in Acts 2 to be recorded in Bibles for all languages.

The English Bible is the bedrock of English culture and thought. From its foundation we have erected every law. From its fabric we have woven our words and works of literature. This is because the English Bible was the tool used to teach reading for most past generations. (The Bible has been the fulcrum for literacy for other language groups also.) The words the Holy Bible associates with certain sounds fixed the meaning of those sounds in the minds of English speakers.

University English Professor, Seth Lerer, tells students that,

> "From the time of King Alfred [c. 850], the Bible was translated into English..."
>
> "[B]iblical translation helped to shape the forms of speech."

- Professor Lerer notes that the English language was "crystallized" and "filtered through the powerful influence of the King James Bible."
- According to Lerer, the sounds and "renderings of the King James Bible codified a nascent Modern English" (Lerer, pp. 26, 13, 1, part 2; p. 10, part 3).
- Professor Gutjahr said, "familiarity with the King James text gave the United States a shared text from which to speak and anchor a common memory" (*An American Bible,* Stanford University Press, 1999, p. 141).

Scholars have expressed the "hypothesis that the expressiveness of words is dependent on the force of a habitual, learned link between particular sounds and particular meanings." Magnus observes that "23% of the words beginning with /b/ refer to loud effusive talk." This comes from "Babel" in the book of Genesis. Just because the Bible's influence is waning, does not negate the influence it had in creating word and letter connotations.

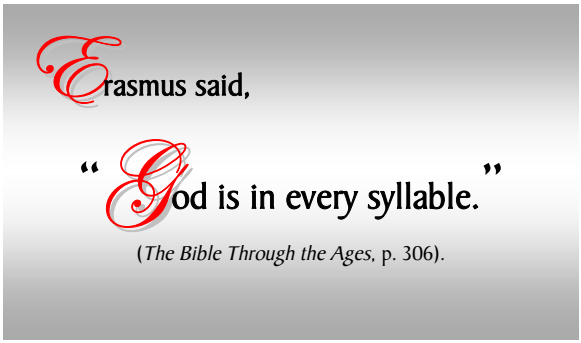
Since the words of the historic English Bible are the *source* for letter meanings, the Holy Bible cannot be changed or replaced. Moving from its words removes readers from the key to understanding their own language. The substitute words new versions take from modern synonym dictionaries do not support the initial letter meanings set forth in Genesis. Magnus observes that "synonyms provided in the dictionary for the various senses" of a word, "do not fit the semantics," that is, the meaning of the letters. The foundational letter meanings, given in Genesis in the KJV, are absent in new versions, which substitutes complex words, with double the number of syllables and letters. Note these Genesis examples:

| KJV | | NIV | Syllables | Letters |
|---|---|---|---|---|
| open | | expanse | 2 | 7 |
| moved | | was hovering (NKJV too) | 4 | 11 |
| cattle | | livestock | 2 | 9 |
| whales | | creatures of the sea | 5 | 17 |
| rule | | govern | 2 | 6 |
| grass | | vegetation | 4 | 10 |
| void | | empty | 2 | 5 |
| 10 syllables | 34 letters | ← Totals → | 21 syllables | 65 letters |

New versions always replace the language's bedrock Bible-words with more complex synonyms taken from a dictionary. The KJV has placed in the public domain (legally) the simplest English words. To establish their copyrights, each new version editor must find *different* words, which have not yet been copywritten by *other* new version editors. Therefore, each new version becomes progressively worse. One cannot teach 'reading' in Genesis, using new versions, because their vocabulary is too difficult. Only the KJV uses words which contain the *letter pictures* which *show* readers what each word means. For instance, 'O' pictures an OPEN space. 'V' shows an unfilled place. Therefore a 'VOID' is an unfilled open place. The NIV's words, 'expanse' and 'empty,' have no *foundational* letter-pictures (See Appendix at end of book "KJV's ABCs").

No word can be changed in the Holy Bible without grave consequences to its order. If the meaningless "hairs of your head are all **numbered**," how much more would he number each pen stroke of "one jot or one tittle" in his word (Matt. 5:18 and 10:30).

- The Old Testament's Hebrew alphabet has 22 **letters**. These letters, which bring light to the word of God, are represented in the Old Testament in the 22 bowls which held the oil to light the testimony where God would "commune" with man (Exod. 25:22 et al.).
- The New Testament's 22 **letters**, called epistles, reflect this.
- The word "**letter**" (or "letters") occurs 22 times (11 times each) in the **KJV New Testament** (NIV 35, NKJV 21).
- God's **letters** "Alpha and Omega" are seen in Rev. 1:11; the ark of the testimony, with God's **letters**, is revealed again in Rev. 11.
- Language and its **letters** were confounded, as recorded in Genesis 11. We are forbidden to "take away from the words of the book," as seen in Rev. 22.
- "Doth not the ear try words? Job 12:11
- "[I]t shall talk with thee." Prov. 6:22




(Similar ordered phenomena are discussed elsewhere in the book, e.g. chapter 10 and p. 332.)

The new field of computational linguistics has immeasurably expanded man's understanding of language and its components — words, sounds, and letters. The epoch making discovery that each letter has a meaning will revolutionize the field of reading instruction. Reading comprehension should soar.

Because letters have *meaning*, letter pairs ('bl') and letter groups ('bla') carry and combine these individual letter meanings. For example, if 'b' means 'beginning' and 'l' means 'extension,' then 'bl' means 'a beginning which extends.'

Word association research* demonstrates that the mind has *letter* files (i.e. a file for 'a,' a file for 'b,' and so on) which it accesses when a word is heard. Each letter file has sub-files. The 'b' file has sub-files for 'ba,' 'be,' 'bi,' 'bl,' and so on. These subfiles in turn have their own sub-files. The 'bl' file contains separate files for 'bla,' 'ble,' 'bli', and so forth. Today's computers, *created by the mind of man,* can easily do these kinds of 'letter' searches. Imagine what the mind of man, created by God himself, can do.

(*Linguistic research includes word association experiments. When the word 'happy' is heard, responses include not only associative responses like "birthday," but responses like "happen," which the mind pulls up from the 'happ' sound-file.)

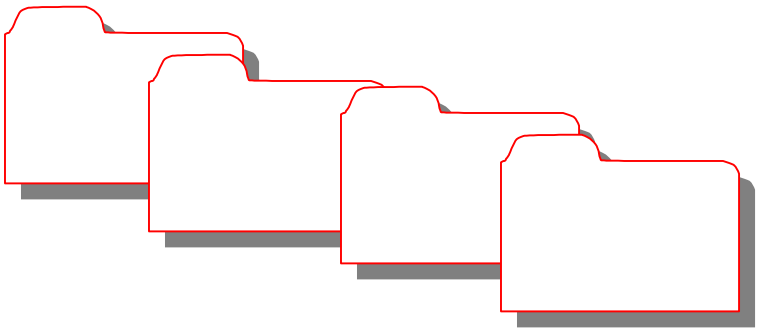
God paints mental images with words by ascribing meaning to a sound, he then repeats that sound when that particular meaning is to be evoked. The shape of the letter also works in unison with its sound to communicate meaning.

When the reader sees a new word (e.g. 'villany'), the mind searches through all of its files and subfiles to find other words which share those same letters (vi, vil, il, ill, la, lan,

any, and others). The combined total of all of the words found will give a *definition* for the word in question. Documentation follows in this chapter.

God's goal is for man's mind to be filled with the scriptures, so that the mind's 'search' pulls up God's definition, meaning, and associations for things. He wants man's letter files 🗀 to be filled with *his* words. God created man's language sounds when he created man (Gen. 1) and when he created multiple languages at Babel (Gen. 11). He used these sounds to speak through men in Acts chapter 2. He orders his Bible so that new words are defined by previously read words. For example, the word 'evil' in Gen. 2:9 lays the foundation for 'devils' in Lev. 17:7, then 'vile' in Deut. 25:3, and finally 'villany' in Isa. 32:6.

The mind creates a perfect 'dictionary' definition of a word by scanning the sound files created through earlier Bible reading. Those who faithfully read the King James Bible from Genesis to Revelation, and back through again and again — over and over — will 'understand' its words subconsciously. Eight sample words from the beginning of the alphabet will demonstrate that the KJV defines *all* of its words, even the special ones, like 'blains,' 'buriers,' 'beguile,' 'chalcedony,' 'chamois,' 'chambering,' and 'chamberlain,' through the mind's Bible-word sound-files.



## WORD 1 blains

An accurate dictionary-like definition of any KJV word can be created using the KJV words which share the letter sounds of the word in question. (Remember, letters have meaning.) Note the following perfect definition the KJV-filled mind creates for its word 'blains.'

**blains:** Blains are a plague of terrible blemishes and blots which blossom, overlaid on the skin as a raiment of stubble. The skin is blasted with hail and rain sized small blots, and vailed with a stain the size of raisins. Blains cause flames of inflammation to blaze through the patient, causing pain. The patient aileth and is maimed, frail, and faint. The blots maintain their blood (blush-blue) color, later becoming blackish-brown. The ailment prevails and restrains the patient. This abominable detestable, terrible calamity makes some afraid, troubled, and feeble. As if in chains, some lie flat and wail and complain, "Alas! I will be slain."

The following chart gives a quick overview of the KJV letter-files found by the mind when it reads the word 'blains.' Each word adds some needed aspect to the reader's understanding.

### bl

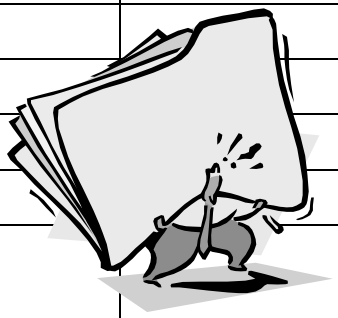
- **b** indicates the "blast" or explosive "beginning" of the bumps (See Appendix, letter 'b').
- **l** indicates a loose, spreading breaking forth.

The KJV's built-in definition reinforces the meaning of the letters 'b' and 'l,' calling 'blains' "a boil breaking forth" (Exod. 9:10).

## KJV Sound-files of Words

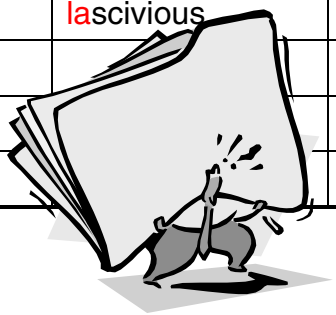
**(which help define blains)**

| bl | la | ain |
|---|---|---|
| blemish | plague | faint |
| blot | inflammation | murrain |
| blossoms | enlarge | again |
| blood | complain | rain |
| blush | slaughter | grain |
| blasted | lay, lain, flat | refrain |
| black | lame | chain |
| blue | blaze | dainties |
| bramble | flames | fountain |
| stubble | laden | |
| feeble | alas | |
| tremble | desolate | |
| terrible | calamity | |
| trouble | slay | |
| abominable | alarm | |
| detestable, stumbling block, double | | |



**la** always means, a 'spreading out' of some kind. It appears over 6000 times in the KJV. Each of these falls into one of *seven* general kinds of 'spreading out.' The 'la' words which help define 'blains' come from *three* of these seven categories (*overlay, spreading out*, or *trouble*), seen in the following chart. (See Appendix for letters 'l' and 'a'.)

| KJV Sound-files of 'la' Words (which help define blains) | | |
|---|---|---|
| Meaning: *overlay* | Meaning: *spreading out* | Meaning: *trouble* |
| lay | plague | desolate |
| overlay | blains | calamities |
| plaister | inflammation | plague |
| plates | everlasting | slaughter |
| clad | enlarge | tribulation |
| plaited | last | revelation |
| laver | flat | alarm |
| flatly | slay | clamour |
| breastplate | lay | blasted |
| laden | lascivious | lame |
| flanks | | lack |
| | | lament |
| | | complaint |

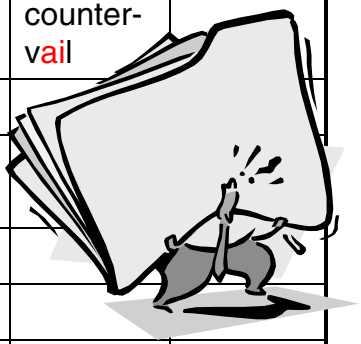


## ai

**ai** usually indicates either distress, a covering, or something that 'remains.' These letters are often used to indicate small elements which compose a larger phenomenon, particularly in the form of 'ain.'

### KJV Sound-files of 'lai,' 'ai,' and 'ain' Words (which help define blains)

| Meaning: *weak* | Meaning: *cover* | Meaning: *stay* | Meaning: *harm* | Meaning: *small* |
|---|---|---|---|---|
| aileth | stain | remain | wail | raisins |
| pain | overlaid | retained | railed | hail |
| maimed | painted | detain | against | rain |
| frail | plaister | wail | disdain | chain |
| faint | curtain | constrain -ed | upbraid | dainties |
| slain | hair | contain -ed | traitor | |
| laid | vail | sustain | counter-vail | |
| afraid | mail | maintain | | |
| travail-ed | raiment | restraint | | |
| despair | fain | refrain | | |
| wail | | abstain | | |
| | | again | | |

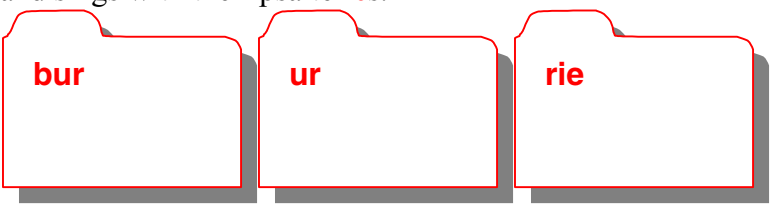


| KJV Sound-files of 'lai,' 'ai,' and 'ain' Words (which help define blains) | | | | |
|---|---|---|---|---|
| **Meaning: *weak*** | **Meaning: *cover*** | **Meaning: *stay*** | **Meaning: *harm*** | **Meaning: *small*** |
| | | repaired | | |
| | | prevail | | |
| | | daily | | |
| | | saints | | |
| | | faithful | | |

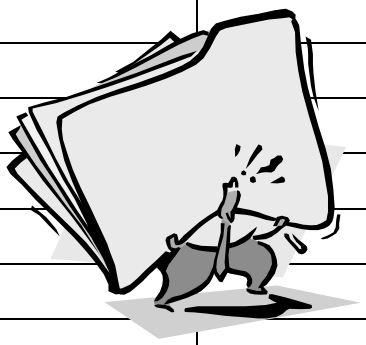
## WORD 2 buriers

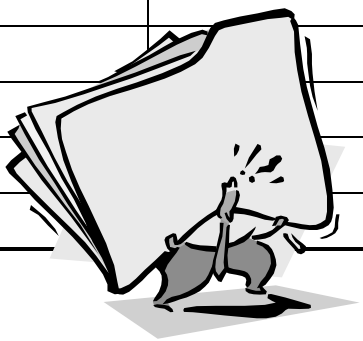
The word 'buriers' is seen in Ezekiel 39:15 only. Almost *every word* which contains the letters in 'buriers,' and precedes its usage, describes a funeral!

**buriers:** Friends who carry the burden of the casket on its journey from the church sanctuaries to the burial. Through the experience, the buriers tarried, mourned, and cried. They were wearied and grieved. Sobriety characterized the Old Testament Jewish priest. The marble quarries provided the burial monument. Miseries await the unsaved who will burn in a furnace of fire. The saved, though tried, glorieth and sings with their psalteries.



| KJV Sound-files 🗁 of Words (which help define buriers) | | |
|---|---|---|
| bur 🗁 | ur 🗁 | rie 🗁 |
| burden | mourn | cried |
| burn | journey | grieved |
| buried | furnace | grievous |
| | | buried |
| | | priest |
| | | wearied |
| | | grief |
| | | friends |
| | | tarried |
| | | sanctuaries |
| | | quarries |
| | | tried |
| | | wearieth |
| | | experience |
| | | sobriety |
| | | miseries |
| | | psalteries |
| | | glorieth |





**beguile:** disguised and disfigured language, gushing from one guilty of being double-tongued. The letter 'u' is often used in words that are associated with language. The beguiler, the beguiled, and the truth become defiled, vile and spoiled. The end result is disquiet, guilt, anguish, and ruin.

| KJV Sound-files of Words (which help define beguile) | | | | |
|---|---|---|---|---|
| **gu** | **gui** | **ui** | **uil** | **ile** |
| language | arguing | inquisition | | defiled |
| double-tongued | disguised | iniquity | | spoiled |
| disfigure | anguish | bruise | | revile |
| gushed | guilt | ruin | | railed |
| | guilty | disquiet | | bewaileth |
| | | | | vile |
| | | | | aileth |
| | | | | failed |
| | | **vs** | **vs** | **vs** |
| | | quiet | tranquility<br>guiltless | silence<br>reconcile |

**chalcedony**: It is a '**white stone**,' according to the KJV's sound-file dictionary. This matches precisely the dictionary definitions — "white quartz" (OED) and "white agate" (*The American Dictionary of the English Language*, 1828). Practically *every* KJV usage of the letters in 'chalcedony' pulls up KJV words that define it exactly.

**cha** reveals that chalcedony changes color. (It is white and reflects the color of its environment. White absorbs no incident light waves, reflecting back to the viewer whatever nearby color (wavelength of energy) is reflected on to it.) The letter '**c**' means clasping and grasping; it grabs the neighboring color. The letter '**h**' means 'hold.' It holds the color. (See Appendix for letters 'c' and 'h'.)

**cha** recalls "merchant" and "purchased," which is quite helpful since the chalcedony stone is an item of jewelry.

**chal** (in its first usage and 50% of its other usages) brings to mind the white stone called 'chalkstone.' Although the letter '**c**' is sometimes pronounced like 'k,' the word 'chalcedony' could be pronounced like 'chalk' (chalc). This matches the Greek word for 'chalcedony,' *chalkedon*.

**dony** brings to mind the sardonyx (sardonyx); "There is a kind of onyx called a chalcedony" (OED). Webster's says that sardonyx is a variety of the chalcedony.

**ony** describes 'stones' (stony) in 95% of its Bible usages. 'Testimony,' for example, is used in reference to the tables of stone holding the ten commandments.

The KJV's sound-files pull up a precise dictionary definition: a chalk (white) colored stone.

| KJV Sound-files 🗁 of Words (which help define chalcedony) | | | |
|---|---|---|---|
| **cha** 🗁 | **chal** 🗁 | **dony** 🗁 | **ony** 🗁 |
| changes | chalkstone | sardonyx | onyx<br>stone |
| chameleon | | | stony |
| | | | Testimony |

*Unger's Bible Dictionary* misses the mark calling chalcedony a blue-green stone. God gave you his word, the *only book* you will ever need to know him and understand it.

## WORD 5 chamois

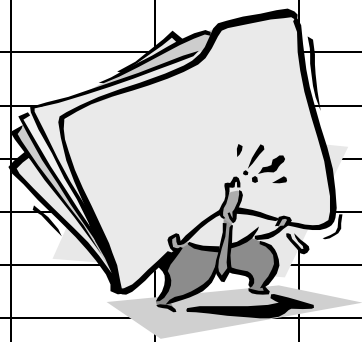
**chamois:** A beast whose hide changes color seasonally. Its skin is best known for its moisture holding properties which make it a popular cloth for drying automobiles.

**ch** brings to a word the notion of 'clasping,' 'holding,' 'touching,' and 'grabbing,' whether with the extremities (hands or legs) or by means of a clasp, like 'taches' or 'ouches.'

**cha** very often points to an enveloping skin, surface area, or overlayment (see chameleon). **cha** is seen as an element in words like moneychangers, merchant, purchase and other words pertaining to covetousness (notice the grasping '**c**' and the harboring '**h**').

**ois** recalls animal words like 'tortoise' and the "noisome beast." The 'chamois' is "famous among" beasts for its ability to hoist itself up through the mountainside when being chased.

| KJV Sound-files 🗁 of Words (which help define chamois) | | | | |
|---|---|---|---|---|
| **ch** 🗁 | **cha** 🗁 | **amo** 🗁 | **ois** 🗁 | **mois** 🗁 |
| quenched<br>parched | chapt | famous | noisome<br>beast | moist |
| itch | chafed | among | tortoise | moisture |
| touch | chaff | | hoisted | |
| reach | chameleon | | | |
| choose | change | | | |
| taches | chased | | | |
| ouches | | | | |
| approach | | | | |
| fetch | | | | |
| beseached | | | | |
| branch | | | | |
| launch | | | | |
| chew | | | | |
| choke | | | | |
| bunch<br>rich | | | | |
| much | | | | |
| merchant<br>purchase | | | | |



**chameleon:** (Greek: *ground lion*) An animal so named because the skin thereon changes, becoming the same color as the surrounding region (Heb. 'firmament') whereon it stayed. (This is a picture of the apostle Paul, who said, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law...To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" 1 Cor. 9:20-22.)

**ch** points to the chameleon's extraordinary *grasping* tongue which reaches out from its cheek, stretching to fetch each catch — like Paul's reaching, preaching, and teaching. Its stone-like inanimate appearance and binocular vision allow it to watch its prey until it can catch it.

**cha** brings to mind the skin and surface words (see **cha** chart for *chamois*). The cutis of a chameleon is chalk white in its outermost layer (*Encyclopedia Britannica*, 1910); yet it can appear as most colors "save white" (OED). The sense of *overlayment* or a surface effect is seen in the KJV's first usage of the letters 'cha' in the phrase "**overlaid** their chapiters." Elsewhere the KJV says the "ground is chapt."

**ame** are the same letters seen in the word 'same;' the 'chameleon' was so named because it became the 'same' as its firmament.

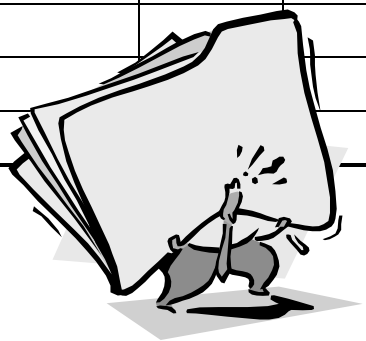
**ham** may be from the Hebrew consonantal roots 'hm' which form the Latin *humus*, meaning ground.

**leo** (Greek for lion) is seen in leopard which is said to be a cross between a lion and a panther. "Can the Ethopian change his skin or the leopard his spots?" (Jer. 13:23). This may address the chameleon's ability to change to "black specks" (EB).

**eon** means 'on.' Here it is used because the skin *on* the chameleon becomes the same as the ground it is *on.* (Dung is *on* the ground in a dungeon.)

**KJV Sound-files 🗁 of Words**
**(which help define chameleon)**

| ch 🗁 | cha 🗁 | ame 🗁 | leo 🗁 | eon 🗁 |
|---|---|---|---|---|
| stretch | changes | name | leopard | whereon |
| reach | chap | became | | thereon |
| fetch | chapiter | same | | dungeon |
| catch | chalkstone | firma-ment | | |
| approach | | | | |
| cheek | | | | |
| branch | | | | |
| teach | | | | |
| preach | | | | |



**chambering:** shameful ingathering, particularly in the bedchamber, like the uncovering seen by Ham (Gen. 9:22).

**C** is a pictogram of a grasping *hand*.

**H** is a pictogram, in Hebrew and in most languages, of a *house* in plan view (a horizontal cross-sectional view taken 18" from the foundation). A house is a container for holding people and things. The Roman letter H depicts the plan view showing an open front and back door, one thinner interior wall, and two heavier side exterior walls.

**ch:** The grasping hand (**c**) and the container (**h**) can be seen in almost every KJV word which contains '**ch**.' It is particularly evident in words which represent containers like 'chamber,' 'church,' 'chapel,' and even 'chariot.' (Even the Greek word for 'chambering' indicates an arched roof. This would have identified the word 'chambering' to Greek speaking Christians as a *second* story room, i.e. a bedroom.) '**Ch**' is also seen in old English Bibles, like Tyndale's, which used 'chamburynge,' and Wycliffe's which used 'couchis.'

**cha** is seen in the book of Genesis as 'change your garments' and in Exodus, as 'bedchamber.' These further point to this room's identity as a private bedroom. (Even the 'cha' in 'chameleon' identifies 'changing of the outer covering,' i.e. clothing.)

**ham** first appears in Genesis chapters 2 and 9.

> "And they were both naked, the man and his wife, and were not ashamed." Gen. 2:25
>
> "And Ham, the father of Canaan, saw the nakedness of his father..." Gen. 9:22

The phoneme 'ham,' is used frequently in words like 'shamed' and 'ashamed.' (It is discussed further in the chapter "Pure Words...Tried" under the citation, 'shambles.')



**mber** pops up in "slumberings upon the bed" in Job 33:15. The structural component of any *container* is seen in 'timber' 'members' (and the contemporary word 'lumber'). The phrase "members of an harlot" (1 Cor. 6:15) clearly speaks of chambering.

**ber**, as a part of a container, is seen in "the hole of an habergeon" and the 'tabernacle.' Not surprisingly, it also appears in sober, winebibbers, berries, and mulberry (wine). The connection between winebibbers and shameful chambering is given in Hab. 2:15.

> "Woe unto him that giveth his neighbor drink...that thou mayest look on their nakedness!"

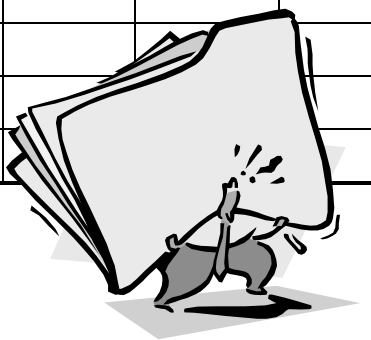
**bering** appears in 'slumbering.'

**ering** is a part of the entering, ingathering, and covering, which accompany 'chambering.'

Almost every phoneme (meaningful sound) in 'chambering,' as found in the KJV, directly defines the word.

## KJV Sound-files 🗁 of Words
### (which help define chambering)

| ch 🗁 | cha 🗁 | ham 🗁 | mber 🗁 | ber 🗁 | ering 🗁 |
|---|---|---|---|---|---|
| chamber | bride-chamber | ashamed | slumbering | taber-nacle | cover-ing |
| church | bed-chamber | Ham | timber | haber-geon | ingath-ering |
| chapel | guest-chamber | shamed | members of an harlot | wine-bibbers | entering |
| chimney | | | | berries | |
| chest | | | | sober | |
| channels | | | | liberals | |
| chapiter | | | | members | |
| chariot | | | | | |
| porch | | | | | |
| couch | | | | | |
| sepulchre | | | | | |
| trench | | | | | |
| ditch | | | | | |
| breach | | | | | |
| chew | | | | | |
| choked | | | | | |



**chamberlain:** The letters 'ain' identify it as someone who pertains to or will remain near a chamber. They are 'trained' 'captains' who are 'restrained' and 'detained' (chained?) by their vocation to 'remain' and be 'contained' in a particular place. They 'maintain,' and if necessary, get 'repaired' all that 'pertains' to a chamber.

**ai** recalls a 'maid.' This is the exact word the OED uses to define a chamberlain. (They are 'paid' to work 'daily.')

**lain** aptly defines chambering or a bedchamber in four Old Testament usages: "lain with thee," "lain by a man," and "lain still and...slept."

**KJV Sound-files of Words**
**(which help define chamberlain)**

| chamber | lain | ain | ai |
|---|---|---|---|
| see chambering | lain | trained | maid |
| | | captain | repaired |
| | | maintain | paid |
| | | remain | daily |
| | | pertain | |
| | | detain | |
| | | restrain | |
| | | chain | |
| | | curtain | |



**The sound of a word's letters equals its meaning.**



**Sound = Sense**

With the aid of the tools now available from the new field of computational linguistics, this author has collated **all** of the possible letter combinations and phonemes in the KJV and has thereby determined the Bible's meaning of each one.

This chapter provided a brief peak into the 'B' & 'C' files of my mile high pile of research about the letters in the KJV. *Lord willing*, it may all appear in print someday. The reader can search for the letter pairs which make up a word by using a KJV Bible software program. For example: Salvation = ***sa*** ***al*** ***lv*** ***va*** ***at*** ***ti*** ***io*** ***on***.

*For OnlineBible.net:* Hit **Search** ⇒ **Word** ⇒ then key in ***sa***.

Also try other letter combinations like: ***sal*** ***salv*** ***salva*** ***alva***. Be sure to use the asterisk * before and after the letters. (Please ignore the Greek and Hebrew concordances and definitions in OnlineBible.)

*For AV Publications' KJV:* Hit the binoculars. Key in **sa** (etc.). Hit **Find**. To continue, repeat **Ctrl-G** on the keyboard. (Asterisks * are not necessary). This program may also have a searchable version of *In Awe of Thy Word* and other documents.

These programs will highlight the words in the Bible's text which use these letter combinations. Write them all down. Some will seem useless. Others will prove to be important keys. Once this list is complete, a word's 'Bible-meaning' will be apparent.

The Appendix "KJV's ABCs," at the end of the book (pp. 1114-1174), gives each letter's *individual sense* and meaning. See particularly pp. 1134 and 1154-1155.

# CHAPTER 3




## BISHOPS'
# BIBLE
## OF 1568

## TO THE

## KING JAMES
# BIBLE
## OF 1611

**EXPOSING**

modern counterfeits, such as the
*English Standard Version* (ESV)
*New International Version* (NIV)
*New King James Version* (NKJV)
*New American Standard Bible* (NASB)
Holman *Christian Standard Bible* (HCSB)
*Today's New International Version* (TNIV)
and Easy-Reading King James Version (KJV-ER)

# PURIFIED SEVEN TIMES:

## From the Bishops' Bible to the



## KING JAMES BIBLE

## RUBBING & POLISHING WHEN SUBSTANCE IS SOUND

Generally speaking, the early English Bibles are the same. The Bible had become "fixed" in the "ear" of the people, writes Professor Ward Allen.

> "The changes in the text of the A.V. [KJV] from earlier Protestant translations are slight" (Ward Allen, *Translating For King James: Notes Made by a Translator of King James's Bible,* Nashville, Tenn.: Vanderbilt University Press, 1969, pp. 16, 20).

"Most of the revisions" fall under the heading of "refinement," he notes (Ward Allen, editor, *Translating the New Testament Epistle 1604-1611: A Manuscript from King James's Westminster Company*, Ann Arbor, MI: University Microfilms International, Vanderbilt University Press, p. lix). The two **bold** words in the following typical passage are the only changes made by the KJV translators to this portion of the Bishops' Bible.

"When they had heard these wordes, they marvelled, and left him, and went their way. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses sayd, If a man die, having no children, his brother shall marrie his wife, and raise up seede unto his brother. **Now** there were with us seven brethren: and

the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. **And** last of all the woman died also. Therefore in the resurrection whose wife shall shee bee of the seven? for they all had her. Jesus answered and sayd unto them, Yee doe erre, not knowing the scriptures, nor the power of God. For in the resurrection they neither marrie, nor are given in marriage, but are as the angels of God in heaven." Matt. 22

Most of the changes take the form of minor surface polishing applied to a firmly established, long standing structure. The King James translators wrote in their preface to the readers,

> "...[W]hatsoever is sound already, (and **all is sound for substance** in one or other of our editions...the same will shine as gold more brightly, being rubbed and polished..." (cited in *Translating the New*, p. lx).

"[T]he furnace for gold" was a "furnace of earth" where the English Bible was "purified seven times." The KJV is its seventh and final purification (Prov. 17:3, Ps. 12:6). It followed the six previous stages: Gothic, Anglo-Saxon, Pre-Wycliffe (Anglo-Norman), Tyndale-Coverdale-Great-Geneva, and Bishops'. Professor Allen writes,

> "To the minds and ears of the translators the gold shown a bit brighter for this polishing...In their preface King James's translators wrote that they were revising a good text and reviewing many good ones. Since they regarded the Bishops' text...as a sound one, most of their revision consists in rubbing and polishing..." (*Translating The New,* pp. lx, lxi).

The Bible has three general elements which create meaning, sense and tone.

1. **Words and letters** (their connotations and sounds).

2. **Grammatical elements** (e.g. Would an idea be best expressed using a preposition, as in 'the house of God' or as a possessive adjective, 'God's house'?)

3. **Order** of words and grammatical elements.

Ward Allen notes that the KJV translators did *not* spend time "reforming sentences and giving shape to a series of sentences." Their entire time was spent,

> "...revising words, and those scattered. A study of those words will push aside the notion that the work was light. The translators were masters of Greek words, and they had an astonishing command of the full range of meaning for English words. Even more surprising is their sense for the current status of English words...When need arose they coined words...To the eye they appear easy and quick work. But the work was, as the translators said in the preface, 'labour'" (Ward S. Allen and Edward C. Jacobs, *The Coming of the King James Gospels*, Fayetteville: The University of Arkansas Press, 1995, p. 48, et al.).

The KJV translators generally followed the grammatical elements and word order (syntax) of the Bishops' Bible. This was their foundation and they seldom varied from it. The changes they did make were *small* changes involving words or phrases. These changed words were usually not original, but were taken from earlier English Bibles, such as the Tyndale, Coverdale, Geneva, and the Great Bible.

The following example from 1 Thes. 2:13 shows *one* of the few instances in which the KJV translators did slightly alter the word order of the Bishops' Bible. When they altered the word order, they generally were copying the word order of another early English Bible. In this example they followed the Geneva. On occasion they introduced words of their own. In the example below they introduced only *one* of their own words. (The dates shown are those of the printing cited, not necessarily the date of the first edition.)

**Wycliffe 1395:** Therfor we doon thankingis to God with outen ceessyng. For whanne ye hadden take of vs the word of the heryng of God, ye token it not as the word of men, but as it is verili, the word of God, that worchith in you that han bileued.

**Tyndale 1530-1534:** For this cause thanke we God with out ceasynge because that when ye receaved of vs the worde wherwith God was preached ye receaved it not as the worde of man: but even as it was in dede the worde of God which worketh in you that beleve.

**Coverdale 1535:** For this cause thanke we God without ceassynge, because that when ye receaued of vs the worde of the preachinge of God, ye receaued it not as the worde of men, but (eue as it is of a trueth) the worde of God, which worketh in you that beleue.

**Great Bible 1540:** For this cause thake we God also without ceassyng, because that when ye receaued of vs the worde (wherwith ye learned to know God) ye receaued it not as the worde of

man: but euen as it was in dede, the worde of God, whych worketh also in you that beleue.

**Mathews 1549:** For thys cause thanke we God wythout ceasyng, because that when ye receiued of vs the word, wher with God was preached, ye receiued it not as the worde of man: but euen as it was in dede, the worde of God: whiche worketh in you that beleue.

**Bishops' 1568:** For this cause thanke we God also without ceassyng, because ye receauyng the worde which ye hearde of vs concerning God, ye receaued it not as the worde of man, (but as it is in dede) the worde of God, which effectuously worketh also in you that beleue.

**Geneva 1599:** For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the worde of men, but as it is in deede the word of God, which also worketh in you that beleeue.

**King James Bible 1611:** For this cause also thanke wee God without ceasing, because [Tyndale] [KJV] when yee receiued [Tyndale] the word of God, which yee heard of vs, yee receiued it not as the word of men, but (as it is in [Geneva] trueth), [Coverdale] the word of God, which effectually worketh also in you that beleeue [Bishops'].

This author's *word for word* collation of the changes in the Bishops' New Testament, made by the King James Bible translators, indicates that these changes were made to accomplish the following:

1. Make the Bible even *more* memorizable and singable. The KJV translators accomplished this by taking advantage of our broad English vocabulary to produce a text characterized by even more:
    - Meter
    - Alliteration
    - Brevity

2. Ensure continuity and cohesiveness (sounds like 'adhesive'; make thoughts stick together) through the use of repeated sounds, letters, and words.

3. Give the Bible a vocabulary which clearly distinguishes it from the voice of man.

4. Ensure that the Greek and Hebrew texts were transparently shown so that outside reference books were not needed.

These observations result from this author's *thorough* collation of the Bishops' and previous Bibles. It is a conclusion based on facts which are demonstrable and not based on supposition. It is often assumed that the KJV was one of a series of English Bibles, each one updating a more primitive or earlier type of English. Somehow we have wrongly integrated the progressive history of the English language (Early English ➔ Middle English ➔ Late English) with

the names publicly associated with the printed English Bible (Tyndale ➔ Coverdale ➔ Great Bible ➔ Bishops' ➔ KJV).

Although there are some elements of overlap between the changes in the English language and the respective Bibles of those periods, we cannot assume, as most have, who have not actually collated them word-for-word, that the language of the KJV reflects *updating* of the language of the Bishops' and earlier Bibles. This false impression has arisen because the spelling and Gothic type font of these earlier Bibles make them *appear* unreadable and 'difficult.' They were not!

On the contrary, the evidence proves that the **Bishops'** and earlier Bibles had a pedestrian, that is, a **very easy** and common vocabulary. They actually had a simpler vocabulary than the KJV. Seeing is believing. The charts documenting this are at the end of the chapter entitled, "The Holiest of All: Separate From Sinners...Pure Words." Only *rarely* does the KJV change an 'archaic' phrase, like the Bishops' 'forged cavillation' in Luke 19:8, to the easier 'false accusation,' or the Bishops' 'they wote not' to the KJV's 'they know not' in Luke 23:34.

Although early English Bibles had a simpler vocabulary than the KJV, they did not necessarily communicate God's word *better*. Nor do modern versions which *occasionally* use simpler vocabulary. God, who created the mind, knows the components of comprehension. He alone knows how he programmed the brain to receive and use information. He left a record of 'How the Mind Works' in his word. The upcoming chapters will explain and demonstrate how our God-designed mind ascribes meaning to words, sentences and paragraphs in his God-designed Bible. Secular researchers, like those at Stanford University, have already observed some of these phenomena and use them everyday to trick us into buying a certain brand of soap or cereal.

Why does the KJV contain the words which it does? Why has God continued to use this Bible, in spite of hundreds of attempts to change it? This book demonstrates the following characteristics which distinguish the King James Bible from man-made modern counterfeits.

1. The KJV was the seventh polishing of the English Bible, made unique among all English Bibles because it was and still is the only one whose translators invited the input of *all* interested English-speaking Christians *before* it was published (Ps. 12:6). It was not done by just one man, nor was it done by a paid committee of 'scholars.'

2. The KJV is the only English Bible which enhances meaning and memorization with careful and pointed synchronization of the following:

- ☑ Letter Sounds
- ☑ Syllabication
- ☑ Words, Parts of Speech, and Word Order

3. Like Jesus Christ, the living Word, the KJV is:

> "holy, harmless, undefiled, separate from sinners, and made higher..." Heb. 7:26

It is the only English Bible which retains a "pure language" (Zeph. 3:9) which identifies it as the voice of Jesus Christ, the living Word, who is also "separate from sinners" (Heb. 7:26). It perfectly balances this *special vocabulary* with a unique brevity, affording easy memorization. This one example of the superiority of the KJV Bible will be followed by thousands of others in this book.

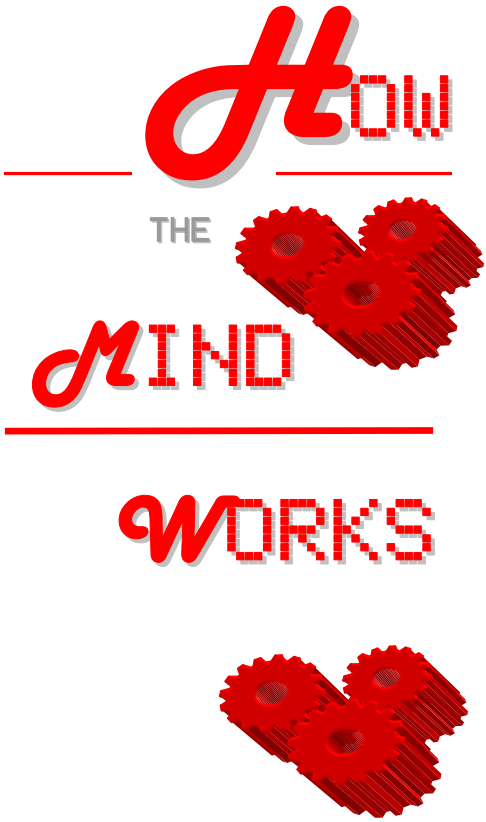
> ☑ The NIV, TNIV, ESV, and NASB, in Romans 10:15, use the words "good news"

in place of the KJV's word "gospel." Their wordy *two* word, *eight*-letter substitute can apply to *any* 'good news,' such as winning a basketball game or getting a tax refund. The concise KJV word 'gospel' can only apply to the Bible. The KJV took the Bishops' Bible's phrase 'good tidings' and changed it to "gospel." It is *shorter* than "good tidings" and therefore easier to memorize. 'Gospel' is a *Holy* Bible word — not a word heard on the 'news.'

These assertions are thoroughly documented in this book's pages and chapters. Examining each word "brings home the wonder of the finished work," writes Ward Allen (*Translating the New*, p. lxxxiv).

God permanently replaced the early English Bibles
with the MAJESTIC
KING JAMES
BIBLE.

# CHAPTER 4




Prov. 6:22
"It shall talk with thee..."

"[C]omparing spiritual things
with spiritual:"
1 Cor. 2:13

How can we understand the "words of God" (Numbers 24:4)? How do letters on paper, when read, become thoughts in our minds? How does the mind function? How do we learn, think and understand? Brain researchers call it 'cognitive function.' To discover the answers, it would be best to examine *how* God, the creator of the mind, teaches us and communicates with us through his word. The "holy scriptures" and the Saviour bear the same name: The Word of God (Rev. 19:13). He also calls himself the "Alpha and Omega," which are "the beginning and the ending" *letters* which encompass the Greek alphabet. God identifies himself with words, which are made up of letters. His revelation of himself to man also takes this form— the written word of God, the Holy Bible.

## "Comparing Spiritual Things with Spiritual"

The written word encompasses all *spiritual* "wisdom and knowledge," like the living Word, Jesus,

> "Christ; In whom are hid all the treasures of wisdom and knowledge." Col. 2:2, 3

These treasures are taught to Christians by the Holy Ghost. The Spirit "bears witness in earth" through the word of God (1 John 5:8).

> "Which **things** also we speak, **not in the words which man's wisdom teacheth**, but which the Holy Ghost teacheth; **comparing** spiritual **things** with spiritual." 1 Cor. 2:13

> "...the words that I speak unto you, they are spirit..." John 6:63

Christians are commanded to *compare* "spiritual things with spiritual," that is, to let the word of God, the Bible,

comment upon itself. We are to compare scripture with scripture. Just as there is nothing comparable to Christ, the Word, so there are no man-made books to which we can compare the written word.

> "what likeness will ye compare unto him?"
> Isa. 40:18

The Holy Ghost's teaching tool, the Bible, is "spirit," because it is the breath of God, not the words of man. Christians are *not* to compare "spiritual things" (the words of God in the Bible) with the words of men, in lexicons, — the "words which man's wisdom teacheth." Only forbidden "private interpretation" can be drawn from dipping one's nose deeply into corrupt lexicons, dictionaries, and commentaries by worldly wise men, like Strong, Vine, and Zodhiates (2 Peter 1:19, 20). Lucifer offered Eve the same "like the most High" method for counterfeiting God's wisdom. Satan offers, not the leaves of the Bible, but pages from the tree of "knowledge" (Gen. 3).

**LIE 1:** "Yea, hath God said...?":
***'Your Bible is not the words of God.'***

**LIE 2:** "...desired to make one wise"
***'You need an additional source for true wisdom.'***

"Search the scriptures," not the bookstores and the library (John 5:39). God's hidden "things" are not found by reaching up on a shelf to take the forbidden fruit. Babes in Christ find true wisdom and the "more sure word" in easy reach, "revealed" on their knees, on the bottom shelf in the Bible itself (2 Peter 1:19).

> "...thou hast hid these things from the wise and prudent, and hast revealed them unto babes" Matt. 11:25

# 7 Things to Compare

When comparing "spiritual things with spiritual," what "things" are to be compared? Once again, we must go to the foundation: the words and their letters. Compare the following when comparing "spiritual things with spiritual." Categories often overlap. (Easy explanations and examples will follow in the chapter. Take the sticky terms and blow bubbles with them. Even "babes" can match the '**b**' in '**b**lowing' with the '**b**' in '**b**ubble gum.')

## Search 1: Key Words

**Thing 1:** Compare words having the same letters and sounds.

(e.g. "and blessed it...and brake it." Matt. 26:26)

**Thing 2:** Compare connotations which words derive from *other* Bible verses. (Connotation: the meanings and thoughts *suggested* by or brought to mind by a word, in addition to its dictionary definition.)

**Thing 3:** Compare the same words when they are used in different verses.

(e.g. "bruise" in the Old Testament, Gen. 3:15, and the New Testament, Rom. 16:20)

## Search 2: Word Definitions

**Thing 4:** Compare matching words in the context to find parallelisms.

(e.g. "For all things" and "For our light affliction" 2 Cor. 4:15, 17)

**Thing 5:** Compare parallel thoughts found using all seven "things."

(e.g. "ab**und**ant grace might through the thanksgiving of many redo**und**..." 2 Cor. 4:15. Redound means 'abundant giving.' This was determined by comparing letters (**und**) and parts of speech (verbs: giving and redound).)

## Search 3: Parallel Concepts

**Thing 6:** Compare parts of speech: nouns with nouns, verbs with verbs, object of the preposition with other objects of prepositions (e.g. "For all things" and "For our light affliction").

**Thing 7:** Compare words ordered in the same way.

Comparing these seven things sounds like time-consuming work. Some of it may be, but much of it needn't be. God has programmed our minds to do much of this automatically, if we simply read and meditate upon the scripture, as we are told to do.

> "[R]ead therein all the days of his life" Deut. 17:19
>
> "Let the word of Christ dwell in you richly in all wisdom" Col. 3:16
>
> "[G]ive attendance to reading..." 1 Tim. 4:13
>
> "Blessed is he that readeth..." Rev. 1:3

If one's mind is saturated with the word of God, these parallel "things" will be compared *automatically.* Like a magnet, each "thing" — a letter, word, part of speech, position in the sentence — pulls matching "things" to the forefront of the mind. These matching "things" will define, comment upon, and illuminate the text in question. Your mind is the ultimate computer search engine. It scans the memory bank for these "things" as we read a verse.

> " It shall talk with thee..." Prov. 6:22

Of course, if we read little of the scripture, it will have a little database to search and the results it brings up will be meager. Daily Bible reading, accompanied by searching and studying, further expand the database.

> "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11

Note that they searched "the scriptures," and studied "the word of truth," not the marginal definitions in their Defiled Study Bible (2 Tim. 2:15).

The King James Bible is today's only English Bible that allows the reader to "search the scriptures" — "every word." It polished the pure words of scripture to their brightest, so that every "search" brings forth a "treasure" (Matt. 13: 44). Each facet of this jewel will be examined. The searching, studious, and prayerful manner of the KJV translators is revealed in their improvements to the Bishops' Bible. The notes of the KJV translation committee, penned by John Bois, demonstrate their comparison of these "spiritual things."

## Thing 1: Comparing LETTERS

How can we understand God? What is his character? He reveals his character through his words. These words are composed of characters. Letters speak all by themselves. The Greek letters, "Alpha and the Omega," say Jesus Christ. "From Abel unto...Zacharias," spells out the history of the Old Testament martyrs (Luke 11:51). Letters are the alphabetical building blocks of words. Very recent research using cutting-edge computer software has revealed that each letter has a meaning.

> "...to the time of the end...knowledge shall be increased..." Dan. 12:4

These letter 'meanings' join together to create the meaning of a word. How do we learn the 'meaning' of letters and consequently words? The mind receives input from the openings surrounding it — the eyes  and ears  . The form of each letter and word, along with their corresponding sounds, enters the mind. They are then

stored in files *alphabetically*. As words accumulate in each letter file, a *repeated pattern* emerges which reveals the meaning of each letter.

> "...read in their ears all the words of the book..." 2 Kings 23:2

The Bible is the reservoir from which these letter meanings were brought into the English culture. The book of Genesis, particularly the first few chapters, gives the meaning of each letter, often in its first usage. Not surprisingly, the letter 'meanings' discovered by an MIT linguist (Massachusetts Institute of Technology) are identical to those used in the KJV in the book of Genesis. For instance, the first usage of the letter 'b' is the word 'beginning.' All words which have the letter 'b' will carry with them the notion of 'beginning.'

## **Example 1:** Comparing LETTERS

The meaning of a letter sometimes comes, in part, from its sound. **Onomatopoeia** is the creation of words by imitation of the natural sound associated with the action or object.

Linguists have always recognized the existence of onomatopoeia. Their textbooks and journals, written before 1998, see it as marginal. It is only in the last few years that research-focused linguists, using custom designed computer programs, have discovered that *each* and *every* sound has meaning which it brings to a word to create the complete meaning of a word. All letter meanings are not imitative (onomatopoeia), but all letters have meaning.

Instinctively everyone knows that sounds have meanings. If someone asks, "*What did you think of the meal?*" we can either reply "*ummm*," with our lips held tightly together by the 'm' to hold and savor the flavor. Or we can reply, *"uk!"*

as the 'k' is pronounced in the throat as if trying to eject the distasteful contents of the throat from the mouth. Say these words yourself and sense where the letters are pronounced.

The word 'murmured' sounds like the act of murmuring with the repeating syllables (*mur mur*) which contain the murmuring tight-lipped 'm' sound, followed by the energized grumbling and rumbling 'r' sound.

The rhythmic KJV even murmurs the 'ur' in 'murmured' with the 'er' in 'her' on the matching and synchronized third syllable after the 'a' sounds.

| **Bishops' Bible** | **Mark 14:5** | And they **grudged** against her |
|---|---|---|
| **King James Bible** | | And they m**ur**-m**ur**-ed a-gainst h**er** |

| **1 Syl.** | 2 Syl. | **3 Syl.** | |
|---|---|---|---|
| **A**nd | they | m**ur** | mured |
| **a** | gainst | h**er** | |

## **Example 2:** Comparing LETTERS

The meaning of a letter or combination of letters often parallels how they are formed with the vocal organs. In the process of pronouncing the letters 'sh,' the tongue dissipates (spreads) the 's' sound into tiny elements. In the process, the breath spreads the saliva into a fine spray. 'Sh' is generally seen in words that carry the sense of 'spreading tiny elements,' just as the saliva is spread when 'sh' is pronounced. This 'meaning' comes from Bible words like

shadow, shine, shake, shaved, shed, shear, shower, sheaf, and shambles — all words which convey the 'spreading of tiny elements,' whether light, hair, rain, grain or anything.

With their pen point precision, the King James translators coined the phrase 'shooteth out' for Mark 4:31, 32.

"grain...seed...shooteth out great branches"

The letter 'o' is a space. (Genesis: "one place" 1:9, "over" 1:18, "open" 1:20, and "out" 2:9). When letters are doubled, the effect is doubled. With the 'oo' the impression of space or distance is enlarged. 'T' means 'from here to *there*' (Genesis: "there" 1:3; t + here = there).

Consequently 'shoot' is a perfect picture of a "grain" or "seed" and its consequent spreading out into small elements (sh), at some distance (oo), from here to there (t). (The word 'out' includes the 'o' and 't,' reiterating the same sense, without the 'sh.')

| **Phoneme** (an individually meaningful sound) | **Meaning** |
|---|---|
| **sh** | Spreading tiny elements |
| **oo** | One 'o' is 'space'; double 'oo' is more space |
| **t** | From here to there (For the meaning of the letter 't' see the final Appendix & also chapter entitled "Ends of the World".) |

The King James translators could have translated 'shoot out' as 'make,' as they did that same Greek word elsewhere, but it would not depict the branch's many small ('sh') elements, such as seeds, pods, leaves, flowers, and twigs. Nor would it have communicated the *directed* distance the letters 't' and 'o' add to the word.

| Bishops' Bible | Mark 4:31, 32 | **beareth** great branches |
|---|---|---|
| King James Bible | | **shooteth out** great branches |

The Bishops' Bible's "**b**ea**r**eth...**br**anches" alliterated, but did not have such descriptive and detailed letters. '**B**' does mean 'beginning' (Genesis: "beginning" 1:1) and '**r**' means powerful 'energy,' (Genesis: rule 1:16, replenish 1:28), so the Bishop's "beareth...branches" does describe 'shooteth out'. But, like the new versions, it "suggests the slow growth of branches." English Professor Ward Allen suggests the KJV's phrase shows God's "inexplicable energies."

> "To gain the effect of a seed exploding into great branches, the translators reshaped *shoot forth* [Tyndale] to *shoot out*" (Ward S. Allen and Edward C. Jacobs, *The Coming of the King James Gospels*, Fayetteville: The University of Arkansas Press, 1995, p. 51).

A comparison of 'sh' and 'br' brings us to Luke 11:36. The delicate radiation and dissipation of the light from a small candle is better expressed with a 'sh' word than a 'br' word alone. (See also upcoming Example 4.)

| Bishops' Bible | Luke 11: 36 | a candle doth light thee with **brightness** |
|---|---|---|
| King James Bible | | the bright **shining** of a candle doeth give thee light |

## **Example 3:** Comparing LETTERS

The meaning of a letter, which has been derived from previous associations* with that letter, is accessed in the brain or memory, through its sound and appearance. For example, every time the letter 'g' is seen or heard, the event is stored in the brain in the 'g' file. Hearing or seeing a 'g' word opens up the 'g' file.

(*The classic experiment with pre-conditioning was done by Pavlov. He rang a bell, then fed his dog. After several instances of associating the bell with the food, Pavlov finally just rang the bell. The dog salivated when only the bell was rung because he had associated the sound with a particular affect, that is, receiving food.)

What does 'glister' mean? 'G' is associated with largeness in the Bible (Genesis 1: "God" 1:1, "gathering" 1:10, "great" 1:16). 'L' is associated with extension (Genesis: "light" 1:3, "land" 1:9, "life" 1:20, "LORD" 2:4, "leave" 2:24). If the word 'glistering' is used, **previously** used KJV words, like 'glory,' 'glad,' 'glass,' and 'glitter,' are accessed in the 'gl' file in the brain. (The 'gl' file will also bring up 'gluttonous' and 'gloominess,' which are also associated with largeness and extension. Sounds *usually* are neither good nor bad.) The 's,' 't,' and 'r' of 'glister' will bring up words like 'star,' and other words that are associated with 'st.' The letters 'st' generally carry the meaning 'straight,' since 't' means 'from here to there.' ('St' words in Genesis, like staff, stalk, stand, stars, staves, and stood, confirm this.)

Consequently, 'glistering' brings up the idea that the white of the garment in Luke 9:29 was:

1.) great (g)
2.) extending (l)
3.) in straight lines (st)
4.) with energy and power (r)

| Bishops' Bible | Luke 9:29 | **changed**, and his **garment shining** very white |
|---|---|---|
| **King James Bible** | | al**ter**ed, and h**is** **r**aiment **w**as **w**hite and gl**ister**ing |

Other changes made by the KJV translators in Luke 9:29, which produce repeated letters include:

- 'w' ("was white")
- 'is' ("his...glistering")
- 'ter' ("altered...glistering")

When the brain hears letters that alliterate, thought is simplified, reinforced, and magnified because the brain's search engine is already in the same sound-meaning file. The KJV is an 'Easy Thinking Bible.' Its letters do the thinking for the reader.

Although the Bishops' 'shining' and the KJV's 'glistering' are synonyms, and can be interchangeable (see cross reference in Mark 9:3), the 'gl' tells the reader *more* about the raiment. The book of Luke is usually more detailed than the book of Mark. Professor Allen says,

> "Images sharpen and expand the lines of thought..." [with the changes in the KJV] (*The Coming of the King James Gospels*, p. 54).

Cross-referencing of sounds is easy in the KJV. For instance, in Luke 12:27, the KJV says, "in all his glory was not arrayed..." (glory : glistering :: arrayed : raiment). The Bishops had said, "in all his royalty was not clothed..."

## **Example 4:** Comparing LETTERS

Where would the 'beginning' and 'begetting' nature of 'b' and the 'energetic' masculine nature of 'r' find their yoke? The word 'brood' pulls up the 'br' file in the brain which contains the following *very* pertinent "spiritual things." A *brood* is a type or picture of brothers, brethren, brotherhood, and a troop. That brood in Luke 13:34 that Jesus wanted to gather under his wing (Ps. 17:8) was the Hebrew, from Abram, the branches, who were brokenhearted and bruised. The 'roo,' 'oo,' and 'ood' file adds the bridegroom who was looking for a bride for the bridechamber and a priesthood, brought in through the blood**.**

The Bishops' word 'young' has no spiritual cross-referencing phonemes (phoneme: an individually meaningful sound). It only brought to mind some fleshly words — h**ung**er, d**ung**, **ung**odly — which describe the fleshly — bottles, diapers, and crying — aspect of the very young. (Actually the Bishops' spelled it 'yong,' but the corrupt Amplified Bible uses the spelling 'yo**ung**.')

| **Bishops' Bible** | **Luke 13:34** | a henne doeth gather her **yong** |
|---|---|---|
| **King James Bible** | | a henne doeth gather her **brood** |
| **NIV, TNIV & HCSB** | | a hen gathers her **chicks** |

The st**ick**y marshmallow 'ch**ick**s' in the NIV, TNIV, and HCSB will only remind their readers of the 'w**ick**ed,' 'str**ick**en,' and the 's**ick**.' *Ick!* The vocabulary of Luke, as usual, "expands the lines of thought" of the other gospels (e.g. Matthew 23:37).

## **Example 5:** Comparing LETTERS

Letters have connotative associations and the KJV translators were sensitive to these. Just as the KJV links parallel *words* throughout the Bible, it also cross-references *phonemes*, perceived only at a subliminal level. Wordsmiths are very sensitive to these things. Those for whom words are not their life's work may never notice them consciously, but will be affected by them unconsciously. A mechanic can describe the inside of a car, a brain surgeon, the inside of the head, and a geophysical engineer, the inside of the earth. Likewise professional writers and speakers can write reams about the inside of words.

The phoneme 'lu' is sometimes negative, bringing up in the reader's mind words such as 'Lucifer,' 'lust,' 'lunatick,' 'lurking,' and 'lucre.' These words tell us much about Lucifer. To careful students of the Bible, Lucifer is recognized as the golden heifer worshipped by the children of Israel (Exod. 32:2-4), and some suggest, as the cloven footed being in Ezekiel. God rejected the 'cow' of the simple and descriptive Bishops' Bible because it missed this important, but subtle clue.

| **Bishops' Bible** | **Heb. 9:13** | a yong cow |
|---|---|---|
| **King James Bible** | | he**ifer** |

The positive context of 1 Tim. 6:6 necessitates that the phoneme 'lu' be avoided. Therefore the KJV translators changed the Bishops' 'lucre' to 'gain.' 'Lucre' has a bad connotation. The following chart shows that the three alliterating 'g' words become a strong three-fold cord tying "godliness" with "great gain."

| Bishops' Bible | 1 Tim. 6:6 | Godlynesse* is great lucre, if a man be content with that he hath. |
|---|---|---|
| King James Bible | | But godliness with contentment is great gain |

(*As in many Germanic languages, substantives (nouns etc.) are capitalized. The old Bibles capitalized many many nouns which didn't necessarily have anything to do with God.)

The letter 'g' generally brings the connotation of greatness, enlargement, and the outer limits of something. (Its first usage in the Bible is in the word 'God.') Notice that 'great' and 'gain' both mean 'big.' The use of two 'g' words amplifies the notion.

Just three verses away from 1 Tim. 6:6, in 1 Tim. 6:9, the Bible uses the the negative 'lu' word 'lusts.' It cannot be changed, but its partner— 'noisome'— must be fixed. The connotative associations of the word 'noisome' arise from its letters which it shares with the words 'nose,' 'smell' and 'odor.' Allen said,

> "In the latter quarter of the sixteenth century the idea of offensive odors had come to be associated with noisome. Such a sense would be wrong in 6.9" (*Translating the New Testament Epistles*, p. lix).

| Bishops' Bible | 1 Tim. 6:9 | folishe & **noysome** lustes |
|---|---|---|
| King James Bible | | foolish and **hurtful lusts** |

The positional syncopation of the 'u' and 't' in 'hurtful' and 'lusts' parallels their comparative nature.

## **Example 6:** Comparing LETTERS

How and where a letter is voiced in the organs of speech affect its 'meaning.' Consonants include the letters b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, and z. They are distinguished from vowels in that they are pronounced when the vocal track is *blocked* or so restricted that there is no audible friction. Vowels include the letters a, e, i, o, and u. They are pronounced *without* closure or audible friction and are *not blocked*. Therefore the *blocked* and hard sound of the 't' ending in 'debt' reconfirms the fact that it is the *end* word in the sentence; the 't' sound also adds the needed harsher connotation. Today's NASB falls short again, using the unblocked word 'due.'

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| Romans 4:4 | dutie (due **NASB**) | debt |

## **Example 7:** Comparing LETTERS

A not-so-ordinary word may carry the *most* precise meaning. In Romans 10:21 the KJV's phrase, "have I stretched forth my hands" is preferable to the Bishops' and new versions' "stretched **out**" because:

- 'f' means form (Genesis 1:2 "form").
- 'o' is a space.
- 'r' means energy.
- 't' means from 'here to there.'
- 'h' means have & hold; it is a container like heaven (Genesis: "heaven" 1:1, "hath" 1:20, "have" 1:26, "had" 1:31).

Therefore 'forth' means a form (f) ("my hands"), open (o) and moving (r), from here to there (t), to hold (h) something. The Bishops' word 'out' is missing the critical 'f,' indicating a form ("my hands"), and missing the 'r,' which denotes the energy used for "stretched."

## **Example 8:** Comparing LETTERS

Letter meanings are portrayed by their shapes. The letter 'c' is a pictogram of something taking hold of something, whether a grasping hand, a mouth open to grasp food, or an earth-creeping creature whose front and back legs form a 'c' shape as they move along grasping the ground. (Genesis: "created" 1:1, "creature" 1:20, "called" 1:5, "caused" 2:5). Adding 'c' to the word 'leave,' creates a picture of a man holding on to his wife (cleave).

| | | |
|---|---|---|
| **Bishops' Bible** | **Matt. 19:5** | leave his father and mother and shal**be knit** to his wife |
| **King James Bible** | | **leave** father and mother, and shall c**leave** to his wife |

## **Examples 9 & 10:** Comparing LETTERS

Mental cross-referencing of letter sounds (phonemes) is vital to comprehension. It is critical that the phoneme 'bl' be retained in Matt. 26:26 because 'blessed' means,

> "affect in some way with blood...to make holy with blood" (OED).

**b** The life (begetting: b) blood of Christ
**l** was shed (extending: l),
**oo** washing away (distance: oo)
**d** our sins (d often means down).

Most importantly, the initial 'b' of 'blessed' alliterates with 'brake.' In Matt. 26:26 the blessed and broken bread typifies the bleeding and pierced Saviour. Now the two phrases, which parallel in meaning, match three sound-alike one-syllable words.

| **Bishops' Bible** | **Matt. 26:26** | and **given thanks**, hee brake it | | | | | |
|---|---|---|---|---|---|---|---|
| **King James Bible** | | 1 | 2 | 3 | 1 | 2 | 3 |
| | | **and** | **b**lessed | **it** | **and** | **b**rake | **it** |

See chapter entitled "Ends of the World" (3. Learning to Read English) for the meaning of the letter 't'.

God's words 'blessed' and 'charity' are not the same as today's soap opera words — 'happy' and 'love.' God replaced the Bishops' word 'happy' in 1611, yet it is still seen in *Good News For Modern Man*, TEV and most corrupt lexicons, such as the one in *Strong's Concordance.*

| **Bishops' Bible** | **Matt. 11:6** | **happie** |
|---|---|---|
| **King James Bible** | | **b**lessed |

The KJV's fine-tuned vocabulary provides razor-sharp distinctions. 'Charity' is love directed towards those in Christ. 'Love' is extended to "all men" and our "neighbor," who may or may not be a Christian; love is used in contexts like Romans 13:10 and 1 Thes. 3:12, 5:8. (See *The Language of the King James Bible*, pp. 48, 73, and 74.)

| **Bishops' Bible** | **1 Cor. 13:1** | **Love** |
|---|---|---|
| **King James Bible** | | **Ch**a**rit**ie |

## Thing 2: Comparing CONNOTATIONS
### Coming From Other Contexts

A connotation is a combination of the feelings and associations that often accompany a word. The Biblical usage of a word, and its connotations, have been carried into the culture as a whole. Professor Lerer said our English language was "crystallized" and "filtered through the powerful influence of the King James Bible" (Lerer, *The History of the English Language*, Part II, p. 13, Part III, p. 10).

## Example 1: Comparing CONNOTATIONS



For example, the first Biblical use of the word "privy" ("privy member cut off" Deut. 23:1) *gave* our ancestors the word 'privy' as a name for the outhouse. Not surprisingly, the words "privy" and "privily" are used only in negative associations throughout the Bible (11 times).

Synonyms, that is, words that are somewhat inter-changeable, sometimes have different connotations. The word "**priv*ate*ly**" is used only in **positive** settings in the Bible (9 times). One can see 'privily' and '**priv*ate*ly**' properly juxtaposed in the KJV in Gal. 2:2-4.

> "...but **priv*ate*ly** to them which were of reputation,...false brethren unawares brought in, who came in privily to spy out..."

When new versions use the word 'priv*ate*ly' in *every* context, even the negative ones, they loose the powerful connotative associations available in the word 'privily.'

The Bishops' Bible had 'privie place' in Luke 11:33. The KJV changed it to "secret place" because it was a '**positive**' context.

> "No man when he hath lighted a candle, putteth it in a **secret place**..." KJV

## **Example 2:** Comparing CONNOTATIONS

Although 'reward' and 'wages' are similar and often interchangeable, the word 'reward' *more* often is associated with positive benefits received beyond what one has earned. Conversely, the word 'wages' usually carries with it the sense of payment made in direct proportion to the work done. Therefore, the word 'wages' serves best in the text in Romans 6 where the deserved 'wages' of sin are contrasted with the undeserved 'gift' of God — eternal life through Jesus Christ our Lord.

| **Bishops' Bible** | **Rom. 6:23** | For the **rewards** of sin is death |
|---|---|---|
| **King James Bible** | | For the **wages** of sin is death |

## **Example 3:** Comparing CONNOTATIONS

Why must all vernacular Bibles (vernacular: belonging to a particular country or language), like the KJV, sometimes translate one Greek word several different ways? Remember, the vocabulary of the Greek New Testament was only about 5,000 words. The possible English vocabulary is between 500,000 and 1,000,000 words. Don't let anyone tell you that Greek is generally 'more exact.'

Professor Ward Allen notes that the Greek word, translated in the KJV as 'bright shining' in Luke 11:36, was translated 'lightening' the other eight times it occurs in the KJV N.T..

| **Bishops' Bible** | **Luke 11: 36** | a candle doth light thee with **brightnesse** |
|---|---|---|
| **King James Bible** | | the **bright shining** of a candle doeth give thee light |

Professor Allen explains why 'bright shining' is more correct in **this context** than 'lightening.'

> "Luke quotes Jesus' description of Satan's falling like lightening. Had the translators chosen to substitute 'lightening' for the Bishops' 'brightnesse', they would have joined the candle light to extraordinary events [some negative]...Both 'bright' and 'shining' are uncommon words in the King's version, and both words describe things which elevate their use in the parable of the candle [The 'bright' cloud and 'shining' raiment at the transfiguration, the 'bright' and 'shining' garments of Cornelius' heavenly visitor and the men at the tomb, the 'brightness' of the sun that Paul saw, John the burning and 'shining' light, and Jesus, the 'bright' and morning star].
>
> ...And the image gains, from the contexts of the two words [bright, shining] in other passages of the New Testament, ideas which transfigure the flame of the candle by association with events which are 'full of light'" (*The Coming of the King James Gospels*, p. 55).

(Although the KJV sometimes uses different English words to translate one Greek word, it does it much less often than the new versions. The TNIV & NIV translate one Greek word, *eis*, about 179 different ways!)

Professor Seth Lerer, Chairman of the Department of Language and Comparative Literature at Stanford, one of the world's leading universities, is one of those "wise men after the flesh," who has spent many years studying the Bible as a work of literature. He tells his students:

> "The style of the KJV here and elsewhere is governed by rhetorical parallelisms, by repetition..." [rhetoric: the art of speaking with force, persuasion and elegance]. (Seth Lerer, *The History of the English Language*, Springfield, VA: The Teaching Company, 1998, Course 802).

He commends the use of "anaphora," which is,

> "The repetition of the same word or phrase in several successive clauses (OED)."

Anaphora was thoroughly discussed in the 1589 textbook, *The arte of English poesie,* but its usefullness in aiding comprehension is not explained in the average English textbook today. Professor Allen said of the translators of the KJV,

> "The translators of the Authorized Version did not consider exactness of words to be trifling" (*Translating for King James*, p. 11).

The KJV translators, within the limits of correctness, used matching words to thread the cord which ties the Bible together. Note these examples:

| | Bishops' Bible | King James Bible |
|---|---|---|
| **Matt. 12:31, 32** | spirit...Ghost | **Ghost**...**Ghost** |
| **Romans 5:20** | increase... was plenteous | **abound**... **abound**ed |
| **Phil. 4:12** | low...exceede... have plentie | **ab**ase**d**... **abound**...**abound** (Geneva) |
| **Romans 12:2** | fashioned... changed | con**formed**... trans**formed** |
| **Romans 12:7** | office... administration | **minist**ry... **minist**ering |
| **Romans 13:3, 4** | well...wealth | **good**...**good** |

## **Example 2:** Comparing WORDS

The New Testament shows the fulfillment of about 200 Old Testament prophecies (*Dake's Annotated Reference Bible*, N.T., p. 318). When appropriate, Old and New Testament word parallels are retained in the KJV.* In Genesis 3:15 the serpent was told the seed would "bruise" his head. A New Testament parallel is seen in Romans 16:20. Both the Bishops' and KJV translators link "spiritual things" throughout the Bible.

| | Bishops' Bible | King James Bible |
|---|---|---|
| **Gen. 3:15** **Old Testament** | treade downe thy head | **bruise** thy head |
| **Romans 16:20** **New Testament** | tread Satan vnder your feete | **bruise** Satan under your feet |

Neither the NASB, ESV, NKJV, nor its Catholic parrot, the NJB, tie these important verses together.

| | NKJV, ESV, and Catholic New Jerusalem Bible | NASB |
|---|---|---|
| **Gen. 3:15** Old Testament | **bruise** your head ↓ | **bruise** you on the head ↓ |
| **Romans 16:20** New Testament | **crush** Satan under your feet | **crush** Satan under your feet |

The KJV magnifies and strengthens prophetic scripture's fulfillment in Isaiah 53:12 and Mark 15:28 with the three fold cord — 'transgressors.' The Bishops' Bible's use of three *different* words may allow its readers to miss the Old Testament prophecy about Christ and its fulfillment in the New Testament.

| | | |
|---|---|---|
| **Bishops' Bible** | **Isaiah 53:12** Old Testament | ...and is reckened among the **transgressours**...and made intercession for the **misdoers** |
| **Bishops' Bible** | **Mark 15:28** New Testament | counted among the **wicked**... |

| | | |
|---|---|---|
| **King James Bible** | **Isaiah 53:12** Old Testament | and he was numbered with the **transgressours**...and made intercession for the **transgressors** |
| **King James Bible** | **Mark 15:28** New Testament | numbered with the **transgressours**... |

Prophetic fulfillment disappears in the blasphemous TNIV, NIV and English Standard Version which omit Mark 15:28 ***ENTIRELY***. The Holman Christian Standard Bible and NASB bracket Mark 15:28, the latter telling its readers that their favorite Vatican "manuscripts do not contain this verse." The NKJV likewise hints that the verse should be omitted, telling its readers that the Nestle-United Bible Society text (NU) omits it. (Of course, they fail to tell the reader that Catholic Cardinal Carlo Maria Martini is an editor of this text and the manuscript evidence listed in the NU marginal critical apparatus omits 10% of the old uncial manuscripts, and gives only 7% of the cursive manuscripts, cites only .02% of the lectionaries, includes only 24% of those men quoting the Bible before A.D. 300, and lists only 33% of the early versions. The critical apparatus now omits the ancient Gothic Bible which matches the KJV.)

The church has always had Mark 15:28. Tatian quoted it as early as A.D. 170. It is in the majority of Greek manuscripts, as well as in the ancient Old Latin, Syriac, Gothic, Armenian, Coptic and Ethiopic versions. It is even in corrupt copies like the Vulgate and Greek manuscripts from families 1 and 13. The old uncials E, F, G, H, K, L, M, P, S, U, and V contain it, as well as MSS 047, 055, 083, 0250, and 0257. It is found in Theta, Delta, Pi, Sigma, and Omega, as well as 0112 and 0250. Thousands upon thousands of manuscripts have it; less that a dozen omit it. It is apparent from this demonstration that the Bishops' Bible is the textual twin of the KJV, while modern versions follow a corrupt Greek text. (For evidence see pp. 1109-1113 or *New Age Bible Version's* discussion comparing the manuscript history of the corrupt and the true Greek text.)

***IMPORTANT:** There is a good reason why, on occasion, the Old Testament and New Testament do not match exactly in certain verses. For example, Jesus read from Isa. 61 ("The Spirit[1] of the Lord[2] **God**[3] is upon me...") as *if* it said, "The Spirit[1] of the Lord[2] is upon me..." He did this because the Godhead (Spirit[1], Lord[2], and God[3]) represented in Isa. 61 had its representative, Jesus, there present ("**God** manifest in the flesh")! [W]hen they heard these things, [they] were filled with wrath" (Luke 4:18, 28).

## **Example 3:** Comparing WORDS



*The rules* for translating the KJV stressed the importance of comparing, as King James said, "one scripture to another" (*Translating For King James,* p.140). Of the KJV translators' notes, Allen says,

> "These notes frequently warn the reader that obscure passages may be clarified by one's reading with theological precision" (*Translating for King James*, p. 28).

Christ was foreordained to shed his blood; he was not simply *fore**known*** of God.

> "...Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world..." 1 Peter 1:20

The English Received Text has always said "ordained," not "**known**" in 1 Peter 1:20.

| | |
|---|---|
| Tyndale: | "...ordeyned before" |
| Great: | "...ordeyned before" |
| Geneva: | "...ordeined before" |
| Bishops: | "...ordeined before" |
| KJV: | "...foreordained before" |

Precise word-matching of related subjects is seen in the KJV; 1 Peter 1:20 and its related verses are an example. Although the word can be 'foreknow' or 'foreordain,' in *this* context God was obviously trying to make a connection in the reader's mind between this verse and the other usages of the word 'ordained.'

- Numbers 28:4-6 "...one **lamb** shalt thou offer...ordained...for a sweet savour, a sacrifice..." (the *first* usage of the word 'ordained').

- Acts 10:42 "...he which was ordained of God"

- Acts 17:31 "that man whom he hath ordained"

- 1 Cor. 2:7 "...which God ordained **before the world**..."

- Heb. 8:1-3 "...we have such an high priest...for every high priest is ordained to offer gifts and sacrifices..."

- 1 Peter 1:20 "blood of Christ, as of a **lamb**...Who verily was foreordained **before** the foundation of **the world**"

Word changes affect doctrine. Heretics use 'fore**know**' in this context to diminish the deity of Christ. Using 'fore**know**' in the context of 1 Peter 1:20 could be misinterpreted. 'Fore**know**' when used elsewhere in the Bible, always relates to *man*. 1 Peter 1:20 is about *God*. The Roman Catholic bibles, in their attempt to diminish Jesus Christ, changed 1 Peter 1:20 as follows:

| | |
|---|---|
| 1582 Rheims: | "...fore**knovven**" |
| 1750 Challenor: | "... fore-**known**" |
| 1941 Challoner-Rheims: | "...fore**known**" |
| 1986 New American Bible: | "...**known** before" |

The NASB, following MOTHER (Rev. 17:5) like a que of ducklings, honks —

| | |
|---|---|
| 1881 Revised Version | "fore**known**" |
| 1995 NASB | "...fore**known**" |

According to the OED, 'fore**know**' means "**know** beforehand;" 'foreordained' means, "appoint beforehand." The error in today's NASB and NAB is rooted in their use of the Catholic Latin text, according to the KJV translator's notes.



*The* KJV note of translator John Bois says, "from *scisco* [...ordain], not from *scio* [...know] (*Translating for King James*, p. 18). Ward Allen says of that note recorded by the KJV translators,

> "The note records the case against *fore**know*** which the revisers rejected in favor of *foreordain*. The arguments against *fore**know*** rest on Beza's authority...Among the arguments of Beza's gloss [marginal note] is the argument from etymology which Bois's note points out...Some one of the revisers recalled a passage from Ausonius where the use supported Beza's view..." (*Translating for King James*, p. 18).



The English language, with its rich vocabulary, affords such majestic nuances. The Greek Bible matches the Koine Greek culture and mindset, which typically is less refined linguistically.

## **Examples 4 & 5:** Comparing WORDS

Parallel ideas can be expressed in two different ways:

1. Identical words can be used; this will enhance memorization, rhythm, and can create links in thinking.

2. Synonyms can be substituted; these provide the Bible's built-in dictionary. Surrounding identical words (pegs) help identify the parallelism. (See the chapter "Every Word.")

In these examples the first method was selected as most useful.

| **Bishop' Bible** | **Luke 12: 17** | where to bestow...<br>will I **gather** |
|---|---|---|
| **King James Bible** | | **w**here to **bestow**...<br>**w**ill I **bestow** |

| **Bishops' Bible** | **Matt. 6:19, 20** | **Hoard** not up...lay up |
|---|---|---|
| **King James Bible** | | **Lay** not up...**lay** up |

## Thing 4 & 5: Comparing PARALLEL THOUGHTS

### with the Bible's Built-in **Dictionary**



The KJV translators relied on the Bible's built-in dictionary to determine the meaning of words. Regarding Heb. 12:13, the KJV translators write,

> "the Apostle seems to continue in this same argument up to this point...so that to make straight paths is nothing other, than what previously he said in other words, to lift up the feeble knees, and the hands which hang down, that is, that the soul neither be despondent nor yield to evil things, but bravely and spiritedly resist..." (*Translating for King James*, pp. 83, 85).

The Bible's Built-In Dictionary is discussed further in the book, *The Language of the King James Bible*. It is discussed in the remainder of *this chapter* and in most other chapters in *this book*, especially those entitled:

- "Every Word"
- "The Little Book"
- "The Ends of the World: The KJV for Missionaries & Children"
- "Wycliffe's Views"
- "Warning from Translators and Martyrs: Burning Bibles Word by Word"
- "Understanding the Bible: Methods of Translators ..."
- "The Received Text and Erasmus"

## Thing 6: Comparing Parts of Speech

Lincoln's Gettysburg address still echoes because of its powerful parallels (anaphora).

| | | | |
|---|---|---|---|
| of | the | people, | |
| by | the | people, | and |
| for | the | people, | |
| shall | not | perish | |
| from | the | earth | |

These five *three-word phrases* are parallel in structure, grammatical elements, syllabications, words, letters, and even number of letters. Lincoln took these, along with much of this speech, from the King James Bible. These phrases have been in the English Bible since its inception.

- In 1398 Wycliffe's "shal not pershen" became in 1526 Tyndale's "shall not perish" (Psalm 9 etc.).

- "Of the people" encored 204 times in Lincoln's mind as he read the KJV.

- "For the people" echoes 44 times in the KJV (For more examples see James Sightler, *A Testimony Founded Forever*, p. 322.)

Lincoln, like most English speaking people in history past, learned to write with power and clarity by reading the KJV. With the KJV hidden from today's young learning minds, such writing skills are reserved for select Ivy League college students, who may sadly use them simply to write propaganda (or create highly studied products names, like Coca Cola©, where 7 of the 8 letters sound match).

The *Harbrace College Handbook,* a standard guide to writing principles states,

**"Use parallel structure to express matching ideas."**

1. Parallelism reinforces grammatically equal elements.

2. Parallelism contributes to ease of reading.

3. Parallelism provides clarity and rhythm.

"For parallel structure, balance similar grammatical elements: nouns with noun, prepositional phrases with prepositional phrases, clauses with clauses."

"To make a parallel clear, repeat a preposition, an article, the *to* of the infinitive, or the introductory word of a phrase or clause" (*The Harbrace College Handbook*, pp. 253-255).

The KJV always earns an  in English. It stands alone, among current English Bibles in its literary perfection. Its literary style "contributes to ease of reading." Ease of comprehension does not come from the use of common-place tabloid style words. Writing for comprehension and impact is more complex than that. It comes from a clear **ordering** of *all* of the elements of language: letters, words, and parts of speech.

In Romans 6:4, 5 **verbs** ('are,' 'have been,' and 'shall be') are paralleled. In Romans 8:31, 32 **prepositions** ('for,' and 'against') are paralleled.

| | Bishops' Bible | King James Bible |
|---|---|---|
| **Romans 6:4, 5** | we are...<br>we be...<br>shall we be... | we **are**...<br>we **have been**...<br>we **shall be**... |
| **Romans 8:31, 32** | on our side...<br>against us...<br>for us... | **for** us...<br>**against** us...<br>**for** us...<br>(The expression 'for us' is used throughout the New Testament.) |

The KJV uses linguistic similarities, like matching parts of speech, to tie words together that need to be paralleled mentally. In Mark 10:9 'joined together' is the direct opposite of 'put asunder.'

> "What therefore God hath joined together,
> let not man put asunder."

Although the Bishops' used simpler words, note the advantages gained by the KJV in Mark 10:9. The following similarities will parallel those contrasting phrases in the brain.

- Their parts of speech parallel:

joined (verb) **together (adverb)**
put (verb) **asunder (adverb)**

- The direct opposites ('joined together' vs. 'put asunder') match precisely in the number of syllables (4).

- Their last words, 'to-geth-er' and 'a-sun-der,' both have three syllables, end in 'er,' and are accented on the second syllable.

| | | | |
|---|---|---|---|
| **Bishops' Bible** | **Mark 10:9** | coup-led to-geth-er...<br>sep-a-rate | 5<br>3 |
| **King James Bible** | | joyned to - geth´ - **er**...<br>put a - sun´ - d**er** | **4**<br>**4** |

Children who memorize Bible verses love the KJV, which mirrors identical parts of speech with matching suffixes like 'ing,' 'er,' 'ness.'

| **Verse** | **Bishops' Bible** | **King James Bible** |
|---|---|---|
| **Romans 1:27** | left...wrought...<br>received... | leav**ing**...work**ing**<br>...receiv**ing**... |
| **1 Peter 3:9** | rendering...<br>...rebuke<br>...bless<br>knowing<br>...blessinge | render**ing**<br>...rail**ing**<br>...bless**ing**<br>...know**ing**<br>...bless**inge** |

'Washing,' 'renewing,' and 'being' are thought-matching verbals (two gerunds and a present participle), complimented by rhyming sounds like 'we' and 'be.'

| | **Bishops' Bible** | **King James Bible** |
|---|---|---|
| **Titus 3:5, 7** | fountaine...<br>renewing...<br>we...by...<br>be | wash**ing** (Geneva)...<br>renew**ing**<br>...**be-ing**... **by**<br>...**we**...**be** |

In Mark 13, the KJV joins the *contrasting* 'midnight' and 'morning' with their initial 'm' and 'n' which initiates the second syllable in both words. The verbs 'crowing' and 'coming' are paralleled.

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **Mark 13:35, 36** | midnight...<br>crowing...<br>dawning...<br>if he come...<br>sleeping | **m**id-**n**ight,...<br>**c**row**ing**...<br>**m**or-**n**ing...<br>**c**omm**ing**...<br>sleeping |

With parallelism, reading, understanding, and memorizing are simplified. In Heb. 10:21 the mirror image verb 'having' is enhanced by other alliterating words.

- "having an high priest..."
- "having our hearts sprinkled"

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **Heb. 10:21, 22** | seeing we have an high priest over the house...<br>sprinkled in our hearts | **h**av**ing**e an **h**igh **pri**est over the **h**ouse...<br>**h**av**ing** our **h**earts s**pri**nkled |

The KJV alliterates and rhymes parallel parts of speech.

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **2 Tim. 4:2** | improove, rebuke | **re**prove, **re**buke |
| **Heb. 12:25** | despise...refused | **refus**e...**refuse**d |
| **Heb. 12:18** | unto storm and darkness | bl**ac**k**nes** and dar**knes** |

In Luke 12:54, 55 the Bishops' phrase, "It will be hot" is simple *tabloid* style. However, the KJV re-echoes the word 'There' to pair it in the mind with the introductory word and sentence structure of the previous usage. Ask a NKJV translator what *anaphora* means. They destroyed examples of it constantly in their effort to secure a copyright.

| **Bishops' Bible** | **Luke 12:54, 55** | There commeth a showre...<br>**It** will be **hot** |
|---|---|---|
| **King James Bible** | | **There** commeth a showre...<br>**There** will b**e** h**e**ate |
| **NKJV** | | A shower is coming<br>There will be hot weather |

| | **Bishops' Bible** | **King James Bible** |
|---|---|---|
| **Romans 2:21, 22, 23** | thou...<br>yet stealest thou<br><br>Thou that...<br>breakest thou wedlocke<br><br>thou...<br>and yet committest sacrilege<br>Thou that | **thou that...**<br>**doest thou**<br>steal<br><br>**Thou that...**<br>**doest thou**<br>commit adulterye...<br><br>**thou that...**<br>**doest thou**<br>commit sacrilege<br>**Thou that...** |

A critically important methodology of the KJV translators is revealed in their notes. The KJV translators knew about this use of parallelism and used it as their own mode of interpretation when a question arose. In the notes of the final committee of 1610, Bois records that they did just that when discussing the italicized word 'trusted' in Eph 1:13. They recommended looking in the context for similar words and then selecting the needed word from the context. They needed a word to complete the thought, "In whom ye also_____, after that ye heard..." They suggested looking in the previous verses 11 and 12, which also say, "In whom also we...trusted" (*Translating for King James*, p. 59).

"In whom also we...trusted" v. 11, 12
"In whom ye also *trusted"* v. 13

In 1 John 2:6, they again determined their translation based on parallelism.

1 John 2:10 "He that...his brother...in...and..."
1 John 2:11 "He that...his brother...in...and..."

The KJV translators' notes not only show their method of translation, but their method of studying and understanding the Bible. This note from 1 John encourages "comparing spiritual things with spiritual."

"Some understand this [1John 2:10] thus, as if John were saying that his life is not a means of offence to others**:** but from a comparison of this verse with the following it is possible to infer that these words ought to be taken as concerning the placid course

of him who remains in the light" (*Translating for King James*, p. 97).



On Rev. 20:13, their note stated, "I prefer, *Hell*, on account of the following verse" (*Translating for King James*, p. 103).

Rev. 20:13 "...and death and hell..."
Rev. 20:14 "...And death and hell..."

## Thing 7: Comparing Word Order

Word order has cognitive value. The position of a word in a sentence can change its emphasis. Generally the KJV did not touch the word order of the Bishops' Bible. The following two places show the KJV's use of **fronting**, that is, putting words in the order of importance in which they should be received.

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **1 Tim. 1:18** | commit **I** | **I** commit |
| **1 Tim. 2:15** | through bearing of children **she** shall be saved | **she** shall be saved in childbearing |

Many sentences can be written in either an **active voice** (***You*** *read the Bible.*) or a passive voice (***The Bible*** *is read by you.*). Each places the focus on a different part of the sentence.

The *Harbrace College Handbook* states, "Most writers choose the active voice because it is clearer, more precise, more concise, and more vigorous than the passive voice...Use the active voice rather than the passive to gain emphasis" (pp. 79, 273). *The Elements of Style* echoes, "The active voice is usually more direct and vigorous than the passive...The habitual use of the active voice...makes for forcible writing...when a sentence is made stronger, it usually becomes shorter. Thus brevity is a by-product of vigor" (pp. 18,19). The KJV "is quick, and powerful, and sharper than any twoedged sword..." Heb. 4:12.

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **1 Tim. 1:16** | was mercie shewed unto **mee (passive)** | **I** obtained mercy **(active)** |

**Mood** indicates the attitude of the speaker. The **imperative mood** *begins* with the verb and commands its reader**.** The **imperative mood verb** is fronted to relay to the reader the importance of *his* free will and active responsibility. The NKJV scrambles the majestic KJV in 1 Tim. 6:8 to fulfill copyright requirements.

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **1 Tim. 6:8** | wee must therewith be content | **let** us be therewith content |
| **1 Tim. 5:17** | The Elders that rule well, let them | **Let** the elders that rule well |

## PRACTICAL APPLICATION:

**"Comparing Spiritual Things with Spiritual"**

Let us examine how these **7 Things** are compared during daily Bible reading? The brain constantly searches parallel files as we read. It compares "spiritual things with spiritual" — things like letters, words, and sentence structure. These comparisons (parallels) give us God's meaning of words. Unfamiliar words and phrases are no exception. For example —

### ☑ *What* does "redound" mean?

Today's Bible reading brought the unfamiliar word "redound" in 2 Cor. 4:15. We 'sense' what it means, although we may never have seen it used before. The **brain** did the following search to give the 'sense' of what "redound" means. The same search can be done by hand to reconfirm the meaning.

**Step 1: Compare words:** Does this word occur elsewhere in the Bible? Mature students of the word of God should be able to come up with several parallel verses which contain any given word. Check a concordance for a complete list of other verses. Reading these verses will shed light on how the word is used in other places; together these other verses will give God's definition of the word in question. Step 1 is the most important method for in-depth word study.

Using this method we find that the word "redound" does not occur elsewhere in the Bible. So Step 2 becomes more important.

**Step 2: Compare letters:** Look for matching letters in the chapter. Other words containing the same letters will often have a similar meaning, because letters have meaning! Words with letters matching "redound" include "abundant" and "raised" — the very words the *Oxford English Dictionary* gives in its definition of "redound." "Renewed" (v. 16) and "received" (v. 1) also add meaning to "redound."

| Verse | 2 Cor. 4 Letters Matching "redound" | Oxford English Dictionary Definition of "redound" |
|---|---|---|
| v.15 | "abundant" | "abundance" OED |
| v.14 | "raised" "raise" | "arise" OED |
| v.16 | "renewed" | |
| v.1 | "received" | |

From the context, the mind concludes:

Redound means "**raised"** and **"abundant."**

'Redound' also sounds like "renounced" (v. 2) and "down" (v. 9). These two words add the sense that "redound" is not just "abound," but 'abound *back*'— like *rebound* and *reflect*.

Meaning will also be ascribed to 'redound' through similar sounding previously heard Bible words like, 'double,' 'round,' and 'abound,' which are found frequently in Corinthians. (See the chapter entitled "Sound = Sense"; such research can be confirmed by using a KJV Bible software program. Simply search *ound* or any *set* of letters which make up a word.)

**Step 3. Find surrounding words which are repeated elsewhere in the chapter:** The brain will check to see where each and every word *around* "redound" (in verse 15) is repeated in the chapter. Look through the entire chapter and mark matches for each and every word in the verse in question. It will quickly become apparent *which verses* have the most words which echo verse 15 and are therefore *parallel* in some way. In this case verses 6, 16, and 17 have the most words which match verse 15.

Marking all of the chapter's words which are repeated in verse 15 brings the word "For" and "the glory of God" in special focus.

> "For all things are for your sakes, that the abundant grace might through the thanksgiving of many **redound** to the glory of God." v. 15
>
> "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." v. 6
>
> "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." v. 16
>
> "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." v. 17

Comparing first words is a quick way to find comparable verses. Linguists call **repeated introductory words**, "paratactic." The KJV uses these paralleled introductory words to point to parallels of thought. Here, verses which begin with "For" may parallel in other ways. New versions drop these paratactic words, destroying a major Bible key 🗝.

**Step 4: Now that *parallel verses* have been found and others eliminated, compare the parallel parts of speech in parallel verses and any *other* verse (e.g. v. 14).** "Redound" is a **verb**. The word which defines it (shown in **red bold**) may likely be a verb or verbal also. (verbal: a verb used as a noun, an adjective, or an adverb.)

> "For all things are for your sakes, that the abundant grace might through the thanks**giving** of many **redound** to the glory of God." v. 15

> "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to **give** the light of the knowledge of the glory of God in the face of Jesus Christ." v. 6

> "Knowing that he which **raised** up the Lord Jesus shall **raise** up us also by Jesus, and shall **present** us with you." v. 14 (Words ending in 't' like 'present' may parallel words ending in 'd' because 't' and 'd' parallel according to Grimm's law).

> "For which **cause** we faint not; but though our outward man perish, yet the inward man is renewed day by day." v. 16

> "For our light affliction, which is but for a moment, worketh for us a far more **exceed**ing and eternal weight of glory." v. 17

The *Oxford English Dictionary* gives the *same* defining verb forms for "redound" that were found in the verses which parallel verse 15. These are: **give**, **cause**, **raise**, **and exceeding.**

> Redound means **give**, **cause**, **raise**, and **exceeding**.

| Verse | Matching Parts of Speech in Parallel Verses in Chapter 4 | Oxford English Dictionary Definition of "redound" |
|---|---|---|
| v. 15, 6 | "give" (verb)<br>"giving" (verbal) | "give" OED |
| v. 16 | "cause"<br>(can be a verb) | "cause" OED |
| v. 14 | "raise" (verb)<br>"raised" | "arise" OED |
| v. 17 | "exceeding"<br>(verbal) | "excess" OED |

The word "raised" occurs in both charts. It contains matching pivotal letters (redound) and is the same part of speech (verb). Therefore it is the closest synonym.

Redound means **raised**.

The parallel verbs combined give the meaning of 'redound.' Any of these words could be substituted for 'redound' in the context without greatly changing the meaning. The words "exceeding" and "abundant" clarify the *degree* the subjects "give," "cause," and "raise."

(Just as an infant can distinguish between its mother and a tree, without knowing their respective 'names,' readers can distinguish parts of speech without knowing their formal 'names,' through the help of the Holy Ghost and our built-in computer-like brain.)

**Step 5: Compare letters, words, and parts of speech in the verse itself:** When looking for the Bible's built-in dictionary, look first at the words immediately surrounding the word in question. The following are the matching letters, words, or parts of speech.

> "...abundant grace might through the thanksgiving of many **redound** to the glory of God." v. 15

Those elements which God saw fit to repeat in the verse and the chapter give a perfect dictionary definition of "redound." It matches the OED precisely!

Three "spiritual things" are comparable in verse 15 itself:

1. **Letters:** "abundant" and "redound."
2. **Parts of speech:** "giving" (verbal) & "redound" (verb).
3. **Words:** "glory" is a peg word, occurring in v. 6, 15, 17.

Redound means '**giving abundant glory**.'

| | **Word in Question:** Redound | **Repeated Elements seen also in verse 15** | **Oxford English Dictionary Definition of "redound"** |
|---|---|---|---|
| **Part of Speech** | verb or verbal | giving | "give" |
| **Letters** | redo**und** | ab**und**ant | "ab**und**ance" |
| **Word** | matches in v. 6, 17 | glory | "honour" "praise" |

Comparing "spiritual things with spiritual" will define "redound" **exactly as the dictionary defines it**. The Bible's built-in definition:

> **Redound:** "**Cause**" and "**give**" "**abundant**" "**exceeding**" "**glory**" to be "**raised**" to God.

We 'sense' the meaning of 'redound' — without any of this hands-on investigation — because our minds have searched for and found the comparable letters, words, and parts of speech which parallel in meaning.

The King James Bible came first and served as the vehicle which created our shared cultural memory. Stanford Professor Seth Lerer admits to his students the foundational role the KJV played in creating the 'meaning' of English words:

> "...[T]he rendering of the King James Bible codified a nascent Modern English..." (Lerer, *The History of the English Language*, vol. II, p. 1; 'codified' means establish; 'nascent' means early).

He admits the impact the KJV and earlier English Bibles had on the English language.

> "...[B]iblical translation helped shape the forms of speech..." (vol. II, p. 26).

King James Bible readers seldom need a dictionary because the dictionary's definition came from common usage, which sprang out of the King James Bible!

## ☑ *What* is " straitened in your own bowels" ?

2 Cor. 6:12

A quick check —

"Comparing" letters, words, and parallel parts of speech in 2 Cor. 6 brings out the following parallels:

"Straitened" sounds like "stripes" of verse 5 and "chastened" of verse 9. All three words carry the sense of 'constraining,' 'limiting,' and 'drawing in.'

Parallel verses are found when letters, words, and parts of speech are compared.

> "O ye Corinthians, our mouth is open unto you, our heart is enlarged." v. 11
>
> "Ye are not straitened in us, but ye are straitened in your own bowels." v. 12
>
> "...be ye also enlarged." v. 13

The matching introductory "ye" is a major clue that learning is to be "line upon line, line upon line" (Isa. 28:10) with verses 11, 12, and 13 each building upon the previous verse. Parallel parts of speech give the built-in definition for "straitened" and "bowels."

| | | Parallel Definitions (in bold) | | |
|---|---|---|---|---|
| Verse 11 | ye | | is | **open** |
| 11 | | our **heart** | is | **enlarged** |
| 12 | Ye | | | **not straitened** |
| 12 | | your own **bowels** | | |
| 13 | ye | | | **enlarged** |

Therefore, in *this* context:

"bowels" means "**heart**;"
"not straitened" means "**open**" and "**enlarged**."

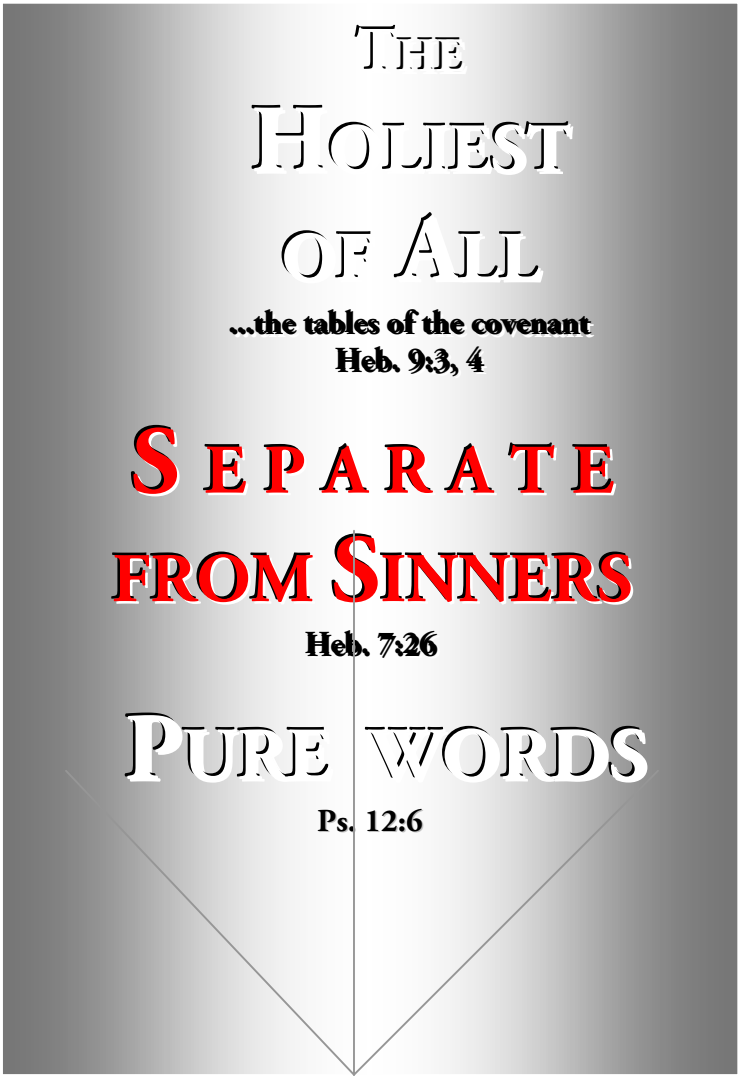
In other words,

> "straitened in your own bowels" means
> **'not open in your heart.'**

The chapter "Separate From Sinners" explains why the Holy Bible must retain special words like "redound" and "straitened in your own bowels." Aren't you glad your God-made brain was designed to automatically "search" his God-made book! Manual searching is only needed when a question arises and God has even provided the pens for this!



# CHAPTER 5


THE
HOLIEST
OF ALL
...the tables of the covenant
Heb. 9:3, 4
SEPARATE
FROM SINNERS
Heb. 7:26
PURE WORDS
Ps. 12:6

Jesus Christ is the Word (John 1:1)
"and his name is called the Word of God" (Rev. 19:13).

The true word of God will be like him. He is "holy" (Acts 4:27); so are the "holy scriptures" (Rom. 1:2, 2 Tim. 3:15). Jesus was likened to a "King" who gave us a "better testament." The King James Bible *is* a "better testament." Its longevity is a portrait of the "unchangeable" and "endless life" of Jesus Christ. Jesus is also called "**undefiled, separate from sinners**" (Heb. 7). His "holy scriptures" must likewise be "separate from sinners." Their "pure words" will not be polluted by worldly use. They will remain "separate."

## Is it a Church or a Bar ?

The vocabulary of the King James Bible was not common, even in the 1500s. In the 1800s Archbishop Trench said,

> "It is good that the phraseology of Scripture should not be exactly that of our common life;...just as there is a sense of fitness which dictates that the architecture of a church should be different from that of a house" (*Tyndale's Triumph,* Milford, Ohio: John the Baptist Printing Ministry, 1989, p. iv).

The style of a building identifies what's inside. An architect would never design a church that looked like a bar, with a flashing neon sign that read —

Sunday pretzels and 'Moo Stuff,'
the girlie band that 'made good'
—free of charge (...Ah sure)
—uns Come or els

A church sign's style and vocabulary might look like this:

Sunday communion and ladies' choir
"Pure Vessels"
Sermon topic: "Yea hath God said...
Ye have sold yourselves for nought...Doth
Job fear God for nought"

These words are "pure" and "undefiled" by the world. Words like 'communion' (not 'pretzels'), 'vessels' (not 'stuff'), 'ladies' (not 'girlie'), 'choir' (not 'band'), and 'nought' (not 'free of charge') are definitely "pure words."

Style communicates — architectural style, dress style, and writing style. 'Inside' information is communicated by the style of the ladies' "modest apparel" (1 Tim. 2:9) or the style of the girls' "attire of an harlot" (Prov. 7:10).

Words, like clothing and architecture, suggest things. Connotation is the expression on the face of a word. Any English sentence can be rendered in a variety of tones.

## Wholesome Words or X-rated?

The KJV is not the language of earth. It has no unnecessary steeples, but is "garnished with all manner of precious," "pure," "wholesome," and "undefiled" words — clearly having come "down from God out of heaven" "polished after the similitude of a palace" (Ps. 144:12). The world shies away from its "wholesome words" and "pure language" qualities (Zeph. 3:9).

> "If any man teach otherwise, and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine

> which is according to godliness; He is proud...” 1 Tim. 6:3, 4

Why must God use “separate,” “wholesome,” and “undefiled” words? Why can’t he use ‘common everyday language’? Just as pollution and pollen are inhaled with every breath of good air, so the words *the world* uses go into the mind, along with all of the filth surrounding them. They are stored in the memory. When that word is read *again*, the file containing that word pops to the forefront of the mind — hand in hand with all the pollution it has been partnered with. What does the word ‘l♥ve’ make many think of ?

This view of how the mind works has been established in part by **word association experiments** done by linguists studying the cognitive processes. Researchers ask respondents to say whatever comes to the forefront of their minds in response to a particular word. For example, if a researcher says, “Happy,” most people respond by saying “Birthday.” These two words are stored together because of frequent association and consequently race together tandem through the brain. Word association research discloses what a word *really* ‘means’ to people, not what a dictionary says it means. This research has been collected and is available in the three following databases:

**MRC Psycholinguistic Database**:

This is a computer usable dictionary containing over 150,000 words with up to several dozen psycholinguistic attributes for each word. This was used for the Oxford Psycholinguistic Database available to subscribers through Oxford University Press.

**WordNet**:

This is a project of Princeton University's Cognitive Science Laboratory. It is a computer usable database that defines words as the mind defines them, rather than as a standard dictionary defines them.

http://www.cogsci.princeton.edu/

**Word Association Thesaurus**:

The Edinburgh Associative Thesaurus, created by prestigious Edinburgh University in Scotland, is the only one of the three that is easily available to the general public.

http://www.itd.clrc.ac.uk/Activity/ACTIVITY=Psych

http://monkey.cis.rl.ac.uk/Eat/htdocs/eat.html

A word can be entered into their 'Interactive Associative Thesaurus.' A list of words will be given that generally come to mind when that word is read or said. The following pages show the responses given, in this database's word association experiments, to some KJV and new version words.

**Holy associations are generated by the KJV words; unholy thoughts arise from the words used by new versions.**

It is critical that reading the word of God does not bring to mind foolish and sinful ideas. It is through the spotless silvered glass of the scriptures that man sees his sin stained soul (James 1:21-25). The scripture must be polished, pure and clear. It cannot be spattered with man's words, which, like the "thoughts of his heart," are "only evil continually" Gen. 6:5.

The following charts compare the good responses generated from KJV words to the foolish ideas which pop into the mind with new version substitutions. It is important to note that the majority of respondents were probably not Christians! Compare 'love' and 'charity.'

> **New Versions:**
> "Greet one another with a kiss of **l ♥v e**"
>
> **King James Bible:**
> "Greet ye one another with a kiss of **charity**."

"The setting of a word is just as restrictive as the setting of a jewel." Love is a fine word, but not optimum in this context, paired with 'kiss.' "Love and kiss" paired need the context of the "spouse" in the Song of Solomon, chapters 1-4 (William Strunk and E.B. White, *The Elements of Style*, Needham, Mass.: Allyn & Bacon, 2000, p. 83).

The online *Edinburgh Associative Thesaurus* documents the following responses to the KJV word "charity" and the new versions' word "love."

| **Edinburgh Associative Thesaurus Word Association Response** | |
|---|---|
| **KJV** **(1 Peter 5:14 etc.)** | **charity**: home, money, sweet, love, help, hope, give, chastity, church, faith, good, kind |
| **NIV, TNIV NKJV, ESV, NASB, HCSB** | **love**: hate, **sex**, girl, war, ecstasy, emotion, female, kiss, lover, passion |

According to the Edinburgh Associative Thesaurus, the NKJV's, TNIV's, and NIV's word, "sexual," will bring to mind every vile mental picture Hollywood and Madison Avenue have paired with that word. It carries thoughts like "fun" and "freedom." God's word, 'fornication,' brings up only Bible thoughts. The Bible says "fornication" is "sin" and brings "death" (See *The Language of the King James Bible*, pp. 58-59).

| **Edinburgh Associative Thesaurus**<br>**Word Association Response** | |
|---|---|
| **KJV**<br>**(1Thes. 4:3 etc.)** | **fornication**: bible, adultery, sin, lust, death, debauchery |
| **NIV, TNIV**<br>**NKJV, ESV**<br>**NASB, HCSB** | **sexual**: sex, pleasure, desire, attraction, enjoyment, excitement, freedom, fun, ecstasy |

| **Edinburgh Associative Thesaurus**<br>**Word Association Response** | |
|---|---|
| **KJV** | **beloved**: one, dear, wife, darling, loved, dearly, love, child, God, heart, cared, Christ, church, family |
| **NIV, TNIV**<br>**HCSB etc.**<br><br>**2 Peter 3:14, 15 etc.** | **dear**: sir, cheap, darling, friend, me, expensive, cost, madam<br><br>**friend:** enemy, foe, girl, good, boy, animal, dog, **hamster**, **inmate**, alien, fiendish, lover |

Words like ‘thee’, ‘thy’, and ‘thine’ bring to mind spiritual things.

| Edinburgh Associative Thesaurus<br>Word Association Response | |
|---|---|
| **KJV** | **thee**: thou, you, Bible, God, seek, shall, things, those |
| **NIV**<br>**TNIV**<br>**NKJV**<br>**NASB**<br>**HCSB**<br>**ESV**<br>**etc.** | **you**: you, I love, coke, nice, pain, too, us, vocative, what |

| Edinburgh Associative Thesaurus<br>Word Association Response | |
|---|---|
| **KJV** | **thy**: my, your, Bible, God*, neighbor*, will*, bread, church, enemy, father*, kingdom*, life*, mother*, name*, way, wilt<br><br>(*Notice that in many of these responses, the word given completes a phrase in a Bible verse!) |

| Edinburgh Associative Thesaurus<br>Word Association Response | |
|---|---|
| **KJV** | **thine**: mine, you, Bible, thou, God, eyes*, forever, glory, Old Testament, self |
| **NIV**<br>**TNIV**<br>**NKJV**<br>**NASB**<br>**HCSB**<br>**ESV**<br>**etc.** | **your**: mine, our, house, life, self, our hand, eye, mother |

The word 'gospel' is a "separate from sinners" word.

| Edinburgh Associative Thesaurus<br>Word Association Response | |
|---|---|
| **KJV**<br>**Matt. 4:23, 11:5, etc.** | **gospel**: truth, Bible, church, Luke, God, Matthew, religion, song, apostle, Christ, disciple, hymns, Jesus, Jesus Christ, John, Lord, word |
| **NIV**<br>**TNIV**<br>**etc.** | **news**: bulletin, papers, topical, latest, telegram, weekly, tidings, views, information, **propaganda**, **rape**, riot, reveal, sensation, controversial, press, **nuisance**, television, cracks, crisis, **depression**, grave, **napal**m, war, **tragedy**, T.V., **boring**, **old**, flash |

Since over time, man has a tendency to "change it, a good for a bad, or a bad for a good" (Lev. 27:10), the King James almost always reserves the word "bad" as a clear contrast between "good or bad." The word "bad" often simply refers to poor quality and not to sin. The KJV elsewhere uses "wicked" and its built-in definition "sinners" in Gen. 13:13.

| **Edinburgh Associative Thesaurus Word Association Response** | |
|---|---|
| **KJV** | **wicked**: evil, bad, nasty |
| **Bishops'** | **bad:** good (over half of the respondents said 'good'), luck |

Jesus said, "Now ye are **clean through the word**..." John 15:3.

- Polluted pages cannot mop our muddy minds.
- Jesus Christ will "cleanse it with the washing of water by the word..." (Eph. 5:26, 27).
- A "man beholding his natural face" in a "perfect" "glass" clearly sees his sinful nature.
- If the glass is as nasty as the face, the flaws are not found.
- Words "unspotted from the world" set a clear standard (James 1:23-27). God said, "All the words of my mouth are in righteousness; there is nothing froward or perverse in them (Prov. 8:8).

The KJV comes with a 100% foolproof lie detector. This is a must in a world where Jesus warned, "Take heed that no man deceive you" (Matt. 24:4). Style informs. The classic building blocks of the KJV erect walls over which no impostor can leap. A nomad's tent is raised with the cords of the new versions which stretch to squeeze in everyone.

## POP QUIZ 1

*Who* is with me?

| **King James Bible** | **NKJV, NIV, TNIV etc.** |
|---|---|
| "Thou art with me..." | "You are with me..." |
| a.) God | a.) your pet hamster<br>b.) your fellow inmate<br>c.) your bodyguard<br>d.) Allah<br>f.) American Express<br>g.) fill in the blank |

We know the Bible is true. It is God speaking to man. When we hear it, we can rest in the confidence that we are hearing truth.

> "[T]hy word is truth" (John 17:17).

On the other hand, what man says *may* or *may not* be true. We must "Beware of men," as Jesus warned (Matt. 10:17). New versions sound so much like man's everyday talk, it becomes impossible to discern if their words are God's truth (*relax*) or man's opinion (*beware*). Is it the opinion of a dubious news reporter or a preacher reading the Bible? Is he reading a phrase from the Bible (*relax*) or giving his opinion (*beware*)? Is it a throw-away candy wrapper or the treasured scriptures — A *Three Musketeers* bar or the word of God? The King James Bible makes sure the hearer has the answer to these questions every time. Should not the word of God distinguish itself from the myriad of human voices which cry out today? That is why it is called the "holy" scriptures (2 Tim. 3:15). They said of Jesus Christ,

> "Never man spake like this man." John 7:46

The Holy Bible is thousands of years old. It is not a passing fancy or current craze. It must communicate its antiquity and longevity to the reader. Its seasoned sentences must communicate to their reader the sense that it is a book which has *withstood the test of time* and is *still* in print. The special words tell the reader that the book has time-honored thoughts and timeless wisdom.

> "The preacher sought to find out acceptable words: and that which **was** written was upright, even words of truth." Eccl. 12:10

The entire Bible is the record of God's efforts to separate a people unto himself. The "sword of the Spirit, which is the word of God" will sever from "the filthiness of the heathen" Eph. 6:17.

> "wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you..." 2 Cor. 6:17

> "all of them were pure...and all such as had separated themselves unto them from the filthiness of the heathen of the land..." Ezra 6:20, 21

> "I am the LORD your God, which have separated you from other people." Lev. 20:24

> "And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine." Lev. 20:26

> "For thou didst separate them from among all the people of the earth..." 1 Kings 8:53

> "...separate yourselves from the people of the land..." Ezra 10:11

## "Higher...Thoughts"

Christians are not just separated "from" — but "separated unto the gospel of God" (Romans 1:1) — unto higher thoughts.

> "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

Some comment,

"Why can't the Bible speak as we speak?"

The answer is — because *we* are not speaking — GOD is speaking.

> "And Moses said unto the LORD, O my Lord, I am not eloquent...And the LORD said unto him,...I will be with thy mouth, and teach thee what thou shalt say" Exod. 4:10-12.

God did *not* say to Moses,

'*Forget eloquence! Use plain talk!*'

Rather, God said he would teach him eloquence. (He truly did! Many linguists trace the origin of *the* alphabet to Mt. Sinai. See *Mysteries of the Alphabet* by Marc-Alain Ouaknin translated by Josephine Bacon, New York: Abbeville Press Publishers, 1999.)

New bibles are all done under the premise that God wants us to have a bible that reads like the morning newspaper. He *had* an easy reading Bible in the Bishops' Bible (and the Tyndale, Coverdale, and the Great Bibles) which preceded the KJV. God permanently replaced the old *simple* Bishops' Bible to give the English speaking world a Bible that is memorizable and melodic, aids missionaries in bridging the language gap, transparently and precisely reveals the Greek and Hebrew texts, and *most importantly*, whose vocabulary clearly distinguishes it from the voice of man.

The words in the King James Bible often have only Biblical usage. Words like 'lascivious' and 'propitiation' — are mouth-filling words which are meant to be mind filling too. Words have a speed of their own, that is, each takes its own amount of time to be said. Longer words are like safety 'speed bumps.' They slow down the reader causing him to stop, pause and think at that bumpy juncture in the road. Stanford English Professor, Willard Speigelman, remarks,

> "[L]onger words gain special prominence"
> (Spiegelman, vol. I, p. 5).

These longer words stand in sharp contrast to *most* of the words in the KJV, which are simple one-syllable words (See the chapter "The Little Book"). The KJV Bible has no extraneous talk or yammer. New versions use a very high percentage of multi-syllabic difficult words (Riplinger, *New Age Bible Versions*, chapter 11).

We are just beginning to understand some of the cognitive reasons why God polished his Bishops' Bible. God forbid that in our ignorance we should tear down the church's treasure, the KJV. The King's translators used a vocabulary

'fit for the King' — royal and melodious words that you can carry with you.

Observe the following examples showing that the Bible before the KJV was an easy reading Bible. God replaced it with the KJV, which he has honored for about 400 years — in spite of hundreds of attempts to go back to a style which today would not be "separate from sinners," like the Word, Jesus Christ.

Very carefully read through the following pages charting the changes from the Bishops' Bible of 1568 to the King James Bible of 1611. The Bishops' words are common everyday language today. The words in the KJV are not. They are "harmless, undefiled, separate from sinners, and made higher..." just like Jesus Christ.

If anyone comments, 'Couldn't we just 'update' some of those KJV words?' Remind him that God *replaced* a Bible JUST LIKE THAT with the KJV.

Who is talking? A *Newsweek* magazine reporter or God himself? *Newsweek* might report:

> A rock group appeared in court today. They were caught lifting some merchandise they had put in their coats. No one was hurt as they were pulled out of the store saying, they were famous and should be given easier sentences.

The KJV makes sure you know who is talking. Each unique character, from the '*eth*' endings to the *thee's* and *thou's*, communicates the character of the speaker — the "undefiled, separate from sinners, and made higher..." holy Son of God. Other chapters examine in detail *why* the KJV's words are "higher." (Charts' **spelling** is c. 1568-1611).

# POP QUIZ 2 *Newsweek* or New Testament?

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **What New Version is this ?** (Answer on next page) | **KING JAMES BIBLE** "harmless, undefiled, separate from sinners, and made higher..." Heb. 7:26 |
| **Matt. 2:13** | appeared | appeareth |
| **Matt. 3:10** | put | layd |
| **Matt. 4:6** | lift | beare |
| **Matt. 5:44** | hurt | despitefully use |
| **Matt. 7:5** | pull out | cast out |
| **Matt. 8:5** | And saying | beseeching him |
| **Matt. 8:28** | graves very | tombes exceeding |
| **Matt. 10:15** | easier for the land of the Sodomites | more tolerable for the land of Sodom |
| **Matt. 11:17** | sorrowed | lamented |
| **Matt. 11:22** | easier | more tolerable |
| **Matt. 11:27** | given | delivered |

The New 'mystery' Version is really the old **Bishops' Bible** of A.D. 1568. As men waxed "worse and worse" the sword was given a final sharpening, and became the King James Bible "sharper than any twoedged sword...**dividing**" (Heb. 4:12). **Its words *divide* the words of men from the word of God.** The following charts continue where the 'Pop Quiz' chart left off.

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **The Bishops' Bible**<br>**A.D. 1568-1611** | **KING JAMES BIBLE**<br>**1611**<br>**"harmless, undefiled, separate from sinners, and made higher..."**<br>Heb. 7:26 |
| **Matt. 12:11** | take hold of | lay hold on |
| **Matt. 13:52** | taught in | instructed unto |
| **Matt. 13:49** | bad | wicked |
| **Matt. 14:8** | platter | charger |
| **Matt. 14:9** | at the table | at meate |
| **Matt. 14:30** | a mightie wind | the wind boysterous |
| **Matt. 14:35** | sicke | diseased |
| **Matt. 15:27** | yes, Lord: for | Trueth, Lord: yet |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Matt. 15:28** | same houre | very houre |
| **Matt. 16:3** | lowering red...face | red and lowering... |
| **Matt. 16:8** | you | ye |
| **Matt. 16:8** | understood | perceived |
| **Matt. 17:2** | clothes | raiment |
| **Matt. 17:12** | lusted | listed |
| **Matt. 17:18** | same time | very hour |
| **Matt. 17:25** | toll | custome |
| **Matt. 18:3** | turne | be converted |
| **Matt. 18:15** | wonne (won) | gained |
| **Matt. 18:17** | will not | shall neglect to |
| **Matt. 18:21,22** | Peter (singular)... you (plural objective) | Peter (singular)... thee (singular objective) |
| **Matt. 24:26** | pleces (places) | chambers |
| **Matt. 25:7** | prepared their lamps | trimmed their lamps |
| **Matt. 26:55** | tooke me not | laid no hold on me |
| **Mark 1:11** | deare | beloved |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Mark 1:15** | come | fulfilled |
| **Mark 4:6** | caught heat | was scorched |
| **Mark 4:7** | gave | yeelded |
| **Mark 4:8** | grew | increased |
| **Mark 4:12** | turne | converted |
| **Mark 4:16** | at once | immediately |
| **Mark 4:17** | trouble | affliction |
| **Mark 4:19** | is made | becommeth |
| **Mark 4:22** | opened | manifested |
| **Mark 4:32** | is | becommeth |
| **Mark 5:7** | require | adjure |
| **Mark 5:19** | had | hath had |
| **Mark 6:11** | easier | more tolerable |
| **Mark 9:13** | they would | they listed (lusted) |
| **Mark 13:1** | sayd | sayeth |
| **Mark 13:27** | end | uttermost part |
| **Mark 14:6** | done | wrought |
| **Mark 15:40** | way off | afarre off |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Mark 15:46** | had put him | layd him |
| **Luke 1:48** | looked on the lowlinesse | regarded the low estate |
| **Luke 4:42** | came to him, and kept him | came unto him, and stayed him |
| **Luke 5:9** | taking of the fishes | draught of the fishes |
| **Luke 6:41** | seest | beholdest |
| **Luke 6:49** | fall | ruine |
| **Luke 7:23 etc.** | happy | blessed |
| **Luke 8:27** | out | foorth |
| **Luke 8:25** | Who is this? | What maner of man is this? |
| **Luke 9:39** | see | Loe |
| **Luke 10:4** | no wallet | neither purse |
| **Luke 10:12** | easier | more tolerable |
| **Luke 10:18** | sawe | beheld |
| **Luke 10:22** | given | delivered to |
| **Luke 11:52** | came | were entering |
| **Luke 12:9** | shall denie | denieth |

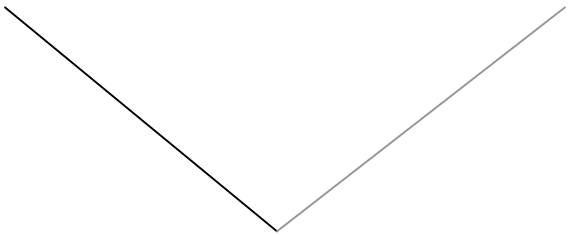
| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Luke 12:11** | the rulers | Magistrates |
| **Luke 13:12** | disease | infirmity |
| **Luke 14:35** | good | fitt |
| **Luke 15:23** | that fat calfe | the fatted calfe |
| **Luke 22:5** | promised | covenanted |
| **Luke 23:39** | evill doers | malefactors |
| **Luke 23:48** | when they sawe | beholding |
| **John 17:12** | that lost childe | the son of perdition |
| **John 17:24** | see | behold |
| **John 20:1** | grave | sepulcher |
| **John 21:9** | hote coales | a fire of coales there |
| **Romans 1:3** | Of | Concerning |
| **Romans 1:3** | after | according to |
| **Romans 1:4** | after | according to |
| **Romans 1:17** | by it | therin |
| **Romans 1:19** | had | hath |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Romans 1:27** | reward | recompense |
| **Romans 2:1** | thou be | thou art |
| **Romans 2:4** | patience | forbearance |
| **Romans 2:5** | heart that cannot repent | impenitent heart |
| **Romans 2:6** | reward | render |
| **Romans 2:27** | keepe | fulfil |
| **Romans 3:2** | First | chiefly |
| **Romans 3:2** | words | oracles |
| **Romans 3:31** | destroy | make voyde |
| **Romans 3:31** | but | yea |
| **Romans 4:1** | did | hath |
| **Romans 4:9** | came | Cometh |
| **Romans 5:6** | weake | without strength |
| **Romans 5:15** | sinne | offence |
| **Romans 5:20** | sinne shound increase | the offence might abound |
| **Romans 6:13** | give ye | yield ye |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Romans 8:21** | shalbe made free | shalbe delivered (Tyndale) |
| **Romans 8:24** | how can a man hope for that which he seeth | what a man seeth, why doth he also hope for |
| **Romans 8:26** | expressed | uttered |
| **Romans 8:29** | amonge | amongst |
| **Romans 8:32** | gave him | delivered him |
| **Romans 8:36** | counted | accounted |
| **Romans 8:38** | sure | persuaded |
| **Romans 9:3** | cursed | accursed |
| **Romans 9:11** | were borne when they had neither done...bad | being not yet borne, neyther havinge done...evil |
| **Romans 9:16** | the willer...the runner | willeth...him that runneth (Geneva) |
| **Romans 10:21** | stretched out ...people that believeth not but speaketh against me | stretched forth...disobedient and gainesaying (Wycliffe) |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Romans 9:18** | So | Therefore |
| **Romans 9:20** | But | Nay |
| **Romans 9:22** | long patience | longsuffering |
| **Romans 9:28** | for | because |
| **Romans 9:33** | put | lay |
| **Romans 10:4** | all that believe | to everyone that believeth (Geneva) |
| **Romans 10:15** | good tidings (new versions = news) | the gospell |
| **Romans 10:18** | No doubt | Yes verily |
| **Romans 11:11** | but | but rather |
| **Romans 11:17** | partaker | partakest |
| **Romans 11:30** | time | times |
| **Romans 12:8** | is mercifull | sheweth mercy |
| **Romans 12:9** | hating (NIV) | abhorre |
| **Romans 12:12** | trouble | tribulation |
| **Romans 12:16** | opinions | conceits |
| **Romans 13:4** | of | to execute |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Romans 13:5** | for fear of punishment | for wrath (Geneva) |
| **Mark 12:17<br>Romans 13:7<br>1 Cor. 7:3** | Give | Render |
| **Romans 13:12** | passed | far spent |
| **Romans 14:8** | if | whether |
| **Romans 16:7** | cosens (cousins) | kinsmen |
| **Romans 16:26** | is opened | made manifest |
| **1 Cor. 1:8** | strengthen | confirm |
| **1 Cor. 2:6** | And | Howbeit |
| **1 Cor. 3:2** | then | hitherto |
| **1 Cor. 3:10,14** | upon | thereupon |
| **1 Cor. 3:12** | on | upon |
| **1 Cor. 3:15** | work burne | worke shall be burnt |
| **1 Cor. 4:13** | pray | intreate |
| **1 Cor. 4:16** | desire | beseech |
| **1 Cor. 5:4** | you | ye |
| **1 Cor. 7:12** | have | hath |



| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **1 Cor. 9: 3** | asks | do examine |
| **1 Cor. 9: 6** | not labouring | forbear working |
| **1 Cor. 9:16** | But | yea |
| **1 Cor. 9:18** | free | without charge |
| **1 Cor. 11:19** | be known | be made manifest |
| **1 Cor. 11:20** | you can not eat | this is not to eat |
| **1 Cor. 12:10** | power to doe | the working of |
| **1 Cor. 15:25** | have | hath |
| **1 Cor. 16:16** | helpe...labour | helpeth... laboureth |
| **2 Cor. 5:11** | knowen | made manifest |
| **2 Cor. 5:19** | to | unto |
| **2 Cor. 6:1** | exhort | beseech (Geneva) |
| **2 Cor. 5:19** | For | To wit |
| **2 Cor. 8:1** | which was given | bestowed |
| **2 Cor. 8:7** | word | utterance |
| **2 Cor. 8:8** | because of | by occasion of |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **2 Cor. 9:14** | abundant | exceeding |
| **2 Cor. 11:4** | you (subjective) | ye (Tyndale) (subjective) |
| **2 Cor. 12:7** | because | lest |
| **2 Cor. 13:5** | you are | ye be |
| **Gal. 5:10** | trust | confidence |
| **Eph. 1:4** | had | hath |
| **Eph. 4:8** | went | ascended |
| **Eph. 4:14** | waveringe | tossed to and fro |
| **Phil. 1:12** | come | fallen out |
| **Phil. 1:25** | this I am sure of | having this confidence |
| **Phil. 2:1** | compassion | bowels |
| **Phil. 3:12** | comprehend | apprehend |
| **Phil. 3:13** | attayned | apprehended |
| **1 Tim. 1:15** | worthy to be received | worthy of all acceptation |
| **1 Tim. 3:3** | fighting | brawler |
| **1 Tim. 5:6** | being alive | while she liveth |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **1 Tim. 5:9** | chosen | taken into the number |
| **1 Tim. 6:20** | given thee to keep | committed to thy trust |
| **2 Tim. 2:12** | be patient | suffer |
| **2 Tim. 3:3** | riotous | incontinent |
| **Titus 1:1** | knowledge | acknowledging |
| **Titus 3:1** | rule | principalityes |
| **Philemon 1:18** | had | hath (Wycliffe) |
| **Heb. 1:3** | very image | express image |
| **Heb. 5:12** | word | oracles |
| **Heb. 8:13** | worne out and waxed | decayeth and waxeth |
| **Heb. 9:13** | a yong cow | heiffer |
| **Heb. 10: 32** | had received light | were illuminated |
| **Heb. 11:9** | remooved | sojourned |
| **Heb. 13:15** | always to God | to God continually |
| **Heb. 13:16** | distribute | communicate |
| **Heb. 13:19** | desire | beseech |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **James 1:24** | is gone | goeth (Tyndale) |
| **James 2:5** | promised | hath promised |
| **James 3:12** | give | both yield |
| **1 Peter 1:3** | begat | hath begotten (Geneva) |
| **1 Peter 2:15** | stop | put to silence (Tyndale) |
| **1 Peter 2:18** | obey | be subject to |
| **1 Peter 5:2** | of them | therof |
| **1 Peter 5:8** | watch | be vigilant |
| **1 Peter 1:4** | kept | reserved |
| **2 Peter 3:16** | pervert | wrest |
| **1 John 3:6** | sinne | sineth |
| **1 John 3:10** | knowen | manifest |
| **3 John 1:10** | jesting | prating |
| **Jude 1:3** | given | delivered |
| **Jude 1:7** | paine | vengeance |
| **Jude 1:16** | proud things | great swelling words |

**The 1568 Bishops' Bible sounds like today's newspaper.** The KJV is "separate from sinners." (The matching sounds marked in red are only a small part of the reason for the change.)

| **Bishops' Bible** | **Matt. 2:11** | And went into the house |
|---|---|---|
| **King James Bible** | | And **w**hen they **w**ere come into the house |

| **Bishops' Bible** | **Matt. 2:22** | after he was warned of God |
|---|---|---|
| **King James Bible** | | being warned of God |

| **Bishops' Bible** | **Matt. 15:5** | thou shalt be helped |
|---|---|---|
| **King James Bible** | | thou mightest **be** profited **b**y m**e** |

| **Bishops' Bible** | **Matt. 26:12** | she did it to burie me |
|---|---|---|
| **King James Bible** | | she did it for my buriall |

| **Bishops' Bible** | **Mark 1:10** | as soon as he was come up |
|---|---|---|
| **King James Bible** | | str**a**ightw**a**y comming up |

| **Bishops' Bible** | **Mark 4:17** | when **trouble** and persecution ariseth...offended |
|---|---|---|
| **King James Bible** | | when **a**ffliction or persecution **a**riseth...offended |

| Bishops' Bible | Mark 10:9 | no man separate (NASB) |
|---|---|---|
| King James Bible | | not man put asunder |

| Bishops' Bible | Mark 11:13 | he came to see if he might find any thing |
|---|---|---|
| King James Bible | | he came, if happily he might find any thing (happily is used in the sense of 'happen') |

| Bishops' Bible | Mark 12:12 | to take him |
|---|---|---|
| King James Bible | | to lay holde on him |

| Bishops' Bible | Luke 6:7 | how to accuse him |
|---|---|---|
| King James Bible | | an accusation against him |

| Bishops' Bible | Luke 13:2 | greater sinners then* all the other Galileans |
|---|---|---|
| King James Bible | | sinners above all the Galileans |

*(both editions of the Bishops' that I checked spelled this 'then'.

| Bishops' Bible | Luke 20:10 | when the time was come |
|---|---|---|
| King James Bible | | at the season |

| Bishops' Bible | Luke 20:25 | Give then |
|---|---|---|
| King James Bible | | Render therefore |

| Bishops' Bible | Romans 4:12 | before the time of circumcision |
|---|---|---|
| King James Bible | | which he had being yet uncircumcised |

| Bishops' Bible | Romans 15:30 | help me in my business with |
|---|---|---|
| King James Bible | | strive together with me |

| Bishops' Bible | Romans 16:7 | prisoners with me also |
|---|---|---|
| King James Bible | | my fellow-prisoners (Wycliffe) |

| Bishops' Bible | Rom. 16:18 | with sweet and flattering words |
|---|---|---|
| King James Bible | | with good words and fair speeches (Wycliffe) |

| Bishops' Bible | 1 Cor. 5:10 | I did not meane |
|---|---|---|
| King James Bible | | yet not altogether |

| Bishops' Bible | 1 Cor. 8:13 | I should offend my brother |
|---|---|---|
| King James Bible | | I make my brother to offend |

| Bishops' Bible | 2 Cor. 6:4 | But in all things behaving our selves as the ministers of God. |
|---|---|---|
| King James Bible | | But in all things approving our selves as the ministers of God. |

| Bishops' Bible | Gal. 2:6 | what...chiefe |
|---|---|---|
| King James Bible | | whatsoever...to be somewhat in conference |

| Bishops' Bible | Gal. 4:25 | Agar is mount Sinay in Arabia, and bordereth upon the citie which is now called Hierusalem |
|---|---|---|
| King James Bible | | Agar is mount Sinay in Arabia, and answereth to Jerusalem which now is, (Geneva) |

| Bishops' Bible | Eph. 2:15 | Taking away in his flesh the hatred |
|---|---|---|
| King James Bible | | Having abolished in his flesh the enmitye |

| Bishops' Bible | 1 Thes. 3:10 | to see you personally |
|---|---|---|
| King James Bible | | that we might see your face (Geneva) |

| Bishops' Bible | James 2:9 | regard one person more then* another |
|---|---|---|
| King James Bible | | have respect to persons |

*Bishop's text does say, "then."

| Bishops' Bible | James 3:4 | the lust of the governour will |
|---|---|---|
| King James Bible | | the governor listeth (Wycliffe) |

| Bishops' Bible | 1 Peter 1:22 | with brotherly love |
|---|---|---|
| King James Bible | | unto unfeigned love of the brethren |

| Bishops' Bible | 1 Peter 4:3 | excesse of eating, excesse of drinking |
|---|---|---|
| King James Bible | | revellings, banquetings |

**P.S.**

You are in for a surprise. Many of the words on the Bar sign were from Bibles *before* the KJV. Even the world must *steal* its words from the Bible. Colloquial expressions like 'uns' for the plural 'you,' 'els' for 'else,' 'moo' for 'more' originated in very early English. They have been passed down from generation to generation. In A.D. 300, the Gothic Bible used the word 'uns' for you. In the 1526 Tyndale Bible the serpent said, "Ah sure" instead of "yea" hath God said." The serpent went on to say, "Tush ye shall not die." Tyndale also wrote, "eny moo witnesses" in Matt. 26:65. In 1535 Coverdale said, "els" the new wine breaketh the vessels in Mark 2:21. The following 5 charts compare the 'common-talk' Bishops' Bible with the God-talk KJV.

**Man-talk circa A.D. 1568 to the present:** He made good on his debt and put his wallet with his coat near his stuff.

**God-talk circa A.D. 1611 to the present:** He paid his debt and laid his purse with his garment near his vessels.

| Bishops' Bible | Luke 12:59 | made good |
|---|---|---|
| King James Bible | | paid |

| Bishops' Bible | Mark 11: 16 | stuff |
|---|---|---|
| King James Bible | | vessel |

| Bishops' Bible | Luke 22:36 | his coate |
|---|---|---|
| King James Bible | | his garment |

| Bishops' Bible | Luke 22:35 | without wallet |
|---|---|---|
| King James Bible | | without purse |

| Bishops' Bible | Matt. 3:10 | put unto the root |
|---|---|---|
| King James Bible | | laid unto the root |

With the KJV, immediately the reader knows that the God-talk is *serious,* perhaps *historic,* and definitely not from the *National Enquirer.* Don't let anyone tell you God wanted a *News weak* bible.

Even the *USA TODAY* quotes "linguistic experts" who state that, "We have always implicitly taught our children different language structures and how they function in different arenas...We use a different language structure watching a baseball game than in our place of worship. Most children will understand the difference" (April, 1, 2003, p. 8D).

# CHAPTER 6


"PURE WORDS
...TRIED"
Ps. 12:6
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
Pure Words
ought
nought
wrought
twain
thrice
holpen
shambles
wist
unto
hath
hough
flower
servant

> "Nay, much more those members of the body, which seem to be more feeble, are necessary." 1 Cor. 12:22
>
> "the cankerworm, and the caterpillar, and the palmerworm, my great army" Joel 2:25
>
> "But God hath chosen the...weak things of the world to confound the things which are mighty" 1 Cor. 1:27
>
> "...the weakness of God is stronger than men..." 1 Cor. 1:25

The strong building blocks of the scriptures — words like God, Jesus Christ, holy, blood, salvation, heaven, and hell are held in place by the maintaining mortar of little words. Even these little words are "stronger than men" and "shall in no wise pass away."

> "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" Matt. 5:18

The jots and tittles in Hebrew were important to God. The jot is the smallest letter in the Hebrew alphabet. Wycliffe translated this as, "not one i," meaning the *iota,* the smallest letter of the Greek and English alphabets. The tittle is the smallest mark on a letter, such as a Hebrew vowel-point or accent mark. If individual letters are preserved, then surely, even "**every**" little word is important.

"Every word of God is **pure**..." Prov. 30:5

Governments have by statute established standards for measuring the things we eat, the land we live upon, and the light we use. Without a precise Bible we have no accurate measure for receiving those intangible things of the mind's exchange or the spirit's commerce. Precious materials, like silver and gold, are weighed in balances that jump at a hair's difference. How much *more* carefully should we weigh God's words, by which his very thoughts are measured. "As silver," the "word of the LORD" is "precious"; it tells of the "precious faith," "precious promises," and the "precious blood" of Christ, that "will make a man more precious than fine gold." Not weighing accurately the precise meaning of words robs new version readers, leaving them with poverty of thought (Ps. 12:6,7, 1 Sam. 3:1, 1 Peter 1:19, 2 Peter 1:1, 1:4, and Isa. 13:12). The precise King James Bible stands like the National Bureau of Standards of words.

> "...and if thou take forth the precious from the vile, thou shalt be as my mouth…" (Jer. 15:19).

## "Trembleth at My Word" Isa. 66:2

To fulfill God's requirement that man, "trembleth at my word," it must be recognizable as *his* word (Isa. 66:2). To be recognizable as his word it must be unique. Space does not allow the full and fascinating explanation of each of the KJV's words. A close look at words like — ought, nought, wrought, twain, thrice, holpen, shambles, wist, unto, hath, hough, flower and servant — will give the reader insight into some of the qualities which the Holy Bible must have.

# POP QUIZ 3

**Pure Words: ought, nought, wrought**

Read the following verse:

> "...ye ought to follow us...Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:" 2 Thes. 3:7, 8 KJV

a.) **KJV** "ought...for nought; but wrought..." (**24** letters)

b.) **NKJV** "ought...free of charge but worked..." (**26** letters)

c.) **NIV** & **TNIV** "ought...without paying for it. But on the contrary, we worked..." (**47** letters)

Answer by writing either a, b, or c on the line.

_____ Which is shortest, aiding memorization?

_____ Which rhymes, aiding memorization?

_____ Which is so important and valued that it has been passed on generation after generation?

_____ Which is not the mere opinion of your neighbor, who is just a man?

_____ Which expands your vocabulary (so that you know what 'wrought iron' is) by including *both* the word 'wrought' and its built-in definition 'labour,' which are automatically connected with their sight rhyme 'ou' ?

_____ Which carries within it the connotation 'rough' (wrought) to reinforce the next words: "with labour and travail night and day"?

_____ Which expands your vocabulary ("for nought"), yet provides its own built-in definition — "**not be chargeable**"?

_____ Which gives the poetic sound-alike homonyms 'nought' and 'not'?

_____ Which provides alliteration with 'Neither'... 'nought'...and 'not,' and even 'night' — four different expressions of the word 'not' ('n-ight' is a contraction of 'not light')?

Only the KJV receives straight A+.

## Pure Words: Twain

When the cat jumped from the windowsill, the "curtain...was torn in **two**" (TNIV, NIV and ESV). When the God of all glory died for our sins on the cross, "the vail...was rent in twain" (KJV) Mark 15:38. Special moment – special language.

The candy wrapper reads — Reese's Pieces©; the holy scriptures write, 'twain.' The KJV substituted the poetic word 'twain' for the Bishops' more cumbersome two-word phrase "into two pieces" or "parts." Now the long 'a' in 'twain' matches precisely the long 'a' in 'vail.'

| | | |
|---|---|---|
| **Bishops' Bible** | **Mark 15:38** | the vaile...**into two pieces**, from the top |
| **King James Bible** | | the v**a**ile...in tw**a**yne, from the top |

Elsewhere, the KJV magnified the sonic effects by chiming "vail...twain" and "rocks rent."

| | | |
|---|---|---|
| **Bishops' Bible** | **Matt. 27:51** | the vaile of the temple was rent **in two parts**... the **stones** rent |
| **King James Bible** | | the v**a**ile of the temple was rent in tw**a**yne...the **r**ocks **r**ent |

The OED says of 'twain,'

> "Its use in the Bible of 1611 and in the Marriage Service, and its value as a **rime-word**, have contributed to its retention as an archaic and **poetic** synonym of *two*."

## Pure Words: thrice

The easy reading Bishops' used the phrase "three times," taken from the easy reading Great Bible of 1540. The KJV translators reverted to the 'original' Tyndale reading, 'thrise,' which rhymes with 'twise.' The KJV also alliterates 'cocke,' 'crew,' and 'called.'

| | | |
|---|---|---|
| **Bishops' Bible** | **Mark 14:72** | the cocke crew... **remembered**...twise...**three times** |
| **King James Bible** | | the **c**ocke **c**rew... **c**alled to mind...tw**ise**...thr**ise** |

These changes set in motion a phenomenal number of synchronized sounds.

| **King James Bible Mark 14:72** | | | | | | | |
|---|---|---|---|---|---|---|---|
| Syllable **1** | **2** | **3** | **4** | **5** | 6 | 7 | 8 |
| Sounds: **And, a** | **e** | **s** | **c, d** | **t** | | | |
| **And** | th**e** | **s**e | **c**on**d** | **t**ime | the | cock | crew |
| **And** | P**e** | ter | **c**alle**d** | **t**o | mind | the | word |
| th**a**t | J**e** | **s**us | sai**d** | un | to | him | |

- ‘Twice’ and ‘thrice’ not only rhyme, they appear in exactly the same place at the end of the mirrored sixth syllable phrases.

| King James Bible<br>Mark 14:72 | | | | | | |
|---|---|---|---|---|---|---|
| Be | fore | the | cocke | crow | twise | Syl.<br>6 |
| thou | shalt | de | nie | me | thrise | 6 |

The change to ‘thrice’ also allows the long ‘e’ sounds to chime in at rhythmic intervals. All three of the KJV translation committees agreed to this change (*Translating The New Testament Epistle,* p. xl). Note the KJV’s magnificent alliteration:

- be, the, deny
- thou, thrice, the
- cock crow

Elsewhere, the KJV translators replaced the words ‘three times’ with ‘thrice’ to rhyme with ‘twice.’

| | Bishops’ | KJV |
|---|---|---|
| **Mark 14:30** | twise...<br>three times | twise...<br>thrise |

The KJV has used the short succinct substitutes ‘thrice’ and ‘twain’ for ‘three times’ and ‘two pieces.’ In both instances the KJV word alliterates beautifully in the context, thereby easing memorization. Today’s **Three Musketeers** — NKJV, NIV, and NASB — plucked the songbird’s rhymes with their “rooster” shrieking “three” times (ditto: ESV, HCSB, TNIV).

## English Professor Ward Allen on Thrice

| | |
|---|---|
| **BISHOPS' BIBLE** | And the second time the cocke crew: and Peter **remembered** the word that Jesus sayd unto him, Before the cocke crow twise, thou shalt deny me **three times**: And **he began to weepe** Mark 14:72 |
| **KING JAMES BIBLE** | And the second time the cocke crew: And Peter **called to minde** the word that Jesus sayd unto him, Before the cocke crow twise, thou shalt deny me thrise: And **when he thought thereon, he wept** |

This book is not alone in observing the extraordinary literary effects of the KJV. Ward Allen, Hargis Professor of English Emeritus at Auburn University, describes the KJV's superiority over its predecessor, the Bishops' Bible, **and the new versions**.

In his book, *The Coming of the King James Gospels,* Allen writes,



"In this handsome sentence syntax [KJV word order], sound, rhythm, and diction [choice of words] give life to the thought which surges through Peter's mind...The transition of the first to the second clause rides on the alliteration, consonance, and assonance. Alliteration joins '**c**ocke **c**rew' to '**c**alled to minde.' Consonance joins 'secon**d**' to 'min**d**e' and '**t**ime' to 'Pe-**t**er' [as the first letter of a syllable]. Assonance joins '**t**ime' to 'm**i**nde.' The cock calls to Peter's mind 'the word.' With that phrase one enters Peter's mind. With 'he wept,' one moves from mind to action. **W**ord and **w**ept alliterate.

The opening of the second clause introduces a rhythmical pattern which underlies the thought that dominates Peter's mind, ['x' signifies an *un*accented syllable; '/' signifies an accented syllable].

x /x / x / x / x /x /
'And Peter called to minde/ the word that Jesus sayd'.

Then 'unto him' interrupts the pattern. With Jesus' words the pattern becomes clamorous and forms a **rhymed couplet** [pair],

x / x / / / | / / x / x /
'Before the cocke crow tw**ice**, | thou shalt deny me thr**ice**.'

[Notice also that each section has the *same* number of syllables — six.]

Allen continues,

Try as one will to drive the rhythm out, it persists...The third clause opens with a subordinate clause which repeats the rhythm of the couplet,

x / x / x /
‘And when he thought thereon.’

Alliteration joins ‘thought thereon’ to the mocking ‘thrice.’ The subject, ‘he,’ is an important fulcrum...With ‘he wept’ there is an abrupt end to the rhythmical pattern which reproduces the movement of thought through Peter’s mind. Abrupt rhythm corresponds to abrupt action...

The revision of diction does double duty. It establishes patterns and sharpens the focus of thought. The English ‘called to minde’ is an accurate translation, as is ‘remembered,’ but ‘called to minde’ is more specific than ‘remembered.’ To *call to mind* describes an act of will and specifies the mind as the faculty which receives the words. On the other hand, ‘remembered’ may describe a voluntary or involuntary act and may carry the sense of ‘bear in mind.’ The Bishops’ ‘three times’ is satisfactory, but the translators’ **‘thrice’ specifies ‘in succession.’** The succession lays an emphasis on the lapse of time in which Peter passes unrepentant from one state to another...**The King’s translators were conscientious**...The Geneva Bible had supplied the translators with the idea of their striking ending ‘and waying that with him self, he wept.’ In reworking this to ‘when he thought thereon,’ the translators prepared a clause which fit their pattern of underlying rhythm and introduced the word ‘thought’ which completes ‘called to minde’ and intensifies Peter’s act of will in having called to mind the word that Jesus said to him.

So moving forward word by word, the King’s translators, ‘building upon their foundation that went before us, and being holpen by their labours,’ brought to pass a work which quickens even to this day mind and heart” (Emphasis mine; *Coming of the King James Gospels*, pp. 56, 57).



## Pure Words: holpen

The KJV changed 'helped' *to* 'holpen.'

| Bishops' Bible | Luke 1:54 | helped A.D. 1568 |
|---|---|---|
| King James Bible | | holpen A.D. 1611 |

Contrary to our preconceived ideas, the word 'helped' is *not* the modern counterpart of 'holpen.' The word 'help' is the older of the two words, dating back to the 800s. In fact, in A.D. 950 the *Lindisfarne Gospels* said,

> "Milsa us vel **help**..." Matt. 20:30
> (*The Holy Gospels in Anglo-Saxon*, Skeat, 1871).

The KJV does use the word 'help' and 'helped' *more* frequently than 'holpen,' but its expanded vocabulary occasionally includes 'holpen.' Of course, the KJV defines 'holpen' in its built-in dictionary in Daniel 11:34 as "holpen with a little **help**." The KJV uses 'holpen':

- To help with international recognizability. The KJV's 'holpen' matches the German '*helfen*,' the Dutch and Low German, '*helpen*' and the Yiddish '*helfn*.'

- When a two-syllable word is needed for meter. For example, in Luke 1:54, the use of 'holpen' allows alliteration of 'h,' 'i,' 'is,' 'm,' 'r,' 'c,' and 'e,' as well as repeated accents on the second and third syllables.

Read the chart aloud and note the recurring rhythm made possible by the use of the two-syllable word 'holpen.'

| King James Bible | | | |
|---|---|---|---|
| Syllable 1 | 2 | 3 | 4 |
| Sounds:<br>**h, is, i** | **h, r** | **e, me** | **c** |
| **h**ath | **h**ol ' | p**e**n | |
| **his** | se**r** ' | vant | |
| **Is** | **r**a | **e**l | |
| **i**n | **r**e | **me**m ' | bran**c**e |
| of | **h**is | **me**r ' | **c**y |

The Bible calls the word of God, the "lively oracles" (Acts 7:38). Not surprisingly then, the OED says 'holpen' is "alive."

> "Now U.S. dialect...kept alive by biblical and liturgical use, is still employed by poets..."

Ask the residents of the Western and Southern United States what 'holpen' means. The OED says 'holp' is "Now U.S. dialect,"

> "holp for 'help'...may be heard in the ordinary speech of the natives."

They also cite E.B. Atwood's *Regional Vocabulary of Texas,* vol. vi, p. 118, which says,

> "Items of non-standard grammar are usually considerably more frequent...for example...*holp*..." (OED s.v. help and holp).




*"Our family was in shambles, before we met Jesus Christ!"* writes a rejoicing Christian.

So-called archaic words like 'shambles' are cited by the OED as *still* having "local" usage. Its usage in the Bible keeps it alive.

"...sold in the shambles" 1 Cor. 10:25

Today we use the word 'sham' and 'scam' to mean fraud and swindle, a telling description of a market. (It was seen in the Saxon *scama.*) All of these are from the contraction 'sham'd' from 'ashamed.' Ultimately 'ashamed' has its origin in the biblical narrative of Ham, the son of Noah. 'Ashamed,' comes from 'as Ham' who was "as-hamed" when he saw his father's naked flesh. Sin not "covered" brought a curse — inherited by his son Canaan (Gen. 9:23, 25). The incident simply pictures mankind's sin, inherited from Adam, and the need to have it covered (O.T.) and washed away in the blood of the Lamb of God, Jesus Christ (N.T.). (God's judging waters "covered" the "mountains" during Noah's flood; Egypt was "covered" with frogs; finally, the Egyptians died, "covered" by the Red Sea. Sin must be covered. God cannot look upon sin. Is your life a shambles? Are you trying to simply cover-up your sins? "Whosoever believeth on him shall not be ashamed" Rom. 9:33.) (See OED s.v. sham, scam, shambles.)

The association of the word 'shambles' with 'messy disorder' is seen in 'shamble' and 'amble.' Both refer to an

"irregular gait...an awkward motion in walking or progression" (See OED). This is a perfect description of a person ambulating through the mall, zigzagging from one store to the next. Perhaps God is reminding us that the shopping mall might be a 'sham' or as the Proverbs say 'vanity' and 'deceit.' In 1828 even Webster defined a 'sham' as 'void.'

'Shambles' has two sounds, 'sh' and 'a' that alliterate with the context of 1 Cor. 10:25. The word 'shambles' describes the 'character' of a market — a sham with many shameless customers and scamming merchants. The meat 'market' of the TNIV, NIV, NASB, ESV, HCSB, and NKJV alliterates with nothing and tells nothing about what God thinks of the market's sham.

<table>
<tr><td>Bishops' Bible</td><td colspan="5">sold in the market...<br>asking no questions for conscience sake</td></tr>
<tr><td rowspan="4">King James Bible<br>1 Cor. 10:25</td><td>sold</td><td>in</td><td>the</td><td>sham</td><td>bles...</td></tr>
<tr><td>ask</td><td>ing</td><td>no</td><td>ques</td><td>tion...</td></tr>
<tr><td>for</td><td>con</td><td>science*</td><td>sake...</td><td></td></tr>
<tr><td colspan="5">(*sc sounds like sh)<br>Note that similar sounds often appear in the pattern at exactly the same syllable, e.g. in.</td></tr>
</table>

## Pure Words: wist

The Bible distinguishes between wisdom and knowledge.

 Knowledge is in the head. 

♥ Wisdom is in the heart. ♥

New versions *unwisely* replace the word 'wist,' a verb form of wisdom, with 'know,' the verb form of 'knowledge.' Changing 'wist' to 'know' destroys the relationship of 'wist' with wisdom. New versions have no word to correctly express wisdom in action, that is, as a verb.



**Knowledge** is "to have a firm **mental** grasp...to be informed...know the **facts**...to be aware of" (*Webster's New Universal Unabridged Dictionary*, Dorset & Baber, 1983).

The noun '**knowledge**' has its matching verb, '**know**.'

♥ **Wisdom** is "the faculty of making the best use of knowledge" (WNUUD, s.v. "wisdom"). The OED says wisdom is the capacity of judging rightly in matters relating to life and conduct: soundness of judgment in the choice of means and ends (s.v. wisdom).

♥ The noun 'wisdom' has its matching verbs, 'wist,' 'wit,' and 'wot.' (The 'd' in 'wisdom' becomes the 't' in 'wist' according to Grimm's Law.)

**Wisdom** is *not head* knowledge of *facts*, but heart knowledge from the spirit of God to effect a particular end. It is "discrete" discernment (Gen. 41:33). The Bible's built-in dictionary relates wisdom with three concepts: 1.) the heart, 2.) the spirit, and 3.) work or application. The words "heart" and "spirit" are used with the first usages of the word 'wisdom.'

| | |
|---|---|
| "wise hearted, whom I have filled with the spirit of wisdom" | Exod. 28:3 |
| "spirit of God in wisdom" | Exod. 31:3 |
| "wise hearted" | Exod. 31:6 |
| "heart stirred...in wisdom" | Exod. 35:26 |
| "spirit of God, in wisdom" | Exod. 35:31 |
| "wisdom of heart" | Exod. 35:35 |

**Wisdom** is knowledge rightly *applied* with successful *results*. Words like "make" (Exod. 31:6), "wrought" (Exod. 36:4) and "works" (James 3:13) are examples of its outworking.

**Wisdom** from the spirit of God is counterfeited by "fleshly wisdom" (2 Cor. 1:12) which "descendeth not from above, but is earthly, sensual, devilish..." (James 3:15-17). This kind of 'wizdom' is seen in Gen. 3:6, Exod. 7:11, and 1 Cor. 1, 2, 3. The words 'wizard' and 'witch' exhibit this devilish substitute for godly 'wisdom.'

In Mark 9:6 Peter had factual *knowledge* of what he was seeing (Jesus, Moses and Elias), but he spoke unadvisedly because he did not have understanding and *wisdom* about the event.

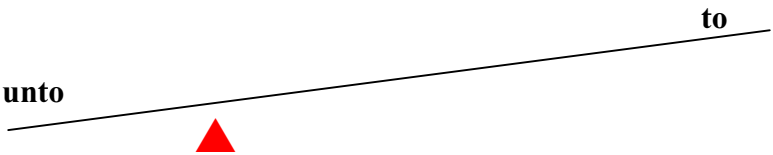
| **Mark 9:6** | **Bishops' Bible** | For he wist not what **hee said**: for they were afrayde |
|---|---|---|
| | **King James Bible** | **For he wist** not **what to** say; **for** they **were** sore afraid |

The KJV's poetic echo "For he wist" of the first phrase, matches "For they were." The KJV substituted the short word 'to' for 'he said' because it is more succinct; 'what to' and 'wist not' also match.

| **King James Bible** | | | | | | |
|---|---|---|---|---|---|---|
| **For** | **he** | **wist** | not | **what** | to | say |
| **for** | they | **were** | sore | **a** | fraid | |

In the Bible 'wist' is always used with the negative 'not' or 'neither.' Evidently, according to God, man has 'knowledge,' but not wisdom. For those who speak English, these subtle bits of "wisdom" are only available in the King James Bible, not in modern English versions.

## Pure Words: unto




A false word, like a "false" "weight" is an "abomination to the LORD" (Prov. 11:1). Weighing the "precious seed" of the word of God for modernity, not meaning, is like using a bushel scale in a pharmacy shop (Luke 8:11, Ps. 126:6). Notions that words like 'unto' could be changed to 'to' with no negative affect, need to be nudged from the minds of new version readers; such notions will not survive the searchlight of an open Bible or dictionary. Explaining to a skeptic the value of words, which to our natural sight bear little difference in weight, will result in a greater reverence for the KJV and its individual words. "Every word of God is pure" (Prov. 30:5), even feeble words like 'unto,' a "pure" substitute for the world's word 'to.'

The word "unto" is needed because:

1. It is "holy...separate from sinners."
2. Its meaning is different from that of the word 'to.'
3. Its two syllables allow rhythm.
4. It is internationally recognizable.

## Unto or To: Holy Scripture or Road Sign?



## 1.

"HOLINESS UNTO THE LORD"
Zech. 14:20

Are you going "to Jordan" or "unto Christ"? Are you going "unto heaven" or "to hell"? The NKJV, NIV, TNIV, HCSB, ESV, NASB, and the latest corruption of the word, the *so-called Easy Reading KJV-ER*, do not weigh the merits of 'unto.' The KJV does.

Exclusive meaning = Exclusive vocabulary

There are some ideas that are exclusive to the Holy Bible. Spiritual words are needed to describe spiritual things, just as medical words are needed to describe medical things. A doctor could not tell a patient that his 'exhaust system is rusty.' Nor could an auto repair mechanic tell his customer that his car's 'intestines are cancerous.' Computer buffs have a language all their own, as do most fields of specialty. An exclusively Biblical vocabulary is needed to express certain unique Bible concepts. *Webster's Encyclopedic Dictionary* (1968 edition) states that 'unto' is "used in the solemn or elevated style." It is not an archaic word, but one of the many words which are strictly Biblical in usage.

**History —**

**To:** We are often led to believe that the word 'unto' is an archaic way of saying 'to.' This is not the case. The word 'to' is much older than the word 'unto.' The word '**to**' was used in A.D. **893** in *Beowulf*, in A.D. 871 in the *Old English Chronicles*, and in A.D. 890 in *Bede's History*.

**Unto:** 'Unto' is strictly a Bible word. According to the *Oxford English Dictionary*, the word 'unto' was first used in A.D. 1300 in a Bible's English Psalter (Psalms). The OED states that the word 'unto' is of primarily "Biblical use." It cites the following among many examples:

| | | |
|---|---|---|
| Early English Psalter 1300 | * | I sall singe and salm sai **Unto**-Lovered...**Unto** þat rihtness be turned in...Sal i offre **unto** þe * |
| Wycliffe 1382 | 2 Kings 20:1 | In tho dayes sijknede Ezechias **vnto** (unto) the deeth* (His 1388 edition says 'til to') |
| New Testament (Paues) 1400 | Acts 3:4 | Peter wiþ Ioon bihelde **vnto** hym* (Peter with John beheld unto him) |
| Tyndale 1525 | Heb. 6:8 | is reproved, and is nye **vnto** cursynge* |
| Coverdale 1535 | Gen. 14:22 | I lifte vp my honde **vnto** the Lorde* |
| Great Bible 1539 | Matt. 6:34 | Sufficient **vnto** the daye* |

* See OED, vol. 19, pp. 236-238, s.v. "unto,"; also see Bibliography entry (*An early English psalter,* circa 1300, Surtees Society. 1843-47, Hampole Works II. 1896) OED, 2nd edition, Clarendon Press: Oxford 1989, vol. 20, p. 103. Note that the 'v' type font was used for the letter 'u.' It was pronounced as a 'u'. The letter þ is pronounced 'th'.

The migration of the word 'unto' *from* the Bible *into* popular speech is scant. As far back as 1828, almost two hundred years ago, Webster said that the word 'unto' was not used in "popular discourse" (Noah Webster, *The American Dictionary of the English Language*, 1828, s.v. "unto"). Samuel Johnson said in 1843 that 'unto' was not used in his day (Samuel Johnson, *Dictionary of the English Language,* 1843, s.v. "unto").

Since 1611, hundreds of critical editors, who did not know the history of the *strictly* Biblical usage of the word 'unto,' have tried to 'update' their Bibles by introducing 'to' in its place. It is evident that God has not approved of these editions, since these lifeless bibles pass away with their copyright holder. And so it will be with today's so-called *Easy Reading KJV-ER, NKJV* and all new bibles which substitute road sign words like 'to,' for gold mine words like 'unto.'

## Unto or To: *DIFFERENT MEANINGS* 2.

We are all to be humbled before the word of God. The word "unto" has 29 different meanings, according to the twenty volume *Unabridged Oxford English Dictionary*. Greek-pretenders think it has only one meaning — that being 'to.' Although the OED sites over 36 different usages of the preposition 'to' and 29 uses for 'unto,' all of them are not comparable.

'Unto' can mean, among other things, expressing motion "toward," "in the direction of," "upon (in contact with)," and "fastening, securing to something."

The word 'unto' alone holds the ability to carry the meaning "on" or "Upon (in contact with)." The word 'to' does not have this meaning.

The origin of 'unto' is 'on' + 'to.' This is critical in Biblical usage because we go, not just 'to' Jesus, that is, in the direction of Jesus, we go "unto him," that is, 'on' him. Yea rather, we are actually "in him." (See OED s.v. 'unto' and 'to' definition numbers 4. The meaning, 'on' and 'upon,' is skipped in the OED's definitions of 'to' and not addressed until definition number 25 where it carries only the negative connotation of "attacked.")

## Unto: The Dictionary's & The Bible's Built-in Definition

**un:** The word 'unto' is easily understood by the Bible reader. The **Bible's definition** of 'unto' begins in Genesis 1:7 by first establishing the meaning of 'un,' as '**under**.' 'Unto' therefore carries the connotation of going, not just 'to' something, but going 'under' it. Genesis reinforces the meaning of 'un' as 'under' using words like 'ground,' 'found,' 'younger,' 'until,' 'sprung,' and 'fountain.' These all carry the meaning of 'un,' which is 'on ground zero,' the foundation. 'Under' ↑ conveys a closeness much beyond 'to' →|.

Genesis 16:9 further defines 'un' as,

> "unto her, Return **to**...**submit** thyself **under**..."

The new versions' substitution of 'to' for 'unto,' destroys the Bible meaning of 'unto,' which carries the meaning of submitting under — being subsumed. Man must submit his stubborn will "Unto him that loved us and washed us from our sins in his own blood" (Rev. 1:5). You can "rest yourselves under the tree" (cross) (Gen. 18:8), "under his feet" (Ps. 8:6), and "under his shadow." Then you can say, "His left hand is under my head" "and underneath are the everlasting arms" (Song of Sol. 2:3, 2:6, Deut. 33:27). We

are then reconciled "unto God in one body by the cross" (Eph. 2:16). Just as Jesus said, "I and my Father are one" (John 10:30), so Jesus prayed "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us..." (John 17:21+).

**one:** Etymologically 'un' likely came from 'one.' One is 'ground zero.' It is still heard today in slang expressions like, 'young uns' and 'that un' used for 'young ones' and 'that one' (H.W. Fowler, *Fowler's Modern English Usage,* 2nd edition, Oxford: Oxford University Press, 1965, pp. 658-659). Therefore, 'unto' came from 'one-two,' which is another way of picturing a singular item (one or un) that goes 'unto' a second item (two or to). *The Oxford Dictionary of English Etymology* says, "un is a form of one; reduction of on." Genesis 1:2 and 1:9 will reconfirm this with the sonic parallels, "upon the face" and "unto one place." (See OED s.v. un.)

**on:** The Webster's 1828 Dictionary states, "unto is a compound of on and to." "Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). We "...believe on the Son of God" (John 9:35) and "believe on his name" (John 1:12), just like John "leaned on his breast" (John 21:20). 'On to' and 'un-to' ↘ *lean further* than 'to' →| . 'Unto' means to be 'into' or "in Christ" ⇞.

**went to:** The OED shows the connection of 'unto' to "went to," which originally came from '*wnto*.' The letter 'w' and 'u' have been shared in many words (hence the name of 'w' as double 'u').

**unto:** The King James Bible's built-in definition of 'unto' gives *all* of the words necessary to define it in its **first usage**. (The defining words are in **bold** type.)

"...**un**der the heaven **be gathered together** unto **one place**..." Gen. 1:9 KJV

This verse, Gen. 1:9, contains several definitions:

- 'Unto' means, according to the OED, "**be gathered unto one place**" and "reaching a **place**". This dictionary definition is *identical* to the KJV's first definition in Gen. 1:9!

- Notice that 'together' is a noun describing the results of 'to gather,' or as here, "be gathered." "Be gathered" defines 'to gather' or "together."

- The New Testament echoes,

"That in the dispensation of the fulness of times he might **gather together** in **one** all things **in** Christ" Eph. 1:10.



**The second time** 'unto' is used in the KJV confirms its meaning of 'oneness.'

"...made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh...and shall **cleave** unto his wife: and they shall be **one** flesh" Gen. 2:22-24.

The Bible's built-in definition of 'unto' in its second usage is 'cleave' and 'one.' (First there was Adam — 'one,'; then there was Eve — 'two.' This 'one-two' 'cleave unto' each other and become one flesh.)

In Genesis 3:21 the Bible's built-in dictionary goes on further to define 'to' with its counterpart 'unto.'

"Unto Adam also and **to** his wife..."



**The New Testament's** first built-in definition of 'unto' is just as interesting as the Old Testament's definition. The New Testament parallels the three similar words 'unto,' 'to,' and 'until.' ('Until' means 'unto' in regard to time, not space.) Parallel pegs show that parallel thoughts are being used. The pegs are:

- "from"
- "are fourteen generations"

" ... from Abraham **to** David
are fourteen generations;

and from David **until** the carrying away into Babylon
are fourteen generations;

and from the carrying away into Babylon **unto** Christ
are fourteen generations." Matt. 1:17

Since the KJV has *two* words for 'to,' it can differentiate between them and set up hierarchies of time, position, and priority.

| | |
|---|---|
| "Unto Adam also and to his wife" | Gen. 3:21 |
| "unto Abel and to his offering" | Gen. 4:4 |
| "unto Noah and to his sons" | Gen. 9:8 |
| "to the king of Sodom...unto the LORD" | Gen. 14:22 |
| "unto thee, and to thy seed" | Gen. 17:7 |
| "Go to...build unto heaven" | Gen. 11:4 |

| | |
|---|---|
| "unto me...to whomsoever" | Matt. 11:27 |
| "unto the world...to that man" | Matt. 18:7 |

Since the word 'unto' is used nearly 25% of the time with "saith unto" or "said unto," it does double duty by alerting the reader that 'someone is talking.'

**Un-holy** NIV, TNIV, ESV, HCSB, NKJV, or so-called Easy Reading KJV-ER bibles have no 'unto's at all, just 'to's' with no *clues* about what 'to' means to a Christian — no notion of just how *very* close Christ wants us to cleave. They have no mortar to hold Christian meaning. The connection with the defining 'under' 'upon,' 'on,' 'one,' and 'into' is gone. The special meaning of 'unto' as 'to cleave' and 'be gathered together unto one place' is gone. The sound-picture 'one-two' is gone. The 'to's in the new bibles never quite get "in contact with" their destination. How many have come 'to' church, but have never opened the door of their hearts and gone "unto Christ"? They have never believed "on him" and are not "in Christ."

> "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28

The word 'unto' alone holds the ability to carry the meaning "on," "upon" and "in contact with." The word 'to' does not have these meanings.

> "Cleave" + "together" = unto (KJV)

Heartless new versions lose God's love letters (un) which tell Christians,

> "they should **cleave** unto the Lord" (Act. 11:23)

## Unto:  RHYTHMIC  3.

Attacking the Bible with the blind eye of a word processor's 'search and change' command, new versions change all occurrences of 'unto' *to* 'to.' Does the computer care about prose, meter and Bible memorization? Did new version editors so buffet their computer's keys until their version and "his visage was so marred" (Isa. 52:14)? Will they 'come unto' Jesus, cleaving to hear the rhythmic heartbeat of God, as the disciple John did as he lay on Jesus' breast? Scribes may slip away with their stolen words, but children will come unto him "up in his arms" (Mark 9:36, 10:16).

Children love rhymes and rhythmic songs. Who would give them a new version that never rhymes, expecting that its dull news reporting style will send them "walking, and leaping, and praising God" (Acts 3:8)? The rhythm in the KJV beckons the lilting movement of little children to "come unto me" (Matt. 19:14).

> "And that from a **child** thou hast known the **holy scriptures**..." 2 Tim 3:15

— Not a bible storybook, a bible video, or a so-called Easy Reading bible, but the rhythmic "holy...separate from sinners" scriptures. The Bible was written to be memorized. (See chapter entitled "The Breath and Heartbeat of God.") Therefore it must be metrical. The expanded vocabulary of the KJV has several words that are interchangeable, depending upon the number of syllables needed for the meter at hand. Since the word 'to' is used so often in the Bible, it is only logical that there is also a two-syllable counterpart, like 'unto.'

Read aloud Gen. 3:21 from this chart. Note that the use of both 'unto' *and* 'to' allows a pulsation of similar sounds every seven syllables. The sound of 'Unto' resonates with 'And to.'

"Unto Adam also **and to** his wife..."

| King James Bible<br>Gen. 3:21 | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Un | to | A | dam | al | so |
| and | to | his | wife | | |
| did | the | LORD | God | | |
| make | coats | of | skin | | |
| and | clothed | them | | | |

Although the KJV translators used alliteration when it added to the beauty, meaning, and memorizability, they did not alliterate when unimportant words would thereby receive undue emphasis. The doubling of 'to' in '**To** Adam and **to** his wife,' would place unneeded emphasis on the unimportant word 'to.'

Such precision prompts even secular Stanford University Press author and Indiana University English Professor, Paul Gutjahr, to write of "the holy cadences of the King James Bible" (emphasis mine; Gutjahr, p. 153).

In 1 Cor. 5:18, 19 the KJV uses *both* 'to' and 'unto' in the same sentence when the extra accented syllable in 'unto' is useful in adding to the meter.

KJV "...reconciled us **to** himself ...
... reconciling the world **unto** himself"
2 Cor. 5:18, 19

In those two consecutive verses, the KJV translators polished the meter by changing 'unto' to 'to' in verse 18 and changing 'to' to 'unto' in verse 19.

| **Bishops' Bible** | **2 Cor. 5:18,19** | reconcyled us **unto** him selfe... reconcylinge the world **to** him selfe |
|---|---|---|
| **King James Bible** | | reconcyled us **to** him selfe... reconcylinge the world **unto** him selfe |

Notice how this change permits the same sounds to resonate every eight syllables in verse 18.

| **King James Bible 2 Cor. 5:18** | | | | | | |
|---|---|---|---|---|---|---|
| **1** | **2** | **3** | 4 | 5 | 6 | **7** |
| Who | hath | re | con | cil | ed | us |
| to | him | self | by | Je | sus | Christ |

Unlike modern version editors who simply do a computer word search for the word 'unto' and automatically change all of them to 'to,' the King James translators changed 'unto' to 'to' in *some* places, like Titus 1:3, but left some others unchanged.

| **Bishops' Bible** | **Titus 1:3** | which is committed **unto** mee accordinge **unto** the |
|---|---|---|
| **King James Bible** | | which is committed **unto** me according **to*** the |

*'To' is not a modernization. Here the KJV translators are following the earlier Coverdale Bible (1535) in their change from 'unto' to 'to.'

In the lengthy and repeated use of 'to' and 'unto' in Hebrews 12, the KJV translators reversed some of the choices of the Bishops' Bible.

| **Bishops' Bible** | **Heb. 12:22, 23, 24** | **unto** the mount Sion...<br>**to** the cittye...<br>**to** an innumerable company...<br>**unto** the general assembly...<br>(Wycliffe)<br>**to** the spirits...<br>**to** Jesus |
|---|---|---|
| **King James Bible** | | unto mount Sion...<br>**unto** the cittye...<br>to an innumerable company...<br>**To** the general assembly...<br>to the spirits...<br>to Jesus |

The KJV translators actually changed ‘to’ to ‘unto’ when it aided the uniformity of syllabication.

| **Bishops’ Bible** | **to** | | | |
|---|---|---|---|---|
| **King James Bible** **Matt. 13:3** | **unto** | | | |
| | Syllabes: 1 | 2 | 3 | |
| | Sound: **n** | long **e** | **th** | |
| | A**n**d | h**e** | spake | 3 syl. |
| | ma | n**y** | **th**ings | 3 syl. |
| | u**n** | to | **th**em | 3 syl. |

Trial Manuscript 98 shows that the KJV translators considered the use of ‘to’ in place of ‘unto.’ In the 8th and 9th chapters of 2 Corinthians, they considered using ‘to’ instead of the Bishops’ ‘unto’ in three places. The final KJV adopted two of the considered changes to ‘to’ and rejected one of them (See Allen, *Coming of KJV Epistles*).

| **Bishops’ 1568** | 2 Cor. 8:16 | unto |
|---|---|---|
| | 2 Cor. 8:17 | unto |
| | 2 Cor. 9:1 | unto |
| **Trial MS 98 circa 1603-1611** | 2 Cor. 8:16 | to |
| | 2 Cor. 8:17 | to |
| | 2 Cor. 9:1 | to |
| **Final KJV 1611** | 2 Cor. 8:16 | **to** |
| | 2 Cor. 8:17 | **unto** |
| | 2 Cor. 9:1 | **to** |

Examining the last change in 2 Cor. 9:1 shows that the use of 'to' in *this* particular case allowed a myriad of literary effects to fall into place. (The large number and intricacy of these sonic effects cause even secular English Professors, like Ward Allen, to call the KJV "miraculous" — The Bible says it was "settled in heaven" (Ps. 119:89). With the slight change from 'unto' to 'to,' the syllable numbers now match perfectly.

| | | | |
|---|---|---|---|
| **Bishops' Bible** | **2 Cor. 9:1** | it is su-per-flu-ous<br>for me to wryte **un-to** you | 6<br>7 |
| **King James Bible** | | it is su-per-flu-ous<br>for me to wryte **to** you | **6**<br>**6** |

With the change the same sounds appear at the same mathematical interval, creating the phenomenal rhythm seen in line after line of the KJV.

| **King James Bible** | | | | | |
|---|---|---|---|---|---|
| Syllable: 1 | 2 | 3 | 4 | 5 | 6 |
| Sound: **For** | **s, m, i** | **t, s** | **ing, r** | **u, o** | sight rhyme: **ou** |
| **For** | a**s** | **t**ouch | **ing** | | |
| the | **m**in | i**s** | tr**ing***... | | |
| it | **is** | **s**u | pe**r** | fl**u** | **ou**s |
| **for** | **m**e | **t**o | write | **t**o | y**ou** |

(*Although the spelling of 'ministering' has changed, its vernacular pronunciation is the same today.)

With their razor-sharp pens and pensive prayers the KJV translators carefully changed 'unto' to 'to' occasionally.

| | Bishops' | KJV |
|---|---|---|
| 1 Cor. 11:29 | unto | to |
| 1 Cor. 14:12 | unto | to |
| 2 Cor. 1:8 | unto | to |
| 2 Cor. 1:23 | unto | to |
| 2 Cor. 2:16 | unto | to |
| 2 Cor. 3:13 | unto | to |
| 2 Cor. 5:18 | unto | to |
| 2 Cor. 9:10 | unto | to |
| 2 Cor. 9:11 | unto | to |
| 2 Cor. 12:14 | unto...unto | to...to |
| Eph. 6:23 | unto | to |
| 1 Peter 4:4 | unto | to |

## Unto: INTERNATIONAL 4.

The use of 'unto' in the KJV increases its international recognizability. Both Romance and Germanic languages still have an 'n' in their word for 'to':

French: '*en*'
German: '*nach*'
Italian: '*in*'

In conclusion, for the English speaker, 'unto' is holy, poetic, has a meaning not shared by 'to,' and is needed in many contexts.

**Hath 1611**  **or Had 1568**

"Yea hath God said," — hath?

The KJV translators carefully examined so-called archaic words. In the *same* sentence they treated the word 'hath' in two different ways. They introduced 'hath' for 'had' in Eph. 1:4, then introduced 'having' in place of 'hath' in Eph. 1:5. Note below that the Bishops' Bible has both 'had' and 'hath' in the same sentence.

| **Bishops' Bible** | **Eph. 1:4-6** | According as he **had...**he **hath** |
|---|---|---|
| **King James Bible** | | According as he **hath**...he hath |

| **Bishops' Bible** | **Eph. 1:5** | Who **hath** |
|---|---|---|
| **King James Bible** | | **Having** |

Why the switch? The KJV translators were simply giving the reader highly polished theological and poetic uniformity throughout Eph. 1:3-19, as demonstrated here:

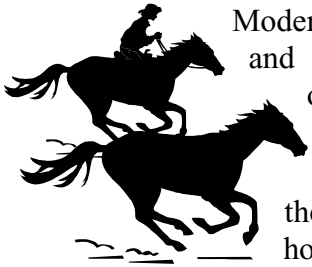
| King James Bible | | |
|---|---|---|
| **Eph. 1:3** | | **who hath** |
| **Eph. 1:4** | According | **he hath** |
| **Eph. 1:5** | **Having according** | |
| **Eph. 1:6** | | **he hath** |
| **Eph. 1:8** | according | **he hath** |
| **Eph. 1:9** | **Havinge accordinge** | **he hath** |
| **Eph. 1:11** | according | |
| **Eph. 1:19** | according | |

To continue this pattern in the very next chapter, the KJV translators changed the Bishops,' "And he quickened you" to "And you hath he quickened."

In later chapters the 'ing' pattern (from the earlier 'according' and 'Having') continues, with the use of 'Having' and 'being.'

| Verse | Bishops' Bible | King James Bible |
|---|---|---|
| **Eph. 4:18** | Darkened in cogitation... being | **Having** the understanding darkened (Wycliffe)... be**ing** |

## Pure Words: hough



Modern versions and dictionaries sadly spell and pronounce 'hough' as *hock*. It was originally pronounced *hoe* (phonetically "həʊ," like "no") and still is, "in some parts of England..." **Both** the word *hough* (verb: to disable [a horse] by cutting the sinew of the hough") and *hoe* (verb: to "break...destroy...with a hoe...cut") come from the same Anglo-Saxon word, *hoh* or *ho* (pronounced *ho*). In the KJV, the word *hough*, if pronounced logically and Biblically — like hoe — gives its own **built-in definition** — to hoe, that is, *to cut*.

The Bible teaches its reader how to pronounce words. The Bible word "though" and "although" are used eight times before the reader comes upon the word "hough," preconditioning the reader with the correct, self-defining pronunciation, 'hoe.' Even the word "dough," pronounced with the same long 'o' sound, pre-conditions the Bible reader four times.

Hough and its Anglo-Saxon original, 'ho,' exhibit a **double built-in definition** (hoe and ho). To say 'ho' to a horse is to stop it. The Bible says, "thou shalt hough their horses" to stop them (Josh. 11:6). According to etymologists, it appears that 'ho' (Stop horse!), hough (cut the horse's leg tendon) and hoe (cut the ground) have a common origin. *Ho* Bessy! High *ho* Silver!!!!! Let's go to a hoe-down! (so named because at these dances a man knocks "his shins with his heavy boots," like houghing a horse). (See OED, s.v. hoe, hough, and hoe-down).

God even has a backup, should the reader *mispronounce* the word "hough" as *hew*, following other Bible words like "through." The sound *hew* will bring to mind the numerous previous Bible references to the word *hew*, which is defined in the Bible as to "cut" in Deut. 19:5, Exod. 34:1 and later in 2 Chron. 2:10, Isa. 9:10, Dan. 4:14 and other places. The OED also defines *hew* as "cut" and its definition #8 even shows a special connection between the word *hew* and horses. (Bible words like "rough" and "bough," although similar in spelling, are used too rarely to impact the pronunciation of *hough*.) Ho, hough, hoe, and hew all have the same general meaning — to cut.

## Pure Words: flower

The word 'flower' is a discrete "separate from sinners" kind of word. The Bishops' phrase 'time of marriage' is nonspecific; the KJV is always specific. 'Flower' can refers to the flow of menses spoken of in Lev. 15:24, 15:33. (Other 'fl' words like 'flow' and 'flux' have the 'f' for 'form' and the 'l' meaning 'extending.' To 'flower' is a verb used to describe a bud whose form ('f': petals) have extended ('l'), creating a 'flower.' Flowers of both kinds are low not high.



The "getting along in years" of the NIV, the "full age" of the NASB and the "past the flower of youth" of the NKJV give the wrong impression of 'advanced age' — not the correct meaning of the beginning and *onset* of menses and the ability to bear children.

| 1 Cor. 7:36 | Bishops' Bible | King James Bible |
|---|---|---|
| | time of marriage | flower of her age |

## Pure Words: servant

Recent bible translations have sadly substituted the word *slave* or *bond slave* for the word 'servant.' The word 'slave' does not communicate the fact that we *come* to Christ and we *serve* him by our own choice. A slave is captured, forced to go with his captor and compelled to work under cruel conditions. As Christians, we are "servants of Christ, doing the will of God from the ♥heart" (Eph. 6:6). Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32, 36). Webster defines a *servant* as, "one who exerts himself for the benefit of another master...as a public servant, an official of government." That definition recalls such verses as, "...we shall reign on the earth" and "...they lived and reigned with Christ a thousand years" (Rev. 5:10, 20:4). All pure English Bibles have 'servant.'

| | |
|---|---|
| **Gothic**<br>Acts 2 –<br>circa A.D. 500 | "servant," *piumagus*, *skalks*, *et al.*<br>*The First Germanic Bible*, G.H. Balg, NYC: B. Westerman & Co., 1891, pp. 435, 417. |
| **Anglo-Saxon**<br>circa A.D.<br>700-900 | "servant," *þeow et al.* (pronounced 'thew')<br>(If the word was 'slave,' it would have been *halftincel*; Joseph Bosworth, *The Gospels: Gothic, Anglo-Saxon, Wycliffe and Tyndale*, London: Gibbings & Co. 1907; *Old English Grammar*, Elizabeth Wright, Oxford University Press, 1925, p. 185). |
| **Wycliffe** 1384 | servaunt |
| **Tyndale** 1526 | servaunt |
| **Great** 1540 | servaunt |
| **Bishops'** 1568 | servaunt |
| **KJV** | servant |



Citing material confiscated and turned over to the police in Orange, California, as part of an investigation into Satanic group crime, *New Age Bible Versions* documents that Satanists mockingly call Christians 'slaves' of Christ (pp. 221-225). The word 'slave' has very negative connotative associations, ranging from its well-known historical applications to its current debauched meaning among sodomites. Webster defines a slave as, "A person held in bondage...One who has lost control of himself...a drudge..." *The Cambridge Encyclopedia of the English Language* states that **sl** words (e.g. slave, slothful, slain, slack) convey a "downward movement...or position." Becoming a servant of Jesus Christ is certainly an upward move (*The Language of the King James Bible*, p. 68).

The word *slave* was first suggested for use in the bible in 1890 by Westcott and Hort's *Revised Version* and *American Standard Version* Committee member, James Strong. He buried his opinions about how words should be translated in his *Strong's Concordance*, in its *A Concise Dictionary of the Words in the Greek Testament,* hidden in the back. Few realize he created this otherwise useful concordance for "one great object," which was to "index" the changes made to the "Authorized Version" [KJV] by the "Revised Version" of Westcott and Hort, and the "American revisers only" (*Strong's Concordance*, General Preface, Directions and Explanations, pages not numbered). He admits in item 4 of his "Plan of the Book" that the first Greek so-called 'definition' he gives, is his *own*; in *Strong's Concordance*, *Preface* to the *Concise Dictionary of the Words in the Hebrew Bible,* Strong admits his Old Testament work is based on Gesenius (a Bible critic) and his definitions are merely his own suggestions for "correcting" the KJV's so-called "wrong translation." His lexical definitions were merely *his opinions* about how words should be translated in his upcoming ASV, later

published in 1901. Some of his ideas were incorporated into this corrupt version; some were not. The word 'slave' was not used, and rightly so. Strong denied the inspiration of the Bible. The Preface of the ASV went so far as to state that the original "Hebrew text is probably corrupt..." (p. vii). Because of the unbelieving Unitarian influence on the ASV committee, the ASV's note on Matthew 2:2 inferred that Jesus Christ was a "creature," not the "Creator."

The first time the word 'slave' was actually chained to a bible was in 1961 in the *New World Translation* of the Jehovah Witness sect. The Catholic *New American Bible* fell prey to it in 1970. The NIV and NASB submitted to the yoke immediately. The NKJV has a galley of "slaves," including "slaves of God" (Rom. 6:22) and "Christ's slaves" (1 Cor. 7:22). The *New Living Translation*, *Today's New International Version* and the *Holman Christian Standard Bible* were the most recent to sell their readers into slavery.

| **Corrupt RV and ASV revisor, James Strong, 1890** | ***Strong's Concordance*** | slave |
|---|---|---|
| **Jehovah Witness *New World Translation* 1961** | **Jude 1:1 etc.** | slave |
| **Catholic *New American Bible 1970*** | **Jude 1:1 etc.** | slave |
| ***New Living Translation*** | **Jude 1:1 etc.** | slave |
| ***Holman Christian Standard Bible*** | **Jude 1:1 etc.** | slave |
| **NIV, TNIV, NASB *et al*.** | **Eph. 6:6 etc.** | slave |
| **NKJV** | **Rom. 6:22 etc.** | slave |

Holy scriptures: ought, nought, wrought, twain, thrice,

holpen, shambles, wist, unto, hath, hough,

flower and servant

# PURE WORDS:

Ps. 12:6

# SEPARATED UNTO THE GOSPEL OF GOD

Rom. 1:1

## CHAPTER 7

# THE Little BOOK



"And he had in his hand **a little book** open...
And the voice which I heard from heaven spake unto me
again, and said, Go and take **the little book** which is open...
And I went unto the angel, and said unto him,
Give me **the little book**..."
Rev. 10:2, 8, 9



Although the KJV has a *few* big or special words, *most* of its words and translations are *shorter* than those in new versions. The King James Bible is "a little book." The translators forged the shortest, 'quickest' and most piercing path to man's soul. New versions crowd Latinized and paraphrased words, bumper to bumper, slowing down reading and blocking from view God's billboard words, like 'atonement' and 'remission.' Those who "run in a race" need a 'run and read' Bible (1 Cor. 9:24).

> "Write the vision, and make it plain upon tables, that he may run that readeth it" Hab. 2:2.

| | THE Little BOOK | |
|---|---|---|
| | **Bishops' Bible** | **KJV** |
| Matt. 8:26 | followed | was |
| Matt. 15:8 | howbeit | but |
| Matt. 26:42 | fulfilled | done |
| Matt. 26:45 | henceforth | on now |
| Mark 8:21 | happeneth | is |
| Mark 10:14 | belongeth | is |
| Mark 10:29 | forsaken | left |
| Mark 13:35 | whether | or |
| Romans 1:16 | because | for |
| Romans 6:16 | whomsoever | whome |
| Heb. 11:32 | rehearse | tell |
| Heb. 12:12 | straighten up | lift up |

Some tongues and swords may be sharp, like the "lips of a strange" new version editor, which are,

> "sharp as a twoedged sword"
> Proverbs 5:3, 4
> "and their tongue a sharp sword."
> Psalm 57:4

Their new versions are shorter only where they follow a corrupt Greek text which omits important words and verses. The NIV omits 64,000 *doctrinally* important words and 17 whole verses! (See *New Age Bible Versions* for details.)

But the true "word of God is...

> sharp**er** than any twoedged sword..."
> Heb. 4:12

God's polishing grindstone honed away at the sword of the Spirit so that it remained "purified" and "sharper." The razor's edge pen-points of the translators trimmed off any unnecessary "weight," so that the words 'come right to the point' and are penetrating and pointed. Like Paul, who said,

> "...I wrote afore in few words, Whereby, when ye read, ye may understand..." Eph. 3:3, 4

> "for I have written a letter unto you in few words..." Heb. 13:22

The three things which make a scripture verse easy to "hide" in the "heart" are: 1.) the use of matching letter sounds, 2.) rhythm and meter, and 3.) brevity — making the words, phrases and verses 'short and sweet.' *New Age Bible Versions* documented thoroughly that the NKJV,

NIV, NASB and all new versions use *many, many, many* more words and letters to say something than the KJV does. Consequently, the Flesch-Kincaid Grade Level Indicator rates the KJV as *easiest* to read; its reading level is 5th grade, while the NIV is 8th grade level, and the NKJV and NASB are 6th grade level. (See *New Age Bible Versions*, chapter 11 and *The Language of the King James Bible*, pp. 96, 115.)

Compare the *length* of the King James Bible text to that of any other version in a Parallel Bible, like *The Comparative Study Bible*. The KJV is invariably the shortest. It says things using fewer words than any of the corrupt new versions. This brevity reflects the fact that it is a Formal Equivalency, word-for-word translation of the Hebrew and Greek Bibles. It is not a paraphrase.

There are **two different methods** of translating the Bible. God's formal equivalency method is good; the devil's dynamic equivalency scheme is bad.

**1. Formal equivalence:** *One* English word is usually used to translate *one* Greek or Hebrew word. Parts of speech are carried over into English in the same form (e.g. an English *noun* is used to translate a Greek *noun*, a *singular* is carried over as a *singular*). The KJV is the *only* true formal equivalency translation of the true Bible texts into the English language. Its 'special' vocabulary and sentence structure stem from its translators' use of formal equivalence. The 'unusual' words in the KJV are brilliant **little** atom bombs which encapsulate *large thoughts*.

The KJV word '**impenitent**,' says in
**ONE WORD** of **10 letters**,

what the phrase '**that cannot repent**' needs
**THREE WORDS** and **16 letters** to say.

**2. Dynamic or 'Complete' Equivalence:** With the devil's destructive dynamite, one Bible word breaks into many pieces. With his Dynamic Equivalence method, used by new version editors, **several English words** are often used to translate *one* Greek or Hebrew word. Parts of speech are not necessarily carried over (e.g. a noun might be translated as an adjective, a singular word, like *him*, may become the plural, *them*). Anything goes! The NIV and TNIV and most new translations fit into this category and can be called paraphrases. The NASB 1995 Update and NKJV are a mix of Formal, Dynamic and so-called 'Complete' equivalence — God calls them, "added" words.

> "If any man shall add unto these things, God shall add unto him the plagues that are written in this book:" Rev. 22:18

Such multi-word translations create the mouth-full-of-marbles effect which bogs down new version readers. Through a wilderness of words, rambling needlessly, their readers wander, like the children of Israel. Faced with a mountain of words, new version readers neglect bible reading. The added words give new versions a higher reading grade level, make them hard to memorize, and bore children, reared in this instant 'get to the point' generation.

## One Word = One Idea

The more developed a culture is, the more words it has. As a language is used and develops, single words, which can replace longer descriptive phrases, are coined or borrowed from other languages. Consequently, writing becomes shorter. The scriptures of New Guinea are longer than ours because their language's limited vocabulary requires many words to say what some languages can express with one word. The KJV translators coined many words which remain unsurpassed in their succinctness.

Seth Lerer, Professor of English and Comparative Literature at Stanford University, feels that English has the largest vocabulary in the world because it has borrowed from so many different languages. According to the Professor, English is the perfect 'international' language, because of its borrowings. In turn, the KJV has been the tide which carried this international language *back* to many shores worldwide. (See Seth Lerer, *The History of the English Language*, Springfield, VA: The Teaching Company, 1998.)

*The Elements of Style*, a recent standard work on the principles of composition, commends the KJV as a perfect example of writing excellence, in part because the KJV is made up of 95% short Anglo-Saxon words, not lumpy Latin words used by new versions. Its authors write:

> "Vigorous writing is concise. A sentence should contain no unnecessary words…for the same reason that a drawing should have no unnecessary lines and a machine no unnecessary parts...George Orwell [author of *1984*] once took a passage from the Bible and drained it of its blood.
>
> **Orwell's translation (Ecclesiastes)**
> Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must inevitably be taken into account.
>
> **King James Version (Ecclesiastes)**
> I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.
>
> ...Anglo-Saxon is a livelier tongue than Latin, so use Anglo-Saxon words" (William Strunk and E.B. White, *The Elements of Style*, Boston: Allyn Bacon, 4th ed., 2000, pp. 22-23, 77).

The following **100 examples** demonstrate the KJV's use of powerful **One Word** substitutes for today's rambling multi-word phrases — all while retaining a melodious "separate from sinners" vocabulary.

## A Little Book  One Word

### Not Two

**Fragments**
or Broken Pieces? —

> "Gather up the fragments that remain, that nothing be lost." John 6:12

Are we reading about Reese's Pieces©, a popular M & M type candy, or a word-picture typifying the body of the suffering Saviour (and perhaps manuscript fragments of the living bread)? When analyzing the Bishops' 'broken meate,' the KJV translators *considered* the highly descriptive phrase 'broken pieces,' now seen in the NASB. However, the KJV translators preferred **One Word** rather than two, because the Greek has only one word. The KJV is a little book because it follows the Greek text.

| **Bishops' Bible** | **Mark 8:19** | broken meate |
|---|---|---|
| **Trial Ms* 1602-1610 & NASB** | | broken pieces |
| **King James Bible** | | **fragments** |

(* See Ward Allen, *The Coming of the King James Gospels*.)

**Alliteration —**

An additional advantage of the word 'fragments' is the alliteration, shown here in red letters. Although the NIV uses a shorter word than the KJV, its choice, 'pieces,' does not alliterate beautifully like the KJV's word. The KJV translators combined succinctness *and* memorizability.

| King James Bible | Mark 8:19 | five...five...men...many baskets full of fragments |
|---|---|---|
| TNIV, NIV | | five...five...many basketfuls of **pieces** |

**Meter —**

A mirror-image meter shines through the KJV.

| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
| How | ma´ | ny | bas´ | kets | full |
| of | frag´ | ments | took´ | ye | up |

A triple balanced and matching **3 syllable** meter occurs because the KJV translators selected the perfect word. The NKJV copies the KJV word 'fragments,' but omits the word 'ye,' necessitating the use of *more* words with a corresponding loss of meter. The Reese's Pieces© in the NIV, TNIV and NASB spill and scatter, loose and tattered.

| KJV (12 syllables) | | |
|---|---|---|
| 1 syl. | 2 syl. | 3 syl. |
| How | ma | ny |
| bas | kets | full |
| of | frag | ments |
| took | ye | up? |

| NKJV (13 syl.) | | |
|---|---|---|
| How | ma | ny |
| bas | kets | full |
| of | **frag** | **ments** |
| did | you | take |
| up? | | |

| NIV & TNIV (13 syl.) | | |
|---|---|---|
| How | ma | ny |
| bas | ket | fuls |
| of | **pie** | **ces** |
| did | you | pick |
| up? | | |

| NASB (14 syl.) | | |
|---|---|---|
| How | ma | ny |
| bas | kets | full |
| of | **bro** | **ken** |
| **pie** | **ces** | you |
| picked | up? | |

**To summarize: "fragments" or broken pieces?**

- The KJV's "fragments" follows the Greek text in using **One Word**; the NASB does not.

- The KJV incorporates alliteration and meter. The NKJV, NASB, NIV, TNIV and so-called Easy Reading KJV-ER do not.

- Note the useless and hard to memorize **15 syllables** in the HCSB's "how many baskets full of pieces of bread did you collect" and the ESV's "how many baskets full of broken pieces did you take up."

The KJV translators considered the reading in the new versions and rejected it. The KJV word "fragments," like many of its words, is not widely used outside of the Biblical context. The NIV and NASB's word 'pieces' could pull up a virus file in your brain — about candy bars.

## Not Two

With the recent discovery of the notes and trial manuscript of the KJV translators, we now know that they studiously considered and rejected words seen in today's new versions. In Mark 6:33 the Bishops' so-called archaic "came thither before" was examined. The KJV's solution 'outwent,' (only 7 letters long) is much more succinct than the NKJV's "They arrived before" (17 letters), the TNIV's, NIV's, ESV's and NASB's "got there ahead of" (15 letters) and the HCSB's "arrived ahead of." 'Outwent' is simply the past tense of 'outgo,' or 'to go beyond.' The definition is built within the word itself: ('went' + 'out').

| **Bishops' Bible** | **Mark 6:33** | came thither before |
|---|---|---|
| **Trial Ms*** | | came before |
| **King James Bible** | | **outwent** |

*See *The Coming of the King James Gospels* by Ward Allen.



## Not Three

The little powerhouse word 'befell' replaces the much longer phrase "came to passe."

| **Bishops' Bible** | **Mark 5:16** | came to passe |
|---|---|---|
| **King James Bible** | | **befell** |

The following charts cite a few of the many places where the KJV found a succinct **One Word** substitute for two or more words. The KJV words are 'Bible' words — powerful, yet sharper than any twoedged sword. For example, someone can say, 'The vase broke **into pieces** and my keys **are lost**.' The commonality of those words bring with them no jolt or sense of urgency. However, those who do not believe in Jesus Christ will "**perish**" — a special word for an eternal decision. The unbeliever will be cut "**asunder**." These are blood pressure words, piercing and dividing asunder even to the soul and spirit. The other KJV words are likewise "sharper;" new versions are not.

"all the law is fulfilled in
**One Word**"
Gal. 5:15

## A Little Book  One Word
## Not More

| | Bishops' Bible | KJV |
|---|---|---|
| Luke 8:24 | **are lost** | **perish** |
| Matt. 24:51 | **in pieces** | **asunder** |
| Matt. 10:21 | fathers and mothers | parents |
| Matt. 13:28 | The malicious man | enemies |
| Matt. 13:32 | make their nests | lodge |
| Matt. 17:1 | out of the way | apart |
| Matt. 17:22 | were conversant | abode |

| | Bishops' Bible | KJV |
|---|---|---|
| **Matt. 23:12** | brought low | abased |
| **Matt. 24:35** | in no wise | not |
| **Matt. 25:1** | when they had taken | took |
| **Mark 4:32** | make their nests | lodge |
| **Mark 9:1** | in no wise | not |
| **Mark 11:13** | when he had spied | seeing |
| **Mark 12:6** | stand in awe of | reverence |
| **Mark 13:31** | in no wise | not |
| **Mark 14:22** | when he had taken | tooke |
| **Mark 16:1** | smelling ointments | spices |
| **Luke 12:3** | top of the houses | housetops |
| **Luke 13:19** | made nests | lodged |
| **Luke 14:11** | brought lowe | abased |
| **Luke 14:30** | make an end | finish |
| **Romans 1:5** | might be given unto | to |
| **1 Cor. 10:20** | offer in sacrifice | sacrifice (Geneva) |
| **1 Cor. 13:12** | even in a dark speaking | darkly (Geneva) |
| **2 Cor. 1:5** | are plenteous | abound |
| **2 Cor. 8:20** | plenteous distribution | abundance |

| | Bishops' Bible | KJV |
|---|---|---|
| **Titus 3:3** | full of hate | hateful (Geneva) |
| **Heb. 4:12** | mighty in operation | powerful |
| **Heb. 9:16** | him that made the testament | the testator |
| **Heb. 10:16** | surely give | put |
| **Heb. 11:19** | certaine similitude of the resurrection | figure |
| **Heb. 11:23** | father and mother | parents |
| **1 Peter 1:20** | ordeined beforehand even | foreordained |
| **1 Peter 2:2** | which is without deceit | sincere |
| **1 Peter 2:4** | ye come | coming |
| **1 Peter 3:2** | have beholden | behold |
| **2 Peter 2:10** | and stand in their own conceit | selfe-willed |
| **2 Peter 2:13** | live deliciously | riot |

In Matt. 10:18 the King James Bible replaced the two word phrase "head rulers" with the single word **Governors**. *Every* new version has plagiarized this and many other succinct KJV word. New versions cannot plagiarize the entire KJV and therefore must use more words.

If the Greek or Hebrew required **Two Words** or if one word could not be found, the KJV translators shortened longer phrases to two words accordingly. There is a wisdom in these Bible words which escapes the wise and prudent. One would not need to visit long in our beautiful southern states before hearing someone say, "I reckon..."

## A Little Book  Two Words Not More

| | Bishops' Bible | KJV |
|---|---|---|
| **Romans 8:18** | I am certainly perswaded | I reckon |
| **Matt. 5:39** | give thee a blow | smite thee |
| **Matt. 26:39** | when he had gone | he went |
| **Mark 13:34** | and hath left | who left |
| **Mark 14:47** | when he had drawn out his | drew a |
| **Luke 11:13** | have knowledge | know how |
| **Romans 1:28** | that they should do | to do |
| **Romans 2:27** | which being under | who by |
| **Romans 3:5** | after the manner of men | as a man |
| **Romans 6:10** | And as touching | but in (Geneva) |
| **Romans 8:17** | then are we also heirs | then heirs |
| **Romans 11:21** | it come to pass that he | he also |
| **2 Cor. 5:1** | even an habitation | an house |
| **2 Cor. 5:7** | after outward appearance | by sight |

| | Bishops' Bible | KJV |
|---|---|---|
| **2 Cor. 8:8** | This say I | I speak |
| **2 Cor. 12:21** | bring me low | humble me |
| **1 Tim. 5:10** | unto them that were in adversitie | the afflicted |
| **Heb. 6:1** | go foorth | go on |
| **Heb. 11:5** | taken him away | translated him |
| **James 1:21** | word that is grafted in you | engrafted word |
| **1 Peter 2:6** | to be layed in the chiefe corner | corner stone (Wycliffe) |
| **1 Peter 2:19** | and suffer wrong undeserved | suffering wrongfully (Tyndale) |
| **2 Peter 2:20** | from the filthiness | the pollutions |

| | Bishops' Bible | KJV |
|---|---|---|
| **Mark 2:11** | get thee hence | goe thy way |
| **Mark 8:24** | for I perceive them walke as they were trees | as trees, walking |
| **Mark 10:42** | they that be great among them | theyr greate ones |
| **Mark 12:17** | which pertaine to God | that are God's |
| **Romans 12:3** | to esteeme himselfe that he behave himselfe discreetly | to think soberly |
| **Romans 15:2** | in that that is good | for his good |
| **1 Cor. 10:15** | unto them which have discretion | to wise men |
| **1 Cor. 12:4** | it is the selfe same spirit | the same Spirite (Geneva) |
| **2 Peter 1:16** | with our eyes we saw | were eyewitnesses of |

English Professor Ward Allen states that in Romans 7:10, "King James' Translators put the phrase on both feet by shifting the passive Greek to an active English..." (*Translating the New Testament Epistle,* p. lxi) thereby making the most succinct thought. The verb tenses of the Greek language do not have direct equivalents in English. Consequently, the KJV translators usually opt for that rendering which gives today's reader the sense that the text relates to them and is a present living reality, not a history book. New versions are even 'wordier' than the Bishops' Bible

## A Little Book Shorter Still Not More

| | Bishops' Bible | KJV |
|---|---|---|
| **Mark 10:1** | thorow the region that is beyond | by the farther side of |
| **Mark 10:22** | And hee was discomforted | And hee was sad |
| **Luke 1:2** | sawe them themselves with their eyes, and were | were eyewitnesses, and |
| **Romans 2:20** | them which lacke discretion a teacher of the unlearned | the foolish, a teacher of babes |
| **Romans 5:2** | had an entrance by faith into | have access by faith |
| **Romans 7:10** | was found to be unto me | I found to be |

The phrases in the KJV are more succinct and therefore more memorizable. Compare them with any new version.

## A Little Book  Shorter Still Not More

| | Bishops' Bible | KJV |
|---|---|---|
| **1 Cor. 13:9** | our knowledge is unperfect and our prophecying is unperfect<br><br>(**17** syllables) | we knowe in part and we prophecy in part<br>(**11** syllables) |
| **1 Tim. 1: 10, 18, 20** | wholesome... commandment... be taught...<br>(**7** syllables) | sound... charge... learn...<br>(**3** syllables) |
| **2 Tim. 1:13** | See thou have the pattern of wholesome wordes<br>(**10** syllables) | Hold fast the form of sound wordes<br>(**7** syllables) |
| **2 Tim. 2:3** | suffer afflictions as a good souldier | endure hardness, as a good souldier<br>(Also, the sounds of **endr** are reversed inside har**dne**ss; the 'd' and 'r' appear the third time in 'sol**d**ie**r**') |

The ‘eth’ and ‘est’ endings for second and third person words were prayerfully and carefully omitted, ***if*** it improved the text.

A Little Book  Shorter Still Not More

| | Bishops’ Bible | KJV |
|---|---|---|
| **Matt. 5:21** | killeth | shall kille |
| **John 20:18** | commeth | came |
| **2 Cor. 2:5** | hath | have |
| **Col. 2:19** | holdeth not | not holding |
| **1 Tim. 6:3** | consenteth | consent |
| **Heb. 1:3** | hath sit | sat down |
| **Heb. 3:6** | hath | (omit) |
| **James 4:1** | commeth | come |
| **1 Peter 3:10** | doth | will |



## The KJV's Built-in DICTIONARY



> "God hath spoken once; twice have I heard this..." Ps. 62:11

If God is going to use a special Bible vocabulary, which is "separate from sinners," how will we "sinners" understand it? God thinks of everything! The little book manages to fit an entire dictionary *inside*. This author's earlier book, *The Language of the King James Bible*, documents that the King James Bible has a *built-in* dictionary which defines all of its words. The difficult ones are no exception. The Bible bridges the gap — it is the only place where a holy God speaks to a sinful man. The KJV contains *both* the "elevated" word, as Stanford Professor Lerer calls them, *and* the simpler word. They are placed in parallelism near each other so that the definition of the harder word is clearly understood. The easy word usually comes from an Anglo-Saxon root, while the more difficult word is sometimes of Latin origin. This makes the KJV an internationally readable book. Those who read Spanish, Portuguese, French, Romanian, and Italian will recognize the Latin word. Those who read German, Dutch, Norwegian, Finnish, and Swedish will recognize the Anglo-Saxon word. The KJV is a tool that God has used for centuries to teach reading, meaning, and vocabulary to millions of people worldwide. The Bible's built-in dictionary pairs a succinct one-word term with its definition. New versions omit one or the other or both!

(See the chapter entitled "Every Word." For a thorough discussion and numerous examples see *The Language of the King James Bible*.)



## A Little Book's DICTIONARY



In Heb. 7:2-4, the KJV translators introduced a built-in definition of the "elevated" and special word 'tithe' — "a tenth part."

| Bishops' Bible | Heb. 7:2, 6 | Abraham gave **tithe** of all... received **tyth** |
|---|---|---|
| King James Bible | | Abraham gave **a tenth part** of all...received **tithe** |



## A Little Book's GREEK LEXICON



The KJV is the only "clear as crystal" view of the pure Greek New Testament (Rev. 21:11). In 1 Cor. 9:18, 19 the KJV translates *adapanos* as 'without charge' and *eleutheros* as 'free.' The Bishops' translated *both* Greek words as 'free.' This is not incorrect, because they are synonyms. However, the KJV's and the Greek text's built-in dictionary have an expanded vocabulary with each word defined by the other in the context. (Greek lexicons, written with "man's wisdom" (1 Cor. 2:13) introduce secular and often faulty definitions. See *New Age Bible Versions*, pp. 591-612 and *The Language of the King James Bible*, pp. 47-54, 71-71, and 108-111 *et al.*).

| Bishops' Bible | 1 Cor. 9:18, 19 | I may make the gospel of Christ **free**...for though I be **free**... |
|---|---|---|
| King James Bible | | I may make the gospel of Christ **without charge**...For though I be **free**... |

## *3 words for 5*

The little book is not little because it omits words seen in the *Received Text* (Greek, Hebrew, etc.). Both the Bishops' and the KJV give *both* words seen in the Greek text, *kat' idian* + *monous*. Since these two are *very* much alike in meaning, the TNIV, NIV, ESV, and NASB translators take it upon themselves to drop one. The TNIV and NIV give only 'alone'; the NASB and ESV give only "by themselves." Both the Bishops' and the KJV are literal, word-for-word renderings of the Greek text and show *all* words, even if they seem repetitive. Repetition is used in the Bible for emphasis and to supply the Bible's own definitions. Here the KJV uses 3 words for the Bishop's 5.

| | | |
|---|---|---|
| **Bishops' Bible** | **Mark 9:2** | 1.) out of the way<br>2.) alone |
| **King James Bible** | | **1.) apart**<br>**2.) by themselves** |
| **NIV, TNIV** | | 1.) (omit)<br>2.) alone |
| **NASB, ESV** | | 1.) (omit)<br>2.) by themselves |

The KJV is not only a bit more literal than the Bishops', but it resonates in a miraculously syncopated way:

- the repeated 'the' and 'eth' in the second syllable
- and 't' sounds on the second syllable
- the 'e' sounds on the third syllable
- the 'p' sounds on the fourth syllable

| King James Bible | | | |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| lead | eth | them | up |
| in | to | an | high |
| moun | tain | a | part |
| by | them | selves | |



## A Little Book's Dictionary



### *1 word for 2*

The KJV replaces the two-word expression 'go out' with one word, 'depart' in Luke 5:8. God introduced 'go' in Genesis 3:14; then in Gen. 13:9, he introduces 'depart,' defining it immediately as 'go.' The Bible's built-in dictionary is repeated throughout the Bible, so that there is no question about the meaning of a word. Note the following; there are many more.

| | |
|---|---|
| Gen. 13:9 | **go**...depart...**go** |
| Exod. 8:29 | **go** out...depart |
| Exod. 33:1 | Depart, and **go** |
| 1 Sam. 16:6 | **Go**, depart |
| Isa. 52:11 | Depart ye, depart ye, **go** ye |

| | | |
|---|---|---|
| **Bishops' Bible** | **Luke 5:8** | Go out |
| **King James Bible** | | **Depart** |

*1 word for 2*

In Genesis 11:5 God introduces the concept 'came down' — "And the LORD **came down**"; then in Exodus 19:18 he introduces the one word synonym, 'descended.' As with all new words, God defines it by paralleling it near the old more familiar words. (The pegs which parallel them are the repeated words: 'the LORD.')

> "the LORD descended...
> And the LORD **came down**..." (Exod. 19:18, 20)

In case the reader forgets the definition for 'descended,' God puts a reminder, in the form of a parallelism in Luke 3:22: "The Holy Ghost descended...a voice **came from** heaven." Now that God has taught the reader two different ways to say the same thing, he can use whichever one best fits the need. The little book uses one "separate from sinners" word (*descended*) to replace two words (*came down*). In this case the **d**escended **d**ove works to parallel "He that descended is the same also that ascended up far above all heavens" (Eph. 4:10). The two d's tell the reader that the words are connected. 'Descended' is a one word "separate from sinners" synonym for 'came down.' The letter 'd' itself usually means 'come down' in some way.

| **Bishops' Bible** | **Luke 3:22** | came down...Dove |
|---|---|---|
| **King James Bible** | | **d**escended ...**D**ove.... **came from** |



## A Little Book's Dictionary



### *1 word for 2*

Although the Bible is little, it gives its readers an expanded vocabulary, useful for alliteration. Although the word 'dried up' is simpler and more descriptive, the KJV replaces it with 'withered' a one word, "separate from sinners" synonym. God introduces 'dried up' in Gen. 8:7. 'Withered' is defined with numerous synonyms throughout the Bible. For instance, in Ezek. 19:12 a parallelism teaches the reader that 'dried up' is the same as 'withered':

> "wind **dried up** her fruit: her strong rods were broken and withered;"

| **Bishops'** | **Luke 6:6** | whose right hand was **dried up** |
|---|---|---|
| **KJV** | | **w**hose right han**d w**as **withered** |



## IN-WORD Dictionary



### *1 word for 3*

In Romans 10:21 the single word 'gainsaying' (a contraction of 'against saying') is a concise substitute for the Bishops' 'speaketh against me.' The meaning of 'gainsaying' is built into the word itself.

| **Bishops'** | **Romans 10:21** | speaketh against me |
|---|---|---|
| **KJV** | | **gainsaying** |







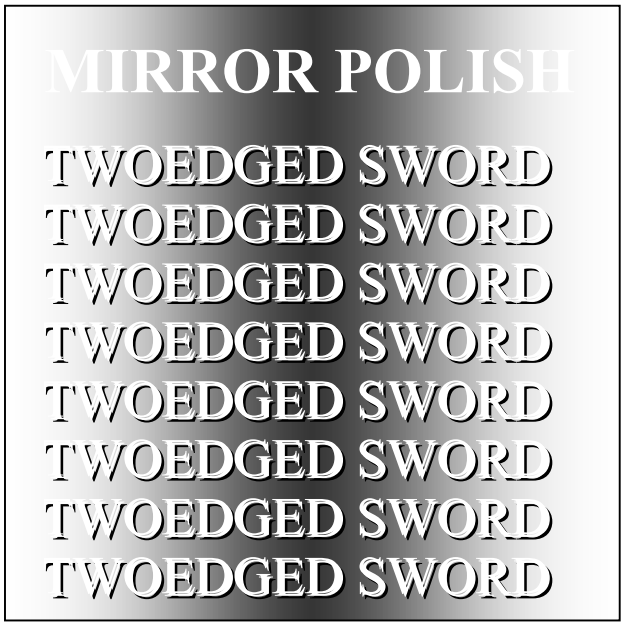
The little book stays little by sometimes defining words *within* the word itself. How clever! The brevity of the KJV translators extends even to the letters. The KJV uses the shorter word 'example' (7 letters), but retains the longer word ensample (8 letters) because it contains the built-in definition (sample). The so-called archaic word may be the only word that contains the definition built inside the word. For that reason it must be retained. In 1 Cor. 10:6 the KJV translators updated the word 'ensamples' to 'examples.' They did not change it in verse 11 because the word 'ensamples' contains the built-in definition, 'sample.'

| | | |
|---|---|---|
| **Bishops' Bible** | **1 Cor. 10:6, 11** | These things verily are our **ensamples**...<br>All these things happened unto them for **ensamples** |
| **King James Bible** | | Now these things were our **ex**amples...<br>Now all these things...<br>**ensamples** |

The built-in definition sometimes disappears with our modern spelling. The word 'only' was spelled '**one**ly' in the KJV 1611. Let's not lose any more clues to understanding.

# CHAPTER 8

# MAGNIFIED WORDS:




## E C H O E D

## LETTERS & SOUNDS

*For Beauty, Understanding and*

♦

## MEMORIZATION

"[T]hou hast magnified
thy word..."
Psalm
138:
2

Alas! alas! Amos 5:16
Amen, Amen Neh. 8:6
Awake, awake Is. 52:1
Behold, behold Is. 41:27
Verily, verily John 1:51
O earth, earth, earth, hear
the word of the LORD Jer. 22:29
The LORD, he is the God, the LORD, he is the God 1 Kings 18:39
Watchman, what of the night. Watchman, what of the night Is. 21:11
Praise ye the LORD. Praise ye the LORD Ps. 148:1

I am thy servant; I am thy servant Ps. 116:16

It is naught, it is naught Proverbs 20:14

for he cometh, for he cometh Ps. 96:13

with the harp; with the harp Ps. 98:5

yea, yea, and nay, nay 2 Cor. 1:17

My leanness my leanness Is. 24:16

Jerusalem, Jerusalem Luke 13:34

Comfort ye, comfort ye Is. 40:1

O LORD, O LORD Ps. 118:25

My God, my God Mark 15:34

my help, My help Ps. 121:1,2

Woe, Woe, Woe! Rev. 18:13

Unclean, unclean Lev. 13:45
is fallen, is fallen Is. 21:9

Holy, holy, holy Rev. 4:8
inquire, inquire Is. 21:12
sleep sleep 1 Thes. 5:7
woe, woe Ezek 16:23
Saul, Saul, Acts 9:4
Aha, aha Ps. 35:21

"For the word of
God is...
twoedged
sword..."
Heb. 4:
12

The multiplying of anything amplifies and magnifies its effect.

> "For God speaketh once, yea twice, yet man perceiveth it not..." Job 33:14
>
> "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God..." Gen. 41:32
>
> "Two are better than one..." Eccl. 4:9

Likewise some words in the Bible surge and swell into focus because their *letters* are used twice or more. One of the methods God uses to *amplify* a thought or *connect* words is through the use of echoed letters. Linguists and poets have copied and named at least seven of the Bible's methods of using letters and sounds to amplify or connect words and thoughts together. These include:

**rhyme**: (Pronounced, *rime*) The recurrence of corresponding sounds, especially at the **ends** of words or meters. For example:

- "Boldness and access" Eph. 3:12
- "measure of the stature" Eph. 4:13
- "understand...thousand" Matt. 16:9
- "misery…guilty" Rom. 3:16
- "having itching" 2 Tim. 4:3
- "glory which shalbe" Rom. 8:18

The word 'rhyme' is defined in the *Webster's Encyclopedic Dictionary* (1968) by citing King James himself and his invention of special kinds of rhyme.

**alliteration:** The repetition of the same sound; most effective when it is at the **beginning** of two or more close words. For example:

- "seducing spirits" 1 Tim. 4:1
- "corrupt communication" Eph. 4:29
- "run in a race" 1 Cor. 9:24
- "seasoned with salt" Col. 4:6

**consonance:** The repetition of sounds in the same position in a sequence of words. For example:

- "heart was darkened" Rom. 1:21
- "my speech and my preaching" 1 Cor. 2:4

**assonance:** A partial rhyme in which the stressed **vowel** sounds (a, e, i, o, u) are alike, but the consonant sounds may not be alike. For example:

- "ye be" 2 Cor. 13:5
- "puffed up" 1 Cor. 4:6
- "unclean...esteemeth" Rom. 14:14

**slant rhyme:** Near or imperfect rhyme

**eye-rhyme:** That which exists only to the eye and not the ear. For example:

- "husband, being a just man" Matt. 1:19

**sense rhyme:** Words which contain some of the same sounds or letters, thereby giving them the same feeling or connotation (e.g. revelation: a violent era). For example:

- "gather...into his garner" Luke 3:17
- "driven of the devil" Luke 8:29
- "warned...from the wrath" Matt. 3:7

# History Story

The use of these 'echo' techniques was certainly not introduced by the KJV translators. Heaven's harmonious harp strings encore down the ages in *all* English Bible translations before the KJV. Read aloud the following verse selected at ***random*** (2 Tim. 4:7). Over 71% of the letters in one small section of scripture use one of the seven methods.

## KJV 1611

I have fought a good fight, (18 of 21)
I have finished my course, (11 of 21)
I have kept the faith... (13 of 17)

---

**Total** letters which echo (42 of 59) = **71%**

## Bishops' 1568

I haue fought a good fyght
I haue fulfylled [my] course
I haue kept ye* faith

(* The Old English letter Þ, called 'thorn', was pronounced 'th.' Its form in Middle English, was sometimes mistaken for a 'y'. It was still pronounced 'th.' Today's readers wrongly transcribe it as a 'y' and mispronounce it as 'ye' instead of 'the.'

## Geneva 1560

I haue fought a good fight,
and haue finished my course:
I haue kept the faith

## Matthew's 1549

I haue fought a good fyght,
and haue fulfilled my course,
and haue kepte the fayth

**Great 1540**
I haue fought a good fyght
I haue fulfylled my course,
I haue kept the fayth

**Coverdale 1535**
I haue foughte a good fighte
I haue fulfylled the course
I haue kepte the faith

**Tyndale 1526**
I have fought a good fight,
and have fulfilled my course,
and have kept the fayth

These seven English Bibles are practically identical in this verse, just as they are everywhere. Sadly, today's new versions change the 'course' of the past five hundred years and change the word 'course' (which alliterated with 'kept') — to 'race,' which alliterates with NOTHING. New versions destroy the whole pattern. They do this solely to meet the copyright law's requirement that they make "substantial" changes to receive royalties. This financial "gift blindeth the wise, and perverteth the words of the righteous" Exod. 23:8.

Of course there is nothing wrong with the word 'race' — when it is relayed in tandem with its match-mate 'run.' The KJV pairs them often.

| | |
|---|---|
| "run a race" | Ps. 19:5 |
| "run with patience the race" | Heb. 12:1 |
| "run in a race run" | 1 Cor. 9:24 |

The new versions overlook powerful mirror image sounds.

| Twoedged Letters | | |
|---|---|---|
| | **KJV** | **NIV, TNIV, HCSB, ESV** |
| **2 Tim. 4:7**  | finished my course... kept the faith | finished the race ....kept the faith |
| **Psalm 19:5** | to run a race | to run his course (NASB also) |

The rippling sound effects of the water of life reflect happily in our minds. The NIV and ESV, like the Dead Sea, lie stagnant on the page.

## The Word Heard: Matched Letter Sounds for Meaning and Beauty

Professor Ward Allen writes of the KJV translator's "search for rhetorical majesty" through words that had,

- "proper collocation of sounds" and
- "seemed more euphonious to his ear" (*Translating for King James*, pp. 20, 26, 32).

(Webster's says 'euphonious' means "pleasing to the ears and agreeable in sound.") Wordsmiths throughout history have copied the euphony of the scriptures.

> "The Greeks adopted many changes in the combination of syllables to render their language *euphonic*" (*The American Dictionary of the English Language,* s.v. euphonical).

The sound patterns painted throughout the King James Bible identify it as the word of God because they reflect his

character and mind. God's word and his world are designed with order. The visible world is made up of colors, lines, and textures. God coordinates and orders these elements with repetition and a bit of variety to create beauty. A tiger doesn't have golden stripes on its head and snakeskin on its sides. The things which come down from heaven, like clouds and snow, appear pure and uniform with only slight variety.

One cumulus cloud isn't a smooth red triangle  and another a furry streamer. 

Even man likes things that match.

A guy would never buy
a checkered tie —
that's trimmed in green,
around a scene
of butterflies.





Words are composed of letters. Letters are differentiated by their shapes and sounds. Spoken and heard words can also be either harmonious or dissonant. The majesty of an orchestra occurs because many different instruments are playing the *same* note. Compare the echoing and harmonious 'c,' 'e,' 'g,' and 'c,' with the discordant sound of hands striking musical ♪ notes 'c,' 'f,' 'g,' and 'b.' The haphazard letters of the new versions affect the sound of the word of God. Researchers have reported the ill effect of playing rock music to plants. Reading or hearing the harmonious KJV will have a healthy effect on a Christian.

> "but the words of the pure are pleasant words..." Prov. 15:26

"Speaking to yourselves in psalms" and "making melody in your heart to the Lord" with scriptures (Eph. 5:18, 19) helps Christians to "be filled with the Spirit." (A.V. Publications carries the scriptures sung on cassette. See end of book.)

> "Thy statutes have been my songs in the house of my pilgrimage." Ps. 119:54

## Mingled or Pure Seed

> "...The seed is the word of God." Luke 8:11

Corruption of the word of God is pictured as 'mingled' seed in Dan. 2:41, 43 and 'mixed wine' in Prov. 23:30 (See also John 6:53, 63 and Luke 8:11).

> "Thou shalt not let thy cattle gender with a **diverse** kind: thou shalt not sow thy field with **mingled seed**: neither shall a garment mingled of linen and woollen come upon thee." Lev. 19:19

The contrast between 'pure' and 'mingled' things is echoed throughout the Bible. The scriptures speak of the weakness of the 'mixed multitude' (Neh. 13:3), iron mixed with miry clay, and a garment mixed with 'divers sorts' and 'mingled' of linen and woollen (Lev. 19:19, Deut. 22:11). The true word will be "undefiled" like Jesus Christ, our "undefiled" high priest (Heb. 7:26).

"The words of the LORD are pure words:
...purified seven times..."
Psalm 12:6

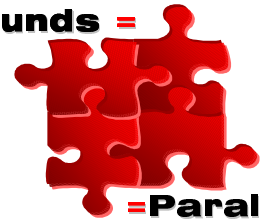
"Thy word is very pure:..."
Psalm 119:
140

## Matching for Meaning: Links in Thinking

> "[R]hyme brings ideas and feelings, as well as sounds, into conjunction with one another" (Speigelman, Part I, p. 41).

Look-alike letters are not only pleasant looking and sounding, they can be used to connect words, ideas, or parts of speech. Alliteration — matching letter sounds — makes words welded, melded, forced together. Cognitive links can be created by pairing matching letter sounds.

**Parallel sounds =**



**=Parallel thoughts**

## KJV's ABCs Mysteries

How would you teach children to read? Teach them the *sounds* of the letters of the alphabet; then teach them how to join two letters together ( a + t = at). Then give them a sentence that says, 'A fat cat sat at a mat.' Now they can read! Reading specialists have used the King James Bible's method of teaching reading for centuries.



## Example 1

The KJV translators tweaked the Bishops' Bible so that 'The Bible' became *the* vehicle to teach reading for the next several hundred years.

| | | |
|---|---|---|
| **Bishops' Bible** | **Luke 5:37** | burst the **vessels**, and **runne out it self**, and the **vessels** shall perish...**vessels**, and both |
| **King James Bible** | | **b**urst the **b**ott**le**s, and **b**ee spill**e**d, and the **b**ott**le**s sha**ll** perish...**b**ott**le**s, and **b**oth |

What will 'burst'? The 'bottles' will 'burst.' What will 'be' spilled? The 'bottles' contents will be spilled. A smooth and sparkling alliterative vocabulary is easier to swallow than a lukewarm alphabet soup loaded with different letters.

## Example 2

The use of like-sounds with like-things is a basic tenet of comprehension. God is good; the devil is evil and vile. The KJV does half of the thinking for the reader. Luke 3:17 says,

"whose fan is in his hand, and he...will gather the wheat into his garner..."

The Bishops' Bible used the simple word 'barn' instead of the more poetic 'garner.' The KJV more wisely *teaches* the reader what a barn *is* — by matching the letters in 'garner' with its defining 'gather.'

| | | |
|---|---|---|
| **Bishops' Bible** | **Luke 3:17** | gather...into his barne |
| **King James Bible** | | **gath**e**r**...into his **g**arn**er** |

## Example 3

In Matt. 1:19 the simple change from the Bishops' 'righteous' to the KJV's 'just,' brings about a number of auditory and visual effects which work to create theological connections between words. *Consonance* is seen in the matching of the 'j' and 's' in 'Joseph' and 'just.' Through this we understand that Joseph is just. *Assonance* appears with 'husband' and 'just.' *Eye-rhyme* makes a subtle connection with the matching 'us' in 'husband' and 'just.' Looking back at Matt. 1:18, the 'us' of 'espoused' logically connects the 'us' in 'husband' and even 'just.'

| **Bishops' Bible** | **Matt. 1:19** | Joseph her husband being a **righteous** man |
|---|---|---|
| **King James Bible** | | **Jo**s**e**ph her h**us**band being a **jus**t man |

## Example 4

The KJV hones the beautiful Bishops' 14 rhymes and alliterations to a razor sharp 16. The mirrored letters also mirror meaning.

| **Bishops': 14** | **KJV: 16** |
|---|---|
| foundation | foundation |
| water arose | flood arose |
| flood beat | stream beat |
| moved | shake |
| grounded | founded |

| | | |
|---|---|---|
| **Bishops' Bible** | **Luke 6:48** | layd the foundation...**waters** arose, the **flood** beat vehemently...**mooved** it: for it was grounded vpon a rocke. |
| **King James Bible** | | layd the **found**ation...**flood** arose, the **s**tr**ea**me b**ea**t v**e**hemently... **s**hake it **f**or it was **found**ed upon a **rock**. |
| **NIV, TNIV** (HCSB & ESV have "well-built") | **uck! Jesus, the Rock, is gone** | laid the foundation...the flood came, torrent struck... shake it because it was well built. |



## Parts of Speech



Matching letters connect words that are the same part of speech or serve the same function in a sentence.

## Example 1

The similar sounds in 'espoused' and 'found' show that the words are alike. In this case they are both *verbs* which describe Mary.

"Mary was espoused
...she was found with child"

The KJV translators changed the Bishops' "betrothed" to create this effect. The parallel peg-word 'was' also helps to pair "was espoused" and "was found." The KJV chose the most melodious words.

| | | |
|---|---|---|
| **Bishops Bible** | **Matt. 1:18** | was **betrothed**...was found |
| **King James Bible** | | **was** espou**s**e**d**...**was** fou**n**d |

## Example 2

The KJV ties together words that are the same part of speech. 'Seek,' 'eat,' and 'be' are verbs or action words. They talk about what we 'do.' The long 'e' assonance ties them together in the reader's mind. The long 'e' in 'neither' adds to the beauty. The long 'e' in 'ye' reminds us 'who' must 'seek' and 'be'.

| | | |
|---|---|---|
| **Bishops' Bible** | **Luke 12:29** | **ask** not ye what ye shall eate, or what ye shall drink, neither be ye of doubtful mind |
| **King James Bible** | **8 links in thinking** | seeke not ye what ye shall eate, or what ye shal drinke, neither be ye of doubtful mind |
| **NIV, TNIV** | **The verbs 'set,' 'eat,' and 'do not worry' are not paired with 'you.'** | do not set your heart on what you will eat or drink; do not worry about it |

**KJV:** (short and rhythmic)
seek not ye what ye eat shall eat...neither be ye

**NIV & TNIV:** (long and clumsy)
do not set your heart on what you will eat...do not...

**HCSB:** (longer and clumsier)
Don't keep striving for what you should eat...do not be

## Example 3

In 1 Cor. 15:9, the KJV translators changed the seemingly easy word 'worthy' *to* 'meet' to accomplish the following cognitive associations:

**1.** Parallel thoughts have parallel **syllable numbers** and position (4).

- "I am" parallels "that am," its grammatical counterpart.
- 'Least' parallels 'meet.'

| **Bishops' Bible** | **1 Cor. 15:9** | I am the least...<br>**which** am not **worthy** | 4<br>5 |
|---|---|---|---|
| **King James Bible** | | I **am** th**e** l**e**as**t**...<br>th**a**t **am** no**t** m**ee**t | **4**<br>**4** |

**2.** Grammatical parallels now have the same sounds:

- The long 'e' and final 't' in 'l**e**as**t**' and 'm**ee**t'
- The short 'a' in 'I a**m**' and 'that a**m**'

| I | **am** | the | l**e**as**t**... |
|---|---|---|---|
| that | **am** | not | m**ee**t |

The KJV upgrades the Bishops' two rhymes, to four, matches sound endings and uses identical syllabication. All of these matching elements work together in the mind to pair the two phrases, thereby making the sentence easier to understand. ('Meet' simply means 'matching the need.' We say, "I did not meet their expectations." When two children come together, or meet, if they are the same size, their shoulders 'meet.' God made Adam "an help meet for him." In other words, Adam was given a helper that matched his need. See Gen. 2:18-20.)

## Example 1

Alliteration ties together theologically connected words. In 1 Cor. 14:24 two verbs, though distanced by 11 words, are connected in the reader's mind by alliteration.

| | | |
|---|---|---|
| **Bishops' Bible** | **1 Cor. 14:24** | come...**rebuked** |
| **King James Bible** | | **co**me...**co**nvinced |

## Example 2

In Luke 12:26 the 'least' is contrasted with the 'rest' by the mutual position of the 'st' sound (end of 4th syllable). The KJV, with the least syllables, is the only version where:

Parallel sounds + syllables = Parallel thoughts

| | | | | | | |
|---|---|---|---|---|---|---|
| **Bishops' Bible** | **Luke 12:26** | thing which is least...<br>thought for the **remnant** | | | | 4<br>5 |
| **King James** | | **th**ing<br>**th**ought | which<br>for | is<br>the | **l**ea**st**...<br>r**est** | **4**<br>**4** |
| **NIV, TNIV** | **Bad** | very little thing...<br>worry about the rest | | | | 5<br>6 |
| **HCSB** | **Worse** | even a little thing,...<br>worry about the rest | | | | 6<br>6 |
| **NASB** | **Worse Yet** | a very little thing...<br>anxious about other matters | | | | 6<br>8 |
| **ESV** | **Worst of All** | even a very little thing...<br>worry about other matters | | | | 8<br>8 |

## Example 3

Although the Bishops' had its own form of rhyme in Eph. 6:13, the King's translators amplified and magnified it by connecting the verbs 'stand' and 'with-stand' by repeating the preposition 'with,' which tells us *how* to stand.

- "with truth,"
- "with the...gospel,"
- "with all prayer,"
- "with all perseverance."

The KJV's repeated 'w,' 's,' 'p,' and 'r' word pattern makes this a breeze to memorize.

| | | |
|---|---|---|
| **Bishops' Bible** | **Eph. 6:13-18** | to **resist**...to stand...shod **in**...wherewith...Praying always **in** all prayer and supplication in the spirite, and watch thereunto with all **instance** and supplication for all saints |
| **King James Bible** | | to **withstand**...to **stand**...shod **with**...where**with**...**P**raying always **with all p**rayer and **s**upplication in the **S**pirit, and **w**atching thereunto **with all p**e**r**severance and **s**upplication for all **s**aints |

## Example 4

The KJV translators did not allow echoed letters to out shout the sense. The alliteration of the 'b' and 'c' by the Bishops' Bible are not as important as the continuity of the words 'joined' and 'joint.' Artistic form must be subject to the main function of the Bible — understanding and

memorability (i.e. brevity). The KJV's "fitly" is so much more compact than the Bishops' "being conveniently."

| | | |
|---|---|---|
| **Bishops' Bible** | **Eph. 4:16** | the bodye being conveniently coupled...joynt<br>(37 letters) |
| **King James Bible** | | bodye fitly **join**ed together...**join**t<br>(29 letters) |

## Professor Allen On Alliteration

Can the NKJV advertise itself as 'easier' when it uses 34 letters to say the same thing that the KJV says in 23 letters?

| | | | |
|---|---|---|---|
| **Bishops' Bible** | **Rom. 8:25** | we with patience abide for it | 24 |
| **King James Bible** | | **we with patience wait for it** | **23** |
| **NKJV etc.** | | we eagerly wait for it with perseverance | 34 |

Emeritus English Professor Ward Allen compares the KJV with the new versions and concludes that the KJV's literary techniques make it *easier* to understand. He says of Romans 8:25 in the KJV:

> "To my ear 'wait' is euphonious. It fits into place. The initial 'w' pulls it backward into an alliterative pattern, 'we,' 'with,' 'wait.' The assonance of patience and wait is natural and pleasant. The final 't' joins

'wait' with 'it.' There is a conclusion of sound at the conclusion of a thought.

The R.S.V. [Revised Standard Version] points up the shine of this perfection by dulling it in rearrangement of the words, "we wait for it with patience" [also the NKJV etc.]. Now 'wait' is no longer the climactic word in an alliterative series. The concluding consonance has disappeared. It has lost all emphasis. Patience takes on excessive emphasis.

The Bishops' text forms a pentameter line, trochaic and iambic. This rhythmical pattern distracts the ear from the sense of the passage...**the text of the A.V. shines the brightest from rubbing and polishing"** (Emphasis mine; Ward Allen, *Translating the New Testament Epistles* 1604-1611, Ann Arbor, Mich.: University Microfilms International (Published for Vanderbilt University Press), 1977, p. lxi).

## MATCHING for the BEAUTY of HOLINESS 1 Chron. 16:29

We name our daughters 'Melony' because it is prettier than 'Melon.' Does it *need* the extra 'y'?

A 'new' metal folding chair serves the same function as an expensive antique Queen Anne style chair from the 1700s. Yet some pay a higher price for this royal antique style chair because of the *rhythmic* turns of its legs. People put pairs of these chairs inside a 17th century colonial style

house with shutters (that do not 'shut') because their *repeating* slats are attractive. Some sit inside this sanctuary and listen to the metered refrains of Bach and Handel because they've heard that plants subjected to this classical music from the 1700s are healthier than plants exposed to disjointed rock music.

The "holy scriptures" are our *spiritual* house and sanctuary. What will we find there — a metal folding chair or the scripture's garnished pair?

"strength and beauty are in
his sanctuary."
Ps. 96:6

"And he garnished the house
with precious stones
for beauty…"
2 Chron. 3:6.

"And let the beauty of the
LORD our God
be upon us"
Ps. 90:17

The God-designed ark of the covenant was structural wood adorned with pure gold. Was the gold essential to the structure or was it used to reflect "upon us" the beauty of its contents — "the testimony," which was the word of God (Exod. 25:10-16).

The true "holy scriptures" will have "the beauty of holiness." They will be "...for glory and beauty" (1 Chron. 16:29, 2 Chron. 20:21, Ps. 29:2, Ps. 96:9, Exod. 28:2, 40). Through the scriptures,

"Thine eyes shall see the king in his beauty..." Isa. 33:17
"...how great is his beauty!" Zech. 9:17

## Example 1 Expanded Vocabulary for Beauty

The rhythmic turns and metered refrains of our royal King James Bible have encored in hearts since the 17th century. Its time-long vocabulary gives the Bible deeper wells from which to draw when casting poetic effects. Its time-stretching stream of words includes big words, little words, pure words, and easy words. In the time-traveling KJV we discover several synonyms to express the same thought. Synonyms are words which have the same meaning. But only one of them may have the correct letters, accented syllable, or number of syllables to create the desired effect in a particular context. (Synonyms are also the Bible's built-in dictionary.)

Observe Matt. 16:8, 9. 'Perceive' and 'understand' are synonyms; they have the same meaning. The KJV translators change the Bishops' 'perceive' *to* 'understand' in verse 9 (to pair it with the word 'thousand'). Conversely they changed 'understand' *to* 'perceive' (and 'you' *to* 'ye') in verse 8 (to match the many strong '**e**' sounds there).

| | | |
|---|---|---|
| **Bishops' Bible** | Matt. 16:**8** | Jesus...**understood**, he...**think you** |
| **King James Bible** | | Jesus...perceived, he...reason ye |

| | | |
|---|---|---|
| **Bishops' Bible** | Matt. 16:**9** | **perceive**... thousand |
| **King James Bible** | | understand... thousand |

## Example 2

In Luke 12:33 the new echoed sounds include 'sel' (Sell + selves), 'v' (have, provide + selves), 'y' (ye + your), 'a' sound ( have + bagges), and 'es' (yourselves + bagges).

| Bishops' Bible | Luke 12:33 | Sell that ye have...<br>and prepare you bagges |
|---|---|---|
| King James Bible | | **Sell** that **y**e h**av**e...pro**v**ide **y**our **selves** bag**g**es |

## Example 3

The reflecting sounds in the King James Bible shine,

> "as silver tried in a furnace of earth, purified seven times" Ps. 12:6, 7

Now the silver sword shines as 'because' and 'austere' share the sight rhyme 'aus'. Sense-rhyme chimes with the mutual 'a' 'r' and 't' sounds in 'art' and 'austere.' Alliteration hums with the 'a' in 'art' and 'austere.'

| Bishops' Bible | Luke 19:21 | because thou art a **strait** man |
|---|---|---|
| King James Bible | | bec**aus**e thou **a**rt an **aus**tere man<br>(The meanings of the letters s, t, and r create words like '**a**u**st**e**r**e' and its synonym '**stra**ight.') |
| NASB | | because you are an exacting man |

## Example 4

In Gal. 2:6, the Bishops' Bible rhymes in only two words. By changing two other words, the KJV manages to alliterate ALL five words: 'these,' 'seemed' and 'be' have the long 'e' sound; 'who' and 'to' have the same 'o' sound.

| Bishops' Bible | Gal. 2:6 | **them which** seemed to be |
|---|---|---|
| **King James Bible** | | th**e**se wh**o**<br>s**ee**med t**o**<br>b**e** |

## Example 5

In 1 Cor. 4:16 the KJV doubled the reflecting 'e' pattern by changing "desire" to "beseech."

| Bishops' Bible | 1 Cor. 4:16 | I **desire** you, be ye followers of me |
|---|---|---|
| **King James Bible** | | I b**ee**s**ee**ch you, b**e** y**e** followers of m**e** |

Would you want a real solid silver sword or a forged imitation — a real son of God or one who imitates him? The imitative new versions' only virtue is that their heresy-haunted texts are unmelodic and hard to remember.

| | |
|---|---|
| **NIV, TNIV** | I urge you to imitate me |
| **HCSB** | I urge you, be imitators of me |
| **ESV** | I urge you, then, be imitators of me |

## Example 6

The rippling sound effects of the KJV are as, "a voice from heaven, as the voice of many waters..." Rev. 14:2.

| Bishops' Bible | Matt. 24:51 | **hew** him in **pieces**, and **give** him his portion with the hypocrites: |
|---|---|---|
| King James Bible | | **cut** him **asunder**, and **appoynt** him his **portion** with the hypocrites |

The echoing 'asunder' and 'appoint' replace 'pieces' and 'give.'

- 'appoint' is more easily memorized than 'give,' because it contains the beginning 'a' of asunder, the 'po' of portion, the final 't' of cut.
- Three words terminate their *second* syllable with the 'n' sound: a-sun-der, ap-point, and por-tion.
- The easier 'cut' replaces 'hew.' Its 'u' rhymes with the 'u' in 'asunder.' Its 't' matches the 't' in 'appoint' in sound and position.

## Example 7

In Matt. 3:7 'hath' rhymes with 'wrath,' whose 'r' sound and eye-rhymed 'w' and 'a' match 'warned.'

| Bishops' Bible | Matt. 3:7 | hath warned you to flee from the **anger** |
|---|---|---|
| King James Bible | | **hath warned** you to flee from the **wrath** |

## Example 8 Connotation: Expanded Vocabulary

Beauty is more than skin deep in the KJV. In Matt. 22:21 the KJV substitutes 'Render' for the Bishops' easy word 'Give.' The re-version NIV, TNIV, and HCSB also use 'Give.' The *one* syllable word 'give' does not match the *two* syllable pattern heard in the rest of the sentence. The word 'Render' also matches the final 'r' sound repeated throughout the sentence.

Most importantly, "Give' does not have the same built-in connotation as 'Render,' which is a part of the word surrender. To rend is to split or take away. To render carries with it the idea that what is given is *due* to the person to whom it is given. It is not a gift; something we 'Give' can be a gift. To render is to give in return, not just to give. The first usage of 'render' in the KJV, gives a picture of this. There, ten times, God says I have 'given.' God says, "they shall render unto me." In other words, God gives first; then we can render to him. (See also OED s.v. rend, render.)

| **Bishops' Bible** | **Matt. 22:21** | **Give** there-fore un-to Cae-sar<br>the things which are Cae-sar's | | **Syllables** |
|---|---|---|---|---|
| **King James Bible** | | **Ren**<br>**th**ere<br>**un**<br>**Cae**<br>**th**e<br>which<br>**Cae** | der<br>fo**r**e<br>to<br>sa**r**<br>**th**ings<br>a**r**e<br>sa**r**'s | **2**<br>**2**<br>**2**<br>**2**<br>**2**<br>**2**<br>**2** |

## Example 9

Numerous types of rhyme can be found is almost any verse.

> "The wedding is ready, but they which were bidden were not worthy." Matt. 22:8

- Front rhyme joins 'wedding' and 'ready.'
- The double 'dd' eye-rhyme unites wedding and bidden.
- The terminal y's in 'worthy' and 'ready' link them.
- The w's in 'wedding,' 'which,' 'were,' and 'worthy' connect them.
- The 'b's in 'but' and 'bidden' wed them.
- The KJV is the most succinct with only 11 syllables.

| | | |
|---|---|---|
| **Bishops' Bible** | **Matt. 22:8** | wedding in deed is **prepared**... bidden, were not worthy |
| **King James Bible** | **11 syllables** | w**edd**ing is r**ea**d**y**... bi**dd**en **w**ere not **w**orth**y** |
| **NASB** | **12 syllables** | wedding is ready...invited were not worthy |
| **HCSB** | **12 syllables** | banquet is ready...invited were not worthy |
| **ESV** | **13 syllables** | wedding feast is ready... invited were not worthy |
| **TNIV & TNIV** | **16 syllables** | wedding banquet is ready... invited did not deserve to come |

It is easy to identify the handiwork of God; it is characterized by life-giving function and artistry. God creates beautiful trees, which produce life-giving fruit and sheltering boughs for birds. The trees miraculously change color. Sadly, man puts forth his cruel hand and saw to the wood; the tree dies. Man crucifies Christ, the Word, on the tree. Two thousand years later man still kills God's tree artistry to build billboard seas and print tabloid talk NIVs.

Enough trees have been taken to crucify the Word — their paper wasted with new version verses. Finding beauty on their pages is as likely as finding fruit growing from a telephone pole. The following pages will show, not the corrupt new versions (which destroy the alliteration), but the *final* polishing of the pure and perfect line of English Bibles.

The following charts show just *a few* of the thousands upon thousands of examples of alliteration, rhyme, assonance, and consonance seen in the KJV. These are just a few that were polished in the **transition** from the Bishops' Bible to the KJV. The Bishops' Bible's words in **Bold** print are a few of the many which were **improved** in the KJV. The sources of the KJV's choices were *often* from earlier English versions. A *few* of these are listed (i.e. Tyndale, Wycliffe, Geneva, etc.). As with most charts, the **spellings** are *generally* those of one of the **early editions** of the Bishop's Bible and the 1611 KJV. Reading *aloud* will help.

"And take…

the sword of the Spirit,
which is the word of God"
Eph. 6:17

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Matt. 1:6** | her that **was** | **h**er t**ha**t **ha**d been |
| **Matt. 6:2** | thou...**blowe** | th**ou**...s**ou**nd |
| **Matt. 7:25** | and it fell not **because it was grounded on** a rock | and it **f**ell not; **f**or it was **f**ounded up**o**n a r**o**cke |
| **Matt. 8:12** | out into **utter** darknesse | **out** into **out**er darknesse |
| **Matt. 17:16** | could not **heale** | **c**ould not **c**ure |
| **Matt. 21:14** | **halt** came | l**ame** c**ame** |
| **Matt. 23:5** | broade...the **hemmes** of their garments | **br**oa**d**...the **b**o**rd**ers of their ga**r**ments |
| **Matt. 26:52** | **Turne backe**...his place | **P**ut u**p**...his **p**lace |
| **Mark 4:21** | **lighted** to bee put under a bushell or under the **table**...**put** on an candlestick | **b**rought to **b**ee p**u**t under a **bu**shel, or under a **be**d...**set** on a candle**st**ick |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Mark 14:50, 51, 52, 53, 54** | forsooke him and **ran away**... followed left...fled...ledde followed him a **great way** off | forsooke **him**, and **fled**... followed... left...fled...ledde **followed him** a farre off |
| **Mark 15:21** | comming out of **the field**...bear his cross | comming out of the cuntrye...beare his cross |
| **Luke 1:41** | Elizabeth heard...the babe **sprang** | Elizabeth heard...the babe leaped |
| **Luke 2:32** | light to **be revealed to** | **light** to **lighten** |
| **Luke 2:34** | **to be** the fall and **up**rising...for a signe | for the fall and rising...for a signe |
| **Luke 3:7** | **fore**warned...wrath | warned...wrath |
| **Luke 4:16** | he **was nursed** | he had bene brought up |
| **Luke 7:22** | **halt** walk, the lepers are clensed | the lame walk, the lepers are clensed |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Luke 8:29** | **caried** of the **fiend** | **driven** of the **devill** |
| **Luke 9:20, 21** | Christ...**warned** and commanded | **Christ**...**charged** them and **commanded** |
| **Luke 12:41** | Peter...**tellest** thou this **similitude** | **Peter**...**speakest** **thou** **this** **parable** |
| **Luke 22:4, 5** | communed with the **high** priests & captains, ...**promised** | **communed** with the **chief** priests & **captaines**, ...**covenanted** |
| **Luke 22:35** | **wallet**, and script, and shoes | purse, and **scrip**, and shoes |
| **Romans 1:9, 10** | alwaies...<br>**desyring**...<br>**some** meane | **always**...<br>**Making** request...<br>**any** **means** |
| **Romans 1:11** | **among** you...**ye*** | unto you...you |
| **Romans 1:21** | heart was **blinded** | heart was darkened |

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|---|---|---|
| | **Bishops' Bible** | **King James Bible** |
| **Romans 2:5, 6** | wrath and **declaration** of the righteous...**reward** | **w**r**a**th **a**nd **re**velation of the **r**ighteous...**re**nder |
| **Romans 3:16, 19 (the matching sounds connect these thoughts)** | **Heartes griefe** and misery... **be endangered** | D**e**struction and misery... b**e**come guilt**y** |
| **Romans 3:23** | **have need** of the glory | come sh**or**t of the gl**or**y |
| **Romans 4:15** | **causeth** wrath | **w**or**k**eth **w**rath |
| **Romans 8:1** | There is **then** | **Ther**e is **ther**fore |
| **Romans 8:18** | glorye which shalbe **shewed** | glo**ry** which shalb**e** re**ve**aled |
| **Romans 10:15** | them **which** | **th**em **th**at |
| **Romans 10:18** | **lands**...words | ea**r**th...wo**r**ds |
| **Romans 12:6** | prophecy... **measure** | **proph**ecy... **prop**ortion (Wycliffe) |
| **Romans 15:14** | **ex-horte** 2<br>an-oth-er 3 | **a**d-mo**n**-ish 3<br>**an**-oth-er 3 |
| **Romans 15:29** | **abundance** of the blessinge of the gospell | fu**l**n**es** of the b**les**singe of the gosp**ell** |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **1 Cor. 4:16** | **desire**...be ye...mee | beseech...be ye...mee |
| **1 Cor. 4:17** | **put**... remembrance | bring... remembrance |
| **1 Cor. 4:19** | **words**...**swollen** ... power | speech...puffed... power |
| **1 Cor. 6:11** | some such **like** you were | such were some of you (iambic meter) |
| **1 Cor. 7:9** | cannot **abstaine** | cannot contain |
| **1 Cor. 8:8** | we the **less** | we the worse (Tyndale) |
| **1 Cor. 9:24, 25** | the **reward**... that **prooveth** | the prize... that striveth |
| **1 Cor. 10:13** | **which shall** | who will |
| **1 Cor. 12:28** | **ordayned** some | set some |
| **1 Cor. 15:33** | **wordes** corrupt ... manners | communications corrupt... manners |
| **2 Cor. 13:5** | **you are** | ye be |
| **Gal. 2: 6** | them **which** seemed to be | these who seemed to be |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Gal. 6:12** | **with outward appearance to please carnally** | to make a **f**ayre **sh**ew in the **f**le**sh** (Geneva) |
| **Eph. 3:11** | purpose which he **wrought** | **purpose** which he **purpose**d |
| **Eph. 3:12** | boldness and **entrance** | boldn**ess** **a**nd **a**cc**ess** |
| **Eph. 4:13** | measure of the **age** | meas**ure** of the stat**ure** |
| **Eph. 4:16** | **In** whome **all** | Fro**m** **wh**o**m**e the **wh**ole |
| **Eph. 4:22, 24, 29** | **according** to the former conversation... corrupt...**shapen** ...**filthy** communication | **con**cerning the former **con**vers**ation**... **corrupt**...**c**reated ...**corrupt** **co**mmunic**ation** |
| **Eph. 6:19** | open my mouth **freely** to **utter the secrets** | **o**pe**n** **m**y **m**outh b**o**ldl**y**, to **m**ake kn**o**w**n** the **m**yster**y**e |
| **Eph. 6:20** | I am a **messenger** | I **am** **a**n **a**mbassador |

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|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Eph. 6:21** | **dear** brother | **b**el**o**ved **br**o**th**er |
| **Col. 4:6** | **powdered** with salt | **s**easoned with **s**alt |
| **2 Thes. 2:2** | suddenly **moved** | soo**n** shake**n** |
| **2 Thes. 3:6** | brother... **inordinately** | broth**er**... disord**er**ly |
| **1 Tim. 4:1** | spirites **of errour** | **s**edu**ci**ng **s**pi**r**i**t**s |
| **1 Tim. 5:22** | partaker...**chaste** | **p**ar**t**aker...**p**u**r**e |
| **1 Tim. 6:5** | **lucre** is godliness | **g**ai**n** is **g**odli**n**ess |
| **1 Tim. 6:9** | foolish and **noysome** | **fool**ish and hurt**ful** |
| **1 Tim. 1:3** | when I **departed** | **w**he**n** I **w**en**t** |
| **1 Tim. 1:6** | which **things**, some having **erred**, have turned **unto** | **w**h**i** **s**ome **havi**ng **s**we**r**ved **hav**e tu**r**ned a**s**i**d**e |
| **2 Tim. 2:3** | suffer **afflictions** as a good souldier | **endure** ha**r**d**n**ess as a good sould**ier** (the sounds of **endr** are reversed inside ha**rdne**ss; the 'd' and 'r' appear the third time in 'sol**d**ie**r**') |

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|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **2 Tim. 3:6** | **enter**...lead captive | **c**r**e**e**p**...l**e**ad **c**a**p**tive |
| **2 Tim. 3:6** | **carried** with divers lusts | **l**e**d** a**w**ay **w**ith **d**iver**s** l**u**st**s** (Tyndale) |
| **2 Tim. 3:9** | **prevayle** no **longer** for their **madness** shalbe | pr**o**c**e**ed n**o** **f**urther: **f**or their **f**oll**y** shalb**e** |
| **2 Tim. 4:3** | **suffer wholesome** doctrine | **e**n**d**u**r**e sou**n**d **d**oct**r**ine |
| **2 Tim. 4:3** | **they whose** ears itch | hav**i**n**g** itch**i**n**g** ears |
| **2 Tim. 4:15** | withstood our **preaching** | **w**ithstoo**d** our **w**or**d**s |
| **2 Tim. 4:17** | **assisted** me... 4 strengthened me 3 | **st**oo**d** with **me**... 3 **st**rengthene**d me** 3 |
| **Hebrews 1:3** | **very** image of his **substance** | ex**pres**s image of his **pers**on |
| **Heb. 2:14** | death...**expell**... death...Devill | **death**...**d**estroy... **death**...**de**vill |

| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Heb. 2:17** | Priest... **concerning** | **Pr**ies**t**... **p**er**t**aining |
| **Heb. 3:10** | erre in heart... they **verely**...way**es** | **er**re in th**ei**r hea**r**t the**y**...wa**y**es |
| **Heb. 4:3** | **made perfect** from the foundation | **f**inished **fr**o**m** the **f**oundati**o**n |
| **Heb. 4:14** | which **is entred into** heavens... **confession** | **th**at is **p**a**ss**ed into **th**e heaven**s**... **p**rofe**ss**io**n** |
| **Heb. 5:14** | **wits** exercysed to discern | **se**n**se**s **e**x**erc**ysed to di**s**c**er**n |
| **Heb. 6:12** | **faint not** but **bee** followers | **b**e n**o**t sl**o**uth**f**u**ll** (Geneva), **b**ut **foll**owers |
| **Heb. 7:9** | say **the trueth** | m**ay** **so** **say** |
| **Heb. 9:13** | blood of **oxen** | **bl**ood of **b**u**ll**s |
| **Heb. 10:2** | **offerers** once purged should | wor**sh**i**p**er**s** once **p**u**r**ged **sh**ould |
| **Heb. 10:32** | fight of **adversities** | **f**ight of a**fff**lictions (Geneva) |

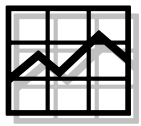
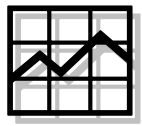
| | Mirror Polished Twoedged Sword | |
|---|---|---|
| | **Bishops' Bible** | **KING JAMES BIBLE** |
| **Heb. 10:34** | the spoyling...**with gladness** | j**oy**full**l**y the spo**y**l**l**ing |
| **Heb. 11:38** | **wilderness**... dennes...earth | **de**ser**t**s...**de**nne**s** ...**e**a**r**th |
| **Heb. 12:11** | **bring**...**quiet** | yi**e**ldeth ...p**e**aceable |
| **Heb. 12:12** | **weake** knees | f**ee**ble kn**ee**s |
| **Heb. 12:16** | fornicator or **unclean** person. | **for**nicat**or**, **or** **p**rofa**n**e **p**erso**n** |
| **James 1:6** | wavereth...wave ...**of**...wynd | **w**avere**th**...**w**ave ...**with**...**wy**nd |
| **James 1:27** | **devotion** fatherless... affliction... | re**l**i**g**i**on**... **f**atherless... a**ff**li**ct**i**on** |
| **James 4:13** | **win** gain | **g**et **g**ain (Wycliffe) |
| **1 John 3:18** | in tongue... in **verity** | in **t**ongue... in **t**ruth (Wycliffe) |
| **1 John 3:21, 5:14** | our heart condemne us...have we **boldness**... **trust** | ou**r** hea**r**t **con**demne us...have we **confidence**... **confidence** |

CHAPTER 9

# THE BREATH

&

# Heartbeat

 of 

# GOD

## The Bible is the Rhythmic Breath of the Living God.

### God associates his breath with his word  .

> "All scripture is given by inspiration of God..." 2 Tim. 3:16

The word 'inspiration' means 'breath' and 'spirit,' according to the Bible's built-in dictionary of parallelisms (and any English, Greek or Hebrew dictionary).

> "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6

The words of the Holy Bible have the same powerful life-giving breath in them that spoke the world into existence. They are *spirit*, not just what translators think in ink✍.

> "...the words that I speak unto you, they are spirit..." John 6:63

| Verse | Parallels | Parallels |
|---|---|---|
| 2 Tim. 3:16 | scripture | inspiration |
| Psalm 33:6 | word | breath |
| John 6:63 | word | spirit |

(Note the matching use of the numbers 3 and 6 in these matching verses; for a discussion of this sort of phenomenon see *The Language of the King James Bible,* p. 34 and Michael Hoggard's *By Divine Order* and *The King James Code,* available from A.V. Publications.)

The word 'inspiration' shares the root 'spir' with words like 'respiration' and 'Spirit.' (Doctors use a machine called a spirometer to measure a patient's breathing.) The word 'scripture' shares many of those same letters. (Verses that prove, via the Bible's built-in dictionary, that the inspired "scriptures" are the "word" include John 2:22, 10:35, 5:38, 39; Acts 17:11; 1 Tim. 5:17, 18.)

## God compares his breath with his Spirit  .

"The Spirit of God hath made me, and
the breath of the Almighty hath
given me life." Job 33:4

"All the while my breath is in me,
and the spirit of God is in my
nostrils" Job 27:3

| Verse | Parallel | Parallel |
|---|---|---|
| **Job 33:4** | Spirit | breath |
| **Job 27:3** | breath | spirit |

The words 'breath' and 'spirit' are the same word in many languages. (The Hebrew words *ruach* and *neshamah* are variously translated as 'spirit' *and* 'breath' in the English Bible. In Swedish 'breathe' is *andas*; 'spirit' is *anda.*)

## God summarizes:

**Spirit ⇒ Breath ⇒ Word ⇒ Life**

**Jesus Christ said,**

"...the words
that I speak unto you,
they are spirit, and
they are life." John 6:63

## God's breath gives life.



> "The LORD God...breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7

God breathed into Adam the breath of life. We do not know exactly *how* this breath of life is passed on generation after generation, but men and women are still breathing today.

> "For the word of God is quick, and powerful..." Heb. 4:12

God inspired (breathed) the scriptures. The Bible does not tell us *exactly how* this inspiration (breath) is preserved and passed on generation after generation, but the Bible is still breathing and alive (quick) today. The rhythmic character of breathing is evident in our King James Bible.

The word of God must be breathing and alive to *impart* life. Our first birth gives us only the *physical* breath of Adam's race. The word of God, which liveth, can give *spiritual* life to men, dead in trespasses and sins.

> "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever...But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23, 25

The word "liveth...which by the gospel" reaches "you." It is called "the word of God" and "the word of the Lord" here and in hundreds and hundreds of other verses, because it is God, who needs no translator, speaking directly to you.

God *can* speak English and all of the languages of the world. "Do not interpretations belong to God?" (Gen. 40:8). Harvard's *The Literary Guide to the Bible* states that, "Indeed, in its original uses in English the word interpret meant 'translate'" (Robert Alter and Frank Kermode, Cambridge, Mass: The Belknap Press of Harvard University Press, 1987, p. 649). The Bible even defines "interpretation" as 'translation,' because the word is used in the New Testament when one language is translated into another (e.g. John 1:42, 9:7, Acts 9:36, 13:8, 1 Cor. 12:10, Heb. 7:2). Would God, who gave men languages at the tower of Babel, commit the communicating of his pure and perfect mind, to sinful man alone? Private "interpretation" (i.e. translation) is forbidden in 2 Peter 1:20. (See "Wycliffe's Views" and "Texts: 900s to 1600s" for Wycliffe's, Coverdale's & Tyndale's views on inspiration.)

How can you tell if you have the English Bible which has the life giving breath of the Spirit of God? The King James Bible of 1611 is *still* living and loved by millions 400 years later. Hundreds and hundreds of would-be bibles are buried with their copyright holders, unable to breathe without the hot air of advertising campaigns. They have no life and breath of their own. The KJV's "author" lives "for ever" (Heb. 5:6, 9). God's handywork, his world and his word, came from the breath of his mouth. Like breathing, they exhibit rhythm.

The HEAVENS
made by the breath of his mouth
and the BIBLE
by the breath of the Almighty
both move with RHYTHM
and mirror his BREATHING.

## The Rhythm in Creation

Those who do not know God can see his character in his creation. It exhibits rhythm, balance, and beauty. Design, order, pattern and repetition are implicit in God's creation, even in its simplest forms. All of God's creation exhibits rhythm in its visual ordering. Birds have it; bees have it; everything we see has it. God paints his pictures with pattern. His repeated patterning is heard in the chirps of birds seen flying by the echoed curves of the clouds.



The ebbing and flowing of tides, the measured monthly waxing and waning of the moon, the repeated passage of days and seasons, all communicate the orderly mind and rhythmic heart of a predictable, reliable, gentle, and careful Creator. "The heavens and all the host of them" exhibit a rhythm and balance in their "Day unto day...night unto night" patterns. "There is no speech nor language, where their voice is not heard" (Ps. 19:2-4).

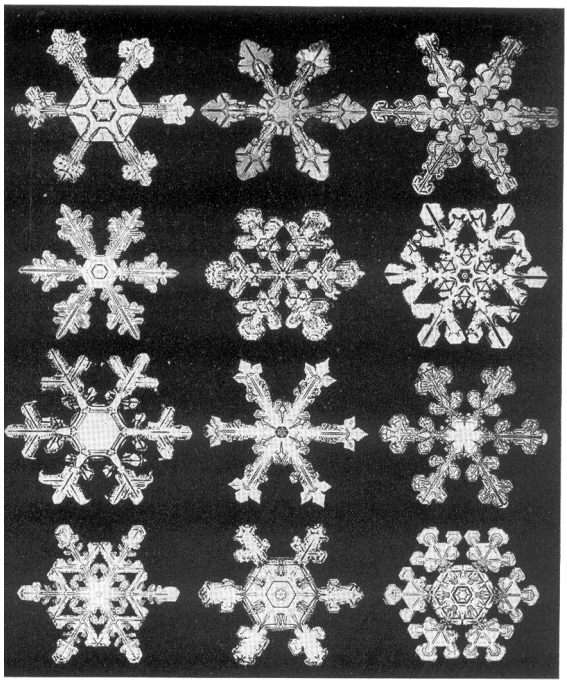
> "...Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made..." Romans 1:19, 20.

English Professor and Princeton and Oxford University Press author, Willard Speigelman, tells his students,

> "The argument from design was a standard eighteenth-century way of proving the existence of God by examining the evidence of an orderly universe and then reasoning back from effect to cause" (Willard Speigelman, *How to Read and Understand Poetry*, Springfield, VA: The Teaching Company, 1999, Part I, p. 20).

Close-up views of the details of God's handiwork reveal still more rhythm, balance, and beauty at a different dimension. God's very breath exhibits its cadence in the patterning of his creation (Job 33:4, Gen. 2:7). Breathing is rhythmic. One breathes in and then out, over and over. A microscopic view of frost, which is given by God's breath, reveals that snowflakes have intermittent points of visual emphasis, which are rhythmically spaced between valleys of de-emphasis.

"By the breath of God frost is given"
Job 37:10



Nature shows the wisdom of the creator because it exhibits this phenomenal and predictable ordering of its elements. Trees, butterflies and all of God's handiwork have these points of emphasis and de-emphasis. In nature, the emphasis and de-emphasis are orderly and balanced.



## The Rhythm in the Word

The real word of God will be characterized by those qualities of rhythm, balance, order, and beauty seen in the creation, a product of God's breath (Ps. 33:6). Like frost, words, which are also given by his breath, have intermittent points, that is, accented syllables which receive emphasis, and other syllables which are de-emphasized. Poets organize these accented syllables in patterns and call it meter. The accented or emphasized syllables are louder and marked with an accent mark ( ´ ) in the dictionary (e.g. dis-ci´ple).

> "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35

If such beauty and miraculous precision are evident in God's creation, which shall "pass away," one cannot fathom what must characterize the *written* word of God, which will never pass away. Were each verse examined, "even the world itself could not contain the books that should be written" John 21:25.

Even unbelievers, writing in Harvard's *Literary Guide to the Bible,* recommend the King James Bible for its, "rhythmic patterning" (Robert Alter and Frank Kermore, *The*

*Literary Guide to the Bible*, Cambridge, Mass.: Harvard University Press, 1987, p. 657). Harvard Ph.D. recipient and Hughes Professor of English at Southern Methodist University, Willard Speigleman, admits that free verse poetry began by "Borrowing from the repetitions of the King James Bible." Today's poetry's "subtle rhythms owe a great deal to the Bible..." Even our "Public oratory...followed the cadences of the language of the King James Bible." Why — because "The King James Bible was the one book in most households..." (Willard Spiegelman, *How to Read and Understand Poetry*, Part II, pp. 2, 4).

A hundred years before Christ, books like *Elements of Rhythm* by Aristoxenus, delineated various methods of writing in a rhythmic fashion. Aristoxenus and other ancient Greek writers, like Hephaestion, mimicked the rhythmic style of God's Old Testament. It is so rhythmic that it includes *ta'amim,* which are small markings above and below the Hebrew consonants to indicate the method of singing it as a hymn.

The polishing of "the sword of the Spirit" done by the KJV translators was done on both of its edges: knowledge of the receptor language (English) and knowledge of the original languages. To translate *meaning*, the KJV translators married the intricate literary devices of the English language with knowledge of Greek, Hebrew and Aramaic. Today's Bible critic and translator knows less about the receptor language — English. The following discussion of poetic devices should be heart-humbling to Greek and Hebrew dabblers and doctors and show them that they are *not* qualified to tamper with the KJV.

Those who love their KJV will reverence and memorize it more as they discover the melody in their own Bibles. This is fun, like bubble gum! Enjoy the bubbles and don't get stuck on a few pages of sticky technical words.

# POETRY: The Art of Metrical Expression

## & The Science of Sounds and Syllables

POETRY may be defined as the best words in the best order. Words are chosen for their rhyme and rhythm. **Rhythm** (pronounced ri´- thum) is the formal arrangement of sounds. It can be achieved through the regular repetition of accented syllables. In the language arts it is also called cadence and prosody. Rhythm, as it applies to the Bible, is the ordered division of its sentences into repeated equally proportioned units.

Sentences are made up of words and words are made up of syllables. A syllable occurs wherever a vowel sound is voiced. For example, the word, *di-**sci**´-ple* is pronounced in three distinct syllables. The second syllable is louder and therefore is accented. The word ***Ge´**-ne-sis* also has three syllables, but the loudest one is the first syllable. The word de-**ny´** has two syllables; the second syllable is the louder. When these loud accented syllables are placed at *equally* proportioned intervals, a sense of rhythm and order is achieved. The continued ebb and flow of *evenly* spaced accented and unaccented syllables mirrors the rhythm of a living, breathing speaker — GOD.

This rhythm is arranged in patterns called **meter**. Meter is derived from the Greek word meaning ‘measure’ or ‘foot’ (since the length of a man’s foot was used as a unit of measure). The **meter** is made up of individual units called **feet**. The feet are composed of **syllables**.

## Scansion: Determining the Meter of a Verse

❑ Using a standard dictionary:

1. Break up all of the words in a verse into syllables (e.g. di-sci-ple); a syllable is the smallest metrical unit of measure. A word has as many syllables as it does vowel *sounds*.

2. Find and mark the accented syllables, as shown in the dictionary by the accent mark (i.e. di-sci´-ple).

3. Mark the **un**accented syllables with a curved line, called a breve (˘), or <u>underline</u> them.

If you do not have access to a dictionary, count the vowel sounds which are heard when a word is pronounced. Note and mark which syllable is stressed by its louder and higher pitch. (Scansion is an art, not an exact science. Pronunciation varies because of regional variations and careless speech.)

❑ Read the verse several times to see if you can sense *which* of the following types of meters are being used. (Unlike worldly poetry, major *breaks* in the flow of the Bible always compliment the *sense* of the verse. They often follow punctuation marks, like commas. Flow never breaks oddly in the middle of a complete thought.)

**Metric Feet Types**: Combinations of accented and unaccented syllables are called 'feet.' There are dozens and dozens of types of feet. The following are the most common:

✓**IAMBIC:** Two syllables, the first unaccented ( ˘ ) and the second accented ( ´ ).

It is marked like this: ˘ ´

A line of poetry that is written in iambic meter could be marked like this.

˘´ ˘´ ˘´ ˘´ ˘´ ˘´ ˘´

or

´ ´ ´ ´ ´ ´ ´
— — — — — — —

Observe Psalm 73: 2.

| | | |
|---|---|---|
| But as´ | for me´ | |
| my feet´ | were al´ | most gone´: |
| my steps´ | had well´ | nigh slipped´ |

What is one of God's purposes for placing the accented syllables in exactly the same place? In this sample the matching iambic meter in this verse helps the reader find the parallel definition of words. Each line has six syllables, divided into 3 identical feet each. These pair up perfectly to create parallel definitions.

| 2 syllable parallel definition | 1 syllable parallel definition | 2 syllable parallel definition | 1 syllable parallel definition |
|---|---|---|---|
| my feet´ | were | al´ most | gone´ |
| my steps´ | had | well´ nigh | slipped´ |

This is a trimeter (three meter) line, with three feet in each line.

| 1 | 2 | 3 |
|---|---|---|
| my feet | were al | most gone : |
| my steps | had well | nigh slipped |

Lines can be of any length, as indicated here:

monometer: one foot line ˘ ´
dimeter: two feet per line ˘ ´ ˘ ´
trimeter: three feet per line ˘ ´ ˘ ´ ˘ ´
tetrameter: four feet per line ˘ ´ ˘ ´ ˘ ´ ˘ ´
pentameter: five feet per line ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´
hexameter: six feet per line ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´
heptameter: seven feet per line ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´
octameter: eight feet per line ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´ ˘ ´

✓**TROCHAIC:** A trochaic foot consists of two syllables: the first accented and the second unaccented. ´ ˘

It is the exact opposite of the iambic foot. The iambic line ˘ ´ ˘ ´ ˘ ´ ˘ ´ becomes trochaic if it does not have its first unaccented syllable ´ ˘ ´ ˘ ´ ˘ ´ .

| | | | |
|---|---|---|---|
| 1 John 3:13 | Mar vel | not my | breth ren |
| 1 John 1:3 | That which | we have | seen and |
| | heard de | clare we | un to |
| | you ___ | | |

As here, the last syllable is often omitted or changed to bring a halt to the flow.

Introductory conjunctions (And, But, If etc.) are often used as breaks in the flow and may not be a part of the meter.

1 John 3:24

**And**

he´ that keep´ eth

his´ com mand´ ments

dwell´ eth in´ him

✓**ANAPESTIC:** An anapestic foot is made up of three syllables, the first two unaccented and the last accented. ◡ ◡ ´ This cadence can lend speed and propulsion to the tone of speech. (Sometimes anapestic lines have danglers and iambic feet in them.)

When the villain enters the scene, the music changes tone:

✓**DACTYLIC:** A dactylic foot has three syllables; the first is accented and the other two are unaccented ´ ◡ ◡ . This is the exact opposite of the anapestic foot. Notice that "How" rhymes with "thou." The last syllable is shortened abruptly to stop the flow and indicate the end of a thought.

Isa. 14:12

"How´ art thou fal´ len from

hea´ ven, O Lu´ ci fer,

son´ of the mor´ ning."

Dactylic meter is seen in 1 John 2:22 accompanied and magnified by numerous sounds which repeat at exactly the same point in the meter (red letters). As usual the last syllable (after "Christ") is omitted from the pattern to stop the flow.

Who´ is a li´ ar but

he´ that de ni´ eth that

( Trochaic truth finishes the line.)

Je´ sus is´ the Christ´

In all verses, there will be abrupt changes or omissions of meter for emphasis at a certain thought.

## **Samples** from John 16

Examine **any** portion in the King James Bible (or any true text foreign language edition — even Greek had 30 types of meter). Rhythm of some type (poetic, alliterative or others) echoes from every part. It took man 6000 years to discover the English alphabet on butterfly wings and to find out, through computational linguistics, that letters had meaning. It may take all of eternity for God to reveal the miraculous beauty in the word of God.

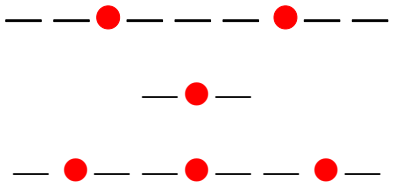
Examining the first ***randomly*** chosen verse, John 16:29, reveals the following miraculous pattern.

His di **sci** ´ples said un **to**´ him Lo,

now **speak**´ est

thou **plain**´ ly, and **speak**´ est no **pro**´ verb

The accented syllables, that is, those which are louder and higher in pitch, are spaced at mathematically balanced and repeated intervals. It is rhythmic. Pictorially, John 16:29 would look like this:



Like nature, this pattern shows the mind of a creator. It is not chaotic. It is one thing to *draw* such an orderly design; it is quite another to use it to create sentences that not only make sense, but say exactly what needs to be said. Only God could do this. But how can one have words that have both rhythm as well as meaning? 'Poetry' vexed high school English students will tell you, 'Poetry is hard to understand.' Meaning is muddled at the expense of rhyme and rhythm. The rare famous poet, who can marry both clear meaning *and* meter, can keep this couple together for only a page or two. How then is it that we can find meter and meaning masterfully matched throughout the King James Bible? Did not English Professor Ward Allen call it,

"**miraculous**"

The same verse (John 16:29) can be examined in *numerous* ways, showing the miraculous nature of the word of God. The following chart demonstrates these 5 things:

1. Note that its first two lines break up into identically matched sets of 4 syllables. The accented (loud) syllables occur on exactly *every* 5th syllable.

2. The last line breaks up into identically matched sets of 3 syllables. The accented syllable occurs on exactly every 4th syllable.

3. The rhythm of the recurring accented syllable is magnified because they begin with 's' and 'p' sounds.

4. The loud accented syllables are in the most important words in the verse. The words that do not contain accented syllables can be eliminated and the remaining words will still communicate the essence of the verse.

5. Not only do the accented syllables serve to communicate meaning (i.e. the loud words should be heard), but also the groups into which the words unite all communicate a complete thought. They are not paired in chaotic senseless syllables like 'him Lo now' or 'ly and speak.'

| 1st syllable | 2nd syllable | 3rd syllable | 4th syllable |
|---|---|---|---|
| His | di | **s**ci´<br>1 | ples<br>2 |
| said<br>3 | un<br>4 | to´<br>1 | him<br>2 |
| Lo<br>3 | now<br>4 | **sp**eak´<br>1 | est<br>2 |

| 1st syllable | 2nd syllable | 3rd syllable |
|---|---|---|
| thou | **p**lain´<br>1 | ly<br>2 |
| and<br>3 | **sp**eak´<br>1 | est<br>2 |
| no<br>3 | **p**ro´<br>1 | verb<br>2 |

Try to write a sentence that communicates something and has the qualities that have been shown in John 16:29. When man tries to write like this, the literary devises scream so loudly that they override the message. You will quickly see why the Hebrew priests washed before they wrote the word of God?

Look back at the chart examining John 16:29. All of the rhythm and special effects would disappear if the word "speakest" were changed to 'speak' and "unto" were changed to 'to.' New versions, like the so-called Easy Reading KJVER and the NKJV, which omit these seemingly tiny elements, are mutilating the masterful word of God.

A poet might miss the aforementioned phenomenon and simply see the trochaic meter, which accents every other syllable, and the dactylic meter which accents every fourth syllable. Note the 's' and 'p' sounds in the precise position for rhythm!

**Trochaic Meter**

| | |
|---|---|
| His´ | di |
| sci´ | ples |
| said´ | un |
| to´ | him |
| lo´ | now |

**Dactylic Meter**

| | | |
|---|---|---|
| speak´ | est | thou |
| plain´ | ly | and |
| speak´ | est | no |
| pro´ | verb | |

## **Sample:** 1 John 16:30 KJV

In case you think these are rare phenomena, the next verse, John 16:30 will be examined. The patterns are as many and varied as those seen in nature. God's design ideas are infinite.

**N**ow´ are we sure´
**th**at´ **th**ou
k**n**ow´ est all **th**ings´
**an**d
**n**eed ´est not **th**at´
**an**´ y
ma**n**´ should ask **th**ee´

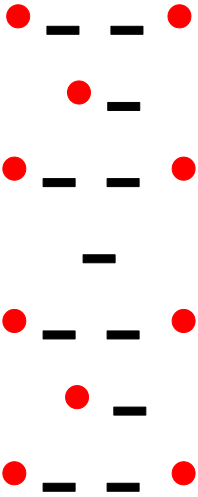
Note the following about the above verse:

1. The main thoughts are all exactly 4 syllables long.

2. These main thoughts usually begin with an accented 'n' sound on the first syllable and end with an accented 'th' sound. Two accented syllables frame two unaccented syllables. This is called choriambic meter.

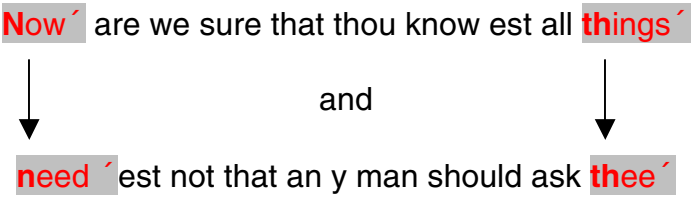
3. The syllables in the bridging words match in number and alliterate with double '**th**' and '**an**' sounds.

4. The conjunction '**and**' stands alone as the fulcrum, balancing the perfectly matched number of syllables on the top thought (10 syllables) and the bottom thought (10 syllables). Its sounds could be depicted with the following pictogram:



Examining the sentence as a whole reveals a perfect 10 syllable unit in each part.

Each complete thought starts with the ‘n’ sound and ends with the ‘th’ sound.




First and last words are natural elements of focus in written and oral speech. College textbooks tell writers to, “Place important words at the beginning or end of the sentence – especially at the end” (John C. Hodges, *The Harbrace College Handbook*, Orlando, FL: Harcourt Brace & Company, 1994, 12th edition, p. 270). The important or alliterating words ● are often emphasized by increased volume and change of pitch as the accented syllables. The less important words ▬ ▬ are perfectly matched and balanced in number and position.



An even closer examination of John 16:30 reveals more similar sounds appearing at mathematically predictable intervals. Read this portion aloud and note ♪ the recurring ♬ rhythm of the same sound at 6 syllable intervals. (The silence which ends a sentence allows the final sound of the focal word 'thee' to extend beyond the timing of a normal syllable, allowing 'thee' to rhyme with 'any'.

| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
| **n** | **s** | **a** | **th** | **an** | **ee** |
| k**n**ow | e**s**t | all | **th**ings | **an**d | |
| **n**eed | e**s**t | not | **th**at | **an** | y |
| ma**n** | **s**hould | ask | **th**ee..... | ..... | ee |

The second chart shows more syncopating sounds. Three slightly varied open vowel 'a' sounds, and the 'n' sound, miraculously dominate the first syllable. Likewise, two 'e' sounds and 't', 'th' and 'est' characterize the second syllable.

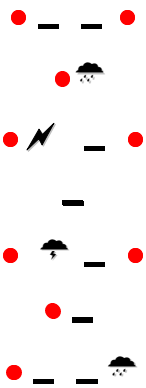
| Syllable 1 | Syllable 2 |
|---|---|
| **an, a, n,** | **e(y), est, t, th** |
| k**n**ow | **est** |
| **a**ll | **th**ings |
| **an**d | |
| **n**eed | **est** |
| **n**ot | **th**at |
| **an** | **y (ee)** |
| m**an** | should |
| **a**sk | **thee** |

## SO-CALLED Easy Reading KJV(ER)

Publishers of new versions, like the NKJV, TNIV, NIV, ESV, HCSB and so-called Easy Reading KJV-ER, through ignorance or "the deceitfulness of riches, choke the word" (Matt. 13:22) selling out the alliterative 'th' in 'thee' and 'thou' and the rhythm-making last syllables in need-est and know-est. The syncopation of sounds is totally destroyed.

The so-called 'Easy Reading' KJVER casts a cloud over the KJV, replacing rhythm with crashing thunder claps.

> "Now are we sure that you know all things and need not that any man should ask you." KJV-ER (so-called Easy Reading King James Version) John 16:30:



The **So-called** Easy Reading KJV-ER destroys the KJV's 4 syllable pattern and 'th' alliteration.

Now are we sure (4 syllables)
**th**at **Y**ou
know all things (3 syllables)

New versions, like the Easy Reading, which exchange the word 'thee' for 'you,' lose the alliteration on the last syllable.

**So-called Easy Reading KJV-ER**

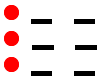
Now´ are we sure that you know all **th**ings
and
need´ not that an y man should ask **y**ou

When new bibles, like the NKJV and so-called Easy Reading KJV-ER remove the 'est' endings and change the word 'thee' to 'you,' the rhythm, rhyme and alliteration are lost. In this portion, the so-called Easy Reading KJV-ER retains only 3 of the 8 elements which make the Bible easy to memorize and meditate upon.

| Rhyme: KJV | Rhyme: **So-called** Easy Reading KJV-ER |
|---|---|
| N**ow**, th**ou** | 0 |
| w**e**, th**ee,** an**y** | 0 |
| know**est**, need**est** | 0 |
| n**ee**dest, m**e**, th**ee** (Long 'e' assonance) | 0 |
| **n**ow, k**n**owest, **n**ot, **n**eedest ('n' consonance) | plagiarism |
| a**r**e, su**r**e ('r' consonance) | plagiarism |
| **a**sk, th**a**t, **a**nd, m**a**n (short 'a' assonance, 'n' consonance) | plagiarism |
| **th**at, **th**ou, **th**ings, **th**ee ('th' alliteration) | 0 |
| **Total: 8** | Total: 3 (all plagiarized) |

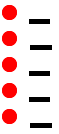
John 16:30 may also be read in other perfectly balanced forms of meter. Note just one variety. Notice that the meter is interrupted at the break in thought.

**Trochaic**



● **and**

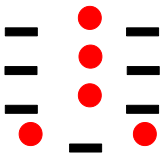
**Dactylic**



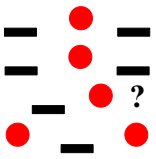
| **Part 1** | **Trochaic** | **Part 2** | **Dactylic** |
|---|---|---|---|
| Now´ | are we | need´ | est |
| sure´ | that thou | not´ | that |
| know´ | est all | an´ | y |
| things | and | man´ | should |
| | | ask´ | thee |

John 16:30 continues with the same perfect balance in an amphibrach meter, which ends in a cretic meter.

| | | |
|---|---|---|
| by | this´ | we |
| be | lieve´ | that |
| thou | cam´ | est |
| forth´ | from | God´ |



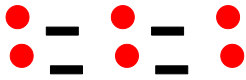
The NIV, NKJV, and NASB have no literary effects worth illustrating, just blaring thunder blasts  = ?. Without the 'est' ending, now plucked out by the TNIV, NIV, NASB, ESV, HCSB, Easy Reading KJV-ER, and all new versions, the pattern crumbles.



## John 16:31: KJV

Moving on to John 16:31 reveals a trochaic meter (an accented syllable followed by an unaccented one).

Je´ sus an´ swered them´
Do´ ye now´ be lieve´



Five syllable lines — each a complete thought — parallel each other.

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Je | sus | an | swered | them |
| Do | ye | now | be | lieve ? |

The main points are amplified and connected by their mutual long ‘e’ sound: J**e**, y**e**, b**e**, and li**e**ve. When the NKJV, NASB and so-called Easy Reading change ‘ye’ to ‘you,’ the mental connection is lost — y**e** must b**e**li**e**ve.

The crumbling NIV has no rhyme, no alliteration, no rhythm and most importantly, no truth. It turns a question, into a statement.

“You believe at last!” answered Jesus.” NIV

**John 16:32 KJV**

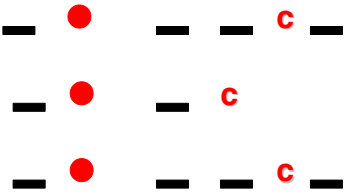
Continuing on to John 16:32 finds a mirrored meter used to bracket each thought.

**6 syllables** Be hold´ the hour com´ eth

yea, is´ now come´

**6 syllables** that ye´ shall be scat´ tered

A perfectly balanced sound picture is heard.




By removing the 'eth' ending from 'cometh,' the NKJV and so-called Easy Reading KJV-ER cripple the cadence by breaking up the dactylic meter and the mirrored 6 syllable lines. The TNIV, NIV, NASB, and NKJV variously omit the rhyming words 'the,' 'be,' 'every,' 'ye,' and 'behold.' Notice that the second accented syllables (com, come, and scat) all have a hard 'c' sound.' The verse continues with rhythmic perfection and '**own**' rhymes its end-of-phrase march-mate 'al**one**.'

ev´ er y man´ to his own´, and shall leave´ me a lone´



## Form Follows Function

Rhythm in the Bible serves several functions:

- **Comforting the Christian** (See "The Heartbeat of God").
- **Communicating the character of the Creator.**
- **Calling attention to certain *important* words which have the *loud* accented stressed syllables.**
- **Committing scripture to memory more readily.** Jesus defeated the devil by quoting memorized scripture (Luke 4). The living Word of God himself, could have said some *new* thing, but instead he quoted Deut. 8:3, 6:16, and 6:13. The devil has not forgotten that memorized scripture defeated him. He would love to take away the easy-to-memorize KJV, our "sword of the Spirit." The KJV is a *sharp* sword against the devil because its rhythm is easily hidden in the heart. The word *must* be memorizable. David writes, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Even Shakespeare used meter to create his plays, in part, so that the actors could memorize their lines. In *Shakespeare Alive!* the author comments that "the KJV contains large amounts of metrical feet" (Joseph Papp and Elizabeth Kirkland, *Shakespeare Alive!*, NY: Bantam Books, 1988, pp. 168-169). Music is easy to memorize because it is rhythmic. The Spirit can easily bring to remembrance the true word of God because it is melodious and rhythmic like the breath (spirit) of God. Being filled with the Spirit is exemplified by a singing, word-filled heart. Christians are exhorted to "...be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

The meter that makes us hum on Monday what we have sung on Sunday, is the same meter that makes the KJV echo in our minds. Spirited congregational singing, seldom heard today, sprang from metered songs like the common meter *Amazing Grace, I am Bound for the Promised Land,* and *All Hail the Power of Jesus Name*. These are made up of words of 8 syllables per line, followed by 6 syllables, then followed by 8, then by 6 and on and on. *Brethren We Have Met to Worship*, written in trochaic meter, repeats an 8 syllable, 7 syllable pattern. *Praise God From Whom All Blessings Flow* and *Come Thou Fount of Every Blessing* are perfect iambic meter (See James Sightler, *A Testimony Founded Forever: The King James Bible Defended In Faith and History,* Greenville, SC.: Sightler Publications, 2nd edition, 2001, chapter 14).

Churches have abandoned the treasured hymns which were written when songwriters were close to God and were trained in poetical forms. Soul convicting classics broke up the hard soul soil in preparation for the preached word of God. Real hymn books, like the classic *Great Hymns of the Faith*, are about the 'him' book (Matt. 1:1 & Rev. 22). Modern Christian tunes are not hymns, because they are usually not about 'him' but about 'ME.' Today lighted projection screens and monotonous, convictionless choruses set the stage for the same hypnosis and behavioral conditioning that the TV 🖵 and computer💻 generation has become accustomed to. The resultant deadness and blank stares which mark the faces of many, simply mirror the hours spent staring mindlessly at a dead screen, not a living Book. The *Alice Through the Looking Glass* temptation has lured many Als and Alices — from *walking* in the ♫ "Spirit...singing" — to *sitting* at a screen and...staring 👀.

## Communicating the Intended Tone of Voice



Repetition with variation is a basic and common principle of God's design of natural order. Although all snow crystals are a repetition of a radiant pattern within a hexagonal shape, no two are alike. (Given the approximately $10^{40}$ snowflakes that have ever fallen and $(10^{180})/12$ possible variations, the probability of two identical snowflakes is around $6x10^{-100}$, which is zero.) The varied kinds of rhythm lend their own peculiar tone to a phrase or verse. This helps communicate meaning. Although designed with rhythm, form must follow function. Each word in a Bible verse serves a function. "[R]hythm conveys meaning" (*Harbrace College Handbook*, p. 518). The sound of words must seem an echo to their sense. Because the type of meter used conveys meaning, it also conveys emotion and timing. Are we to rest and think or to be propelled? Iambic meter is quite ordinary and matches how we talk. Dactylic meter is not. A line of tetrametric meter will convey a quick movement.

For instance in Psalm 136:7-8, each verse is composed of three iambic feet (one accented and one unaccented syllable), followed by three anapests (two unaccented followed by one accented syllable) and a final unaccented syllable to punctuate the **end** of one thought. The first line, in iambic meter, accents the important words. The sentence can be completely understood with these accented words only (i.e. him´ made´ lights´; sun´ rule´ day´). The second line broadens with the anapestic meter, communicating the theme of "forever."

“To him´ that made´ great lights´:



for his mer´ cy en dur´ eth for ev´ **er**.



The sun´ to rule´ by day´:



for his mer´ cy en dur´ eth for ev´ **er**.”



Does a line end in a stressed or an unstressed syllable? Whether the metric flow is smooth or interrupted helps the reader to know if two verses are connected or not. The Bible’s text may call for a devise which poets call a *caesura*; it is a break in the middle of a line, like a yield sign. An *enjambment* may occur when one line runs swiftly into the following line, like a traffic jam.

(Caution: Avoid getting stuck in the sticky picky words.)

Before a cynic discharges ***any*** part of the KJV as being void of literary devices, let him do an in-depth study of *meter*, which is only *one* of the *many* types of literary devices. Although most rhythm is made up of iambic, trochaic, dactylic or anapestic rhythm, dozens of other varieties exist. The King James Bible, as any good prose or free verse poetry, will be made up of a combination of these. (To prevent the *structure* from being more noticeable than the *meaning*, metric types vary and are interrupted.) A few additional types of meter include:

**tribrach:** three unaccented syllables ˘˘˘
**molossus:** three accented syllables ´´´
**amphibrach:** ˘ ´ ˘
**amphimacer:** ´ ˘ ´
**bacchius:** ˘ ´ ´
**antibachius:** ´ ´ ˘
**choriamb:** ´ ˘ ˘ ´

Other types of meter include the **cretic foot,** which is two accented syllables separated by an unaccented one. The cretic phrases in James 1:19 parallel comparable or contrasting ideas:

swift´ to hear´
slow´ to speak´
slow´ to wrath´

The **spondee** is two equally stressed syllables, often formed by compound words like *child´ hood´*. It gives a grave and heavy emphasis to a word.

**Check some examples of mixed meter:**

☑ In 1 John 3:1, an iambic foot ˘ ´ is followed by an amphibrach foot ˘ ´ ˘. As usual the thought is ended abruptly with a missing foot after "God." Notice all of the *perfectly parallel* sounds (marked in bold) like 'manner' and 'Father,' 'behold' and 'bestowed,' 'man' and 'on'.

**Be** hold´ what man´ **ner**
of love´ the Fath´ **er**

hath {bridge word}

**be** stowed´ up on´ us

Parallel rhymes follow with 'we,' 'be' and 'the.' An emphatic amphimacer ( ´ ˘ ´ ) finishes the line.

that we
should be
called the sons´ of God´

☑In 1 John 2:27 a dactylic meter is mirrored until the word 'abideth' where three unaccented syllables ˘˘˘ purposely jar the pattern. "Abideth" is a key word in the epistle of John. Here the 'break' petal hits the floor so you will 'abideth' at the word 'abideth.' This moves the words 'a-bid-eth' and 'a-noint-eth' and 'you' and 'ye' into parallel thoughts.

But´ the **a** noint ´ ing which
ye´ have re ceived´ of him

_ _ **a** bid´ eth **in**
you´

☑ In 2 Peter 3:9, 'slack,' another word which means 'slow down,' marks a break in an otherwise regular amphibrach rhythm ˘ ´ ˘.

The Lord´ is not slack´ ___
con cer´ ning his pro´ mise
as some´ men count slack´ ness

☑ In 1 John 1:9 the middle lines have 6 syllables in anapestic meter ˘ ˘ ´. Irregularity in the first and last lines serves to announce 1.) the beginning (If), 2.) the end (unrighteousness), and 3.) an alerting pause at the word "sins." The Bible has *so* many mirrored letter sounds; this book marks only *a few* of them in bold.

If´ we con fess´ **our sins**

he is faith´ ful and just´

to for give´ **us our sins´**
and to cleanse´ **us** from all´

**u**n righ´ teous n**ess.**

☑ 1 John 4:1, like most verses, is a mix of mirrored meter types, each used for its own characteristic effect. Notice the beautiful echoing introductory syllables "**Bel**o**v**ed **bel**ie**v**e...**b**ut," later followed by '**be**cause.' (The TNIV, NIV, and HCSB clang, "Dear friends do not believe...")

Be lov´ ed be lieve´
not ev´ er y spir´ it,

but try´ the spir´ its whe´ ther
they are´ of God´

The rhythm changes at the stop sign words "but" and "God," each marking the end of a though. Then "God" joins the next line to make "God: Be cause´" match the three syllables of "are gone out´." A choriamb "ma´ ny false pro´" matches "in´ to the world´," as seen below. (The verse could be heard as a bacchius meter also.)

| | | | |
|---|---|---|---|
| God: Be | cause´ | ma´ny false pro´ | phets |
| are gone | out´ | in´ to the world´ | |



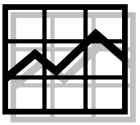
How is all of this possible, the critic may ask? English is a gifted language. Through the centuries missionaries both *into* and from English speaking nations have brought to it the gift of words from many languages. This makes English perhaps the most poetic language in the world, because English provides the largest vocabulary with which to work. Nearly every English word has many synonyms. English is perhaps the only language in the world that has a 'thesaurus.' Try to find a Thesaurus in another language. We who speak English can say the same thing using a three syllable Latinate word or a one syllable Germanic word. English (and the KJV) have become today's international language, in part, because of this.

Having mastered a few more types of meter, then let the critic study, as the early English translators did, the Accentual Meter of the Anglo-Saxon poets, the Syllabic meter of the French poets, the Quantitative meter of the Greek *Iliad* and *Odyssey*, and the English Accentual-syllabic meter which followed Chaucer. Then study the couplet, tercet, triplet, quatrain, *Ottava rima,* the Spenserian techniques and stanzas, the sestina, Rondeau, triolet, and villenella, the anaphora, the chiasmus, and Syntactic Inversion. Then look in the Hebrew Bible for parataxis, hypotaxis, triadic lines, and dyadic lines.

 Then let the critic listen for the **sonic devices** in the KJV. The ear is the best reader, not the eye. John Milton borrowed this technique from the Bible. His excellent poem of 1655, "On the Late Massacre in Piedmont" is dominated, although subconsciously, by the "o" sound, "which appears at the end of virtually every line...and sometimes in the middle of the line..." This vowel is used "reminiscent of a moan of anguish" of the 1700 Protestants who were murdered by the Romish Duke of Saxony (Spiegelman, Part I, p. 39). (The pure Old Italic Bibles of the Piedmontese had been carried and translated into other European languages.) The poem reads, in part:

Avenge **O**h Lord thy slaughtered saints
Whose b**o**nes lie scattered
on the alpine mountains c**o**ld.
In them who **kept thy truth so pure** of **o**ld
when all our fathers worshipped stocks and
st**o**nes, forget not...
w**o**e...

To get unstuck, see Professor Willard Speigelman's, *How to Read and Understand Poetry*, Part I, pp. 37, 43-44, 50 et. al.. Search the library or Internet for books on the subject of 'Poetic meter,' 'Poetic form,' or 'Poetic rhythm.' For a thorough discussion of verse see the *Encyclopedia Britannica,* 1910, vol. 27-28, pp. 1041-1047, s.v. Verse. Better yet, to avoid 'worldly' poems, forget the search and simply enjoy the KJV as a treasure preserved by and from a generation of men who not only knew English literary devices, but also could adapt them prayerfully to the scriptures. Spend time gaining eternal treasures by reading
the KJV's comforting rhythm to a lost soul
in a nursing home. You'll both be as
happy as grass is green.



# The Heartbeat of God

People like order and repetition. It gives them a sense of security. Repetition "may also have a soothing and soporific effect" (Maitland Graves, *The Art of Color and Design*, New York: McGraw-Hill, 1951, 2nd edition, p. 111). People relax with the rhythmic rapping of rain on the roof. They like to hear the predictable cadence of a marching band and to see picture clips of quintuplets. Man's own ordered rhythms are given graphic form in the doctor's electrocardiogram (heart beat) and electroencephalogram (brain waves). The sound of a man's heartbeat has been embedded in advertising and recorded music for decades because of its known hypnotic qualities which relax and arrest the attention of hearers.

**Exod. 33:21**

**"And the LORD said, Behold, there is a place by me..."**

The heartbeat of Jesus Christ, the Word was heard by the apostle John "lying on Jesus' breast" (John 13:25). Glory! We too can move close to the Word of God and hear it yet today. How? — through the written word. "Peace I leave

with you...” (John 14:27). The living Word leaves with us the written word — the heart and mind of Christ. We can hear the heartbeat of God through the rhythm in the King James Bible.

> “...through patience and comfort of the scriptures might have hope.” Romans 15:4
>
> “[A]sk for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jer. 6:16
>
> “Wherefore comfort one another with these words...” 1 Thes. 4:18.

The rhythms of a rocking chair and the even meter of the mother’s heartbeat comfort the nestled babe. Likewise the even spacing of the same sounds creates a rhythm in the KJV that accompanies the “comfort of the scriptures” (Romans 15:4). This repeated rhythm is not seen in any other current English Bible.

> “pleasant words are as an honeycomb, sweet to the soul, and health to the bones” Prov. 16:24

The miraculously ordered pattern and sequence of sounds sing to us of a heavenly kingdom where disorder and chaos do not exist. The Bible is our placid land of rolling hills and trickling brooks, of the high then soft sounds of a sea rushing then receding to carry us off to the land of an unclouded day. Jesus said, “Peace I leave with you, my peace I give unto you: not as the world giveth...” (John 14:27). Clear the shelves of tranquilizers and curl up in the “clift” (Exod. 33:21-22); listen closely to some sample sounds from the heart of God — echoed *line after line* in the KJV.

(Try writing something yourself that makes sense, communicates what you want *and repeats* ***matching sounds*** *at mathematically predictable syllables!* More importantly, try to do it as the Bible does — with the "still small voice" (1 Kings 19:12) of the Holy Spirit, so that the repeated sounds do not override the text and distract from the meaning.) The rhythm in the KJV is quite like the human heartbeat; it is not audible to 'outsiders.' A certain number of matching letter sounds will occur in any piece of writing. Those in the KJV are purposeful and magnified beyond what might be normally occurring accidental instances. Their numbers are, what statisticians would call 'statistically significant.'

Our stethoscope on the KJV tells us it is alive and well.

## Sample 1

The KJV's simple change added the alliterating 'Always' and 'about.' Also by changing 'bear' to 'bearing' a wonderful rhythm is added.

| **Bishops' Bible** | **2 Cor. 4:10** | Wee always beare about in the body the |
|---|---|---|
| **King James Bible** | | **A**lways **b**earinge **ab**out in the **b**ody the |

In 2 Cor. 4:10 notice how the 'b' sound occurs and repeats at evenly spaced intervals, with **two** syllables between each syllable that begins with 'b.'

Al-ways **b**ear-ing a-**b**out in the **b**o-dy the
1 2 1 2 1 2 1 2

_ _ **b**_ _**b**_ _**b**_ _

This pictogram clearly shows the evenly patterned ‘b’ sounds.

_ _ • _ _ • _ _ • _ _

The KJV is rhythmic because a strong sound, like ‘b,’ occurs at exactly the same point in the phrase. (The sentence continues with “dying;” ‘d’ is a plosive just like ‘b’.)

However, the Bishops’ Bible was a bit uneven, like this:

_ _ _ • _ • _ _ • _ _

Those distant NKJV doctors, who lie not nigh Jesus’ breast, wrest the scriptures of their rest. The uncomforting NKJV’s and NASB’s “always carrying about in the body the...” looks like this:

_ _ _ _ _ _ • _ _ • _ _

The NIV and TNIV tip the rocking chair over, baby and all, with their, “We always carry around in our body the...”

_ _ _ _ _ _ _ • _ _ • _ _

The HCSB and ESV hew down sounds and sit on a stump.

Not only does the KJV keep the even spacing of syllables between the ‘b’ sound, there are other sounds, like ‘in,’ that occur at four-syllable intervals likewise. (With the matrix pattern thereby created, the ‘a’ vowel sound in ‘a’ even sounds like the vowel sound in ‘the’ since most people pronounce ‘the’ as if it were ‘tha.’)

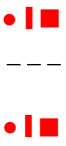
| KJV | | | |
|---|---|---|---|
| Al | ways | **b**ear | **in**g |
| | a | **b**out | **in** |
| | the | **b**o | dy |

## Sample 2

Hebrews 4:15 exhibits such modulation. The sounds, ‘w,’ ‘a,’ and ‘not,’ are repeated at *parallel points*.

| KJV | | |
|---|---|---|
| we | have | not |
| an | high | priest |
| which | can | not |

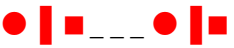
The repetition of sounds at the same points can be seen in this pictogram of that chart.



The sound pattern is seen here.

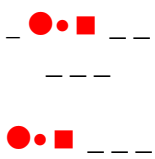
**w a not _ _ _ w a not**

The linear sound pattern is shown in this visual pattern.



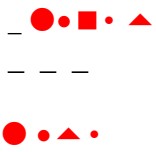
The jagged NIV and TNIV sounds create *no* rhythmic pattern because no sounds repeat at predictable intervals. The few alliterations occur at random points. Their discordant sounds paint a messy picture.

| NIV & TNIV | | | | |
|---|---|---|---|---|
| For | we | do | not | have |
| a | high | priest | | |
| who | is | un | able | |



The random alliterations of the NKJV and NASB do not occur at synchronized intervals. No heartbeat.

| NKJV & NASB | | | | |
|---|---|---|---|---|
| For | we | do | not | have |
| a | high | priest | | |
| who | can | not | | |



You will *never* find a section of the new versions that communicates the orderly and magnificent character of God (unless it was taken from the KJV). Likewise you will *never* find a portion of the KJV that does not have the heartbeat of God in some mode.

## Sample 3

In Gal. 1:16 the KJV's change from 'communed' to 'conferred' allows the 'f' sound to resound every third syllable.

| **Bishops' Bible** | **Gal. 1:16** | I **communed** not with flesh |
|---|---|---|
| **King James Bible** | | I **con**f**erred** not with **f**lesh |

Listen to the resonance:

| 1 | 2 | 3 |
|---|---|---|
| I | con | **f**erred |
| not | with | **f**lesh |

## Example 4

If the KJV translators had retained the word "ordained" instead of introducing the one syllable word 'framed,' the alliteration of 'faith' and 'framed,' as well as the reverberation of other repeated sounds at equally spaced intervals, would not occur in Heb. 11:3.

| **Bishops' Bible** | **Heb.11:3** | Through faith...were ordained |
|---|---|---|
| **King James Bible** | | Through **f**aith...were **f**ramed |

| 1 | 2 | 3 |
|---|---|---|
| **Th**rough | **f**a**i**th | **w**e |
| un | der | stan**d** |
| **th**at | **th**e | **w**orl**d**s |
| were | **f**ra**m**ed | |

## Example 5

When the KJV changes the two syllable 'timber' to the one syllable 'wood,' in 1 Cor. 3:12, it created a rhythm that is unconsciously sensed, as the 'd,' 'st,' and 'l' sounds occur at rhythmic points.

| Bishops' Bible | 1 Cor. 3:12 | golde, syluer, precious stones, **tymber**, haye [or] stubble |
|---|---|---|
| King James Bible | | gold, silver, precious stones, **wood**, hay, stubble |

| 1 | 2 | 3 |
|---|---|---|
| gold | sil | ver |
| pre | cious | stones |
| wood | hay | stub |
| ble | | |

## Example 6

Although the sentence in the KJV is a bit longer in Luke 1:45, its rhythm is amazing, with long 'e' and 'th' sounds harmonizing at rhythmic intervals.

| Bishops' Bible | Luke 1:45 | And blessed is she<br>that beleeved, for those things<br>shall be performed |
|---|---|---|
| King James Bible | | And blessed is she<br>that beleeved:<br>for there shall be<br>a performance of those things |

| | | |
|---|---|---|
| blessed | is | she |
| that | be | lieved... |
| there | shall | be |

(There are other alliterations, but the focus here is upon the *rhythmic* occurrence of alliterations.)

## Example 7

In Matt. 8:27 the slight change from 'both' to 'even' polishes the gem even more brightly.

| **Bishops' Bible** | **Matt. 8:27** | that **both** the winds and the sea obey him |
|---|---|---|
| **King James Bible** | | that **even** the winds and the sea obey him |

This brings about a syncopating repetition of similar sounds at 7-syllable intervals.

| | | | | | |
|---|---|---|---|---|---|
| that | ev | en | the | winds | and |
| the | sea | o | bey | him | |

## Example 8

The KJV translators changed the three syllable 'cast away' to the two syllable 're-fuse' and thereby matched the two syllable rhythm of 'pro-fane' as well as matching perfectly its letter sounds.

| | | |
|---|---|---|
| **Bishops' Bible** | **1 Tim. 4:7** | But cast away prophane & old wiues fables |
| **King James Bible** | | But refuse profane and old wyves fables |

| Syllable 1 | Syllable 2 |
|---|---|
| re | fuse |
| pro | fane |

## Example 10

In Matt. 4:6 the KJV translators changed *one* word so that the third syllables would rhyme. Consequently, numerous other echoed sounds occur at regularly spaced intervals, creating a predictable rhythm.

| | | |
|---|---|---|
| **Bishops' Bible** | **Matt. 4:6** | and with their handes they shall **lift** thee up |
| **King James Bible** | | and in their handes they shall **beare** thee up |

| Syllable 1 | Syllable 2 | Syllable 3 | Syllable 4 | Syllable 5 |
|---|---|---|---|---|
| and | in | their | handes | |
| they | shall | bear | thee | up |
| least | at | a | ny | time |
| thou | dash | thy | foot | |
| a | gainst | a | stone | |



"[R]hythm conveys meaning" (*Harbrace College Handbook*, p. 518).

The internal cadence is just one of the myriad of effects God put into his Bible. He couples this with syllabication with a *purpose*.

The following two sentences say the same thing, but sentence 1 is easier to understand than sentence 2.

**Sentence 1** *pairs* syllables which join in meaning. Meter helps make the sentence understandable. This sort of effect makes the KJV *easier to understand* than the new versions.

**Sentence 1:** "Go to the store right now."

| | | |
|---|---|---|
| **what =** | Go | to |
| **where =** | the | store |
| **when =** | right | now |

**Sentence 2** has *meaning* conveyed *only* through the words, and not through the marrying of syllables by meter.

**Sentence 2:** "Now proceed shopping."

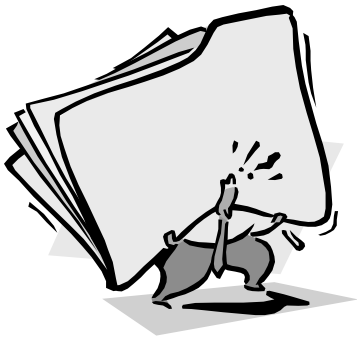
| | |
|---|---|
| Now | **pro** |
| ceed | shop |
| **ping** | |

All of the literary devices used by the KJV translators serve to enhance *meaning*. The matching of syllables and their position serves more than an aesthetic purpose. The KJV helps its reader understand the Bible through its masterful use of syllabication. Were someone to diagram the KJV's sentences, he would discover that words which are related on the diagram, because of their conjoining role in the sentence, are likewise joined through syllabication. The following benefits occur because of the syllables in the words of the KJV.

Thoughts are joined or disconnected by their syllabication.

The *like* positioning of sounds locks needed thoughts together. Precise paralleling of alliterated sounds can link words together for needed parallelisms, definitions, or theological associations.

A *change* in syllabication signals the reader that a shift in thought is occurring.



## Example 1

In Heb. 4:13 the change of thought is communicated through a change in the syllabication. The first thought (Part 1) is characterized by **two**-syllable words. No word is broken in half and shifted on to the next pair.

The second 'thought package' (Part 2) differentiates itself because its words are divided into **three**-syllable packages.

**Part 1:** "Neither is there any creature

**Part 2:** that is not manifest in his sight."

| KJV Sounds | | | |
|---|---|---|---|
| **Long: e**<br>**Short: i, a** | **th, r, s**<br>**Short: i** | **s, t** | |
| **Syllable 1** | **Syllable 2** | **Syllable 3** | |
| Nei | ther | | 2 syl |
| is | there | | 2 syl |
| an | y | | 2 syl |
| crea | ture | | 2 syl |
| that | is | not | 3 syl. |
| ma | ni | fest | 3 syl. |
| in | his | sight | 3 syl. |

In addition to the meaningful syllabication, this chart showed 24 matching letter sounds (in red) which line up at evenly spaced intervals to create a rhythmic sound.

In addition to these 24 matching letter sounds, there are numerous *other* echoes.

**Ne – any – cre**

**th – th – ther**

**re – re**

**is – is – his**

**ni – in**

The NKJV and NASB's syllabication communicates nothing. They have only 2 letters which synchronize. The KJV has 24!! The NIV and TNIV have only 6 synchronizing sounds. The numbers for the NIV, TNIV and NKJV are typical of what might occur at random. They do not show God's handiwork.

| NKJV & NASB | | |
|---|---|---|
| And | there | |
| is | no | |
| crea | ture | |
| hid | den | |
| from | his | sight |

| NIV & TNIV | | |
|---|---|---|
| No | thing | |
| in | all | |
| cre | a | tion |
| is | hid | den |
| from | God's | sight |

Notice that the syllabication in the NIV and TNIV communicates nothing. "Nothing in all" has no 'meaning' apart from the rest of the sentence. Their break from two syllables to three, occurs exactly in the middle of two words that need to be paired in the mind: "all creation." 'All' is an adjective that modifies 'creation.' They need to be together.

## Example 2

In the KJV 2 Cor. 5:9 has a cadence in which the same sounds occur every four syllables. It uses fewer letters and syllables than the Bishops' Bible. This is almost always the case. The dark gray area on the bottom chart indicates a break in thought. Notice that the syllabication in each of the two separate sections is the same!

| | | |
|---|---|---|
| **Bishops' Bible** | **2 Cor. 5:9** | whether we be at home, or from home, we endeavor our selves to be accepted unto him (23 syllables) |
| **King James Bible** | | we labour that whether present or absent we may be accepted of him (19 syllables) |

Other repeated letter sounds occur (i.e. pre-sent, whe-ther); these are only the synchronized ones.

| KJV Mirrored Letter Sounds | | |
|---|---|---|
| **we, a** | **a, e, sent, ce** | **b, o, r** |
| **we** | l**a** | **bor** |
| that | wh**e** | ther |
| pre | **sent** | **or** |
| **ab** | **sent** | |
| | | |
| **we** | m**a**y | **b**e |
| **ac** | **ce**p | ted |
| of | him | |

## Example 3

One can take *any* phrase in the KJV and find phenomenal sound patterning.

| | | |
|---|---|---|
| **Bishops' Bible** | **Eph. 6:4** | in instruction and information |
| **King James Bible** | | in the nur-ture and ad-mo-ni-tion |

Here, the KJV synchronizes three different times. Notice the perfect match of 'nur-ture' and 'ni-tion.' Also see that the conjunction 'and' contains the 'n' in 'in' and the 'ad' in 'admonition.' (Conjunctions like 'and' and 'but' are separate from the rhythm because they are not a part of the 'thought package.' They are often used as bridges between two distinct and separate thoughts. They therefore fall outside of the unifying patterning. This is also seen in the section on poetic meter.) The NKJV's only match was stolen from the KJV.

| KJV | | | | |
|---|---|---|---|---|
| | **1** | | **2** | **3** |
| **4 syl.** | **in** | the | **nur** | **ture** |
| | **and** | | | |
| **4 syl.** | **ad** | mo | **ni** | **tion** |

| NKJV | | | | |
|---|---|---|---|---|
| | 1 | | | |
| **4 syl.** | **in** | the | train | ing |
| | **and** | | | |
| **4 syl.** | **ad** | mo | ni | tion |

## Sample 4

> "Drink no longer water, but use a little wine for thy stomach's sake..." 1 Tim. 5:23 KJV

Note the short 'i' in 'little' and 'drink,' the long 'i' sound in 'wine' and 'thy,' the final 'k' sound in 'drink,' 'stomach,' and 'sake,' and most noticeably the alliteration of 'longer water' and 'little wine.' New versions have little alliteration except bits they have culled from the KJV.

> "Stop drinking only water, and use a little wine because of your stomach..." TNIV, NIV

> "No longer drink only water, but use a little wine for your stomach's sake..." NKJV

The identical number of syllables (6) is in each phrase.

| KJV | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Drink | no | lon | ger | wa | ter |
| but | use | a | lit | tle | wine |

The mental paralleling of verbs, 'Drink' and 'use,' lines up the letters 'l' and 'w' in the mind creating a rhythm.

| KJV | | | | | |
|---|---|---|---|---|---|
| Drink | no | lon | ger | wa | ter |
| use | a | lit | tle | wine | |

Once again, in 2 Tim. 2:22 the imperative case verbs (the case of commands), 'Flee' and 'follow,' are joined in function by their similar consonants and by their position at the beginning of the phrase.

| KJV | | | | | |
|---|---|---|---|---|---|
| Flee | al | so | youth | ful | lusts |
| fol | low | righ | teous | ness | |

Although the mind omits the conjunction 'but' in its parallelism of meaning, it adds the needed syllable to the sentence to give each phrase a balanced 6 syllables. In so doing, the rest of the sentence falls into a perfectly patterned rhythm with identical sounds repeating every 7 syllables.

| KJV | | | | | |
|---|---|---|---|---|---|
| Flee | al | so | youth | ful | lusts |
| but | fol | low | righ | teous | ness |

The KJV translators polished the Bishops' to do this.

| Bishops' Bible | 2 Tim. 2:22 | Lusts of youth avoid,<br>but follow righteousness |
|---|---|---|
| King James Bible | | Flee also youthful lusts:<br>but follow righteousness |

## Final Exam: KJV vs. NKJV

Short phrases were used in the previous examples to introduce the concepts. However, the phenomena occur all throughout the verses and passages. A random comparison of a long passage (1 Tim. 4:14) shows the mirror polishing of the KJV and the decay in today's NKJV.

In 1 Tim. 4:14 the King's translators rhymed the long 'e' end syllables of 'thee,' 'thee,' 'prophecy,' and 'presbytery.' They also joined 'by pro-phe-cy' with 'pres-by-ter-y' through their common 'pr' and 'by' and through their matching number of syllables (4). The two 'negative' words 'Neglect' and 'not' now are joined through their mutual n's; also 'Ne-glect not the gift' merges beautifully with the common 'n' 'g' and 't' sounds.

The red letters marked here are not all of the alliterations in the verse; they are only the alliterations which were *added* because of the *changes* introduced by the KJV translation.

| | | |
|---|---|---|
| **Bishops' Bible** | **1 Tim 4:14** | **Despise** not the gift that is in thee which was given thee **through** prophecye, with the laying on of the hands by the authoritie of the **Eldership** |
| **King James Bible** | | **Neglect not** the **gift** that is in thee, which was given thee **by prophecye**, with the laying on of the hands of the **pres-by-**tery |

The alliterations marked in red are only those which occur at parallel rhythmic points. Of the 31 syllables, 24 match at mathematically synchronized points (gray boxes). Only 7 do not match (white boxes). (*The first and last phrases jog to distinguish the beginning and end, as does the subordinate conjunction, 'which.')

| KJV<br>45 Synchronized Sounds | | | | |
|---|---|---|---|---|
| | t , th, w | Short o<br>Short i<br>pr, s | Short e<br>Short i (y)<br>the, n | Long e (y)<br>Short i<br>n, th, |
| 1 | 2 | 3 | 4 | 5 |
| Ne* | glect´ | not | the | gift |
| | that | is | in | thee |
| which* | was | gi´ | ven | thee |
| | by | pro´ | phe | cy |
| | with | the | lay | ing |
| | on | of | the | hands |
| of* | the | pres´ | by | tery |
| | 8 | 11 | 12 | 14 |

**Total:** In 31 syllables there are 45 letters which alliterate at synchronized points. Most importantly, 8 of these letters occur in accented (louder) syllables. Miraculous! *This phenomenon permeates the KJV.* In addition, 26 of these letters are in important words. Observe a few alliterations...

**KJV**

Neglect not the gift
that is in thee,
which was given thee
by prophecye,
with the laying on of the hands
of the presbytery

**Grade:**



In the NKJV in 33 syllables, there are only 25 letters which alliterate at rhythmic points. Only 2 of these occur at accented syllables. Only 11 occur in important words.

| NKJV | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Do | not | ne | glect´ | the | gift |
| | that | is | in | you | |
| which | was | gi´ | ven | to | you |
| | by | pro | phe | cy | |
| | with | the | lay | ing | |
| | on | of | the | hands | |
| of | the | el | der | ship | |
| | 10 | 4 | 3 | 8 | |

| LETTERS | KJV | NKJV |
|---|---|---|
| In sync | **45** | 25 |
| In accented syllables | **8** | 2 |
| In important words | **26** | 11 |
| **Total** cognitive impact | **79** | 38 |

The KJV uses fewer syllables than new versions; it uses a rhythmic emphasis on loud and important words, thus making it easier to memorize and understand. The NKJV receives an F in English. Read about the sound-dictionary in the KJV's word 'presbytery,' now lost in the NKJV:

## NKJV Grade: F

Check also NIV, TNIV, ESV, HCSB, NASB, Easy Reading KJV-ER .

### Do not neglect the gift

The 'Do' is unnecessary; 'Neglect not' says it more succinctly and more emphatically by fronting the imperative case verb.

### that is in you

'you' does not alliterate with 'that' as 'thee' does, nor does it rhyme with 'prophecy' and 'presbytery.'

### which was given to you

The 'you' ending does not distinguish between the nominative and the objective Greek cases, as the KJV does in the use of the word 'thee.' The only good in the phrase is the alliterative 'which was,' plagiarized from the King James Bible. Plagiarism brings an automatic 'F' for the course at any college.

### by prophecy<br>with the laying on of the hands<br>of the eldership

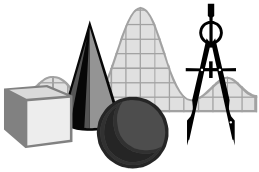
This revision of "by prophecy...presbytery" to 'prophecy...eldership' is not an improvement. It looses the rhyme and rhythm. More importantly, it looses the helpful meaning built into the KJV word 'presbytery'. Although 'elder' is a synonym, its match-mate, 'presbytery' expands and clarifies the reader's understanding of the role of the 'elder.' The initial sound in 'presbytery' will bring to mind 'Daniel's 'presidents,' with its built-in definition, 'to set over,' found in its first usage (Dan. 6:1, 2). It will also bring to mind the word 'preserver.' These two words, 'president' and 'preserver,' define the role of elder (i.e. that of 'leader' and 'preserver' of the church) and broaden the definition of 'elder' from its variant 'older.' The letters "tery" recall the KJV's "mastery" and "very," both words which enhance understanding of the word 'presbytery."

A counterfeit voice will be characterized by the broken sin nature of man. By unwinding the Bible and strewing its contents into a chaotic frenzy, new version editors have destroyed one of the clearest and strongest evidences of a Creator.



**ARVARD UNIVERSITY'S** *Literary Guide to the Bible* **gives examples and calls the corrupt New International Version, "diluted by deliberate variations" (p. 656). It adds,**

> **"[M]odern translators…now mask the techniques of repetition which are so basic to the literary effects of the Bible...**
>
> **[T]he Renaissance [i.e. KJV] translators' practice worked better. They were, for a start, shrewdly perceptive of the need to reproduce very close repetition, as, for instance, within a single verse.**
>
> **[T]he reader of a modern version...can find no such pattern...Again, the modern versions do not allow their readers such an insight...**
>
> **Too often the contrast between old and new [versions] shows up not merely an imperviousness [ignorance] on the part of the modern versions toward the Bible's literary effects, but a real desire to suppress them..." (Alter, *The Literary Guide to the Bible*, pp. 654-655).**



The arts, that is, literature, prose, poetry, music, art, and architecture, are outward expressions of the soul of man. When man's soul is in harmony with God, these expressions show this harmony in their beauty and ordered structure. One author writes that —

- Man structures time by composing music.
- Man structures emotion by composing poetry.
- Man structures space with works of art and architecture.

Before time-wasters like video games and TV came along, *detailed* analysis of topics (e.g. art, poetry) was the rule rather than the exception. Drawings and art were measured, not spray-painted; sculpture was finely chiseled, not forged. Modern art, architecture, and music are characterized by their *lack* of beauty, order, balance, and rhythm. The decay of the soul is evident in modern painting and architecture. Compare Handel's musical composition, *The Messiah*, written in England a generation following the 1611 King James Bible, with the music written since 1973 when the NIV was first printed. Compare a building designed by Inigo Jones (A.D. 1573-1652), the architect of King James I of England, with today's 'award winning' architecture. Compare a painting done in the 1600s with a product of the Modern Art movement. (*HPB:The Extraordinary Life and Influence of Helena Blavatsky* documents that the artists of the modern movement were Luciferians and followers of occultist H.P. Blavatsky. These include Paul Gauguin, Paul Klee, Piet Mondrian, Wassily Kandinsky, and L. Frank Baum author of the propaganda 'good'- witch play, *The Wizard of Oz*, and his subsequent work entitled, *The Uplift of Lucifer.* Today's depraved children's literature (*Harry Potter and the Prisoner of Azkaban*) has a character called 'Vlabatsky,' an anagram for Blavatsky (Sylvia Cranston, New York: G.P. Putnam's Sons Books, 1993). See *New Age Bible Versions* for information on Blavatsky.

## CHAPTER 10

# "EVEN BALANCE"



Job 31:6

EVEN BALANCE
EVEN B▲LANCE

EVEN BALANCE
EVEN B▲LANCE

EVEN BALANCE
EVEN B▲LANCE

EVEN BALANCE
EVEN B▲LANCE

"[M]y words...are...health to all their flesh" Prov. 4:20, 22

## Even ▲ Rhythms

God took a close look at Numbers and named a book of the Bible after them.

> "A just weight and balance are the LORD's: all the weights of the bag are his work." Prov. 16:11

God "measured...and meted out...the dust of the earth...and weighed the mountains in scales..." (Isa. 40:12). If he so fashioned the temporal *dirt*, which "shall be dissolved" (2 Peter 3:11), how much more care would he give to weighing and balancing his eternal word, which "shall not pass away" (Matt. 24:35)!

> "...a just weight is his delight." Prov. 11:1

How can we identify "his work"? It will be balanced. Balance is a characteristic of God's handiwork in the universe. The right side of the bodies he builds balances and matches the left side. Breathing and the beating of the heart are measured, rhythmic, and uniform. *Every* minute we breathe about 16 times, while our heart beats 70 times. If God is a "builder," (Heb. 11:10) he has surely balanced and measured the meters in his Bible.

Why do poets wrestle with words until they can say something with a matching number of syllables? Stanford and MIT Universities and numerous Ivy League colleges know why and have researched how linguistic elements, like this, affect thinking and behavior.

> "The children of this world are in their generation wiser than the children of light." Luke 16:8

Advertising agencies across the nation access the linguistic research of universities, like Stanford, to select names and create jingles for products. One of the key factors in memorability is the use of mirrored or matching syllabication. Another tool to forever forge a phrase into the mind is the use of the 'couplet;' this is two successive verses which rhyme. These effects can be seen in the famous McDonald's ad which has matching 7 syllable lines, which rhyme with the 'ay' sound on the end (and chime with an open vowel (a) in the middle).

| 1 | 2 | 3 | **4** | 5 | 6 | **7** |
|---|---|---|---|---|---|---|
| You | de | serve | a | break | to | day |
| So | get | up | and | get | a | way |

This evenly balanced phrase is lodged in the minds of millions. The "merchants" and the "thief" stole these techniques from God's Bible (Rev. 18, John 10:10). Observe God's balance in Heb. 4:13:

> "all thing**s** are na - ked and o - pened un - **to**
> (10 syllables)
>
> the eye**s** of him with whom we have to **do**"
> (10 syllables)

| 1 | **2** | 3 | 4 | 5 | 6 | 7 | 8 | 9 | **10** |
|---|---|---|---|---|---|---|---|---|---|
| all | thing**s** | are | na | ked | and | o | pened | un | t**o** |
| the | eye**s** | of | him | with | whom | we | have | to | d**o** |

The rhyme which strikes the identically parallel second and tenth syllables in both phrases, was made possible because the KJV translators changed the Bishops' 'speak' to "have to do."

| **Bishops' Bible** | **Heb. 4:13** | the eyes of him of whom we **speak** |
|---|---|---|
| **King James Bible** | | the eyes of him with whom we **have to do** |

The KJV has the most echoing letters in the following comparison of the Bishops,' KJV, NIV, TNIV, and NKJV. The KJV has 21 alliterated sounds and a dramatic rhyming ending: "to do."

| **KJV Best** | **21 sounds match** | |
|---|---|---|
| the | eyes | 2 syl. |
| of | him | 2 syl. |
| with | whom | 2 syl. |
| we | have | 2 syl. |
| to | do | 2 syl. |

| **Bishops' Good** | **13 sounds match** | |
|---|---|---|
| the | eyes | 2 syl. |
| of | him | 2 syl. |
| of | whom | 2 syl. |
| we | speak | 2 syl. |

New versions seem to be far from the heart of God. The NIV, TNIV, ESV, HCSB, and NKJV use identical words, all having only 12 matching sounds. They end in three syllables, "give ac" and "count" which are not divided into 'thought packages.' The Bishops' Bible of 1568 used only 25 letters; the declining writing skills of the NKJV editors needed 35 letters. Writing skills are going down hill.

| NIV, TNIV, ESV HCSB, NKJV **BAD** | **12 letters match** | **Cliff hanger** |
|---|---|---|
| the | eyes | 2 |
| of | him | 2 |
| to | whom | 2 |
| we | must | 2 |
| give | ac | $1\frac{1}{2}$ |
| count | | $\frac{1}{2}$ |

The Bible was written, not just to be read, but to be memorized. Since we are lax today and do not memorize it, these refinements escape our notice. We are commanded to "meditate" upon the scriptures.

> "...thou shalt meditate therein day and night" (Josh. 1:8, Ps. 1:2, 119:15, 119:23, 48, 78, 148, 1 Tim. 4:15).

To meditate upon scripture, one must have it memorized. The meter of the KJV makes this possible. The KJV's uniform number of syllables makes the scriptures poetic, singable, and memorizable. John Bois said in 1610, of one of his fellow KJV translators,

> **"...Andrew Downes...is a most subtle weigher of words"** (Ward Allen, *Translating For King James,* Vanderbilt University Press, 1969, p. 53).

The KJV weighs connotation, meter, letters, and syllabication. It even weighs and balances the *number* of syllables. This makes memorization and subsequent meditation easy and enjoyable because the Bible's thoughts resonate the internal rhythmic tempo of the body.

## Example 1

Mirror polishing of the sword of the Spirit reflects "his work" and "his delight" (Prov. 15:11, 11:1).

| | Rom. 2:20 | | | | Syllables |
|---|---|---|---|---|---|
| **Bishops' Bible** | in-for-mer<br>of them which lacke dis-cre-tion | | | | 3<br>7 |
| **King James Bible** | An<br>of | in<br>the | struc´<br>fool´ | tor<br>ish | **4**<br>**4** |

## Example 2

In Romans 8:21 a slight reshifting of the word order allows the 'th' and long 'e' sounds to hit at the same point in a parallel thought.

| | Romans 2:21 | | | | Syllables |
|---|---|---|---|---|---|
| **Bishops' Bible** | thou preach-est...<br>yet steal-est thou | | | | 3<br>4 |
| **King James Bible** | thou<br>doest | **th**at<br>**th**ou | pr**e**ach<br>st**e** | est...<br>al | **4**<br>**4** |

## Example 3

In I Cor. 9:18 the KJV took the Bishops' 3 and 5 syllable phrase and changed it to an evenly balanced 3 syllable pair, so that 'I' and 'my' rhymed at a balanced point.

| | 1 Cor. 9:18 | | | Syllables |
|---|---|---|---|---|
| **Bishops' Bible** | I mis-use<br>not<br>mine au-tho-ri-ty | | | 3<br>1<br>5 |
| **King James Bible** | **I**<br>not<br>**my** | a<br><br>pow | buse<br><br>er | **3**<br>**1**<br>**3** |

## Example 4

In Mark 9:3 the KJV transforms the Bishops' Bible into the engraved-memory KJV. It uses the long 'e' in 'exceeding' to match the long 'e' in 'became.' It pairs the 'ing' sounds in 'shining' and 'exceeding.'And that is only the beginning.

| | | |
|---|---|---|
| **Bishops' Bible** | **Mark 9:3** | did shine, and become very white |
| **King James Bible** | | b**e**came shin**ing** exc**e**ed**ing** white |

Each phrase has 4 syllables and ends with a matching 't' sound on the fourth syllable. Of course the long 'a' in 'rai' already matches 'came,' but the KJV adds the long 'i' in 'shine' to match 'white.'

| | Mark 9:3 | | | | Syllables |
|---|---|---|---|---|---|
| **Bishops' Bible** | And his rai-ment<br>did shine, and<br>be-came ve-ry white | | | | 4<br>3<br>6 |
| **King James Bible** | An<br>be<br>ex | his<br>came<br>ceed | rai<br>shin<br>ing | ment<br>ing,<br>white | **4**<br>**4**<br>**4** |

## Example 5

When the Bishops' had an even syllable count, the KJV translators polished it *even further*. In 1 Tim. 1:9 it becomes more succinct and rhythmic. The 'm' sound now occurs evenly on the fifth syllable.

| | 1 Tim. 1:9 | | | | | Syllable |
|---|---|---|---|---|---|---|
| **Bishops' Bible** | The Lawe is not given<br>unto a righteous man | | | | | 6<br>6 |
| **King James Bible** | the<br>for | law<br>a | is<br>right | not<br>eous | made<br>man | **5**<br>**5** |

## The TNIV, NIV, NKJV, and NASB:

### ▲ Clash for Confusion

> "He is a merchant, the balances of deceit are in his hand." ( Hos. 12:7)

The KJV polishes the English Bible to its highest level of beauty. The new versions, because of their greed for copyright revenue, have taken the Bible backwards. Their choppy, primitive style gives no attention to the qualities which make comprehension and memorization easy.

## Example 1

In Romans 3:13 the KJV makes matching 5 syllable thoughts. The TNIV and NIV rock and roll with their 4, 7, and 3 syllable noise.

| | Romans 3:13 | Syllables |
|---|---|---|
| **Bishops' Bible** | they have **de-ceived**,<br>the poy-son of aspes<br>is un-der their lippes | 4<br>5<br>5 |
| **King James Bible** | they have **used de-ceipt**;<br>the poy-son of aspes<br>is un-der their lippes | **5**<br>**5**<br>**5** |
| **TNIV, NIV** | practice deceit<br>the poison of vipers is<br>on their lips | 4<br>7<br>3 |

What comfort will come from the HCSB's choppy 6, 4, and 5 syllables or the uneven ESV's 7, 5, and 5 syllables?

The KJV has perfect balance with its matched 5 syllable lines, which end with the identical 'ps' sounds.

| KJV | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | **5** |
| the | poi | son | of | as**ps** |
| is | un | der | their | li**ps** |

The third beast holds a pair of balances in his hand, "falsifying the balance" (Rev. 6:5, Amos 8:5). Truly...

| TNIV & NIV | | | | | |
|---|---|---|---|---|---|
| the | poi | son | of | vi | pers |
| is | on | their | lips | | |

> "[T]o be laid in the balance, they are altogether lighter than vanity." Ps. 62:9

## Example 2

In 1611 the KJV perfected the English Bible — but in 1973 the NIV destroyed its 5 balanced syllables. The NIV's use of *more* sounds is explained in *The Language of the KJV* on p. 115.

| | **Romans 13:12** | | | | | Syllables |
|---|---|---|---|---|---|---|
| **Bishops' Bible** | the night is passed<br>the day is come nigh | | | | | 4<br>5 |
| **King James Bible** | The<br>the | night<br>day | is<br>is | far<br>at | spent<br>hand | **5**<br>**5** |
| **NIV, TNIV** | The night is nearly over:<br>the day is almost here | | | | | 7<br>6 |



Re-read the examples already given in this chapter. Notice that all of the KJV's matching syllable numbers are not just there to create beauty and rhythm, but are there to complement *understanding*. The syllabication works with the thoughts perfectly. Each line contains one thought; no syllables or bits of words slip on to the next line of thought.

In addition, a pattern of matched thoughts and matched syllables occurs. The parallel numerical position of alliterated words strengthens the association.

## Example 1

| | Romans 3:27 | | | | | Syllables |
|---|---|---|---|---|---|---|
| **Bishops' Bible** | Where is then **thy** boast-ing<br>it is ex-clu-ded | | | | | 6<br>5 |
| **King James Bible** | **Where**<br>**It** | **is**<br>**is** | **boast**<br>**ex** | **ing**<br>**clu** | **then**<br>**ded** | **5**<br>**5** |

How will readers memorize the ESV with its unbalanced and word-weighty 7 and 6 syllables?

Notice how the thoughts and sentence structure are paralleled in the KJV. The verb 'is' is in the same place.

| KJV | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| where | is | boast | ing | then |
| it | is | ex | clu | ded |

Although the TNIV and NIV have even syllabication here, their positioning of words destroys the parallel position of the verb 'is,' seen in the KJV's second metric spot.

| NIV & TNIV | | | | |
|---|---|---|---|---|
| where | then | is | boast | ing |
| it | is | ex | clu | ded |

## Example 2

In the KJV, mirrored syllable sets are grouped according to *meaning*. Observe 2 Tim. 2:25.

- It has perfectly matched 6 syllable *complete* thoughts.
- Matching three word lines occur at the end to divide the first thought from the second thought.
- The matching parallel words "of the" are used as pegs to compare and contrast the phrases, "of the truth" and "of the devil."
- To stop, the last line ends one syllable short.

When Jesus spoke, “there was a great calm” Matt. 8:26.

| | 2 Tim. 2:25 | Syllables |
|---|---|---|
| **Bishops Bible** | In meek-ness in-struc-tinge<br>them which are con-tra-ry mynd-ed<br>if God at an-y time<br>will give them re-pent-ance<br>to the know-ledge<br>of the truth<br>And that they may come to them-selves<br>againe out of the snare<br>of the devill<br>which are taken captive<br>of him at his will | 6<br>8<br>6<br>6<br>4<br>3<br>8<br>6<br>4<br>6<br>5 |
| **King James Bible** | *1st thought*<br>In meek-ness in-struc-tinge<br>those that op-pose them-selves;<br>if God per-ad-ven-ture<br>will give them re-pen-tance<br>to the ac-know-ledg-ing<br>**of the truth** → | 6<br>6<br>6<br>6<br>6<br>**3 words** |
| And* | *2nd thought*<br>that they may re-cov-er<br>them-selves out of the snare<br>**of the devil,** →<br>who are ta-ken cap-tive<br>by him at his will _** | 6<br>6<br>**3 words**<br>6 |

* Conjunctions are parenthetical to the thought.
** The last verse is one syllable short to stop the flow.

Sounds repeat at predictable intervals. Each line represents one thought; thoughts do not continue on to the next line.

| KJV with 35 synchronized letter sounds | | | | | |
|---|---|---|---|---|---|
| i | e, g, th | e, r | o | e, n, t | ing |
| In | meek´ | ness | in | struct´ | ing |
| those | that | op | pose´ | them | selves |
| if | God | per´ | ad | ven´ | ture |
| will | give | them | re | pent´ | ance |
| to | the | ac | know´ | ledg | ing |
| of | the | truth | | | |

What jagged havoc the NIV and NKJV play with God's precious pages! The NKJV loses all grouping of concepts. The NKJV has 17 synchronized letter sounds, which might be expected at random. Compare this to the KJV's powerful 35 !!! The NKJV's cliff hanging syllables (and thoughts!) have been chopped into rubble! Of the KJV's 35, 11 are on loud accented syllables. Of the NKJV's 17, only 3 are on accented syllables; its syllabication, alliteration and accentuation do not aid understanding.

| NKJV with 17 synchronized letter sounds | | | | | |
|---|---|---|---|---|---|
| i, p | a, p | i, o | a | th | |
| in | hu | mil´ | i | ty | **cor** |
| rec | ting | those | who | are | in |
| op | pos | i | tion | if | God |
| per´ | haps | will | grant | them | **re** |
| pen´ | tan ce | so | that | they | may |
| know | the | truth | | | |

The other new versions are so eroded they do not fit into a chart. They are very difficult to 'understand' because thoughts do not break into cogent, even and memorizable segments. Put a stethoscope to the HCSB, ESV and TNIV — How uncomforting and unhealthy! How unlike Jesus, who said as fearful hearts and "waves beat" — "Peace, be still" (Mark 4:37, 39).



**NIV (2 Tim. 2:25) Heart Attack Syllables**

Those who op-pose him **(5)**

he must gen-tly in-struct **(6)**

in the hope **(3)**

that God will grant them **(5)**

re-pen-tance lead-ing them **(6)**

to a know-ledge **(4)**

of the truth **(3)**

and that they will come **(5)**

to their sen-ses **(4)**

and es-cape from the trap **(6)**

of the de-vil **(4)**

who has ta-ken them cap-tive **(7)**

to do his will **(4)**

## Example 3

"...Thou fool, this night thy soul shall be required of thee; then whose shall those things be..." Luke 12:20

| Bishops' | KJV | | | NIV | NKJV |
|---|---|---|---|---|---|
| Thou foole this night do they re-quire thy soule a-gain from thee | Thou | fool,´ | 2 | You fool! This **ve ry** night your life will be **de-man ded** from **you** | Fool! this night your soul will be **re quired** of **you** |
| | this | night´ | 2 | | |
| | thy | soul ´ | 2 | | |
| | shall | be´ | 2 | | |
| | re | quired´ | 2 | | |
| | of | thee´ | 2 | | |
| Total 14 | | | 12 | 15 | 11 |

In Luke 12:20, the parallel positioning of repeated sounds *magnifies* and *pairs* like sounding words.

The KJV has 12 evenly paired syllables. Each two-syllable pair is a complete thought. Each sound is positioned precisely so that it matches, alliterates, and rhymes with other syllables in counterpart positions.

- The 'th' sound is repeated every third syllable by the KJV translators.
- The 'l' sound is repeated at the end of alternating second syllables.

- ‘Soul’ and ‘fool’ are actually slant rhymes, that is, words which *almost* rhyme.

- The long ‘i’ sound is repeated on the fourth syllable of each triad (of two syllables each).

- Finally, the long ‘e’ sound is repeated on the second syllables in the last triad.

The drama of this sentence is compounded by the use of these techniques. The word of God is “powerful, and sharper”; new versions are neither. The powerful thoughts contained in matching two syllable pairs, which alliterate and rhyme, are more sharply hewn in the KJV than the garbled new versions. The succinctness of the KJV involves not just its use of generally short Anglo-Saxon words, but also its omission of any unnecessary sounds or syllables that do not add to the evenly balanced rhythm. The syllables of the new versions are not paired with complete thoughts. (New version editors, who think the old paths are just a heavy weight to be discarded, burden their reader with more syllables than the KJV.) The KJV verse goes on in its magnificent pattern:

| KJV | |
|---|---|
| **Th**ou | fool´ |
| **th**is | night´ |
| **th**y | soul ´ |
| **shall** | **be´** |
| re | quired´ |
| of | thee´ |
| **th**en | **whose** |
| **shall** | **those** |
| **th**ings | **be´** |

## Example 4

The Tokyo phone book is not tall enough to hold the charts which could demonstrate the KJV's beauty. A glance at any *random* verse will convince the reader of its purity. Note the following in Matt. 6:28, 34:

- **3 syllable sets are repeated.**
- The short 'i' sound is repeated in the second syllables of verse 28.
- The sound of 'for' is repeated in the third syllables of verse 34.
- The 'th' repeats.
- The third line repeats the 'ow' sound in both verses.
- The words 'they' and 'take' share the 'a' *sound*.

| | **Matt. 6:28, 34** | | | | **Syllables** |
|---|---|---|---|---|---|
| **Bishops' Bible** | Learne<br>of the Lilies...<br><br>howe they grow:<br>they weary not themselves with labour<br><br>Care not then<br>for the morow | | | | 1<br>4<br><br>3<br>9<br><br>3<br>4 |
| **King James Bible** | Con<br>the<br>howe<br>they<br><br>Take<br>no<br>the | si<br>li<br>they<br>toyle<br><br>there<br>thought<br>mor | der<br>lies..<br>grow;<br>not...<br><br>fore<br>for<br>ow | | 3<br>3<br>3<br>3<br><br>3<br>3<br>3 |

# THROUGH THE PULSING ♥ PAGES of the KING JAMES BIBLE

"the Spirit of the living God"…
"shall talk with thee…"
2 Cor. 3:3
Prov. 6:22

♥

Those
who would
challenge the
miraculous nature
of the Holy Bible must
write for us a book, with
the literary qualities, pulse of life,
and heart changing words of our holy scriptures.
This they cannot do. Their critical reviews will be
but rubble when heaven and earth shall pass away.
God have mercy on their souls.
"Thou art weighed in the balances,
and art found wanting" Dan. 5:27

If God does "count all my steps,"
how much more closely
would *his* thoughts be
"weighed in an

EVEN BALANCE

EVEN B♥LANCE

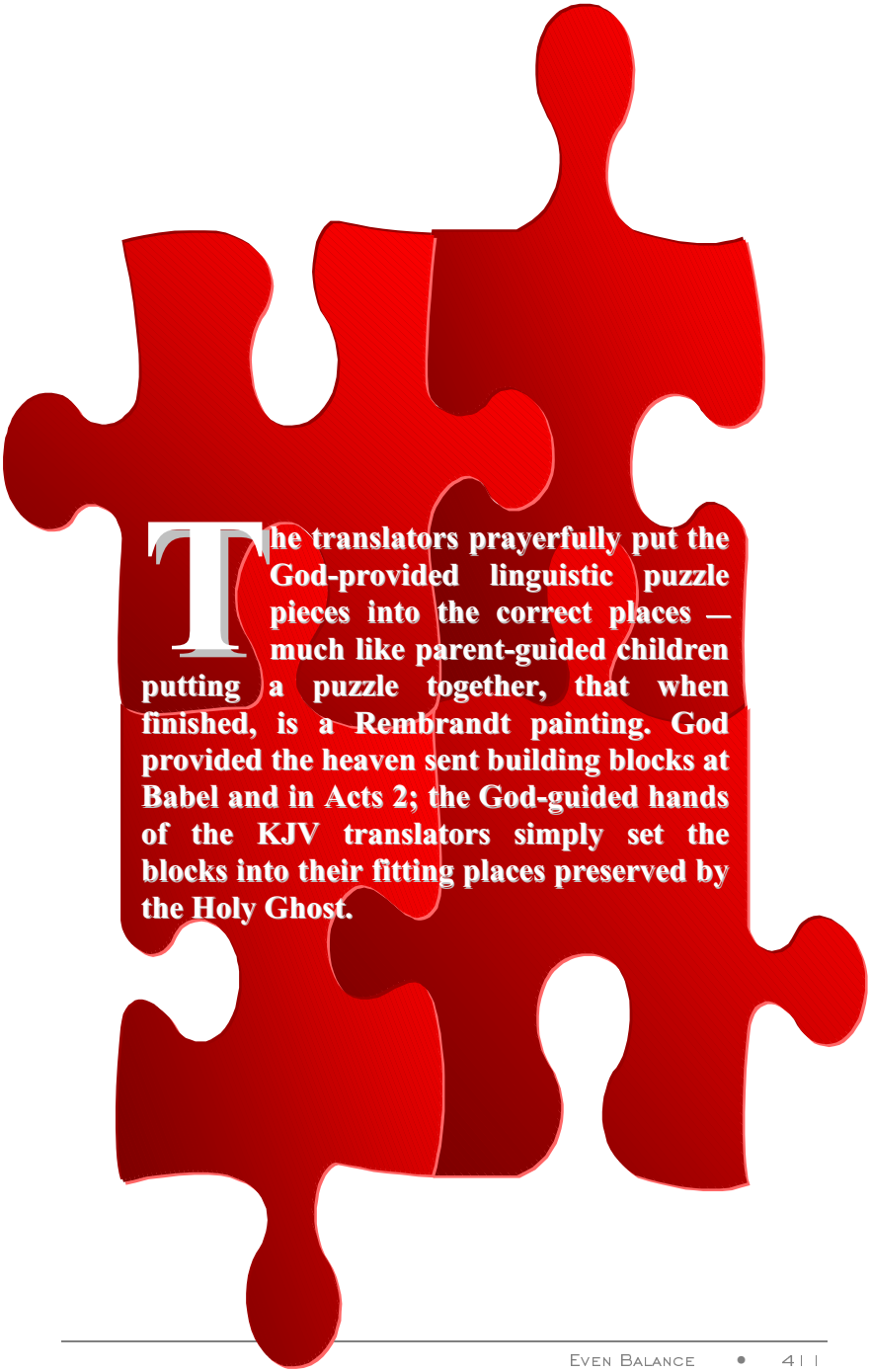
JOB 31:4, 6

# SUMMARY

The Greek New Testament's vocabulary consists of only 5000 words or so. Today's English dictionaries cite an English vocabulary of 500,000 words and 1,000,000 words, if technical words are added.

A word-for-word collation shows that the King James Bible matches our *multitude* of English words to the Greek Bible's *small* vocabulary by weighing seven elements.

1. Pre-conditioning and connotation of letter sounds
2. Rhythm, rhyme, and alliteration
3. Built-in Dictionary
4. "Holy...separate from sinners" vocabulary
5. Conciseness
6. International recognition (parallels in current foreign language Bibles; see Chapters 12 and 28)
7. Cross-referencing by words



**The translators prayerfully put the God-provided linguistic puzzle pieces into the correct places — much like parent-guided children putting a puzzle together, that when finished, is a Rembrandt painting. God provided the heaven sent building blocks at Babel and in Acts 2; the God-guided hands of the KJV translators simply set the blocks into their fitting places preserved by the Holy Ghost.**

# CHAPTER 11

# JESUS & JEHOVAH

**or Yahweh@Yaho.con**

"And God spake unto Moses, and said unto him, I am the LORD:

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by **my name JEHOVAH** was I not known to them."

Exodus 6:2-3

The name of God יהוה is spelled with the Hebrew letters *yod*, *heh*, *vav*, and *heh,* read from right to left and then transliterated into English as JHVH (called the Tetragrammaton). In the KJV Old Testament it is translated 'JEHOVAH' seven times (and rendered 'LORD' the remaining times; see *New Age Bible Versions*, pp. 373-385). Each of the letters of the Hebrew alphabet paints a picture. The letters in the name of God illustrate the following:

**J** = *jod* = י

It suggests a 'giving, extending hand' (Marc-Alain Oauknin, *Mysteries of the Alphabet*, New York: Abbeville Press, 1999, p. 207).

**H** = *heh* = ה

It represents an 'enclosure,' like heaven or a window (*Mysteries*, p.191).

**V** = *vav* = ו

It symbolizes a nail (*Mysteries*, p. 168). A 'v' in English is a pictogram of the chiseled end of a nail.

**H** = *heh* = ה

The **H** is repeated at the end of the name because "Jesus was risen" and "received up into heaven" again (Mark 16:19).

**God reached his hand י out of the windows of heaven ה, and we put a nail ו in it; having taken our punishment for sin, he has returned to heaven ה. The "nail" "pierced" "hands" of Jesus were foretold in Ps. 22:16 and Isa. 22:23-25.** (Dr. Floyd Jones has even suggested that the sign recorded in John 19:19 might have been written in Hebrew, "JESUS OF NAZARETH AND THE KING OF THE JEWS," creating an acrostic of the name JHVH, as the *vav* for 'and' begins the word for King, *melek* (see Hebrew O.T. Gen. 14:8 for Hebrew form). This could explain why the Jews immediately asked Pilate to change it to "he said, I am King of the Jews" (v. 21).

**Jesus** is a transliteration of the Hebrew 'Joshua,' meaning 'JEHOVAH is salvation.' Jesus Christ is shown to be the J, the *jod* י "the arm of the LORD" in Isaiah 53:1-12 and Isaiah 59:16, which says, "therefore his arm brought salvation." Isaiah 63:2, 5 repeats this theme.

The י *jod*, is a picture of an arm and hand, drawn in a tiny and compact form. Professor Ouaknin traced the *jod* from pictograms of a praising upright arm and hand, to outstretched arms, as if on a cross, and finally, to an arm and hand reaching down, like the letter j — reaching like Jesus — to rescue perishing mankind (*Mysteries*, pp. 200-207).

In the 19th century, as unbelieving German critics of the Bible were hammering away at the word of God, they tried to refashion God's name, JEHOVAH. They asserted that the God of Israel's name should be pronounced *Yahweh* because, to them, he was nothing more than an offshoot of the pagan deity "*Yaho*." Nothing could be further from the truth.

The Jews, who generally did not utter the name of God, had used, but ceased using the name JEHOVAH "centuries before the Christian era" notes the classic scholar's edition of the *Encyclopedia Britannica*. It affirms that, "...reading what actually stood in the text, they would inevitably pronounce the name Jehovah" (*Encyclopædia Britannica*, 11th edition (New York: Encyclopædia Britannica, Inc., 1910-11), vol. 15, pp. 311-314, s.v. Jehovah). *The New Schaff-Herzog Encyclopedia* admits that in the "older system of transliteration, Jehovah" is the pronunciation. It states,

> "In the Masoretic text the usual form would give the pronunciation *Yehowah* [pronounced, Jehovah]"

(*The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York: Funk and Wagnalls, 1912), vol. VI, p. 117, s.v. Jehovah; vol. XII, p. 470, s.v. Yahweh).

Thousands of years ago, perhaps 3,600, the name JEHOVAH was given by God to Moses. It is seen first in Genesis 2:4 in the Hebrew Old Testament and translated in Exodus 6:3 in the KJV. In his scholarly book, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, John Gill (1697-1771), eminent theologian and writer, documents the use of the very name JEHOVAH from *before* 200 B.C. and throughout the centuries of the early church and the following millennium. The Hebrew's Mishna allowed the name as a salutation (Berachoth, ix, 5); according to Thamid, the priests in the temple could use the true name, but those in the country could only use Adonai (vii, 2); Maimonides said the name was used by the priests in the sanctuary and on the Day of Atonement (*Moreh Nebukim*, I, 61, and "Yad chasaka," xiv, 10). Even commentators such as Nicholas of Lyra, Tostatus, Cajetan, and Bonfrere defended the pronunciation 'JEHOVAH' as received by Moses on Mt. Horeb. The name is found in the writings of Raymund Martin in the 1200s and Porchetus in the 1300s. Theodore Beza, Galatinus, and Cajetan, among many others, use it in the 1500s. Scholars such as Michaelis, Drach and Stier proved the name as the original. The 1602 Spanish Bible uses the name Iehova and gave a lengthy defense of the pronunciation Jehovah in its preface. In "the 17th century the pronunciation JEHOVAH was zealously defended by Fuller, Gataker, Leusden and others, against the criticisms..."(EB, pp. 311-314). (Martin: *Pugio fidei*, ed. Paris, 1651, pt. III, dist. ii, cap. iii, p. 448, and Note, p. 745; Galatinus: "Areana cathol. veritatis," I, Bari, 1516, a, p.77; Porchetus: Drusius, "Tetragrammaton," 8-10, in "Critici Sacri," Amsterdam, 1698, I, p.ii, col.339-42; "De nomine divino," ibid., 512-516; see also p. 351 et. al; Michaelis: "Supplementa ad lexica hebraica," I, 1792, p. 54; Drach: "Harmonic entre l'Eglise et la Synagogue," I, Paris, 1844, pp. 350-53, Note 30, pp. 512-16, 469-98; Stier: Lehrgebaude der hebr. Sprache, 327.)



"Genebrardus seems to have been the first to suggest the pronunciation *Iahue* [pronounced *Yahweh*], but it was not until the 19th century that it became generally accepted" (EB, pp. 311-314). Anti-Semitic German liberals, like Driver and Delitzsch, eagerly grasped the new pronunciation, *Yahweh*. They and other unsaved 'higher critics,' denied that the Old Testament was actually given by God. They grasped at any straw to shelter their unbelief, asserting that the Old Testament was the creation of men who adopted and adapted stories, words, and names from neighboring pagan religions and languages. The higher critics used the new pronunciation, *Yahweh,* as so-called *proof* that the God of Israel was nothing more than a tribal god, whose name had evolved from pagan gods like *Yaho* or *Ya-ve*, worshipped by the Babylonians and Canaanites, the Hebrews' captors and neighbors. They said, Yahweh "meant Destroyer" (EB, p. 312). The German critics said, "Yahweh is not a Hebrew name;" such a pronunciation would prove the Hebrews borrowed it (EB, 310-314). Critic Rudolf Kittel asserts, "*yahu*...do[es] not lead back to a pronunciation represented by *Yehovah* (or *Jehovah*)" (*The New Schaff*, vol. XII, p. 470, s.v. Yahweh). The critics cited ancient documents, like the "magical texts," Aramaic papyri, and Babylonian tablets that tell of pagan gods named *Yaho, Yahu,* or *Ya-ve*. (Is the web site www.Yahoo.com evoking this pagan deity and mocking the God of Israel?) Driver tried to provide as evidence, an Ethiopic list of magical names for Jesus, which included *Yawe*. Other Bible critics, anxious to find a *linguistic,* rather than a supernatural source for the name of the God of Israel, grasped the 'Canaanite connection' and the new pronunciation. (These critics include: von Bohlen (*Genesis*, 1835, p. civ.), Von der Alm (*Theol. Briefe,* I, 1862, pp. 524-527), Colenso (*The Pentateuch*, V, 1865, pp. 269-84), and Goldziher (*Der Mythusbei den Hebräern*, 1867, p. 327). (See also: Driver, *Studia Biblica*, I. 20; I, 5; *Encyclopedia Britannica*, 11th edition, 1910-11, vol. 15, pp. 311-314, s.v. Jehovah; Delitzsch, "*Wo lag das Paradies*," 1881, pp. 158-164; "*Lesestücke*," 3rd ed., 1885, p. 42, Syllab. A, col. I, 13-16).

Even the *Oxford English Dictionary* warns that "this origin is now disputed" (OED, s.v. Jehovah). So let's examine why the critics of 'JEHOVAH' are wrong.



The first letter, *jod*, י could be pronounced **in Hebrew**, as '*ye*' in *Yeshua*, the Hebrew pronunciation of Jesus, but it could not be pronounced that way **in English**. The English pronunciation and spelling of words which begin with the same Hebrew letter (*jod*) and vowel pointing (silent *sheva* ְ J$^{e}$ ) — words like *Jerusalem*, *Jericho* or *Jew* — break the critic's Canaanite idol, *Yaho*, in pieces. It cannot be pronounced 'Ya' in English.

The sound of the Hebrew letter *jod* came into English as the letter 'I,' used as a **consonant** and having the soft 'g' sound, like today's 'j.' In the past the letter 'I' was used as ***both*** a vowel (i) sound and as the consonant 'j' sound. The OED says that the sound of 'j,' though originally **printed** as '**I**,' was **pronounced** as a **soft 'g'** (*Oxford English Dictionary,* Unabridged, 2nd Edition, Oxford: Clarendon Press, 1991, s.v. J). The 'JE' sound in JEHOVAH was spelled 'IE' and pronounced as 'JE.' To distinguish the consonant sound (soft 'g') of the letter 'I' from the vowel sound of 'I,' many scribes in the 1200s began putting a tail on the soft 'g' 'I',' making it look like our modern 'J.' The Spanish, in the 1500s, were the first to more consistently try to distinguish the consonant I (soft 'g') sound as the shape of a 'J.' At that same time English printers used 'J' and 'I' fonts interchangeably (as documented elsewhere in this book). During the 1600s, most languages began consistently using the extended 'I' form, now called a 'J,' to represent the 'j' (soft 'g') sound. (*World Book Encyclopedia*, Chicago, Ill.: Field Enterprises, vol. 10, s.v. J.)

The Hebrews used Psalm 119 to teach the Hebrew alphabet. Psalm 119:73 was used to teach, the letter י *Jod* (not *yod*), the hand pictogram. Interestingly, the first words of verse 73 are "Thy hands" ! These Hebrew letters are shown in King James Bibles printed by Cambridge University Press.


י JOD.
73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

The transliteration of the Hebrew letters יהוה — as the *Roman* letters *Yahweh* — requires a German accent ('Je' is 'Ya' in German), invented vowels, and a translator who does not know that the Germans, who transliterated it that way, pronounce the letter 'w' as 'v'! Only the Latins (Roman Catholicism) and Germans (Higher Criticism), using the Roman alphabet, team up to pronounce 'J' as 'Y.' (There are no native-German words that begin with 'y.') Even the untrustworthy *Hebrew-Aramaic Interlinear Old Testament,* by Jay Green, admits,

> "...the letter *J* in German is pronounced like an English *Y*. The bulk of theological studies having come from German sources, there has been an intermixed usage in English of the J and the Y. Our English translations of the Bible reflect this, so we have chosen to use *J*, thus Jehovah, rather than Yahweh, because this is established English usage for Biblical names beginning with this Hebrew letter. No one suggests we ought to change Jacob, Joseph, Jehoshaphat, Joshua, etc. to begin with a *Y*, and neither should we at this late date change Jehovah to Yahweh" (*The Interlinear Hebrew-Aramaic Old Testament,* 2nd ed., Peabody, Mass: Hendrickson Publishers, 1993, vol. 1, p. xii).

In summary, ‘JEHOVAH’ and ‘JESUS’ have always sounded and been pronounced exactly as they are today, as ‘JEHOVAH’ and ‘JESUS,’ although the type fonts used to represent these sounds sometimes *looked* like ‘Iehovah’ and ‘Iesvs.’



The letter ‘V’ is the other disputed consonant in JEHOVAH. “The *vav* ו is pronounced like a V in vehicle,” writes Professor Marc-Alain Ouaknin of the Department of Comparative Literature at the Hebrew Bar-Illan University and the Jewish Research and Study Center in Paris. Therefore the ending in JEHOVAH would be pronounced in Hebrew and in English as, ‘VAH’ not ‘weh.’ Professor Ouaknin also said that the letter *vav* went into the Greek alphabet, “bearing the name *digamma* and being pronounced “v” as in vehicle.” (*Mysteries*, pp.168, 170).

The *Wāw* in *Gesenius’* [German] *Hebrew Grammar* and other Hebrew textbooks is pronounced *Vav*, in English and Hebrew. Readers misunderstand charts which say “Pronunciation...w,” not knowing that the letter ‘w’ is pronounced as a ‘v’ in German.

The sounds of *Vav* and the vowel which follows it, *Kamatz* (a), can be *heard* on the instructional Hebrew web site www.ejemm.com, pronounced exactly as it would be in JEHOVAH. (E. Kautzsch and A.E. Cowley, *Gesenius Hebrew Grammar*, 2nd English Edition, Oxford: Clarendon Press, 1910, pp. 26-28 et. al; See also Menahem Mansoor, *Biblical Hebrew*, Grand Rapids, Mich: Baker Book House, 1980, pp. 18, 19, 21.)


Even Americans have heard *Hogan's Heroes*, Sergeant Schultz say to Colonel Klink, '*Ya vool Kammandant*,' (spelled "*Ja wohl Kammandant,*" meaning 'Yes, indeed Commander'). In German restaurants Schultz said, '*viener schnitzel*' (spelled *wiener*), *vile* he listened to the tunes of *Vägnür* (spelled, **W**agner) and *Lood-vikh* fan Beethofen, (spelled, Lud**w**ig **v**an Beetho**v**en).

In German, the letter 'v' is pronounced like an 'f.' Consequently, in Hebrew textbooks it was necessary to put the letter 'w' after the Hebrew *vav* ('v') so that German readers would know that the Hebrew letter 'v,' was not the German 'f' sound, but the sound of the letter 'v' represented by their letter 'w.' English speaking textbook authors and seminary professors have misunderstood this and misconveyed to their students that the Hebrew letter should be pronounced like the English 'w,' not the German 'w.'


Where did the phony 'weh' sound in Yah*weh* come from? As Green said, — "German sources." In German "the "v" sound is rendered by the "double u" ("w"). Although the German critics spelled the name *Yahweh*, they pronounced it, Yahveh.

> "In German...W takes the value that V has in English...In German the same symbol w is called Vey, because in that language it has the value of the English v..." (EB, s.v. V; s.v. W; see also *The Mysteries of the Alphabet*, pp. 168, 170, 171).

Because Germans use the letter 'w' for the 'v' sound, those reading or translating German theological works have brought in the German *letter* 'w' for 'v.' It is not to be pronounced like an English 'w,' but like a 'v.'

To further compound the confusion, unbelieving Catholic Bible critics have brought their Latin 'w' pronunciation to the letter 'v.'

> "The Latin V, however, was...like the English *w*...Early borrowings, like *wine* (Latin *vinum* [pronounced *winum*]) [and] wall (Latin *vallum* [pronounced *wallum*]), retain the *w* sound and are therefore spelt with w" (EB, s.v. V; s.v. W).

So we have Latin speaking Roman Catholic scholars and liberal German higher critics joining together to fight WW II against the God of Israel and the word of God. Even the NIV translators and editors of the corrupt *Theological Wordbook of the Old Testament* admit that confusion arises in part "because of past German influence on Hebrew studies." Imagine 19th century anti-Semitic German scholars recasting the name of the God of Israel in the mold of *Yaho*, a pagan idol, who speaks with an untrained German accent! To further compound the confusion, there are two conflicting Hebrew systems of pronunciations: 1.) the Ashkenazi, a German method from Jews who immigrated to *Germany* and central Europe and then some to America and 2.) the classic Sephardi. (R. Laird Harris, Gleason L. Archer, Bruce Waltke, *Theological Wordbook of the Old Testament*, Chicago: Moody Press, 1980, vol. 2, p. x; *The American Dictionary of the English Language*, s.v. W; *Mansoor*, p. 33.)

יְהוָה

Where did the VOWELS in JEHOVAH come from? Most believe the Bible record which states that the vowels in JEHOVAH were heard as, "the LORD said unto Moses...my name JEHOVAH" (Exod. 6:3). The statement, "the LORD said unto Moses," is repeated *over* and *over* in the book of Exodus. Moses *heard* the pronunciation of words.

> "And the LORD said unto Moses, Write...in a book...And Moses wrote all the words of the LORD" (Ex. 17:14, 24:4, 34:27, Num. 33:2, Deut. 31:9, 24.)

The book titles in the KJV state that the first five books of "Moses" are the "beginning" of the "old testament" (Luke 24:27, 2 Cor. 3:14, 15).

THE FIRST BOOK OF MOSES
CALLED
GENESIS

In the 1700s, Gill proved that the pronunciation, and therefore the vowel sounds of the Hebrew Bible, must have been given by God to Moses. He documents their use, century by century, confirming that they were, "delivered at Sinai" and according to most ancient Jewish authorities, "all our wise men with one mouth affirm and profess that the whole law was pointed [voweled] and accented, as it came out of the hands of Moses the man of God (pp. 253, 235)." If they were not present, "their invention by man would have been an addition to the word of God," and in violation of Deut. 4:2. The word Jehovah" had "seven letters, four consonants and three vowel-points," not two vowels, as in Yahweh (p. 221).

(See summary in upcoming Appendix 1, *The Inspiration and Antiquity of the Hebrew Vowels* (pp. 432-435); see entire documentation in John Gill, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, London: Keith, Fletcher, and Merrill, 1767; copies available from A.V. Publications P.O. Box 280, Ararat, VA 24053, preface xviii-xxi, xxxv, xxxvii-xxxix and pp. 5-20, 23, 58-61, 84, 137, 141, 175, 218-113, 249-282).

The **first** vowel in JEHOVAH is the *sheva* (ְ) printed as two tiny dots. Even those who say the vowels in JEHOVAH were chosen by man and come from the word *Adonai*, admit that since the first letter, *jod*, is non-guttural, Hebrew requires that the 'a' sound (compound *sheva*) be shortened to the 'E' sound (simple *sheva*), thus becoming the *vocal* sheva "[e]" sound.

The **middle** vowel in JEHOVAH is printed in Hebrew as a tiny dot (ֹ) placed over the upper left hand corner of the consonant. It is called a *Holem*. It represents the 'O' sound. (Not surprisingly, a dot ֹ and an **O** look like a hole; the letter O represents an opening or hole in English). Even apostates like Clement, writing as early as A.D. 212, included the middle vowel 'o' and the final vowel 'a' (see Strom. v.6 as cited in EB, s.v. Jehovah).

The **last** vowel in JEHOVAH is the vowel point, *Kamatz* ָ pronounced 'A' not 'e.' In A.D. 212 Clement had 'va' as the letters of the last syllable. The condensed form of **JEHOVAH** is seen in Psalm 68:4 as JAH. The sounds in JEHOVAH parallel closely the pronunciation of the Hebrew name of Jesus, *Yeshua* (pronounced yEH-shu-AH); to avoid the obvious and convicting parallel, modern Jews pronounce Jesus, as *Ye-shoo*, a word whose letters imply a cursed one.

Might the ָ represent the cross? Could the three dots ְֹ represent the three nail holes (the two dots are near the hand symbol and the third dot above the nail symbol)?

Some of the documentation John Gill cites in tracing the pronunciation of JEHOVAH back through the centuries includes:

- 277 B.C. (p. 249)
- A.D. 70 (i.e. *Josephus*, pp. 219, 221)
- A.D. 120 (i.e. *Zohar*, p. 213)
- A.D. 200 (Lamentations 5:21 "the points [vowels] were then," p. 198.)
- A.D. 250 ("Origen...quotes the Hebrew reading of Ps. 118:25, 26 [which uses JEHOVAH three times] and agreeable to the present punctuation [vowels]...by which it is evident that the Jews pointed as they do now," pp. 188-189, 192.)
- A.D. 380 ("*Jerom* says indeed, that the word Jehovah was in his time found written...," pp. 58-60, 175-176.)
- A.D. 927 (Saadiah Gaon's book on the Hebrew vowel points cited the vowels of Jehovah, pp. 140-141)

Gill's documentation was very well known to the conservative Christian scholars of his day. This is evidenced by the 1753 edition of Chamber's *Cyclopedia* (Supplement). It cites a *Jehovist* as "One who holds that the vowel-points annexed to the word Jehovah in Hebrew represent the actual vowels of the word" (OED, s.v. Jehovah).



Who hatched the vowels in the new imaginary name *Yahweh*? The pronunciation, *Yahweh*, relies upon *made-up* vowel sounds. It ignores those seen in *every* pointed Hebrew Bible and used for thousands and

thousands of years by both Jews and Christians. *The Catholic Encyclopedia,* ever ready to perpetuate any theory that discredits the Holy Bible (and its word, JEHOVAH) and promote their church 'Fathers' and traditions, reveals that the "cockatrice eggs" — vowels 'a' and 'e' — were laid by Theodoret in the fifth century. "Not familiar with Hebrew, Theodoret used the **Syrian**" *Jabe*. (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. XI, New York: Funk & Wagnalls Co., 1911, s.v. Jehovah, pp. 323-324; Vol. XII, s.v. Theodoret). Over 1500 years later, German higher critics and Catholic 'scholars' inserted the vowels in Jabe (a & e) into the consonants in JHVH to hatch the name Jahveh. This broke "out into a viper" called *Yahweh,* at the hand of English speaking writers, untrained in German and Latin pronunciations (Isa. 59:5). *The Catholic Encyclopedia* boasts,

> "Inserting the vowels of Jabe into the original Hebrew consonant text, we obtain the form Jahveh (Yahweh)..." (*Catholic Encyclopedia*, 1910, Robert Appleton Company, vol. VIII, Online edition 1999, Kevin Knight, www.newadvent.org, s.v. Jehovah, quote taken from Section I, last paragraph; see also Theodoret, *in "Ex Quaestione," xv, in Patrologia Greek.,* (Greek Fathers, Migne et. al). *LXXX, col. 24*)

The "oracles of God" were not committed for safekeeping to the Syrians, but to the Hebrews (Rom. 3:2). The name *Yahweh* is founded upon nothing stronger than a tissue of error woven by the following Bible critics.

- **Theodoret** taught churches "the cult of the saints" and "supplied them with relics." He pronounced "anathema upon Nestorius, and upon all who call not upon the Holy Virgin Mother of God..." He could not read Hebrew, but called God, *Jabe*. (EB, 11th ed.,

Vol. 26, s.v. Theodoret, p.767; *The New Schaff*, Vol. XI, pp. 323-324, s.v. Theodoret; Vol. XII, s.v. Yahweh, pp. 470-473).

- **Unbelieving Bible critics**, in the 19th century, merged the vowels in *Jabe* with JHVH, **ignoring** *every* vowel-pointed Hebrew manuscript and printed edition that has **ever existed**.

- **Non-German and non-Latin speaking** writers copied the Bible critic's 'w,' not realizing that in the critic's languages it represents the Hebrew and English 'V' sound.

## Yahweh@Yaho.con

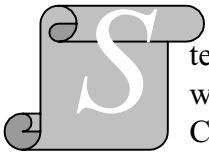
The web will drag and drop you at sect sites like 'The House of Yahweh.' There, backstreet God-impersonators, Yahweh and his understudy Yahshua, will give you their impression of JEHOVAH and JESUS, using their script, a corrupt bible version called *The Book of Yahweh.* The curtain drops on their act when the spotlight reveals the shaky linguistic stage they have set. Not only is the name Yahweh, incorrect, the hybrid hyped-Hebrew noise *Yahshua* has never been the Hebrew pronunciation of the name 'Jesus,' neither in Bible days, nor in modern Hebrew. The word 'Jesus' is a direct transliteration of the letters from Hebrew to Greek to English. The scriptures spell a warning against the use of these other 'stage names' derived from the names of pagan gods, like the Canaanite's **Yah**o.

> "...and make no mention of the names of other gods, neither let it be heard out of thy mouth." (Exod. 23:13)

Even *Newsweek* magazine has noticed that ancient pagan gods, like *Yaho,* are being resurrected to replace God the Father. Their article, "Hallowed Be Thy Name" observed,

> "Most Christians and Jews still pray to God as Father. But not for long, if feminist theologians have their way...In their determination to be "inclusive" many mainline Protestants are busy excising all mention of a paternal deity from hymns and prayer books. **New Age** Jews are edging toward the use of "**Yah**" [instead of JEHOVAH] for the ineffable name of the Lord, partly as an effort to wipe out any lingering association with the masculine gender" (June 17, 1996, p. 75).

Acting as agents for *Yaho*, mainline publishers, like Zondervan House, print whole bibles, like the *Interlinear* NIV *Hebrew-English Old Testament,* with impressions of **Yahweh** on page after page. The preface says, "it may be the use of YAHWEH in this work will encourage the reader to use the personal name Yahweh in prayer..." instead of the LORD. This is a slick way for the devil to hide the common identity of Jesus, the Lord of *both* the New Testament *and* the Old Testament. Eph. 4:5 says there is "One Lord." Jesus warned, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive" (John 5:43). Does this *Interlinear*, as linguist Dr. Isaac Mozeson warns, simply give voices to the spirits of the anti-semitic "pre-nazi movement of de-sacrilizing Hebrew" found in the lexicons of "Gesenius, Driver, etc"? (Mozeson letter on file; Editor, *J*ohn (or should we call him 'Yawn'?) Kohlenberger III, Grand Rapids, MICH: Zondervan Publishing Corp., p. 26).



*tudy of* today's Hebrew Old Testament texts, lexicons, grammars, and reference works draws the sheep — students, pastors, Christians, and so-called Hebrew scholars — away into dangerous enemy territory. Sheet by sheet these reference books sheer away the Christian's confidence in his Bible. The primary sources for *all* Hebrew studies were created and edited by unbelieving German 'higher critics' Wilhelm Gesenius and Rudolf Kittel.

**Rudolf Kittel** edited and changed the Hebrew Old Testament text. It is now printed and edited as *Biblia Hebraica Stuttgartensia,* in Stuttgart Germany. Even secular scholars admit Kittel was "liberal" and anti-Semitic. Yale University Press author, Robert P. Ericksen, wrote,

> "The political orientation of the Kittel family, father and son, represents a pattern that is probably quite typical...The elder [Rudolf] Kittel's feet were firmly planted in nineteenth-century liberal academia...Rudolf Kittel's career possibly presaged his son's later entanglement in the Jewish question [Son Gerhard was tried and imprisoned for war crimes for acting as Hitler's propaganda high priest]...[Rudolf] Kittel agreed that the concept of Jahwe had changed over the years...[Rudolf] Kittel also advised Jews that some elements in their Talmud were objectionable, and that this might be an appropriate time for divesting their religious literature of such passages...[he] found it difficult to fully accept the autonomy and worth of Judaism" (Robert P. Ericksen, *Theologians Under Hitler*, New Haven: Yale University Press, 1985, p. 45, p. 207, n. 86-88).

*Imagine an Old Testament altered by an anti-Semitic German!* The NIV, TNIV, NKJV, NASB, HCSB, ESV, and all new versions are based on this corrupt Hebrew text. *The New American Standard Bible,* Updated Edition, Forward admits,

> "In the present translation the latest edition of Rudolf Kittel's *Biblia Hebraica* has been employed..." (*The New American Standard Bible*, Anaheim: California: Foundation Publications, Inc, 1997, p. iv).

The NKJV and all new versions have translated their Old Testament from a text edited by Kittel, a man who believed the Hebrew religion was a "cult," whose followers worshipped a primitive "weather god." Kittel said,



> "The origins of Yahweh worship...it appears that this cult was established before Deborah...Thus Yahweh appears as an old deity of Sinai, revered in untold antiquity as a weather-god..." (*The New Schaff*, Vol. XII, p. 472).

**Wilhelm Gesenius** and his Hebrew lexicon and grammar are the foundation for all *current* Hebrew reference books. Confusion multiplied because *Gesenius' Hebrew Lexicon* (letter 'w' = 'v' sound) was translated into English by Edward Robinson from the Latin edition (letter 'w' = 'v' sound). This Robinson edition was then edited by arch-liberals and 'higher critics' Brown, Driver and Briggs. *Gesenius' Hebrew Grammar* was translated into English by liberals G.W. Collins and A.E. Cowley. (*The Language of the King James Bible*, pp. 52, 71, 120, 108-109, *New Age Bible Versions*, pp. 601, 593, 594, 591-612 et al.).

Modern Hebrew textbooks and reference works, including the Hebrew lexicon in the back of *Strong's Concordance*, merely plagiarize these works and pass the plague to a new generation of unsuspecting Bible students. Many follow the "pernicious ways," of these "false teachers" who deny "the Lord," "of whom the way of truth" is "evil spoken of" (2 Peter 2:1-3). Modern authors have not focused their linguistic or spiritual microscopes to see the germs in these German works, nor do editors like Armstrong, Busby, Carr, Davidson, Holladay, Wilson, Beall, Banks, Smith, Mitchel, Lightfoot, Kelly, Lambdin, Seow, Waltke, Harris, Archer, Jenni, Claus, Owens, Price, and O'Connor seem to know enough about etymology, history, language *and German* to filter out the theological prejudices woven into the works by these unbelievers. Do your reference books repeat the modern error about JEHOVAH? The long war against God is not over.

## Summary

The connection *Yahweh@*Yaho.con is not even virtual reality. The connection between JESUS & 'JEHOVAH is salvation' can be seen and heard in both English and Hebrew. When God's name *is* pronounced JEHOVAH, unbelievers have no etymological basis to claim that the God of Israel is simply another tribal god. We trust,

"Not in the words which man's wisdom teacheth"
[reference books about Bible languages & theology]
"but which the Holy Ghost teacheth" (1 Cor. 2:13).
What does the Holy Bible say?
It says **JEHOVAH**.
"thy word is truth."
John 17:17

# Appendix 1

*The Inspiration and Antiquity of the Hebrew Vowels*

Using the scriptures themselves (i.e. Matt. 5:18) and direct quotations from ancient Jewish authorities and secular historians and grammarians, **John Gill** (Spurgeon's favorite scholar) traces the authenticity of the Hebrew Bible's vowels, century after century, back to Moses at Sinai and even to Adam. Gill cites the "wicked and blasphemous" readings produced by a Bible without vowels (p. 265); some combination of consonants could be used to create up to ten different words (p. 268).

❑ In Lam. 3:33, a Hebrew text without vowels might produce a text "charging God with insincerity," saying "he doth not answer from his heart cordially and sincerely." The true reading is "For he doth not afflict willingly not grieve the children of men (p. 266)." (In verb conjugations, the *Qal* would signify 'answer'; in *Piel* 'afflict,' which is the correct vowel pointing.)

❑ Jewish synagogues prefer Bibles without vowels because it allows them to "spoil the famous prophecy of the Messiah in Isa. 9:6 where, instead of "everlasting Father, The Prince of Peace" they translate I "will bring upon the princes peace?..." (p. 267).

❑ In Psalm 7:11, the Hebrew Bible and the KJV read "God is angry..." An unpointed text might read '...is not angry,' because the word sometimes used for God, with different vowels, can mean 'not' (p. 266).

❏ In Isa. 24:23 the Hebrew and KJV reading, "the moon shall be confounded and the sun ashamed..." might become 'the brick wall shall waste and the wall shall fall...' "Moon" with different vowels can mean 'brick;' "sun" could become 'wall' (p. 266).

❏ 1 Kings 5:18 the Hebrew and KJV's "builders" could become 'sons' by simply changing the vowels (p. 268).

❏ Without vowels, "the difference can't be discerned between nouns and verbs...between verbs active and verbs passive, between some conjugations, moods, tenses and persons, Kal, Piel, Pual; imperatives and infinitives are proofs hereof; nor can the *Vau* conversive of tenses be observed, which yet is used frequently throughout the Bible, and without which, the formation of some of the tenses by letters would be useless" (pp. 259-260).

❏ Gill proves that synagogue copies became unpointed (without vowels), not only as a means to suppress the Messianic prophecies, but because of the influence of the occult "Cabalists and those who have got into the allegorizing way of interpreting the scriptures" (pp. 277-279). These magicians levitate and juggle the letters they do not like because by using "an unpointed (no vowel) word, a man may understand many ways...that men may not be tied down to one sense of a word" (p. 278). This "private interpretation" is expressly forbidden in the scriptures (2 Peter 1:20).

❏ The Scribes and Pharisees, just as Jesus warned, were afraid that "when they have found or got a perfect law (a copy with points and accents) they will deny that they have any further use of tradition, i.e. for the explanation of it" (p. 233). Hence, the synagogue copies began to be written without vowels. Their contemporary counterparts, the Catholics, hoped "they would reject the points [vowels] and

then as words would be subject to various senses without them, and some contrary to each other, they would at last be convinced of the necessity of one infallible interpreter of scriptures" — the Pope. Gill records one papist who wrote that he did not believe the vowels were in God's originals because, "it was his will that everyman should be subject to the judgement of the [Catholic] church...that the people should depend upon the priests" (pp. 152-153). So even in today's seminary textbooks, the myth is presented that the Masoretes added the vowels to the Bible in the 10th century. Gill proves this wrong:

> "The truth of the matter, with respect to the Masoretes, is, that the pointing [vowels] of the Bible was not their work; they considered it as of divine original..." p. xxi).

(See also Gill, pp. 58-61, 136, 141, 157, 175, 218-220, 223, 249, 252, 254-257, 249-282 et al..)

**Johannes Buxtorf** (1599-1664) one of history's most illustrious Hebraists, defended the inspiration of the vowels in his classic publication, *Tractatus de punctorum origine, antiquitate, et authoritate, oppositus Arcano punctationis revelato Ludovici Cappelli* (1648). It was written to defend and elaborate upon a similar book by his renowned father, Johanne Buxtorf Sr., entitled, *Tiberias, sive Commentarius Masoreticus* (1620 and 1664). His father had soundly proved wrong Elias Levita's views regarding the "late origin of the Hebrew vowel points." The *Encyclopedia Britannica* says his son's publication was written for the Reformers and was used to "prove by copious citations from the rabbinical writers, and by arguments of various kinds, that the points [vowels]...possessed the authority of divine inspiration" (p. 894). *The Encyclopedia* says further:

> "Having renounced the dogma of an infallible church, it was deemed necessary to maintain as a counterpoise, not only that of an infallible Bible, but, as the necessary foundation of this, of a Bible which had been handed down from the earliest ages without the slightest textual alteration. Even the vowel points and accents were held to have been given by divine inspiration." (EB, Vol. 4, p. 894, s.v. Buxtorf, Johannes, Jr. and Sr..)

When will we realize that all attacks on the words in the King James Bible have at their root the goal of usurping the authority of the word of God and replacing it with that of *some* man, whether priest, rabbi, scholar, Bible teacher, textbook or sect.

## CHAPTER 12

# The King James Bible

for

# MISSIONARIES

and

# CHILDREN

"But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto

**the**

**ENDS**

**of the world."**

Rom. 10:18



# "I am...the ENDING, saith the Lord" Rev. 1:8

What about those **endings** on KJV words like "com**eth**" and "lov**eth**"? Are they necessary? — Yes. This chapter will prove that they are absolutely necessary to all readers, especially children and missionaries.

The edge of the sword and the edges of words are critical. The edges are the cutting part. They sever the true from the false. The 'eth' and 'est' endings are the sharp edges of verbs. The endings are reflective of the original Greek and Hebrew verb endings, indicating the singular second person (thou lovest) and third person (he, she, it loveth). The endings are a part of the *meaning* in Greek and Hebrew. That meaning is conveyed into English by the 'est' (second person) and 'eth' (third person) verb endings (e.g. I love, thou lovest, he loveth).

The KJV always retains "the ending." It is not carried over into modern bibles. They "take away" the endings on words like 'lovest' and 'cometh' and change them to 'love' and 'comes.' The editors of the NKJV, so-called Easy Reading KJV-ER, NIV, TNIV, ESV, HCSB, and NASB disobey Rev. 22:19 which warns,

> "And if any man shall take away from the words of the book...God shall take away his part out of the **book** of life..." Rev. 22:19

The tall stack of new versions must look like 'trees' to most of these editors; many nervously change the "book of life" to a "tree" in Rev. 22:19.



Study the sentence structure in Rev. 22:19. It does **not** say, "...if any man shall take away **words from** the book..." Rather, it says, "if any man shall take away from the words..." Examine a parallel if you will. "If any man shall take away the **wallet from** my pocket..." refers to **the wallet** being stolen. However, the statement, "If any man shall take away from the wallet...," refers to the contents of the wallet, that is, individual items in the wallet — money!

The warning in Revelation 22 seems to forbid taking away letters "from the word" which *affect* the meaning.* This is why the Jewish scribes count *every letter* when transcribing the Old Testament — lest they should "diminish ought from" a "word" (Deut. 4:2) removing even "one jot [letter] or one tittle" (Matt. 5:18).

*When seeking confirmation about the interpretation of a verse, look nearby for its parallel. (See chapter entitled "Every Word.") Substitute the parallel word and see how *that word* would be interpreted.

Here in Rev. 22, the parallel reconfirms the interpretation that the thing being taken away includes a "part" of a word. The matching parallel peg words are "take away" and "the book of." The word "**part**" is given as a parallel. A letter is a "**part out of**" a word.

> "take away from the words of the book of this prophecy..." Rev. 22:19
>
> "take away **his part out of** the book of life..." Rev. 22:19

## Endings Overview: eth & est

There are at least 7 reasons why we must preserve the church's treasure, the King James Bible, with its endings on verbs, like 'lovest' and 'cometh.' (Detailed documentation will follow in the chapter.)

1. The endings reveal the underlying **Greek** and **Hebrew** verb tenses, making reading comprehension easier.

2. The endings make vital **theological distinctions**.

3. The endings help both young and old **learn to read** and comprehend the Bible.

4. **Children prefer the sound** pattern these endings create, linguists have discovered.

5. The endings contribute to **cognitive function** (thinking and understanding); they contribute to the "separate from sinners" element of the Holy Bible's vocabulary.

6. The endings contribute to the **rhythmic** "**comfort** of the scriptures" (Rom. 15:4). The alternative sound, **zzzzzzzzzzzzzzz**, is not conducive to the "comfort of the scriptures" (lovezzz, comezzz). Unnecessarily, new version readers (and no-Bible readers) pop pills like prozzzzzzzac.

7. **Missionaries** need these endings to bridge the language gap between English and many of the world's languages which have these *same* endings.



Cynics usually tell us that the King James Bible is Elizabethan English and —

'We don't *speak like that* any more.'

The fact is — neither did those living in 1611. Shakespeare's plays, written during the same period, did not use the 'eth' and 'est' endings. Read the 'Preface to the KJV,' written before 1611 by the translators. It does *not* sound like the King James Bible. It says "your very name," not 'thy very name.'

The KJV translators used 'thee,' 'ye,' 'thy,' 'thine,' and 'eth' and 'est' endings (on verbs) because these are the *only* way to show important grammatical and theological distinctions, clearly seen in the Greek and Hebrew text, and seen in other foreign vernacular Bibles. KJV English is Biblical English, not archaic English. It is much easier to learn than truly archaic koine Greek.

> "...[The] translator saw half of his task as reshaping English so that it could adapt itself to Biblical languages" (Gerald Hammond, qtd. in Ward S. Allen, *The Coming of the King James Gospels*, Fayetteville: University of Arkansas Press, 1995, p. 48).



Observe the parallels between the Greek verbs and the corresponding verbs in the KJV. The **black** Greek letters spell the root word, 'loose.' The **red** Greek and (KJV) letters are the inflected endings that tell the reader who 'looses': I, thou, he, we, ye, or they.

| | Greek | KJV | Modern |
|---|---|---|---|
| 1st singular | λ ύ ω | I loose | I loose |
| 2nd | λ ύ ε ι ς | thou loosest | you loose |
| 3rd | λ ύ ε ι | he looseth | he looses |
| 1st plural | λ ύ ο μ ε ν | we loose | we loose |
| 2nd | λ ύ ε τ ε | ye loose | you loose |
| 3rd | λ ύ ο υ σ ι | they loose | they loose |

Notice that the *second* person singular in Greek has an 's' (ς) in the ending. The KJV does also, as do many of the world's languages. Removal of these 'est' and 'eth' endings takes the English Bible one step further away from the Greek and Hebrew Bible.

*Modern* bibles will greatly *confuse* students learning English as a second language because new bibles have 's' endings for the ***third*** person pronoun (he, she, or it) instead of for the second person pronoun (thou). The last section of this chapter will demonstrate that many foreign languages have the 's' in the *second* person singular of verbs, just like the KJV! The KJV has a 't' in the third person ending, as do many of the world's languages. These similarities between the KJV and other languages simplify the work of the missionary.

Most languages, including Hebrew and Greek, are types that linguists call 'synthetic.' A single word (*love*) blends its meaning with an ending (called an inflected ending, e.g. *lovest*) which indicates that it is a verb (an action or being word) and shows what it modifies (*thou*). These endings make reading and studying smooth and easy.

| | | |
|---|---|---|
| First person: | *I* | *love* |
| Second person: | *thou* | *lovest* |
| Third person: | *he*, *she*, or *it* | *loveth* |

Modern English and new English bibles are not 'synthetic.' They are what linguists call 'analytical.' The reader must analyze them, *hoping* for clues from the word order, to determine what part of speech a word is and what word it modifies.

| | | |
|---|---|---|
| First person: | *I* | *love* |
| Second person: | *you* | *love* |



Who does 'love'? Such subjective conclusions do not suite the Bible, where "private interpretation" is forbidden (2 Peter 1:20). The word of God is a **legal document**. Jesus said, "...the words that I have spoken, the same shall **judge** him in the last day" (John 12:48). Modern language substitutes are not precise enough. (See *The Language of the King James Bible*, pp. 97, 98.)



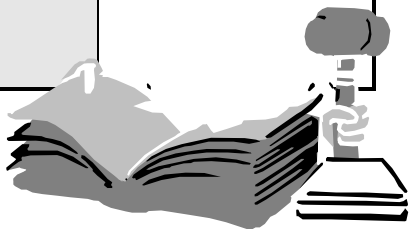
God purposely put inflected endings on verbs to prevent any confusion or private interpretation. The King James Bible retains these inflected endings. God has never blessed any English Bible that does not make these fine, but important distinctions.

It is imperative that these endings be retained because a verb is sometimes separated from its subject. For example, in Romans 2:4, 5 the verb "treasurest up" (v. 5) is separated from its subject, "thou" (v. 4) by *twenty-eight words*. Likewise, in Romans 2 the subject "thou" is in verse 17, while its verb "knowest" is in verse 18; again, "thou" is in verse 19, while its verb "hast" is in verse 20. In Acts 24:4, 8 "thou wouldest...mayest" is separated by *4 verses*!



Doctrinal error is seen in the NKJV, NASB, and most new versions in Matt. 23:37 and Luke 13:34 because they always omit the 'est' ending. The scribes and Pharisees are rebuked in these chapters. The Bible uses the second person, "killest," indicating that Jesus is addressing *individually* those (*thou*) who killed the prophets; he is not addressing an impersonal third person (it) city (I kill, thou killest, Jerusalem killeth). If Jesus had been addressing Jerusalem, a city, he would have used the *singular* third person verb "killeth." The NKJV and NASB incorrectly use the third person *singular* "kills," instead of the second person "kill" (I kill, you kill, it kills). They move the indictment *away* from those *present* individuals to whom Jesus was speaking and move it on to a city. (The word "*thou*" is a part of the English second person verb ending and must be added in English to accurately communicate the person to whom the verb is addressed. The context refers to those present, using the singular second person, "thee" and "thy" to refer to the ones who killed Jesus.

| Matt. 23:37 | | |
|---|---|---|
| **NKJV** | **NASB** | **KJV** |
| "O Jerusalem, Jerusalem, the one who kill**s** the prophets and stone**s** those who are sent to her! How often...your" | "O Jerusalem, Jerusalem, who kill**s** the prophets and stone**s** those who are sent to her! How often...your" | "O Jerusalem, Jerusalem, ***thou*** that kill**est** the prophets, and ston**est** them which are sent unto **thee**, how often...**thy**" |
| **Luke 13:34** | | |
| "O Jerusalem, Jerusalem, the one who kill**s** the prophets and stone**s** those who are sent to her! How often...your" | "O Jerusalem, Jerusalem, *the city* that kill**s** the prophets and stone**s** those sent to her! How often...your" | "O Jerusalem, Jerusalem, which kill**est** the prophets, and ston**est** them that are sent unto **thee**; how often...**thy**" |



# 3. Learning to Read English

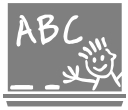


God intended that *his* book be a source for *both* "wisdom and knowledge" (Col. 2:23). For most of the people of the world, throughout history, the Bible was *the only* book available. It served as a reading primer, as well as the word of God. God planned for this in the construction of the Bible. The Hebrew alphabet is taught to children using Psalm 119, since its verses begin with the letters of the Hebrew alphabet. The English Bible uses three elements to teach reading: ❶letters, ❷grammar, and ❸words.

## ❶ LETTERS & reading comprehension

Letter meaning is taught subconsciously because of the way a letter is formed with the vocal organs (e.g. the sibilants 's' and 'z', the plosives 'b' and 'd'). Because of this, the shapes of many letters are pictograms of the process of vocalization. The Hebrew letter *lamed,* ל, for ℒ, is a cross-sectional picture of the mouth pronouncing an 'L' as the tongue touches the roof of the mouth.

The pronunciation of 'eth' and 'est' causes the tongue to move, subconsciously telling the reader that it is an *action* word, a verb indicating movement 'from here to there.' This is a very important cognitive tool. Both 'est' and 'eth' have the critical 't,' which computational linguists have determined means, 'from here to there.' The first usages of 'eth' in Genesis are "creepeth" and "moveth." This is how the reader learns that 'eth' is an action word! (David Crystal, *The Cambridge Encyclopedia of the English Language*, Cambridge University Press, 1995; David Crystal, *The Cambridge Encyclopedia of Language*, Cambridge University Press, 1987.)




The meanings of the **letters** and sounds are taught in their first usage in Genesis. The first words in Gen. 1 that begin with the letter 't' are 'the' and 'there' (Gen. 1:3) — just as the MIT linguist deduced. Genesis, chapters 1 through 4, further reinforces the meaning of 't' as 'from here to there,' with the other 't' words.

Genesis 'pointer' ⟶ words include:

that,
thou
thy
to
toward
touch
take

God even draws mental pictures of vertical lines depicting the thought 'from here to there.'

- The letter '†' itself is a pictogram of 'from here to there'; it is written by moving the pen in a straight line 'from here to there.' (The crossbar is the horizon line between 'here and there' i.e. heaven.)
- The words "till the ground" depict a long ⇢ 'from here to there' furrow in the ground (Gen. 2:5).
- A "tree" (Gen. 1:11) is a long vertical ⇡ 'from here to there' element.
- The word 'time' ("the process of time" Gen. 4:3) moves one 'from here to there' *through* time).
- The words "two" (Gen. 1:16) and "third" (Gen. 1:13) take the reader 'from here (place one) to there (places two and three).'

## 2 GRAMMAR & reading comprehension

The KJV simplifies grammatical comprehension because it retains the words which *automatically* identify parts of speech.

- thee, thou, thine, thy (singular)
- ye and you (plural)
- est (second person: thou)
  eth (third person: he, she, or it)

This is a very important aid in Bible interpretation. Lengthy or complex sentences and verses can be misinterpreted when pronouns (e.g. he) occur some distance from their referring noun (e.g. Jesus), or when verbs (e.g. mayest) are far from their subjects (e.g. thou; Acts 24:4, 8).

The KJV has a *special word* for *each* part of speech taken by personal pronouns. New versions do not; their primitive, limited vocabulary allows for misinterpretation. New *Babels* are not easier to understand; they are easier to misunderstand.

The reader need not know the following 'English-teacher' terms to see that new versions can create much confusion. It is not necessary for the KJV reader to know the 'names' of all of the parts of speech, any more that it is necessary for a baby to know the name for 'rock' and the name of its mother. The brain easily discerns and classifies things that are *different*. The KJV's special word for each part of speech identifies that word's function immediately.

New versions use **5** words to represent **11** parts of speech.
The KJV uses **11** words to represent **11** parts of speech.

† words are singular (one stick: thou, thee, thine, thy, est , eth)

Y words are plural (stick broken in two: ye, you, your, yours).

Jesus truly "revealed them unto babes" (Matt. 11:25) since **each** part of speech **looks** and **sounds** *different*.

| King James Bible (singular) | | | NIV, TNIV, NASB, NKJV, ESV, HCSB, etc. |
|---|---|---|---|
| 1 | singular nominative | **thou**<br>"thou art the man" | you<br>(could be confused as either singular nominative, singular objective, plural nominative or plural objective) |
| 2 | singular objective | **thee**<br>"I have loved thee" | you<br>(could be confused as either singular nominative, singular objective, plural nominative or plural objective) |
| 3 | singular possessive pronoun | **thine**<br>"thine is the kingdom" | your<br>(could be confused as either singular or plural) |
| 4 | singular possessive adjective | **thy**<br>"Thy will be done" | yours<br>(could be confused as either singular or plural) |

| King James Bible (plural) | | | NIV, TNIV, NKJV, NASB, ESV, HCSB |
|---|---|---|---|
| 5 | plural nominative | **ye**<br>"Ye must be born again" | you<br>(could be confused as either singular nominative, singular objective, plural nominative or plural objective) |
| 6 | plural objective | **you**<br>"and because I tell you the truth" | you<br>(could be confused for either singular nominative, singular objective, plural nominative or plural objective) |
| 7 | plural possessive adjective | **your**<br>"the lusts of your father you will do" | your<br>(could be confused as either singular or plural) |
| 8 | plural possessive pronoun | **yours**<br>"yours is the kingdom of God" | yours<br>(could be confused as either singular or plural) |

| | Person | KJV | NIV, TNIV, ESV, HCSB, NASB, NKJV, etc. |
|---|---|---|---|
| 9 | First Person (I) | write | write (Could be confused as either first person or second person) |
| 10 | Second Person (thou) | writ**est** | write (Could be confused as either first person or second person) |
| 11 | Third Person (he, she, or it) | writ**eth** | writes |

## ❸ WORDS & reading comprehension

📖 With the Bible's built-in **dictionary**, the reader's vocabulary is expanded as various synonyms are used to define words in different contexts. Only the Bible's own definitions of words suit the Bible's usage. For example, the word "mercy" is defined in a modern *Webster's Dictionary* as, "Kind and compassionate treatment...A fortunate occurrence." The Bible makes it clear that the mercy shown by God to man is not just a kind token, but brought on by man's "iniquity," which would otherwise bring loss of "life." In Gen. 19:16, 18, 19 the repeated parallel pegs 📌 "thou hast" and "ed" show that the word 'mercy' is defined in its first usage as "**saving my life**." (Verse 16 begins: "the LORD being merciful unto him: and they brought him forth..."). The KJV states in only 19 words:

> "...not so, my Lord:
> thou hast magnified thy mercy, which
> thou hast shewed unto me in **saving my life**;"

The special words "thou" and "thy" tell the reader that the subject is *singular* (perhaps the pre-incarnate "Lord" of Gen. 18:27; Acts 10:14). It is not the angel**s** called "lord**s** in Gen. 19:2. In Gen. 19:18 the NIV (ESV, NKJV and NASB)

mistranslate "Lord" as "lords," ignoring Lot's outcry *to God*. In their footnote the NIV admits its error, clarifying that "Your" and "you" are "singular."

> "No, my **lords**, please! **Your** servant has found favor in **your** eyes, and **you** have shown great kindness to me in sparing my life" (24 words).

 The KJV's built-in **dictionary** goes on to ***expand*** the reader's understanding of the word "mercy" in each of its subsequent usages. With the exclusive words and endings for each part of speech (e.g. est, Thou, thy), the reader always knows to whom each pronoun refers. All "t' words are singular. For example, in Exod. 15:11-13, the definition of 'mercy' is *redeemed*.

"LORD (singular),
among the gods (plural, third person: he she, it),...
**Thou** (singular) in **thy** mercy...
**thou** (singular) ha**st** (second person: thou) **redeemed**..."

The corrupt ESV and NKJV leave the reader to decide to whom the pronoun "you" refers; is it the singular "LORD" or the plural "gods"? ("LORD, among the gods...You have led...in your...")

 Other built-in **definitions** in the KJV expand the reader's understanding of "mercy," using parallel sounds (ing, y) as pegs  to reveal matching meaning.

> "Keeping mercy...
> **forgiving iniquity**..." Exod. 34:7

> "and shew thee mercy,
> and have **compassion** upon thee" Deut. 13:17

## 4. Suffer the little children to come unto me Mark 10:1



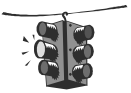
Jesus said the Father has hid Bible understanding from the wise and prudent but has revealed it unto babes (Luke 10:21). Consequently, it is not surprising to discover further evidence that the genuine God-made English Bible fits the mind of a God-made English speaking child, like a hand fits a glove. University of Delaware scientists and others have done significant research in the area of 'language development.' They discovered that,

> "Babies are pre-programmed to acquire language...Infants enter the world 'hard-wired' for language" (*Science Daily*, "Baby Talk," University of Delaware, http://www.udel.edu/ 4-20-99).

The Center for Cognitive Science at the State University of New York constructed an elaborate study to document what any children's Sunday School teacher could have told them: children prefer two syllable words (with the accent on the first syllable) over one syllable words. 'Lov´-eth' 'com´-eth,' 'mom´-mie' and 'milk´-ie' will win hands down over 'loves,' 'comes,' 'mom,' and 'milk.' You will not need to put a transducer on a pacifier to monitor a child's reaction, like the scientists did. The rock-a-bye-baby rhythm of the King James Bible, made possible to a great extent by the 'eth' and 'est' endings, is just what the doctor ordered. Scan the scholarly articles on 'language development' on the Internet. Today over 800 articles document the importance of "meter and rhythm," states Dr. James Sightler, noted pediatrician and author. (See *Journal of Memory and Language*, LouAnn Gerken, "Young Children's Representation of Prosodic Phonology," 33, 19-38 (1994); Sightler, *A Testimony Founded Forever,* Chapter 14 and phone conversation.)

The 'est' and 'eth' endings convey *meaning*.

The 'est' ending signals to the brain a stop sign. It is only used with 'thou' and serves as a powerful alert throughout the Bible that God may be talking to **you.**



In a question, the use of 'est' positions the important verb in the forefront,

"Lovest thou me?" John 21:17 KJV

*Without* the 'est' ending, the many questions asked in the Bible begin with the unimportant and distracting helping verb 'Do' —

"Do you love me?" NIV, TNIV, NKJV, NASB, HCSB, ESV etc.

The important verb is bounced to the back of the sentence and the back corner of the mind. It loses the primary position which has a visually compelling capital letter. The 'da' sound of 'd,' as most teenage girls know, is often negative. Even worse, '*Do you love me?*' could be a line from an afternoon TV soap opera; it is not "holy...undefiled, separate from sinners" (Heb. 7:26).

The inflected 'eth' and 'est' endings of the KJV make it a miraculously perfect tool to bridge the gap between English and the other languages of the world, which also have these inflected endings *and* begin their questions with a verb.

# 6. Beelzzzzzzzzzebub, lord of the flies



When modern versions drop the beautiful 'eth' ending on verbs, they replace it with the annoying sound of buzzzzzing flies and stinging bees. 'Loveth' becomes 'lovezzzzzzz,' 'believeth' becomes 'believezzzzzz' and 'cometh' becomes 'comezzzzzzzz.'

When teaching the concept of *onomatopoeia* (letters which imitate natural sounds), college textbooks invariably cite British poet John Keats (1795-1821). His brilliant use of sound symbolism to create an 'effect' is seen in his poetry. According to *The College Survey of English Literature*, edited by Yale University's Alexander Witherspoon, Keats "suggested the presence of flies; he imitated the drone and buzzing of insects on a sultry evening" with the line,

> "The mumurous haunt of flies on summer eves."

"[T]he words thus formed vividly suggest the object or action producing the sound" (Alexander M. Witherspoon, ed., *The College Survey of English Literature*, NY: Harcourt, Brace and Co., p. 1350). Keats wanted to give readers of his poem the 'feeling' that flies were buzzzzzing around, therefore he used words that end with 's' (which sounds like a buzzing 'z'). The holey (not holy) *pen*knife pierced pages of new versions *let in* the stinging bees
and the buzzzzzzzzzing

lord of the flies
Beelzebub.

# 7. The Missionary Bible: KJV



> "Go ye into all the world, and preach the gospel*..." Mark 16:15

Jesus Christ, "the Word" and even "the ending" letter (Rev. 1:8) speaks and spells words in similar ways to the Greek, English, German, French, Italian, and Hebrew (Yiddish). The KJV is the only English Bible that speaks and spells like all of these language groups. Wise missionaries love the KJV.

(* The OED and ODEE state that the 'spel' in 'gospel' comes from the Old High German 'gotspell.' The German 'got' means 'God' and 'spel' means "To read letter by letter.") This book is about the 'Godspell,' that is, the 'gospel.' See the *Language of the King James Bible*, p. 50.)

This author's first job was teaching English as a second language to the foreign born. This I did for three years. Those who pretend that we must update the KJV for those desiring to learn English, both here and around the world, have ***never***: 1.) been missionaries, 2.) taught ESL (English as a Second Language), 3.) learned and witnessed in a foreign language, or 4.) done translation work in foreign languages. Others who have *thoughtfully* done *some* of these four things have observed what a miraculous blessing the King James Bible is for those involved in these efforts.

The King James Bible is the perfect tool for teaching English, and specifically the English Bible, to immigrants to the United States and nationals on the mission field. You may never do either of these, but if you know or work with someone whose first language is not English, help them by steering them to a KJV. It will provide a smooth and easy transition from their native language to English. The following pages explain some of the reasons *why*.

 The amazing thing about the KJV's 'est' and 'eth' endings is that they *match* the verb endings in most of the languages of the world. These *too* have an 's' in the second person and a 't' in the third person verb endings! The KJV's '*becamest*' is '*wurdest'* in *Modern* German.

Recess bell! You do not need to *chew* the rest of this chapter, with its hard to swallow grammatical terms. Simply **scan over the red letters** and notice how the KJV's 'est' and 'eth' endings match *other* languages in the world. *New versions* do *not* match the world's languages. The KJV is international English and is God's bridge to reach a world now clamoring to learn English.

Those who speak Greek, German, Spanish, French, Italian, Portuguese, Yiddish, and many other languages know that an '**s**' in the ending means second person singular. The use of a '**t**' in the ending also signals the third person to many.

In addition to the matching ending letters, the word for 'thou' in many languages is a 't' or 'd' word like *tu* or *du.* These match the KJV's 't' in 'thou;' the 'you' in modern bibles will not communicate to non-English speakers at all. (Even the 'd' words, like *du* for 'you,' will say, 'thou' to most because of Grimm's Law of consonant correspondence. According to this law, 'd' becomes 't.' English 'brother' becomes German *Bruder*; Latin *edere* becomes English 'eat.' **The KJV retains the key to open the locked language barriers;** 'du' will signal 't', as in *thou*, because many, many other words share this letter shift. (For those curious about the other Grimm's shifts, remember the following: 'k' becomes 'h' (Greek *kardice* becomes English 'heart'); 'b' becomes 'p' (Greek *burse* becomes English 'purse'); 'p' becomes 'f' (Latin *pisces* becomes English 'fish'); 'g' becomes 'k' or hard 'c.' Memorizing these few letter shifts makes learning other languages a breeze.)

## Modern German Matches KJV

Missionaries who use the KJV will better understand and be better understood by German speaking people, than those missionaries using modern bible versions. In modern German, the present tense verb endings match those of the KJV. They are as follows:

| Singular | Missionary (KJV) | Modern German |
|---|---|---|
| First Person | - | e |
| Second Person | **est** | **est*** |
| Third Person | **eth** | **et*** |

Charles P. Otis (MIT), *Elementary German,* New York: Henry Holt and Company, 1886, third edition, p. 37. *The 'e' is omitted unless there would result thereby such a combination of consonants as would be difficult to pronounce.

The German preterit tense likewise matches the KJV.

| Singular | Missionary (KJV) | Modern German |
|---|---|---|
| First Person | - | te |
| Second Person | **est** | **test** |
| Third Person | **eth** | **te** |

| Missionary (KJV) | Modern German | Modern English Pronunciation |
|---|---|---|
| I love | ich liebe | I love |
| thou love**st** | du lieb**st** | you love |
| he love**th** | er lieb**t** | he lovezzzzzz |

Preterit (you, or he loved) would be *du liebt**est*** or *er lieb**te*** (*Elementary German*, p. 38).

An entire tower of new Babel versions cannot "reach unto heaven" to help English and Germans "understand each other's speech" (Gen. 11:7). The KJV's language can bridge this gap. (The words cited under the heading "Missionary (KJV)" are the KJV-type English grammatical counterpart of the foreign word given and are not necessarily *direct* quotations from the KJV.)

| Missionary (KJV) | Modern German | Modern English Pronunciation |
|---|---|---|
| I have | ich habe | I have |
| thou **hast** | du **hast*** | you have |
| he **hath** | er **hat** | he hazzzzzzz |

*This would be *Sie haben* in irreligious and impersonal conversation.

Other tenses, like the German preterit, also follow this pattern.

| Missionary (KJV) | German | Modern English |
|---|---|---|
| I became | ich wurde | I became |
| thou becam**est** | du wurd**est** | you became |
| he becameth | er wurde | he became |

*Elementary German,* p. 33

| Missionary (KJV) | Modern German | Modern English Pronunciation |
|---|---|---|
| I give | ich gebe | I give |
| thou give**st** | du gib**st** | you give |
| he give**th** | er gib**t** | he givezzzzzz |

*Elementary German*, p. 45

| Missionary (KJV) | Modern German | Modern English Versions' Sounds |
|---|---|---|
| thou eatest<br>he eateth | frissest or frisst<br>frisst | eat<br>eatzzzzzzzzzz |
| readest<br>readeth | liesest or liest<br>liest | read<br>readzzzzzzzzz |
| lettest<br>letteth | lässest or lässt<br>lässt | let<br>letzzzzzzzzzzz |
| helpest<br>helpeth | hilfst<br>hilft | help<br>helpzzzzzzzzz |
| hangest<br>hangeth | hängst<br>hängt | hang<br>hangzzzzzzzz |
| runnest<br>runneth | läufst<br>läuft | run<br>runzzzzzzzzzz |
| scoldest<br>scoldeth | schiltst<br>schilt | scold<br>scoldzzzzzzzz |
| sleepest<br>sleepeth | schläfst<br>schläft | sleep<br>sleepzzzzzzzz |
| strikest<br>striketh | schlägst<br>schlägt | strike<br>strikzzzzzzzzz |
| holdest<br>holdeth | hältst<br>hält | hold<br>holdzzzzzzzzz |
| loadest or<br>laddenest<br>loadeth | lädst<br>lädt | load<br>loadzzzzzzzzz |

*Elementary German*, pp. 293-298.

Modern German, like KJV English, has two different forms for the second person. In irreligious and impersonal speech one would say *Sie* (you) for both one person or many. However for "family, close friends...and in prayer," forms

corresponding to the English 'thou' (*du*) and 'ye' (*ihr*) are used, states Professor of German, Herbert Lederer of Queens College. "In all tenses, the verb with *du* ends in –st..." This is identical to the KJV!! A German reading the KJV would immediately recognize, not only many West Germanic root words, but also the verb endings. Additionally, he would sense that the Bible's author (God) was a close and revered friend, speaking from, as the Professor says, "A considerable degree of intimacy, or close relationship" (Herbert Lederer, *Look and Learn German*, New York: Dell Publishing Co., Inc., 1964, pp. 62, 63).

Glance over this list of German verbs and note their correspondence to the KJV endings.

| **Missionary (KJV)** | **Modern German** | **Modern English Pronunciation** |
|---|---|---|
| thou **findest** | du **findest** | you find |
| thou goe**st** | du geh**st** | you go |
| thou becom**est** | du wir**st** | you become |
| thou drive**st** | du fähr**st** | you drive |
| thou read**est** | du li**est** | you read |

*Look and Learn German*, p. 62.

German readers are very familiar with the 'est' and 't' endings, which are also seen in the German subjunctive mood (used in reporting things for which the speaker does not want to take responsibility).

| **Missionary (KJV)** | **Modern German** | **Modern English Versions** |
|---|---|---|
| (that) thou help**est** | du helf**est** or hilf**st** | (that) you help |

Robert Preble, *Britannica World Language Dictionary*, New York: Funk and Wagnalls Company, 1958, vol. 2, p. 1738.

Missionaries know that almost *half* of the nations of *Africa* had French as their first or second language, since the KJV was published in 1611. The KJV's verb endings were extremely helpful in bridging the language gap for centuries of missionaries hoping to reach these precious people. Today hundreds of millions of people speak French as their primary language — people for whom Christ died. From French Canadians to Haitians to those in Africa, millions will recognize 'their' own language in the missionaries' KJV.

For example, in French the basic forms of the verb 'to be' are *tu es* (you are) in the **s**econd person and *il est* (he is) in the **t**hird person. 'You were' and 'he was' are '*tu étais*' (second person) and '*il était*' (third person).

Note also the correspondence between the French word for 'you' (tu) and the KJV word for 'you' (thou). The auxiliary verb, *avoir*, 'to have,' as shown below in the second person (you have), shows the affinity of modern French inflected verb endings with KJV endings.

| Missionary (KJV) | Modern French | Modern English |
|---|---|---|
| thou hast | tu as (affirmative) | you have (singular familiar: *tu as*; plural or formal: *vous avez*) |
| thou hadst | tu avais (imperfect) | you had |

Francis M. Du Mont, *French Grammar*, New York: Barnes and Noble, Inc., 2nd edition, 1950, p. 3.

The French will quickly recognize the 's' in the ending of second person singular verbs and the 't' in the ending of third person singular verbs.

| **Missionary (KJV)** | **Modern French** | **Modern English Pronunciation** |
|---|---|---|
| thou sayest<br>he sayeth | tu dis<br>dit | you say<br>he sayzzzzz |
| thou owest<br>he oweth | tu dois<br>doit | you owe<br>he owezzzzzz |
| thou makest<br>he maketh | tu fais<br>fait | you make<br>he makezzzzz |
| thou knowest<br>he knoweth | tu connais<br>connait | you know<br>he knowzzzzz<br>(be acquainted with) |
| thou knoweth<br>he knowest | tu sais<br>sait | you know<br>he knowzzzzz |
| thou puttest<br>he putteth | tu mets<br>met | you put<br>he putzzzzzzz |
| thou leavest<br>he leaveth | tu pars<br>part | you leave<br>he leavezzzzz |
| thou believest<br>he believeth | tu crois<br>croit | you believe<br>he believezzz |
| thou runnest<br>he runneth | tu cours<br>court | you run<br>he runzzzz |
| thou livest<br>he liveth | tu vis<br>vit | you live<br>he livezzzzzz |
| thou drinkest<br>he drinketh | tu bois<br>boit | you drink<br>he drinkzzzzz |

| | | |
|---|---|---|
| thou fearest<br>he feareth | tu crains<br>craint | you fear<br>he fearzzzzzz |
| thou diest<br>he dieth | tu meurs<br>meurt | you die<br>he diezzzzzz |
| thou readest<br>he readeth | tu lis<br>lit | you read<br>he readzzzzz |
| thou finishest<br>he finisheth | tu finis<br>finit | you finish<br>he finishezzzz |
| thou seest<br>he seeth | tu vois<br>voit | you see<br>he seezzzzzz |

(Du Mont, pp. 31, 48, 49, 58, 74, 85, 93, 101, 111, 203-225 et al.; Jean-Paul Valette, *Contacts*, Boston: Houghton Mifflin, 1976, pp. 146, 174, 215, 245, 259, 282, 300, 439, 440, 442-44.)

Speakers of French will be immediately comfortable with the KJV's use of the 'eth' ending for the third person singular verb, because in French:

- In the interrogative, with verbs ending in a vowel, a 't' is used between that vowel and the third person pronoun in the singular (e.g. *a-t-il*).

- The imperfect second and third person ending is -*ais* and -*ait* respectively (e.g. spoke: *parlais*, *parlait*).

- The 's' and 't' endings can also be seen in the conditional present as *parlerais* and *parlerait*.



The Italian simple past tense (I spoke, you spoke, he spoke) has the '**st**' ending sound in the second person, like the KJV.

| **Missionary (KJV)** | **Modern Italian** | **Modern English Pronunciation** |
|---|---|---|
| **thou** knew**est** | **tu** conosc**ésti** | you knew |
| **thou** gav**est** | **tu** d**ésti** | you gave |
| **thou** said**est** | **tu** dic**ésti** | you said |
| **thou** took**est** | **tu** prend**ésti** | you took |
| **thou** knew**est** | **tu** sap**ésti** | you knew |
| **thou** took**est** | **tu** togli**ésti** | you took |
| **thou** saw**est** | **tu** ved**ésti** | you saw |
| **thou** came**st** | **tu** veni**sti** | you came |
| **thou** wa**st** | **tu** fo**sti** | you were |
| **thou** redeemed**st** | **tu** redim**ésti** | you redeemed |
| **thou** answered**st** | **tu** rispond**ésti** | you answered |
| **thou** did**st** | **tu** fac**ésti** | you did |
| **thou** had**st** | **tu** ten**ésti** | you had |
| **thou** spoke**st** | **tu** parla**sti** | you spoke |
| **thou** sold**est** | **tu** vend**ésti** | you sold |

*Britannica World Language Dictionary*, vol. 2, pp. 1810-1815.

The ‘**est**’ ending is seen also:

- in the Italian conditional
- in the Italian perfect conditional tenses.

| **Missionary (KJV)** | **Modern Italian** | **Modern English** |
|---|---|---|
| **th**ou would**est** speak | **tu** parler**ésti** | you would speak |
| **th**ou would**est** sell | **tu** vender**ésti** | you would sell |
| **th**ou would**est** finish | **tu** finir**ésti** | you would finish |
| **th**ou would**est** have spoken | **tu** avr**esti** parlato | you would have spoken |
| **th**ou would**est** have gone | **tu** sar**esti** andato | you would have gone |

In modern Spanish the simple past tense verb also has the '**st**' in the second person, just as the KJV does. Note also that 'thou' matches *tu* for 'you.'

| Missionary (KJV) | Modern Spanish | Modern English |
|---|---|---|
| thou lovedst | tu amaste | you loved |

Likewise, the Spanish second person verb is distinguished with an 's' ending.

| Missionary (KJV) | Modern Spanish | Modern English |
|---|---|---|
| thou lovest | tu amas | you love |
| thou fearest | tu temes | you fear |
| thou partest | tu partes | you part |

The imperfect tense, that is, a past action regarded as continued, also has the 's' ending in the second person.

| | | |
|---|---|---|
| thou wast loving | tu amabas | you were loving |

*Britannica World Language Dictionary*, vol. 2, p. 1878.

The Spanish conditional tense likewise has the '**s**' ending.

| | | |
|---|---|---|
| thou wouldst love | tu amarias | you would love |

The modern Hebrew-German dialect, Yiddish, spoken in Europe and America by many of those of Hebrew descent, matches the verb endings in the KJV.

| **Missionary (KJV)** | **Hebrew Yiddish** | **Modern English** |
|---|---|---|
| I collect | ikj lkayb | I collect |
| thou collect**est** | du klayb**st** | you collect |
| he collect**eth** | er klayb**t** | he collects |

| | | |
|---|---|---|
| I come | ikh kum | I come |
| thou come**st** | du kum**st** | you come |
| he come**th** | er kum**t** | he comezzzzz |

Note also that other tenses, like the past, the conditional, and the reflexive tenses, match the KJV.

| Person | Past (Past participle and an auxiliary verb, usually 'to have', e.g. "I carried") | Reflexive (Used when the subject and the object of a verb are the same, e.g. "I expect") | Conditional (past participle and an auxiliary verb, e.g. "I would come") |
|---|---|---|---|
| **s**econd person (thou) | du ho**st** (ha**st**) getrogn | du rikh**st** zikh | du volt**st** (would**st**) gekumen |
| **t**hird person (he, she, it) | er ho**t** (ha**t**h) getrogn | er rikh**t** zikh | er vol**t** gekumen |

*Britannica World Language Dictionary*, vol. 2, pp. 2013-2014.



King James Bibles have been received around the world in the last four centuries as a "sound from heaven." In their lines, "every man heard them speak in his own language...in the last days" (Acts 2:2, 6, 17). New versions like the so-called Easy Reading KJV-ER, the NKJV, the NIV, TNIV, ESV, HSCB, the KJV2000, and the NASB will lead the tour bus back to Babel, all the way swatting fliezzzz

## CHAPTER 13

# The New *sl*eazzzy Reading *bibles*

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Mark 15:17, 18

"And they clothed him with purple,...
And began to salute him, Hail..."

*King*
*James Version Counterfeit*

*un-Easy Reading*
**KJV-ER**

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The words of the Holy Bible originated in heaven.

> "For ever, O LORD, thy word is settled in heaven." Ps. 119: 89

The Bible has been kept pure on earth.

> "...preached the gospel unto you with the Holy Ghost sent down from heaven...the word which by the gospel is preached unto you." 1 Peter 1:12, 25

> "For I have given unto them the words which thou gavest me." John 17:8

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

> "...whatsoever thou shalt bind on earth shall be bound in heaven..." Matt. 16:19

> "...in earth, as it is in heaven..." Matt. 6:10

We are forbidden to make counterfeit bibles.

> "Thou shalt not make unto thee...any likeness of any thing that is in heaven above, or that is in the earth beneath..." Exod. 20:4

The devil is a counterfeiter.

> "Lucifer...thou hast said in thine heart,...I will be like the most High..." Isaiah 14:12, 13, 14

Anything of value is going to be counterfeited — money, watches, famous paintings, and diamonds. We can also expect counterfeits of the King James Bible, 'the most highly' sold and distributed book of all time. ('I will be like the KJV...') A counterfeit must look as much like the original as possible. The serpent was "more subtil than any beast of the field" (Gen. 3:1). Counterfeit twenty dollar bills have the words **TWENTY DOLLARS** written on them, just like real ones. Counterfeit caricatures of the scriptures often carry letters similar to **KJV** somewhere in the title or on the cover, cloaking the corruption inside. King James (and his translators) never saw any of these counterfeit bibles with the King's name on them. Though new versions mock King James in their advertising, they must put *his* name on it.

Bankers can identify counterfeit money by holding it up to the light. We can also hold counterfeit bibles up to the true light of the word of God. Authentic KJVs have been printed by Cambridge University Press for hundreds of years. Most KJVs match this model. The text of the Cambridge Large Print *Text Only* edition and the Cambridge Concord edition are the standards in spelling, punctuation and capitalization. (The Cambridge Concord edition has some corrupt *marginal notes*.) Other groups, like the Dean Burgon Society, were originally founded to uphold the standard and,

> "To inform believers about the danger of using and recommending Bibles which, while claiming to be the King James Version, actually make changes in the text,

> such as the New Scofield Reference Bible, The King James II, The Open Bible, and others; (Articles of Faith, Operation & Organization of the Dean Burgon Society as adopted at the Organizational Meeting at Philadelphia, Pennsylvania, Nov. 3-4, 1978, Collingswood, New Jersey, pp. 8, 9.)

C.I. Scofield never approved the changes to the text or the notes of the *New* Scofield Bible. He also never wrote some of the *new* notes appearing today in *Old* Scofield Bibles! (See *New Scofield vs. Old Scofield*, Ararat, VA: AV Publications.) Since the Dean Burgon Society compiled this list, dozens of counterfeits have slipped on to the shelves of unsuspecting Christian bookstores, illegitimate offsprings like the KJ[21], the KJV2000, and the worst, called the New King James. The most recent is the Easy Reading KJV-ER, possibly identified by a purple cover or a **large sword** across the cover. The Evidence Bible, by Ray Comfort, published by Bridge-Logos, has a bible text with many of the same weaknesses.

## The *sl*Easy Reading King James Bible-ER

The latest counterfeit, soon to be a memory, is a perversion whose cover boasts in BIG gold letters — *King James Version Easy Reading*. Thousands of people have bought this thinking it was a 'King James Bible.'

**H**ow can it be a King James Bible when it *departs* from the Received Greek Text?

**H**ow can it be a Bible if it uses *made-up words*, like 'contempts' in Ezekiel 21:10, thereby destroying the parallel between the Hebrew counterparts 'contemneth' (v.10) and 'contemn' (v.13)?

**H**ow can it be 'Easy Reading' when it replaces self-defining words like 'brasen' (made of brass) with 'brazen' (made of *braz*)?

**H**ow can it teach spiritual wisdom when it has no verb for wisdom?

**H**ow can it be a Bible when it introduces doctrinal error by following the typo-dotted Broadman Holman text, not the correct Cambridge text? By not capitalizing 'Spirit' in Matt. 4:1, the Easy Reader implies that perhaps the devil, not the Holy Ghost, led Jesus into the wilderness (Eph. 2:2). Or might this change deny the deity of Christ by inferring that a man's spirit, and not the "Spirit of Christ" led him (1 John 5:7,8, Rom. 8:9, Eph. 4:4).

**H**ow can it be a Bible when it cannot distinguish between God and Eve? The Easy Reading KJV-ER claims to put the words of God in Red, however just four pages into the Bible, in Genesis 3:3, the words of Eve are in Red. God never said, "Ye (or You, plural) shall;" he said, "thou shalt" (singular). God deals with individuals. God also never said, "Neither shall ye (you) touch it;" Eve made this up! God also did not say, "lest ye (you) die;" he said *emphatically*, "thou shalt surely die."

 *Look* closely at the Easy Reading KJV-ER in the book of **John, chapter 1** only:

**In John 1:** The so-called Easy Reading KJV-ER differs from the true King James Bible in **142** places (in this chapter alone!).

**In John 1:** The KJV-ER makes **119** alterations to the Greek *Textus Receptus* cursive tradition. With 51 verses in

John 1, this amounts to over *two* changes per verse from the historic Greek tradition.

**In John 1:** The ER changes the Greek 'Elias' to the Hebrew 'Elijah,' 'Esaias' to 'Isaiah,' and 'Messias' to 'Messiah.' The Roman Catholic church has long promoted this change because it lends support to their false theory that the book of Matthew and other Gospels were not originally written in Greek but in Aramaic, a type of Hebrew. (Rome does this because the *Greek* text in Matt. 16:18 reveals that 'Peter' and 'rock' are *two different words*; if the Gospels had been originally written in Aramaic, as Rome pretends, the *two* English words 'rock' and 'Peter' would have been translated from the *same* Aramaic word, allowing the Roman church's pet theory that the church was built on Peter and not upon Christ. See chapter entitled "Every Word" for full analysis.)

**In John 1:** The KJV-ER changes the Bible, italicizing words such as '*was'* (John 1:9) and '*Him'* (John 1:40). These words **are** in the Greek text and are **not** italicized in the KJV or any traditional foreign language editions.

**In John 1:** The KJV-ER divorces itself from the nearly 5,000 Greek *cursive* manuscripts and lectionaries by capitalizing the pronouns, *He*, *Him*, *His*, *Same*, *One*, *You*, *It*, and *Man*. This has no parallel in either the Greek cursive manuscripts, the Greek printed editions, or any traditional foreign language Bible, either historic or modern. Capitalizing such words is a Roman Catholic devise, which can be seen first in the Catholic Bible editions of 1849-1862, written by Roman Catholic Bishop Francis Patrick Kendrick. He capitalized 'Him' and 'He' and instigated the violent Philadelphia riots of 1844 "resulting in the deaths of several who had rallied around the Protestant call..." Kendrick led the early movement to squeeze the King James Bible out of the schools and nudge the Catholic bible into them. (Paul, C. Gutjahr, *An American Bible*, Stanford, Ca.: Stanford University Press, 1999, pp. 116-119, 134.)

Capitalized pronouns are now used in the NASB, NKJV, and Easy Reading KJV-ER. A translator who employs this devise must become an interpreter, because no Greek or Hebrew text follows this form. Since these translators are not infallible and inspired, there is the very real probability that they may misplace capital letters. For instance, they do not capitalize 'him' in "I will make him my firstborn" (Psalm 89:27). This is a clear reference to the Lord Jesus Christ. In many other verses, such as Ps. 69:21, they do not capitalize the pronoun which refers to Jesus. The KJV-ER is guilty of its worst capital offense by capitalizing the word 'One.' This brings the dangerous New Age god, called the 'One,' on to 'one' too many pages of the Holy Bible. (See *New Age Bible Versions*, chapter 5.)

**In John 1:** The Eazzzy Reader and other modern counterfeits substitute the sound of buzzzing flies in their verb endings, with shinezzz, comezzz, standzzz, seezzz, sayzzz, and findzzz, in place of the accurate Greek and English inflected endings, shineth, cometh, standeth, seeth, saith, and findeth. The KJV endings provide the following cognitive clues: 1.) The forward *moving* tongue, used to pronounce 'th,' tells the reader the word is an *action* word, that is, a verb. 2.) The 't' reminds him the verb is a third person (he, she, or it) verb.

**In John 1:** The KJV-ER does not call itself the 'Holy Bible' on its front cover. Is it because it changes "holy, harmless, undefiled, separate from sinners" words into *TV Guide* words? It omits the Greek and English inflected endings for the following: sayest, baptizest, dwellest, wast, knowest, and believest. The clue is now gone that tells the reader that these verbs refer to second person singular subjects. It speaks with no more authority than cheap tabloids like the *National Inquirer,* when it switches *spake* to *spoke*, *art* to *are*, *bare* to *bore*, *hath* to *has*, *wast* to *were*, and *shalt* to *shall*.

**In John 1:** The KJV-ER crashes head-on, demolishing God's 'love letters' in '**un**to,' leaving only the road-sign spelling 'to.' This shatters the difference between just going 'to' the pavilion and going 'on**to**,' '**in**to' and '**un**der' the safe harbor of the pavilion. (See chapter entitled "Pure Words...Tried".) Jesus "came unto his own," not just 'to' them. He became o**n**e of them.

**In John 1:** The KJV-ER uses 'you' and 'yourself' for *both* the singular ('thou' and 'thyself' John 1:21, 22, 25, 33, 38, 42, 48-51) and the plural ('ye' John 1:26, 38). The reader loses a vital distinction; to whom does the pronoun refer? (See chapter entitled "Ends of the World").

 *Look* closely at the *sl*Easy Reader's poor grammar and imprecision in John 1:38.

> **Easy Reading KJV-ER**:
> "Then Jesus turned, and saw them following, and **says** to them, What **seek you**? They said to Him, Rabbi, (which is to say, being interpreted, Master,) **where dwell You**?"

If a student submitted the KJV-ER to an English teacher for grading, he would receive an F-. The Bible has always been, as it should be, the model and epitome of English prose.

> **King James Bible**:
> "Then Jesus turned, and saw them following, and saith unto them, What seek ye [plural]? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou [singular]?"

The KJV's beauty is enhanced by its precision in distinguishing between the singular 'thou' and 'thee' and the plural 'ye.' The ER's use of the word 'you' for both the singular 'thou' and the plural 'ye' moves its text one step further away from the precision of the Greek text. This becomes critical in many verses such as John 3:7.

**KJV**: "I said unto **thee**, **Ye** must be born again."

**Easy Reading** KJV-ER: "I said to you, You[p] must be born again."

The KJV is the only English Bible that clearly states that *all* men (plural 'Ye') must be born again, not just Nicodemas (singular 'thee'). The microscopic '[p]' placed near the word 'You[p]' in the ER, is part of the notes of men and not the word of God. Notes can introduce confusion, doubt and potential debate. The Easy Reader is full of marginal notes identified by letters. What does 'p' mean? Does it mean God's plan (pp. iv, xxv, xxxiii), plural (p. xlvi), or the literary source P (p. 2)? God has a simpler method. Many describe their experience with the ER in one word — confusion. Observe a few more examples of the *horrible* English grammar in the Easy Reading KJV-ER:

**John 1:48** "Nathanael says to Him, From where know You me?"
**John 1:25** "...Why baptize you then, if you be not that Christ..."
**John 1:29** "The next day John sees Jesus coming to him, and says..."

Try using grammar like that during your first job interview. The KJV gives us a pattern for proper speech and writing. That's just like a loving God —

"According as his divine power hath given unto us all things that pertain unto life and godliness..." 2 Peter 1:3

## Easy ?

The shocking fact about the Easy Reading KJV-ER is that it is not really easier to read than the KJV. Their reading grade level is the same according to numerous tests; any minor difference in reading grade level between the KJV-ER and the true KJV is not statistically significant. (The formulas for determining statistical significance are given in any graduate level textbook on statistics.) Don Waite, Jr., author of *The Comparative Readability of the KJV* generated these ***identical statistics***, among others:

| Readability Test | KJV | Easy Reading KJV-ER |
|---|---|---|
| Grammatik 4.0 & 5.0 (1990 & 1992 edition) Flesch-Kincaid | Grade **6** (Grammatique 5.0 average syllables per word: **1.31**) | Grade **6** (Grammatique 5.0 average syllables per word: **1.31**) |
| Grammatik 4.0 1990 Gunning's Fog | Grade 9 | Grade 9 |
| Word for Windows 6.0 October 2000 Bormuth Grade Level | Grade 8.9 (average word length in letters per word: **3.9**) | Grade 8.9 (average word length in letters per word: **3.9**) |

*(Taken from chart entitled: *Computer Generated Readability Analysis of the Entire Bible* prepared by D.A. Waite, Jr., October 2000, correspondence with The Publisher, on file.)

D.A. Waite, Jr. also noted that the word count for the Easy Reading KJV-ER showed an addition of 12 words and 22 fewer sentences in the Easy Reader edition!

## *Leaning Toward* the Watchtower?

A Christian would not knowingly read the ideas in the corrupt New World Translation published by the Jehovah Witness sect unles<<<<<<..... these ideas were covered cunningly with a cover that said, *King James Version Easy Reading*. The KJV-ER fouls its lines with so-called 'definitions,' which copy exactly the same evil tenor found in the text of the Jehovah Witness and NIV versions. Plagerism? These so-called 'definitions' are not the Bible's built-in "separate from sinners" definitions, but errors abstracted from corrupt Greek and Hebrew lexicons.

The Easy Reader is *Easy* on sin. "[I]f therefore thine eye be single..." means, according to *their* note, if 'your eye be healthy.' "[I]f thine eye be evil" means, according to *their* note, if 'your eye be diseased' (Matt. 6:22, 23). Sinful, not diseased eyes, may have peeked at their neighbor's paper.

| Matt. | **KJV** "separate from sinners" | Easy Reading Note | Jehovah Witness New World Translation | NIV |
|---|---|---|---|---|
| 1:18 | **Ghost** | Spirit | spirit | Spirit |
| 1:19 | **just** | righteous | righteous | righteous |
| 1:20 | **conceived** | begotten | begotten | |
| 1:24 | **bidden** | directed | directed | |
| 1:25 | **he knew her not** | had no intercourse with her | had no intercourse with her | |
| 2:16 | **children** | boys | boys | boys |

| Matt. | KJV | Easy Reading Note | Jehovah Witness New World Translation | NIV |
|---|---|---|---|---|
| 2:21 | **came** | went | | went |
| 3:4 | **meat raiment** | food clothing | clothes | food clothing |
| 3:11 | **Ghost** | Spirit | spirit | Spirit |
| 3:12 | **purge garner** | cleanse barn | barn | cleanse |
| 4:5 | **pinnacle** | highest | | highest |
| 4:16 | **is sprung up** | has dawned | | has dawned |
| 4:17 | **at hand** | near | | near |
| 4:24 | **devils palsy** | demons paralysis | demon-possessed paralyzed | demon-possessed paralyzed |
| 5:5 | **meek** | mild | mild | |
| 5:18 | **verily jot** | truly small letter | Truly smallest letter | truly smallest letter |
| 5:31 | **put away** | divorce | divorces | divorces |
| 5:32 | **saving** | except | except | except |
| 5:47 | **salute** | greet | greet | greet |
| 6:19 | **corrupt** | destroy | | destroy |
| 6:22 | **single** | healthy | | healthy |
| 6:23 | **evil** | diseased | | unhealthy |
| 6:25 | **thought** | anxious | anxious | |
| 6:26 | **much better** | more valuable | | more valuable |
| | | | | |

| Matt. | KJV | Easy Reading Note | Jehovah Witness New World Translation | NIV |
|---|---|---|---|---|
| 6:27 | **taking thought** | worrying | | worrying |
| 6:31 | **take no thought** | do not worry | | do not worry |
| 6:34 | **Take therefore no thought for...take thought for** | Therefore do not worry about... worry about | | Therefore do not worry about... worry about |

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The Study Aids in the Easy Reader are infected with numerous unfounded and questionable statements. They claim for example, that the Hebrew word for 'God' in Job 3:4 and forty-nine other places *really* comes from the word "AHLAH" [pronounced ALLAH, the god of Islamic Moslems] (p. xi.). This statement has no basis in the Hebrew language. It is derived from syncretistic etymologists who do not believe the Hebrew Bible was given to the Jews by God himself, but evolved from pagan sources. The Easy Reader says this word for God means 'Mighty One,' a claim already refuted in *New Age Bible Versions*, ch. 5, i.e. p. 79.

The untrustworthy dictionary in the Easy Reader joins most copy-cat writers today, citing the name *Yahweh* (YHWH) as the correct pronunciation of the Tetragrammaton JHVH. See chapter entitled "JESUS & JEHOVAH" for a full discussion. (The King James *Easy-Reading Study Bible*, (KJV-ER) Goodyear, Arizona: The Publisher, (G.E.M. Publishing) 2001, pp. xix, xxi. s.v. LORD; s.v. sons of God).

More sympathy for the devil sounds from Study Aids on p. xlv. It wrongly lists the mutilated Latin Vulgate of Jerome as one of "the most used and blessed Bible versions in history." Theological mistakes abound in its notes. For instance the ER defines 'hell' as "the lake of fire." If the author of the notes does not know that "death and hell were cast into the lake of fire," then it is unlikely he has much knowledge of scripture. (I pointed out this and other errors to the well-meaning publisher, so it, along with *some* of the other problems mentioned in this chapter, may now be fixed — *leaving multitudes unfixed*.)

## Very Wary of Harry Potter

**H**ow can the Easy Reading KJV-ER teach its readers to "Abstain from all appearance of evil" (I Thes. 5:22) when their bible is mailed *along with* a leaflet that says,

> **"Are you a Harry Potter fan?**
> **Do you know your astrological sign?"**

This leaflet is sealed with the same occult logo used by the ancient evil Druids and today's Satanic rock group Led Zeppelin. (A documented history of this logo is given in the Riplinger video, *NKJV Exposé,* available from AV Publications.) The back of the leaflet describes and asks the Easy Reader's owner to perform a lengthy occultish ritual involving drawing circles around a hexagram**.** It prods, "This will not work unless you do it alone." Blurring the line between good and evil, this leaflet gives a plan of salvation on the inside — weird combination. The dictionary in the Easy Reading KJV-ER, parroting what a witch might say about a *Sorcerer,* defines the latter as "A person who works magic for evil purposes" (ER, p. xxii). In truth, magic for so-called *good* purposes is wrong; a *sorcerer* is *anyone* who does *any* kind of magic, including the ritual suggested on the back of the leaflet.

*Harry Potter and the Sorcerer's Stone,* from the wicked children's book series mentioned by the leaflet, was at first rejected by publishers because its "sentence construction was too complex." However, the tens of millions of copies of the Harry Potter series which have now been sold, attest to the fact that, as the author says, "...children seem to like the Britishness..." "Children in more than 30 countries are just wild about Harry Potter" because its British English, like that of the real KJV, is internationally recognizable. The devil has successfully copied God's international language style. (Tim Bouquet, *Reader's Digest* (Canada) "The Wizard Behind Harry Potter," Feb. 2001, p. 38 et al..)



seem to have no problem learning ***big*** words when it suits them. They can even speak Japanese, saying '*Pokemon*' or '*Ninja*' turtles, correctly pronounce Greek, saying '*Nike*' shoes or '*Styx*' rock group, and repeat multisyllabic invented words like Star Wars' 'obeewankanobe.'

The children of Israel had *one Hebrew* Bible for almost 2000 years before Christ came, and have kept it for *another* 2000 years, until today. They did not cry for a *New Easy Reading Ashdod Version* when their language became polluted with that of their pagan neighbors and captors.

> "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language." Neh. 13:24

The devil made sure they could not obey Joel 1:3 which commands that intergenerational teaching take place. The Bible says you (1st generation) are to:

> "Tell ye your children (2nd generation) of it, and let your children tell their children (3rd generation), and their children (4th generation) another generation (5th generation)." Joel 1:3

Psalm 78 likewise admonishes.

> " I will utter dark sayings of old: Which we have heard (2nd generation) and known, and our fathers (1st generation) have told us. We will not hide them from their children, shewing to the generation to come (3rd generation) the praises of the LORD...That the generation to come might know them, even the children which should be born; who should arise and declare them to their children (4th generation):"
>
> "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7

**Memorization** is necessary to "talk of them...when thou sittest...when thou walkest...and when thou liest down, and when thou risest up." If each generation uses a different bible, all intergenerational teaching and memorization is destroyed. Perhaps your grandmother didn't teach scriptures to your mother, who taught them to you, but Timothy's did (2 Tim. 1:5). Today's memorizing mothers include Dr. Cindy Schaap, who has memorized the entire KJV New Testament. Where would today's Timothys be if everyone bought the latest money-maker. The copyright owner becomes rich. The families become spiritually poor. Just imagine the confusion and lack of intergenerational memorization if —

**Great great great great great grandparents:**

📖 **King James Bible** 1611

**Great grandparents:**

- ***Webster Bible***: 1833

**Grandparents:**

- ***Twentieth-Century New Testament***: 1902
- ***Lloyd's New Testament***: 1905 "A revision of the Authorized Version...a modernization of the English."
- ***Cunnington's New Testament***: 1914 "A revision of the version of A.D. 1611."

**Parents:**

- ***The Plainer Bible***: 1922
- ***Robertson Translation***: 1923, A.T. Robertson
- ***Royd's***: 1942, shortening the "long words."
- ***Letchworth***: 1948 "A translation of the TR Greek into current English...seeks to maintain the 'dignified style of writing associated with the classical English version."
- ***The Authentic Version***: 1941

**You:**

- ***The Children's King James***: 1960, Written by 'Pete' Palmer, wife of NIV Chairman, Edwin Palmer.
- ***The Modern King James***: 1962, Jay Green
- ***NKJV***: 1983

**Future Generation:**

- ***KJ21***: 1994
- ***KJV2000*****:** Robert Couric, published by The Bible League
- ***Easy Reading KJV***: 2001
- ***The Evidence Bible***: 2001, Ray Comfort

Where are these old bibles today? What is the future of the latest ones? "The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor" (Prov. 22:12). David wisely said, "I cannot go with these; for I have not proved them" 1 Sam 17:39.

**"Mark them which cause divisions"** Romans 16:17

The English speaking people have had the same Bible for about 400 years. The Bible says that division is caused when all believers do not use the same Bible.

> "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment...Is Christ divided?...there is among you...divisions, are ye not carnal" 1 Cor. 1:10, 13; 3:3

> "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all..." (Eph.4: 4, 5, 6)

> "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Eccl. 12:11

There was no Ark II. The multiplying of altars in the Old Testament pictured the multiplication of sin. The multiplying of languages by God at Babel was the result of sin. There is power in unity. God said, "they have all one language...and now nothing will be restrained from them" (Gen. 11:6). There is unity and power for good when we have one Bible and one final authority. The devil tries to dispel that power by creating numerous conflicting editions. The wicked speak with multiplied "mouths" (i.e. Jer. 44:25, Lam. 3:46, Dan. 6:22, Titus 1:11). The men (plural) of God speak with "one mouth" (singular) (Rom. 15:6). In 1 Kings 22:13 "the prophets declare...with one

mouth." Luke 1:70 says, "As he spake by the mouth of his holy prophets." Acts 3:18 repeats, "the mouth of all his prophets." In Revelation 11:3, 5 the "two witnesses" have one "mouth." We are likewise to speak with "one mouth" (Rom. 15:6). God provides the "same" spiritual nourishment for all.

> "And did all eat the same spiritual meat; And did all drink the same spiritual drink" 1 Cor. 10:3, 4

> "let us walk by the same rule, let us mind the same thing" Phil. 3:16

The Old Testament prescribed "one tabernacle," "One law and one manner" (Exod. 26:6, Num. 15:16). Likewise, those who are "in Christ," the "one place," need to be in "one accord" and with "one mind and one mouth glorify God" (Acts 2:1, Phil. 3:16, Rom. 12:16, 15:6).

God perhaps pictured the original Bible tongues of Hebrew, Aramaic, and Greek when he said, "two, or at the most by three" could communicate to the church (1 Cor. 14:27). And when the words of God came to the New Testament church in other languages, Christians were told to "let one interpret" (1 Cor. 14:27). More than one interpretation, that is translation, would have brought confusion. Such a typology pre-figures the one translation of the Holy Bible which should interpret God's word to each language group. This portrays the "one bread and one body" (1 Cor. 10:17).

Sadly, to fill "empty, swept, and garnished" church buildings, some let in a "legion" of corrupt new bible versions, leaving "the last state" of the church "worse than the first" (Matt. 12:44, 45). With dozens of conflicting versions, "Some therefore cried one thing, and some another; for the assembly was confused" (Acts 19:32).

## Replacing the KJV

The greatest minds have attempted to replace the KJV.

- **Noah Webster** (1758-1843) spoke scores of languages; he remains America's wisest linguist and etymologist. He did an Americanized King James Bible. Among other changes, he switched 'unto' to 'to,' just like the latest Easy Reading bible. God ignored Webster's bible.

- **A.T. Robertson** (1863-1934), the foremost Greek grammarian, wrote his own new version. God ignored it.

- **John Wesley** (1703-1791), the founder of Methodism and one of the greatest Christians since the apostle Paul, did his own update of the King James Bible. God ignored it.

One might not find a more spiritual man than Wesley, a better linguist than Webster, nor a more exhaustive Greek student than Robertson. Obviously, God is not looking for an updated KJV. Insanity has been defined as 'doing the same thing *over and over*, expecting *different* results.' The difficulties in the Bible are not the *thys* and *thees*; they are the MYs and MEs. God admonishes us to "Break up your fallow ground...your heart..." Jer. 4:3, 4.

> "The sower soweth the word...on stony ground...afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." Mark 4:14, 16, 17

Instead of breaking up their stony hearts, new version editors break up the seed — the word! Truly this is the generation of genetic engineers. God ignored all of these man-engineered **counterfeits**, some born in zeal, monumental mental capacity, or true spirituality. What must he think of the **DOITYOURSELF** bibles, where no KJV word is safe from being stained by those who dip each word into the dark pot of the lexicon they just bought.

# CHAPTER 14

# ENEMY SECRETS

## LEXICONS & PRIVATE INTERPRETATION

DO-IT-YOURSELF BIBLES




"[E]VERY MAN DID THAT WHICH WAS RIGHT IN HIS OWN EYES" JUDGES 17:6

The slippery new versions have been exposed in recent years, so the serpent was forced to cast off his skin, renaming and revising the NIV as the TNIV, the ASV as the NASB, and the RSV as the ESV. But a version that is in print will eventually be exposed. Therefore, Satan has now gone underground, where snakes hide, and hatched a *new* nameless bible. It is the shifting DO-IT-YOURSELF version, patched together with words from dead men's minds. Because this bible is not printed and cannot be exposed, it can invisibly haunt even the most conservative circles where the TNIV would be heresy. Yet the words in the DO-IT-YOURSELF bible are *identical* to those in modern versions. This new version silently slips onto pews in marginal 'definitions' in KJV Bibles. It can creep into college classes which crown the KJV with corrections. Its words are pronounced from pulpits and then vanish into thin air before they meet the pages of a printing press and the discerning eye of a reviewer. It slides and hides between the lines in interlinears. It needs no glossy advertising campaigns. The DO-IT-YOURSELF bible can be created by *any* person, at *any* time, attacking *any* word. The possibilities are endless. It is the ultimate, "Yea, hath God said...?" head and "Ye shall be as gods...knowing..." temptation (Gen. 3). According to the KJV translators, Satan wins when "nothing is left certain." The translators proclaim that the Bible is "perfect" and chide those, who instead of studying it, resort to the writings of men.

> "[W]hat truth without the word of God"..."The **Scriptures** then being acknowledged to be so full and so **perfect**, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we are **not content with them**?" (Holy Bible, *The Translators to the Reader*, London: Robert Barker, 1611).

KJV translator Richard Kilby visited a country church and "found the young preacher to have no more discretion, than to waste a great part of the hour allotted for his sermon," describing "three reasons why a particular word should have been otherwise translated" in the King James Bible. Kilby went to the pastor's home and explained kindly to him that "he might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation and for that word which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all them, and found thirteen more considerable reasons why it was translated as now printed" (Reported in Walton's biography of Bishop Sanderson; McClure, pp. 107, 108). The purpose of such criticism is to increase the hearers' faith in the words of men and decrease their faith in the word of God, in which "every word" is "perfect" and "very pure" (Ps. 19:7, 119:140, Prov. 30:5). In a court of law, if a witness is found lying *once*, he is completely 'impeached,' that is, rendered totally unreliable. One error in the word makes it unlike the Word himself, who is "without blemish and without spot" (1 Peter 1:19). So Satan, the "accuser," tries to stir us and lure us to doubt God's word (Rev. 12:10).

## Trading Silver for Stubble

If I were the devil,
I'd say, "Hath God said?"
I'd re-word the Bible,
put doubts in men's heads.
*First*, 'hell' is archaic.
so, just take your pick.
*Gehenna*, *Tartarus* – just maybe they'll stick.
Try *Hades* and *Sheol* –why they're just a hole.
Get rid of the Bible.
That is my goal.

*Really* archaic Greek words, like the street signs, *Tartarus* and *Gehenna* (which *had* meaning to the ancient Greeks) are being dug up and used to misdirect English travelers on the road to glory. Some forget that the "wisdom that is from above is...easy" (James 3). Just how plain are Greek letters like: αβγδεζηθικλμνξοπρσςτυφχψω? Paul said, "We use great plainness of speech..." (2 Cor. 3:12). Was that verse intended for the Corinthian Greeks only? That verse and others were plain to them, but they would not be plain to all, so the Holy Ghost gave the gift of tongues. Immediately, "Others said mocking..." and they continue today saying, — "*That word really means...*" or "*The Greek word carries with it the sense of...*" or "*Unfortunately the KJV translators...*" (Acts 2:2-13). Or to translate the *original* Hebrew, "*Yea, hath God said?*" God sends meat and the devil sends cooks to write books about *doctoring* it to suit their own taste (1 Cor. 3:2).

## Brown on Jellybeans?

"That word in Greek ACTUALLY means—
God's words are only jellybeans.
Pick out the ones you think look good,
then paint the others, as you would—
the red ones black, the black ones WHITE,
If there're too L O N G, just take a bite.
My English skills they ain't too Strong,
but that King James Greek verb is wrong.
I've got a book that tells me so.
The author's source, I do not know.
I'm sure he's right and scripture's wrong.
Course, I ain't studied it *that* long.

When I get to the judgment seat
and bow at my dear Saviour's feet,
I'll take that book from his pierced hand
and fix those words before I stand."

## KJV Translators Tell How Not to Study the Bible

The KJV translators called it a Romish practice to burn whole English Bibles, or burn them word-by-word and piece-by-piece through criticism. They saw such lack of faith in the "translated" English Bible, as despising the Holy Spirit and denying God's preservation of its inspiration. They wrote of "Romanists" and others who:

> **"[R]efusing to hear, and daring to burn**
> **the Word translated,**
> **did no less than**
> **despite the Spirit of grace...**
> **vilifying and abusing of**
> **the English Bible,**
> **or some pieces of them..."**
> [e.g. Saying, 'That word *really* means...'] (*The Translators*).

A part of every sermon seems to include the definition of at least one word. Do Bible teachers *help* by defining words with the Bible's built-in dictionary? Greater weight is given to subjective opinions in men's books (like lexicons, dictionaries, and Doctored New Testament footnotes) than to the providential care and safekeeping of God himself. *More* difficult or unholy common words are used for definitions, rather than "comparing spiritual things with spiritual" (1 Cor. 2:13, 14). Someone heard a teacher say,

> "The word 'wipe' in Rev. 7:17 means, er — ah — I can't pronounce it,.....'obliterate.'"

(Everyone past the potty training stage, knows what 'wipe' means. Simply, the 'w' is a pictogram of $^{up}$ and $_{down}$ motion; see Genesis chapter 1 for its first usage in "waters" [v. 2] and "winged" [v. 21]. The meaning of 'p' is initiated in v. 9 as "place." An appendix at the end of this book discusses computational linguists' discoveries about letter meanings, which are rooted in the English Bible, the bedrock of English thought.)

The Bible itself states in 2 Peter 1:20 that the scriptures are of no "private interpretation." The primary Bible definition of the word "interpretation," as used in the New Testament, is 'to translate from one language to another' (Matt. 1:23, Mark 5:41, 15:22, 34, John 1:38, 41, 42, 9:7, Acts 4:36, 9:36, 13:8, 1 Cor. 12:10). Harvard University's *Literary Guide to the Bible* states, "Indeed, in its original uses in English the word *interpret* meant "translate" (Alter, p. 649). The Bishops' Bible reveals this saying, "Emmanuel, which being translated is, God with us" (Matt. 1:23). Throughout the notes of the KJV translators, the word 'interpretation' is used to mean 'translation' (*Translating For King James*, p. 83). The translators wrote,

> "Therefore, as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter ['That Greek word means...'], so lest the church be driven to like exigent, it is necessary to have translations in a readiness" (*The Translators*).

Those who dip their noses down into Satan's septic think-tanks, somehow miss the Greek root for the word "private"; it is *idió*, from which is derived the word *idiotes* and 'idiot.' If 'private interpretation' were permitted, one might translate 2 Peter 1:20 as "idiot translation." (*Strong's Concordance* even refers readers to the word 'privy.') When private translation is permitted every sect can massage the meaning of Bible words to fit its own views; their women deacons (*diakonos*) will rise up from Romans 16:1 and Phil. 1:1 and put a face on the Jezebel spirit that would paint over God's handiwork.

> "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20).

Just as there is only *one* set of legal statutes by which a criminal is judged, so there must be just one book, which is available to all, by which English speakers will be judged on **that day** (John 12:48). We will be judged by "the things which are written in **this** book" (Rev. 22:19), not judged by the varieties of words hidden in mounds of men's lexicons. Has God hidden his word in scores of Greek reference books owned by a few? What would Jesus do? Did he hide things from the babes? Or did he hide them from the wise and prudent (Matt. 11:25)? God said,

"I have not spoken in SECRET..." (Isa. 45:19, 48:16).

The aggregate (total) body of Christ, the priesthood of believers, will recognize the true "volume of **the book**," because only the true Bible "is written of me..." (Heb. 10:7). (Corrupt versions tend to omit the true 'Jesus.' For instance, when the name of Jesus does not appear in Mark 2:15 *two* times, as it does in most ancient and medieval *vernacular* Bibles, an error can occur. Levi could be mistaken in new versions for the antecedent to the pronoun 'he.')

What *one* English book has never been out of print, has been given away freely until the bolts on the presses strain, has always been widely available to the English people, is still in plain view on coffee tables, nightstands, and on pulpits around the globe, and has outlived all of its competitors? — the King James Bible. The Bible says that there is "one faith," by which we "all speak the same thing" with "one mouth" "that there be no divisions among you" (1 Cor. 1:10, 10:3, 4, Gal. 5:14, Eph. 4:5, Rom. 15:6). The devil suggests that there are thousands upon thousands of Greek Bible words which could be re-cast into English by *each* of the thousands upon thousands of Christians. Divide ↔ and conquer. Satan divided the angels, separated men and God, severed Cain and Abel, parted David and Saul, and would, if he could, unravel the Bible, one word at a time. Is Christ divided? Is the Bible "the mind of Christ" (1 Cor. 2:16) or is it dead men's minds?

There are *no Bible verses* which indicate that vernacular translations, like the KJV, will be inferior to those of ancient languages. There are *no Bible verses* that state that Bible study should be done in those ancient languages. If such were a benefit to our understanding, one would think that at least *one* verse would mention it. There are *no Bible examples* of Jesus Christ or the apostles correcting the Bible of their day or refusing to communicate to the common man in his own vernacular tongue. Paul's captors chided, "Canst thou speak Greek?" Paul ignored them and continued to speak to the people in their own language (Acts 21:37, 40). Jesus gave a preview of Acts 2 when he spoke to the little girl in Aramaic-Syriac (Mark 5:41). The sign above Christ on the cross was written "in letters of Greek, and Latin, and Hebrew" (Luke 23:38). This phrase is omitted in the new versions (e.g. NIV, TNIV, HCSB, ESV, NASB). It indicates too strongly that the "Spirit of grace," through the Word incarnate and the word "engrafted," is *now* going to speak, not just Hebrew letters, like **הדגבא**, and Greeks letters, like **αβγδєζηθ**, but Latin letters, like **ABCDEFGHIJESUS**.

Studying the Bible with reference books is like playing tennis without a net. There is no measure of where error begins and ends. The Bible is our blueprint for life. In *all* Greek and Hebrew lexicons, the walls have been erased. Good Greek texts mix with bad Greek texts in one general meeting hall of error. (Their errors are like spider's dimples; who can pick them out; but the spider's cheeks hold deadly venom.) The sheep may become tangled in thorns of unbelief in *Vine's*, find little godly in Kittel, and much wrong in Strong. Dr. Isaac Mozeson, eminent Hebrew and English linguist, agrees that lexicons from the last two centuries are part of the "movement of de-sacrilizing Hebrew" (letter on file). Many such translation

theories have been developed in the dark rooms of writers' minds, *as is pornography*. What is there has *some* truth, but the picture has been 'doctored.' And it's not for believers. Someone else's wife or the Bible of another culture and another time, seen through the eyes of doctored study aids, will leave patrons NIV positive very quickly. The little wife (and the "little book") will never look quite 'right' again. Yet the simple spouse (and the simple scriptures) are what God has provided, just as he gave a Koine Greek New Testament to the early Greeks. One is not better than the other. Each has a purpose and an audience. When a man wants to find a "pure" Christian wife, he prays one might come to the church picnic. He does not tiptoe through the trollops and pick one in a bar (Prov. 30:5). Greek reference works require much tiptoeing through corrupt Greek texts, lexical data and just plain private interpretation. Just as abhorrent as the suggestion of going to a bar to find a Christian wife, is the suggestion that one should go to a polluted reference book to 'find' a match for a word in the KJV. Worse yet would be the suggestion that "the words which men's wisdom teacheth" are better than whose which "the Holy Ghost teacheth" (1 Cor. 2:13, Acts 2). Yet, some reply, 'But all the guys are doing it!' "Every man did that which was right in his own eyes" and Israel fell (Judges 17:6). When Jesus came, the Jews had so obscured the *direct* meaning of the Old Testament, that he told them they were, "Making the word of God of none effect through your tradition..." (Mark 7:13).

> "...their lies caused them to err, after the which their fathers have walked..." Amos 2:4.

"Our father" and "your father" disagree (Luke 11:2, John 8:44). The new man and the old man always clash. The new man loves 'fasting and praying.' The old man prefers '*feasting and parsing verbs*.' The new man kneels, as "Thy word is truth" (John 17:17). The old man feels that, '*Thy word was truth in the originals*' (2 Cor. 5:17).



**What is it about men that so ensnares them to perch like "every unclean and hateful bird" and read bespotted pages, like the bottom of some cages?** Many today will believe what men write and say *about* the Bible, before they will believe the Bible itself. "It is better to trust in the LORD than to put confidence in man" (Ps. 118:8). Those who do not believe that God preserved, as promised, a 100% "pure" Holy Bible, subtract from its purity a point or two each time they search the lexicons of men instead of "search the scriptures" of God (Psalm 12:5, 6). The late James Strong, conferee with corrupters Westcott and Hort, has been elevated by many to *fourth* member of the Trinity. He and 'Mary' mediate for man, according to Satan's plan, usurping the authority of the word.

Who switched the words "God said" (Gen. **1:3**)

**to**

"Yea, hath God said?" (**3:1**).

"**GOD** said" and 'The Bible said' resounded from the pulpits of the past. Instead, our generation is fed 'Yea, hath God said,' 'The Greek said,' and then some words from men who are dead. The political and religious tyranny of the Dark Ages was only possible as long as the scriptures were interpreted *for the people* by a priest class of 'language' scholars, who burned vernacular versions when they could. Cults are characterized by the fact that, while recognizing the Bible as a noble book, they move its authority on to something else. It may be a guru, pope, or a false prophet; it may be another book, such as the Book of Mormon, or even *Strong's Concordance*. It is invariably something or someone that purports to reveal what the Bible *really* means. What better way to deceive people than to tell them that they can not read the actual word of God *for themselves.*

## *WHY* does man correct God and his word?

1. The PERFECT law is a spotless mirror to reflect God's purity and show *our* every fault and sin (2 Cor. 3:18, James 1:25). It is also a "fire" and "hammer" to purge these sins away.

"Is not my word like as a fire?
saith the LORD; and like a hammer..."
Jer. 23:29
"He sendeth out his word, and melteth them:"
Ps. 147:18
"[T]he breath of the LORD...doth kindle it."
Isa. 30:33

The GREAT GULF provided by the missing LONG since dissolved (but inspired!) originals is THE serpent's "ministers" ditch to pitch "smooth things," while accusing what the King brings. Unwilling to be corrected by this purifying "fire" and humbling "hammer," the proud look into the Bible to find faults *in it.* Men are "afraid to look upon God" and say, "let not God speak with us." "[T]hey could not endure that which was commanded..." The scribes of old accused the living Word also. (Isa. 30:10, Exod. 3:6, 20:19, Heb. 12:20, 2 Cor. 11:15.)

> "The scribes...Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." Luke 11:54

2. Man reads the pure word through a "glass, darkly." That is to say, 'The spot on *your* tie is really on *my* eye glasses. A person attributes his own character to other persons and things. When accidentally bumped in a crowd, a pickpocket will *suspect* someone of trying to pick his pocket. The same accidental bump will prompt

a licentious person to suspect someone of being lewd. Likewise, an impure character will cast its shadow over the Bible (1 Cor. 13:12).

> "Unto the pure all things are pure: but unto them that are defiled and unbelieving is **nothing pure**..." Titus 1:15

God gave us a peek into MEN'S MINDS in Romans chapter 2. He said,

> ...wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the **same things**" (2:1).

Psychologists have observed this and call it '**projection**.' *The Oxford English Dictionary* defines 'projection' as,

> "...interpretation of external reality in terms of one's self...one experiences one's outer world in terms of one's inner world..."

3. Haughty human reason is adrift from God and functions in unbelief and rebellion. Our sin hen-pecked intellect (whose holes *ooze* delusion through points of *pride*) is not a safe guide. Satan fell because he was "lifted up" by his "wisdom" (Ezek. 28, Isa. 14). Logically, he lurches and still perches on the tree of *knowledge*. He knows that man too is fascinated with what might "make one wise" (Gen. 3:6).

But God warns, "Men of high degree are a lie..." (Ps. 62:9) and "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). The church is dying by degrees as men go to seminary before they have gone to the altar. The living Word came in a

lowly form, as does his "engrafted" word. Proud mankind does not want to be associated with "the foolish things of the world...the base things." Yet God "has chosen" such things — the lowly gospel tract, the simple English scriptures and the foolishness of preaching. Christ will not be associated with the pride of life, lest someone come to him for the wrong reasons. God has not preserved his word in some celestial archive, whose light only penetrates the crack in swelling craniums (1 Cor. 1:18, 27).

> "But I fear, lest by any means, **as** the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" 2 Cor. 11:3.

The serpent beguiled her by asking "...**hath God said**," (Genesis 3) then changing God's word. It worked once;it still works.

## Primary Sources or Second-hand Lexicons

Pepsi Cola© launched an advertising campaign in China in the 1970s, it has been said. Billboards were erected across China announcing, "*Come alive to the Pepsi generation*." However, in Chinese, it was translated '*Pepsi will bring your dead relatives back to life.*' 'Come alive' became 'back to life'; 'generation' became 'ancestors' or 'dead relatives.' The signs came down quickly. Years earlier, John F. Kennedy's speech in Berlin was punctuated by a *faux pax*. Instead of saying, *'I am Berliner,'* he said, *"I am a jelly donut."* The indefinite article 'a' changed the entire meaning. Translation is not a science. If it were, all 450 of the current modern English translations of the scriptures would be identical. "Some therefore cried one thing, and some another..." Acts 19:32.

There are definite elements of choice, preference, and uncertainty involved in Greek scholarship, which prevent it from being *the* absolute authority. The debate as to whether the KJV retains the inspiration of God, or does not, is important because it affects many practical things. The KJV, like all translations, sometimes translates several *different* Greek words with the *same* English word (or the *same* Greek word as several *different* English words). Although it may be quite straightforward to determine the English equivalent of the Greek word for *dog*, many other Greek words have *many* English counterparts. In English one can describe a ***fat*** dog, as *stout*, *obese*, *overweight*, *heavy*, *plump, chubby*, *paunchy*, *stocky*, *tubby*, *overweight*, *overfed*, *overstuffed*, *well-fed*, *strapping*, *blubbery*, *roly-poly, mammoth*, *king-size*, *husky*, *imposing*, *massive*, *overgrown*, *hulking*, *huge*, *lumbering*, *immense*, *whopping*, *adipose*, *burly*, *portly*, *pudgy*, *chunky*, *dumpy*, *stubby*, *thickset*, *corpulent*, and '*big as a house*'! *Who* gets to choose *which* word is going to be used? Is it "ye," as in Genesis 3? May we each re-do the fixed form of the English Bible? Or if we can not bear the printing *cost* or ensuing criticism, may we do it extemporaneously, piece-by-piece? Is the word of God perfect and pure, or is it defiled and less than perfect in any of its word choices? In other words, may *each of us* translate the Greek Bible into English? (See *The Language of the King James Bible*, p. 72.)

The majesty exhibited in the King's criteria for selecting words which fit each context is demonstrated throughout this book. A final example shows why the DO-IT-YOURSELF dabblers may not switch royal words like "reward" and "hire" to *pay*, *wages, earnings, return, compensation*, *reparation*, *recompense*, *reckoning*, *support*, *prize*, *award*, *stipend*, *take-home pay*, *consideration*, *pay back*, *due*, *honorarium*, *tribute*, *reimbursement*, *requital*, *return*, or *pay off*.

In 1 Tim. 5:18 the Bible translates the Greek word, *misthos*, as "reward." In Luke 10:7 (which Paul is quoting in 1 Tim. 5:18) the same Greek word, *misthos*, was translated as "hire." The word "hire" alliterates with "house" at exactly the same syncopated syllable. The KJV's word choice provides many other alliterating and syncopating sounds. (The chapter, "The Breath and the Heartbeat of God" explains why the introductory words 'And' and 'For' are not part of the pattern.)

**Luke 10:7**
**"his hire...house to house"**

| Syl. 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
| in | the | same | house | re | main |
| eat | ing | and | drink | ing | |
| such | things | as | they | give | |
| for | the | la | bour | er | |
| is | wor | thy | of | his | hire |
| Go | not | from | house | to | house |

In 1 Tim. 5:18 the word "reward" resounds at the same syllable as "the" and "worthy." Choirs of other sounds sing.

**1 Tim. 5:18**
**"worthy of his reward"**

| Syl. 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| the | scrip | ture | sa | ith |
| Thou | shalt | not | muz | zle |
| the | ox | that | tread | eth |
| out | the | corn | | |
| And | the | la | bour | er |
| is | wor | thy | of | his |
| re | ward | | | |

**Which word is right — the word in the fixed English scriptures or the fickle feuding lexicons?**

> "For the word of the LORD is right..." Ps. 33:4.
>
> "Therefore I esteem all thy precepts concerning all things to be right..." Ps. 119:128.
>
> "And in controversy they shall stand in judgment; and they shall judge it according to my judgments..." Ezek. 44:24.
>
> "Trust ye not in lying words..." Jer. 7:4.
>
> "[N]ot in the words which man's wisdom teacheth..." 1 Cor. 2:13.
>
> "For who hath known the mind of the Lord, that he may instruct him? " 1 Cor. 2:16.

Who possesses the correct word — the "least esteemed" or the treatise of men?

> "...[S]et them to judge who are least esteemed in the church" 1 Cor. 6:4.
>
> "Be ye therefore followers of God..." Eph. 5:1.
>
> "Cease ye from man, whose breath is in his nostrils..." Isa. 2:22.
>
> "But beware of men..." Matt. 10:17.
> "[T]hey are all corrupters" Jer. 6:28.

> "...not with enticing words of man's wisdom"..."not the wisdom of this world, nor of the princes of this world..." 1 Cor. 2:4, 6 "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."..."For the wisdom of this world is foolishness with God...And again, The Lord knoweth the thoughts of the wise, that they are vain" 1 Cor. 1:19, 3:19, 20.
>
> "And this I say, lest any man should beguile you with enticing words...Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" Col. 2:4, 8.

Who is the final authority? "[I]s it I?" as Judas asked, "knowing" which word is "good" and which is "evil," while "I" mull through a pile of lexicons (Gen. 3:5 Matt. 26:25)?

> "If the book be not infallible, where shall we find infallibility? We have given up the Pope for he has blundered often and terribly, but we shall not set up instead of him a horde of popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so. We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is the Bible and what is not and they will dictate to the rest of us...and we are fully assured that our old English version of the Scriptures is sufficient for plain men for all purposes of life and goodness."
>
> C.H. Spurgeon

The lexicons and grammars of *unsaved liberals* are at the foundation of *all* Greek and Hebrew studies today. Current lexicons are either reprints of the works of 19th century liberals or highly plagiarized and slightly edited re-typeset editions. The *few* study aids that have been written by 'Christians' were compiled *using* the corrupt lexicons of unbelievers. These unsaved men cannot discern spiritual things. "The wise men...have rejected the word of the LORD; and what wisdom is in them?" Jer. 8:9. "A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth" Prov. 14:6.

> "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Why have we abdicated, to the unsaved, our priestly position as keepers of the holy scriptures? Old Testament Jews sometimes did likewise; yet God preserved his word.

> "...[T]hey that handle the law knew me not..." Jer. 2:8.
>
> "And ye have not kept the charge of mine holy things [the Holy Bible]: but ye have set keepers of my charge in my sanctuary for yourselves.
>
> Thus saith the Lord GOD; No stranger, uncircumcised in heart...shall enter into my sanctuary, of any stranger that is among the children of Israel" Ezek 44:8, 9.
>
> "...[N]one which was unclean in any thing should enter in" 2 Chron. 23:19.

The "holy things" could only be handled by the priesthood of believers (e.g. "holy scriptures" Numbers 4:4, 5, et al.). Many people had the same skills as the Old Testament Levitical priesthood, but they were not sons (Levites) and were not washed. Only Aaron's rod brought forth new life. Even in the New Testament, the church is commanded to "Lay hands suddenly on no man" (1 Tim. 5:22). A church does not select a deacon by grabbing the first scholar who moves through a university's revolving door. Deacons are selected only after they are "proved." How many have "proved" the authors of today's popular reference books? They are engaged in work more serious than feeding widows (1 Tim. 3, Acts 6:1-6).

Greek lexicons shroud their dead words in velvet-smooth speculation. "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. 17:5). If Christians knew how these rubber crutches were constructed, so much weight would not be placed upon lexicons, constructed as follows:

1. Greek lexicon editors collected a hand-full of samples of written speech, which contain the word in question. Most samples were authored by non-Christians. (Modern English lexicographers, on the other hand, collect thousands of samples using huge data bases like that of the Brown University Corpus.)

2. These editors looked at the word, along with approximately 10 words before it and 10 words after it. (The KJV translators had the *entire* work).

3. They printed only those select 20 word samples, which reflected *their secular viewpoint*. Then, using their own subjective personal judgment, they picked a word, or several words, which *could be* substituted for the word in question, in these samples. These synonyms became the so-called 'definitions.' Space limitations diminish the number of synonyms which could be given; this

gives lexicon readers the false impression that only the words cited are correct definitions or synonyms. (e.g. "I went to the lake, cast in my line, and drew out a fish to eat for lunch and dinner tonight." What word could be substituted for 'drew'? If there are 30 words in English that could replace 'drew,' but the lexicon only has room for 3 words, readers are given the false impression that the other 27 words are incorrect, which they are not. In another context which said, "and struggling **?????** out a **h**uge fish to eat for the week," might not an alliterating and more descriptive synonym be '**h**oisted' or '**h**auled'?

Before using a lexicon, interlinear, or computer program which pretends to tell its reader what a Greek word means in English, *remember* that the ancient Greeks wrote no Greek-to-English lexicons themselves. They did not speak English and never told us the precise English synonyms for the Greek word they used. All lexicon definitions are simply one person's guess as to *which* English word best matches a Greek word. One lexicon may call the *fat* dog 'heavy'; another lexicon might call it 'chubby.' Neither word is more authoritative than the dozens of other words which share a similar meaning. An entire journal, *Verbatim*, is published for the sole purpose of evaluating lexicons (e.g. their bias, subjectivity). That journal and *The Cambridge Encyclopedia of the English Language* sweep away any unwarranted confidence in the shaky structure on which today's lexicons are built. The *Encyclopedia* states,

> "It will never be possible to eliminate the subjective (personal) element from dictionaries. Unconscious bias can affect the very process of definition writing...And subjectivity is inherent in the choice of sources for citations" (*David Crystal,* Cambridge University Press, 1996, p. 442).

God, on the other hand, makes no guesses or errors.

KING JAMES' TRANSLATORS were unique, in that they were not *compelled* to rely on godless guesses in Greek and Hebrew lexicons.

1. They accessed the best **primary sources**.
2. They focused on work written by **Christians**.

KJV translators, like John Bois, did not need to rely on works, like *Strong's Concordance*, which is limited to that author's one or two word subjective judgments (e.g. stocky, chubby). They did not need to rely, as the NIV translators did, on expanded lexicons which show tiny snippets of a word in use (e.g. the corrupt Kittel's *Theological Dictionary of the New Testament*). The KJV translators had the *entire* original work which contains the word in question and could read the word in its entire context. Bois's bibliographer writes,

> "When he left the college, he knew of but few Greek authors, great or small, extant, which he had not in his own private library" (*Translating For King James*, p. 138).

Because the KJV translators had access to these primary sources, many of them wrote their own lexicons. William Bedwell was the author of *Lexicon Heptaglotten*, a seven volume lexicon which included Hebrew, Syriac, Chaldee, and Arabic. Today's translators, by their own admission, are distanced from the entire works of the ancient Greek writers, and do not study Greek words in the contexts of the original editions (See *The NIV: The Making of a Contemporary Translation* by Edwin Palmer; *The NIV Story,* Burton Goddard). John A. Stevens of East Carolina University, writing about Oxford's *Elementary Latin Dictionary*, warns of lexicons which, "lead the reader astray with false translation..." because they cannot give "precise contexts" (cited at www.oup.com).

Today's lexicons spin their definitions from spiders' webs woven with the lines of the Greek philosophers (e.g. Origen, Clement) and pagan writers (e.g. Plato). (I wonder how Hugh Hefner defines 'love'?) Today's lexicons merely give guesses, glossed heavily by the author's prejudices. Real lexicographers admit that often, 'The translator is the traitor.' Stanford University English Professor, "invites us to question objectivity of lexicography in general" (*The History of the English Language*, 2003 Newsletter, p. 3).

Instead, the KJV translators (e.g. Saville, Bois, and Downes and others) looked at Greek words 'in use' in entire contexts written by **godly Christians**, like the ancient Greek pastor, John Chrysostom.

> "[They] gathered together the chief manuscripts of Chrysostom [the most devout early Greek Christian pastor and writer] which could be found in the best libraries of Christendom...[and] read over the greatest part of that voluminous father in the MSS...[T]he payment of certain scholars beyond the sea for the obtaining of the best exemplars of that author, cost him [Saville] more than 8000*l*...." (*Translating For King James*, pp. 141, 142).

One writer in the 1600s spoke of Saville's "cost and pains [and] Herculean labour..." in his effort to gather and study the original writings of ancient Greek Christians (*Translating For King James*, p. 141). "Because for the work of Christ, he was nigh unto death" (Phil. 2:30). Saville's wife said, "she would burn Chrysostom, for killing her husband." His assistant Bois told her that Chrysostom was "One of the sweetest preachers since the apostles times." To which she then responded, "that she would not do it for all the world" (*Translating For King James,* p. 142). Saville compiled the

writings of Chrysostom into 8 volumes entitled, *S. Johannis Chrysostomi Opera, Graece.* They were printed by Eaton College in 1613. In addition to helping the translators determine the usage of Greek words, Chrysostom's manuscripts, which contain many scripture citations, document the *true* ancient Greek New Testament readings. Chrysostom lived during the same century that the new version's corrupt *Vaticanus* and *Sinaiticus* manuscripts were written. His scripture citations are of equal antiquity and of *better* authority than these two corrupt manuscripts, because of his orthodoxy.

The KJV translators occasionally used Greek grammars and lexicons, but never as final authorities. Their authorities were Bibles, such as previous English Bibles or foreign Bibles. The notes of the final committee mention a reference to the *Lexicon of Constantinus* (Romans 3:5). It is a Greek-Latin dictionary, not a Greek-English dictionary, catalogued as: *Lexicon Graeco Latinus. Ex R. Constantini aliorumque scriptis...collectum, etc.* [Geneva], adup Io. Crispinun 1568. The lexicons of Hesychius, H. Stephanus (Greek), and others are also mentioned in their notes (*Translating For King James,* p. 33).

> "He [KJV translator John Bois] was a most exact grammarian, having read near sixty grammars, Latin, Greek, Hebrew, Syriac...In the Greek (where he obtained most absolute perfection) he seemed to set an high estimation upon Apollonius; after him, on Sylburgius. In Hebrew, his good opinion [was] of Buxtorfius..." (*Translating For King James*, p. 147).

In spite of Bois's vast grasp of Greek, he avoided its use in the pulpit, lest he should indirectly disparage the English Bible in the eyes of the young, writes his biographer. "My tongue shall speak of thy word..." Ps. 119:172

> "He was a very reverent esteemer of the holy scriptures...When he preached himself...he endeavored nothing more than to be rightly understood, even of...the young and tender...[thinking that] preaching beyond their understanding [was] more like to slay than feed their souls. A true disciple of S. Paul: who though he spake with tongues more than they all; yet in the church, had rather speak five words with his, to their understanding (that, by his voice, he might teach others), than ten thousand words in an unknown tongue..." (*Translating For King James*, pp. 150, 151).

The translators' lexicons, like old covered bridges, paved the way for those early explorers, traveling from Greek, Gothic, and Anglo-Saxon to English. Today's crumbling covered bridges and lexicons are unsafe and unnecessary. We have now arrived and rest in the King James Bible, the glorious seventh and *final* "perfected" English Bible.

$old today are Satan's counterfeit lexicons, which *match* the "private interpretation" of his versions. Some lexicon authors are 'Christian' in name only. God warned some, "thou hast a name that thou livest, and art dead" (Rev. 3:1). Jesus warned of Satan's disguise: sheep's clothing. He warned of delusion so strong that "if it were possible, they shall deceive the very elect" (Matt. 24:24). Paul warned of "false apostles," who transform "themselves into the apostles of Christ" and as "ministers of righteousness."

> "And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words" Luke 20:20.

A.T. Robertson and Daniel Wallace are just two who do ☛.

## LexiCons

Gen. 2:9 And The Tree of KnowLedge

There was an old fox — Bauer-Danker-Gingrich Greek English Lexicon
That lived under the rocks — Brown-Driver-Briggs Hebrew Lexicon
At the foot of the huge oak Tree — Holladay Concise Hebrew Lexicon
And of all of the foxes — Kubo Reader's Greek-English Lexicon
That ever did live — Liddell & Scott Greek-English Lexicon
There was never so bad as he. — Louw & Nida Greek-English Lexicon
His step was soft — Perschbacher Analytical Greek Lexicon
with his padded feet — Jenni & Westermann Theological Lexicon
But his claws were sharp beneath; — Thayer's Greek-English Lexicon
And sharp were his ears, And sharp were his eyes — Strong's Lexicon
And sharp were his terrible teeth. — Bullinger Critical Lexicon
And the dreariest place — Friberg & Miller Analytical Lexicon
you ever did see, — Koehler-Baumgartner Hebrew Lexicon
was this old Fox's den. — Davidson Analytical Hebrew Lexicon
It was strewn with the down of the tender Chick — Gesenius Lexicon
And the quills of the mother hen — Mounce Analytical Lexicon

Of the books you read — Kittel
please do take heed — Harris
for he's now got a sharp quill pen — Wuest

Watch the schools you attend — Waltke
There are wolves who pretend, — Archer
masquerade, make-believe, — Vincent
play the part, — Wallace
act the role, — Robertson
king james pose, wear sheep's clothes — Kohlenberger

K I N G J A M E S F O E S.

(AV Publications can recommend good schools and steer students clear of ones who crown our ears with student complaints of duplicity.) Poem adapted from Whiting, p. 4.

> "O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled" (Ps. 79:1).

Defiled lexicons are like "polluted" Tobiah and his prolific friends, who sought to make a "breach" in the Jews' protecting and separating wall. Sneaky Tobiah said,

> "They shall not know, neither see, till we come in the midst among them...and cause the work to cease."

Unfortunately, this plan of working "together" worked. "There were many in Judah sworn unto him," who "reported his good" words. Wise Nehemiah exposed lying words saying, "[T]hou feignest them out of thine own heart." One Eliashib, who had "oversight" of the "house of God," was "allied" to Tobiah and actually let him move into the "house of God." Grieved Nehemiah "cast forth all the...stuff of Tobiah out of the chamber" and "cleansed the chambers" "of the house of God" (Neh. 4:11, 6:7, 8, 17, 18, 19, 7:62, 64, 13:4, 7, 8, 9).

Today the ghost of Tobiah is struggling out of church graveyards, as the "words" of God's enemies have moved "in the midst" "in the courts of the house of God" (13:7). According to too many, "That word in Hebrew *really* means..." what the Wilhelm Gesenius believes. All Hebrew grammars and lexicons merely echo his bias. *The Columbia Encyclopedia* even knows that, "[H]e aroused bitter opposition...because of his point of view that Hebrew" Bible words "were not sacrosanct [holy], as most contemporary Christians thought them" (2nd ed. pp. 770-771). *Gesenius Hebrew Grammar* begins by saying that "the Hebrew of the Old Testament" comes, not from God, but from the pagan "Canaanitish" people (p. 2). Gesenius's complete secularization of vocabulary and dismissal of the spiritual is seen in today's new versions. For example,

many times the supernatural "spirit" becomes the natural "wind." In Psa. 104 the supernatural "angels" become natural "messengers." Yes, angels can be messengers, but all messengers are not angels.

| Psa. 104:4 | |
|---|---|
| **KJV** | Who maketh his angels **spirits** |
| **NIV** (see also ESV HCSB, NASB) | He makes **winds** his **messengers** |

| Isa. 59:19 | |
|---|---|
| **KJV** | the Spirit of the LORD shall lift up a standard against him |
| **NASB, ESV** | the **wind** of the LORD drives |

| Eccl 1:14 | |
|---|---|
| **KJV** | vexation of spirit |
| **NASB** (see also NIV, ESV) | striving after **wind** |

Hebrew words may be translated in a number of ways, depending upon context. Secular lexicons allow *no spiritual* contexts. In the NIV, the heavy man outgrew his yoke; in the KJV the yoke brought on by the bondage of sin is broken because of the anointing of the Holy Ghost.

| Isa. 10:27 | |
|---|---|
| **KJV** | the yoke shall be destroyed because of the anointing |
| **NIV** (see also NASB, ESV, etc) | the yoke will be broken because you have grown so **fat** |

The ghost of Gesenius and his search for *secular* definitions for Hebrew Bible words (i.e. Akkadian, Cannanite et al.) haunts *all* Hebrew study today via his translators, Brown, Driver, Briggs (BDB). (Brigg's "trial for heresy" and speech at the New Age Parliament of World Religions were discussed in *New Age Bible Versions*.)

### *WHAT* about the Greek and Hebrew interlinears and study aids compiled by Christian men?

These men may have inspired Greek and Hebrew words, but the English reference books they use to translate them into **so-called** "literal," "plain," "everyday" English, are *anything but* inspired. Since ancient Koine Greek is not the mother tongue of any living person, they must use the books with the "corrupt words" of unsaved liberal lexicon writers to create their interlinears and study aids (Dan. 2:9). Since they are forced to use *the very reference books* used by the new version translators, their so-called English equivalencies or definitions are *identical* to those in the new versions and are in error. Dr. James Sightler writes,

> "That concedes half of the playing field to the other side at the outset, and puts translation and interpretation in the hands of ecclesiastical or academic persons just as was done in the Roman Church" (letter on file).

No Christian is immune to error or temptation. The men God used to pen the originals were guilty of murder (Moses), adultery (David), and lying (Peter). Men in God's hall of fame were guilty of drunkenness (Noah) and allowing a man to worship him (Gen. 9:21, Daniel 2:47, Ezek. 14:14). Even Joshua was deceived by the dry moldy bread of the Gibeonites. Mary and Joseph went a day's journey without Jesus. God used Peter's shadow to heal, yet Peter and Barnabus, who was a "good man and full of the Holy Ghost," "walked not uprightly according to the truth of the gospel" (Gal. 2:14, Acts 5:15, 11:25). Apollos was "an eloquent man, and mighty in the scriptures...instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord..." Yet, he was in error on an important point. Even Priscilla was among those who "**expounded** unto him the way of God more perfectly" (Acts 18:24-26).

**WHAT saith the scripture? Did God warn about *his own people* who fall into error ? (Rom. 4:3)**

"I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God, but these have altogether broken the yoke, and burst the bonds" (Jer. 5:5).

"[T]hy teachers have transgressed against me" (Isa. 43:27).

"Great men are not always wise..." (Job.32:9).

"I saw under the sun...the place of righteousness, that iniquity was there" (Eccl. 3:16).

"Though I have redeemed them, yet they have spoken lies against me" (Hos. 7:13) — "...lies in my name" (Jer. 14:14).

"Therefore, behold, I am against the prophets, saith the LORD, that steal my words..." (Jer 23:30).

"[T]rust ye not in any brother..." (Jer. 9:4).

"For among my people are found wicked men: they lay wait, as he that setteth snares..." (Jer. 5:26).

"Also of your own selves shall men arise, speaking perverse things..." (Acts 20:30).

"[S]hall grievous wolves enter in among you..." (Acts 20:29).

"For the leaders of this people cause them to err..." (Isa. (9:16).

"Many pastors have destroyed my vineyard..." (Jer 12:10).

The priest Eli's "eyes began to wax dim." He would judge sin, but not his own son's sin. When God tried to warn Eli through the young boy, Samuel, Eli told Samuel to 'go back to sleep.'

> "How are the mighty fallen in the midst of the battle!" (1 Sam. 3:2-14, 2 Sam. 1:25, Exod. 23:2).

When, in 1 Kings, the people erected a counterfeit altar, God sent a young man to warn them. While he was on his way, an old prophet (not an old heathen) told him to ignore the direct word of God and listen to the prophet's "private interpretation" of God's words. The lad did and was destroyed "**sitting**" under a tree (like the tree of knowledge?). This old prophet is struggling from his grave today as the "scholar" who has "corrupted the covenant" and "caused many to stumble" on their way (Mal. 2:8-12).

The harlot haunts *higher* education, calling bookish brooders to her leavened lexicons. Easy-chair Christians, who brood over books, not the Bible, will eventually "hatch cockatrice' eggs" (Isaiah 59:5).

Proverbs 9 **compares** the harlot's secret bread with the Holy Bible, the bread of life.

> It shows that some find it more "pleasant" to mind "high things" (Rom. 12:16), than to "all eat the same spiritual" bread (1 Cor. 10:3).
>
> It reveals that the "high things" and the unsaved "high minded" finally find "the depths of hell." They try to be "like the **most High**" *all the way down*

(1 Kings 13, Mal. 2:8, 12, Prov. 9, 2 Cor. 10:5, Rom. 12:16, 2 Tim. 3:4, Isa. 14:14).

Proverbs 9 compares the sitting harlot's secret 'high' places with the loud cry of God's "highest" places.

#6 A foolish woman ...**sitteth**...
in **the high places of the city**,
To call passengers who go right on their ways:
**she saith to him**...bread eaten in
SECRET
is **pleasant**.
But he knoweth not that the dead are there;
and that her guests are in the **depths of hell**."
(Proverbs 9:13-18)

OUR God has "not spoken in secret" lexicons. Proverbs 9 continues, saying that true wisdom and understanding cry aloud in the Bible, which all can see and hear alike.

"Wisdom...**crieth**
**upon the highest places of the city**...
as for him that wanteth **understanding,**
**she saith to him,**
Come, eat of my bread...
go in the way of
U N D E R S T A N D I N G."
(Proverbs 9:1-6)

Speaking of ladies that "crieth upon the highest places of the city" — the November, 1921 issue of the popular secular magazine, *Ladies Home Journal,* published an article entitled, "Human Nature in the Bible," by William Lyon Phelps. The article stated,

> "[O]ur English translation is even better than the Hebrew and Greek. There is only one way to explain this; I have no theory to account for the so-called 'inspiration of the Bible,' but I am confident that the Authorized Version [KJV] was inspired...all others [modern English versions] are inferior" (pp. 8, 166, 167).

What *today* would be deemed heresy in pseudo-intellectual seminary circles was the common belief of Christians and even religionists less than one-hundred years ago — inspired Holy Bibles for "all nations" — Greek, Hebrew, English, Korean and "every nation under heaven."

## Summary

First things first. According to the Holy Bible, among the *first* things its students need to know is that the scriptures are of no "private interpretation," that is, private translation. "Knowing this first," as Peter said, this foundational tenet is echoed repeatedly in upcoming chapters by the very men God chose to publish his word — men such as Erasmus, Wycliffe, Coverdale, Tyndale, and the King James Bible translators (2 Peter 1:20).

# CHAPTER 15

# HIDDEN NOTES & PUBLIC VIEWS

OF THE

## KING JAMES BIBLE TRANSLATORS

### HIDDEN NOTES

- ANNOTATED BISHOPS' BIBLE
- MANUSCRIPT 98
- JOHN BOIS'S NOTES

### PUBLIC VIEWS

- ROME
- TEXT
- INSPIRATION
- SCRIPTURE = WORD OF GOD
- BIBLE UNDERSTANDING
- BIBLE'S BUILT-IN DICTIONARY
- "PURIFIED SEVEN TIMES" ONLY
- NEW VERSIONS



Four primary records, some recently discovered, document the thoughts of the KJV translators:

1. *The Annotated Bishops' Bible* Forty copies of the 1602 printing of the Bishops' Bible were given to the translators. Only one remains. It is held in the Bodleian Library in England, catalogued as "Bib. Eng. 1602 b.1." as:

   *"a large Bible wherein is written downe all the Alterations of the last Translacon."*

2. *Manuscript 98:* A *trial* translation of the Epistles (1607-1608) by the Westminster committee.

3. The *handwritten* English, Latin and Greek *notes* of KJV translator John *Bois*, showing the final work on the Epistles and Revelation by the General Meeting of 1610.

4. *The Translators to the Reader:* Preface to the King James Bible, by Miles Smith (available at A.V. Publications).

*The Annotated Bishops' Bible* shows the text of the Bishops' Bible, with words crossed out and changes placed either between the lines or in the margin. Its Old Testament appears to represent the state of the text in 1610, before it went to the final review. The New Testament, specifically the Gospels, shows the hand of three different translators working between 1607 and 1610. Their thoughts are evident by their notes. A developing pattern of succinctness (shortness) can be seen. For example, in Luke 2:38, each reviewer, like a good editor, makes the text tighter. (The new versions are reversing this trend):

Revision 1: *at the same*

Revision 2: *in at that*

Revision 3: *in that*

Ward Allen, emeritus Professor of English at Auburn University, observes that this shortening was done because, "the verse took too long in moving forward" (*Coming*, p. 13). The translators considered shortening many phrases, but rejected the idea in some verses for various reasons. For example, the Annotated Bishops' Bible shows that they considered shortening Luke 3:9 from "And now **also** the axe is..." to "And now ~~also~~ the axe is." They finally rejected the idea, because, as Professor Allen observes, "There is a gain of emphasis from the heavier alliterative pattern: *"And ... also ... axe."*

In *The Coming of the King James Gospels*, Dr. Allen presents, in typeset form, the KJV translators' handwritten notes from this Annotated Bishops' Bible (Fayetteville: The University of Arkansas Press, 1995). I did a thorough collation of *every* suggested word in this Annotated Bishops' Bible, comparing them to the KJV and current new versions. My analysis, seen throughout this book, documents that the KJV translators often considered and rejected so-called simple words, in their effort to produce a "separate from sinners" Bible.

| **REJECTED WORDS** FROM THE NOTES OF THE (1603-1611) Annotated Bishops' Bible | | **KING JAMES BIBLE** |
|---|---|---|
| **Mark 14:70** | is like | agreeth thereto |
| **Luke 16:19** | made merry | fared sumptuously |
| **Luke 19:2** | who was a ruler | which was the chief |
| **Luke 19:3** | which was Jesus | Jesus who he was |

My collation documents the fact that the KJV translators thoughtfully considered and REJECTED readings seen today in the TNIV, NIV, HCSB, NKJV, ESV, and NASB.

| REJECTED WORDS FROM THE NOTES OF THE (1603-1611) Annotated Bishops' Bible | | KING JAMES BIBLE |
|---|---|---|
| **Matt. 3:8** | worthy (NKJV) | meete for |
| **Matt. 6:31** | what shall we put on? (NKJV) | Wherewithall shall we be clothed |
| **Mark 4:2** | teaching (TNIV, NIV, NASB, NKJV, HCSB, ESV) | doctrine |
| **Mark 4:17** | last (TNIV, NIV) | endure |
| **Mark 6:31** | yourselves (TNIV, NIV, NKJV, HCSB, ESV, NASB) | ye yourselves |
| **Mark 10:35** | aske (NKJV, TNIV, NIV, HCSB, ESV, NASB) | desire |
| **Mark 12:38** | teaching (NKJV, TNIV, NIV, HCSB, ESV, NASB) | doctrine |
| **Mark 14:50** | left (ESV, NASB) | forsooke |
| **Luke 5:3** | put out (NKJV, TNIV, NIV, HCSB, ESV, NASB) | thrust |
| **Luke 11:12** | give (TNIV, NIV, HCSB, ESV, NASB) | offer |
| **Luke 11:33** | hidden (TNIV, NIV) | secret |
| **Luke 18:5** | wear me out (NIV*, HCSB, NASB) | she weary me |

*The TNIV's judge helps the widow so "she won't eventually come and attack me!"

The Bishops' Bible, like all of the early English Bibles, was truly an easy reading Bible. The chapter entitled, "The Holiest of All...Separate From Sinners" gives many more examples and explains exactly *why* the KJV selected its holy "separate from sinners" vocabulary.

| | Bishops' Bible | King James Bible |
|---|---|---|
| **Matt. 5:18** | For truely (ESV, NASB) | For verily |
| **Matt. 15:9** | precepts (NASB) | the commandments |
| **Matt. 23:24** | strain **out** a gnat (TNIV, NIV, ESV, NKJV, HCSB, NASB) | strain **at** a gnat |
| **Mark 1:4** | baptizing...preaching (NIV, NKJV, HCSB) | baptise...preache |
| **Mark 16:5, 6** | amazed (NASB) | affrighted |
| **Luke 1:52** | the lowly (NKJV, HCSB) | them of low degree |
| **Romans 15:6** | and (TNIV, NIV, ESV, NKJV, HCSB, NASB) | even |
| **Romans 10:19** | envy (NIV) | jealousy |
| **1 Cor. 9:19** | win (TNIV, NIV, NASV, HCSB, ESV, NKJV) | gain |

| | Bishops' Bible | King James Bible |
|---|---|---|
| **2 Cor. 10:1** | lowly (NKJV, Amplified) | base |
| **Phil. 2:1** | compassion (NASB) | bowels |
| **Heb. 4:12** | lively (NIV, NKJV, NASB) | quick |
| **Heb. 6:9** | dear friends (TNIV, NIV, HCSB) | beloved |
| **James 1:24** | immediately (TNIV, NKJV, NIV, NASB) | straightway |
| **James 2:2** | filthy clothes (NKJV) | vile raiment |
| **2 Peter 3:9** | patient (TNIV, NIV, ESV, HCSB, NASB) | longsuffering |

The KJV translators did consider each and every so-called 'archaic' word, and occasionally shortened them.

| | Bishops' Bible | King James Bible |
|---|---|---|
| **Romans 3:5** | setteth forth | commend |
| **Romans 3:20** | commeth | is |
| | TRIAL Manuscript 98 | **King James Bible** |
| **Romans 3:5** | commendeth | commend |

*Manuscript 98:* MS 98 also shows that the KJV translators *considered* and *rejected* words seen in today's new versions. MS 98 is an English translation of many of the verses of the Epistles done by the Second Westminster Company. It represents the translation of those verses in 1607-1608, as they appeared, a little over half-way through the seven-year process. MS 98 is held in the Lambeth Palace Library, which is now the central headquarters for the Church of England. The manuscript "was designed for those who were to give consideration to the text which the Westminster company had prepared." Each page was divided into four columns, printed with extra space to allow for comments. The outer left column had notes, the middle left column had a proposed text, and the two outer right columns were left blank for comments (*Translating the New,* pp. xx, xxii). So-called 'modern renderings,' like the NKJV's 'filthy clothes' were considered and rejected by the KJV translators. The text of MS 98 can be seen in the transcript of Ward Allen, *Translating the New Testament Epistles*: *A Manuscript from the King James's Westminster Company*, Ann Arbor, Michigan: Microfilms International for Vanderbilt University Press, 1977.

| | TRIAL Manuscript 98 | King James Bible |
|---|---|---|
| **Luke 1:54** | helped (and Bishops') | holpen |
| **James 2:2** | filthy clothes (NKJV) | vile raiment (and Bishops') |
| **1 Peter 3:3** | clothes (NIV) | apparel (and Bishops') |

The so-called updated word ‘to’ was studied and examined for suitability in each and every case, unlike modern translations, such as the KJV-ER, which wrongly omit the word ‘unto.’ The vital necessity of the word ‘unto’ is explained in great detail in the chapter entitled, “Pure Words...Tried.”

| | TRIAL Manuscript 98 | King James Bible |
|---|---|---|
| **Romans 1:26** | to | unto (and Bishops’) |
| **Romans 11:11** | to | unto (and Bishops’) |
| **Romans 15:15** | unto | to (and Bishops’) |
| **Eph. 4:29** | to | unto (and Bishops’) |
| **2 Peter 2:22** | to | unto (and Bishops’) |

Within the compass of two verses, 2 Cor. 5:18 and 5:19, the KJV translators made opposite decisions. The 1600s was not the era of the blind computer search tool that all new versions unthinkingly use to change every ‘unto’ to ‘to.’

| | Bishops’ Bible | King James Bible |
|---|---|---|
| **Mark 15:22** | to | unto |
| **Matt. 16:11** | unto | to |
| **Romans 1:5** | unto | to |
| **Romans 8:29** | unto | to |
| **2 Cor. 5:19** | to | unto |
| **2 Cor. 7:14** | unto | to |
| **2 Cor. 12:13** | unto | to |

The KJV translators were not 'updating' the language of the Bishops' Bible; they were purifying it.

| | TRIAL Manuscript 98 | King James Bible |
|---|---|---|
| **1 Cor. 1:26** | you | ye (and Bishops') |
| **1 Cor. 6:2** | you | ye (and Bishops') |
| **1 Cor. 7:5** | you (and Bishops') | ye |
| **Gal. 3:29** | you | ye (and Bishops') |
| **Gal. 4:17** | you | ye (and Bishops') |
| **1 John 2:14** | you | ye (and Bishops') |

The KJV translators *considered* replacing 'ye' with 'you,' and occasionally did it. (Their reasoning is discussed in the chapter entitled, "Pure Words...Tried.")

| | Bishops' Bible | King James Bible |
|---|---|---|
| **1 Cor. 11:3** | ye | you (objective) |
| **Phil. 4:10** | ye are | your care |
| **Col. 2:13** | ye (subject) | you (subject) |
| **1 Peter 3:14** | not ye afraid | not afraid |

The notes of John Bois show that they rejected many other words now used in today's versions. In Jude 1:12, they considered and rejected the NKJV, NIV and NASB's reading "love feasts," choosing instead, "feasts of charity."

## Bois' HIDDEN Handwritten Notes



KJV translator, John Bois, wrote thirty-nine pages of notes regarding the thinking of the *final* general committee, of which he was a member. The notes end saying,

> "These notes were taken by John Bois one of the Translators of the **King's Bible**" (*Translating for King James*, p. 112).

This handful of KJV translators met for nine months between 1610 and 1611. Bois's notes from these meetings had been lost, but a copy of them was recently discovered for our generation. They are catalogued as MS C.C.C. 312 in the Fulman Collection of Corpus Christi College Library, Oxford University. Pages $61^{r}$ – $80^{r}$ contain Bois's notes. They cover this final committee's thoughts on the Bible from Romans through Revelation. The notes were written in English, Latin, and Greek and have been translated by Ward Allen in his book, *Translating For King James*.



Reference works used by the final "general committee," according to Bois's notes, include the following and more:

📖 The Greek of "Beza, and the Gr. [Greek] Codices..."

From this it is clear that they used, not only the 1598 Greek *printed* edition of Theodore Beza (Beza, *Iesu Christi Domini Nostri Novum Testamentum,* Geneva: Sumptibus Haered. E. Vignon, 1598 et al.), but also ancient *handwritten* Greek New Testament codices. For example, their note on Rev. 13:5 states, "In another manuscript..." (*Translating For King James*, pp. 89, 20, 101).

📖 The Greek New Testament of "Erasmus" (e.g. I Tim. 4:6) (*Novum Instrumentu omne, diligenter ab Erasmo Roterodamo recognitum & emen-datum...(Basileae, in aedibus I. Frobeniji, Mense Februario, 1516*). (*Translating For King James*, p. 119).

📖 The Greek writings of the early Christian preacher Chrysostom (Romans 4:17 etc.) using the edition of Etonae J. Norton, 1610.

📖 Their access to a vast number of Greek manuscripts and translations, both English and foreign, is evident in their notes. For example, for Hebrews 10:12 they discussed whether 'for ever' should be joined with 'had offered a sacrifice,' or with 'sat down.' The corrupt Catholic bibles (*New American Bible*, *New Jerusalem Bible*, et al.), in order to justify their *continual* 'sacrifice of the mass,' pretend that Jesus sat down "for ever," instead of "offered one sacrifice for sins for ever." The KJV translators observe the following regarding this error:

> "[T]he punctuation of every codex contends against it, and indeed the major number of the translators."

- The translators' final *authority* was early English and foreign Bibles. Therefore they introduced no novelties or lexical "private interpretation," as do modern translators. One such note confirms this:

> "But since all translators, as far as I know, and a good portion of the commentators, both ancient and modern, regard this passage as...I do not deem it prudent...[to institute anew] anything in a matter so commonplace and spread abroad" (*Translating For King James*, pp. 81, 101).

- The "old Latin versions" were an important witness to the most ancient text (e.g. Romans 9:6, 1 Cor. 9:5). "Erasmus' Translation of the New Testament, [e.g. his old Latin] is so much different from the vulgar [Catholic Latin Vulgate]..." In the *Translators to the Readers* they write, "what varieties have they, and what alterations have they made...of their Latin translation." "Erasmus...found fault with their vulgar translation...we produce their enemies [Erasmus] for witnesses against them..." (*Translators*).

- The "Italian Version" is mentioned in their discussion of Revelation 7:1 (*Translating For King James*, p. 113).

- Literary style and its *function* were high on their list of priorities. For example, the note on a proposed reading for 1 Cor. 11:26 stated, "[T]he discourse will not flow so freely..." (*Translating For King James*, p. 49).

## ROME

When going from the approximately 5000 word Greek New Testament vocabulary to the potential 500,000 word English vocabulary, the KJV translators avoided the multi-syllable Latin root-words which give today's new versions a harder reading grade level. They wrote,

> "[W]e have shunned the obscurity of the Papists...whereof their late translation is full, and that of purpose to darken the sense...Many other things we might give thee warning..." (*The Translators*).

Psalm 23 in the Roman Catholic Douay bible tells of the Catholic alcohol-filled communion cup,

> "my chalice, which inebriateth me, how goodly it is!"

The translators referred to "the Church of Rome" as "our chief adversaries...soured with the leaven of their superstition."

> "So much are they afraid of the light of the scripture that they will not trust the people with it..."

> "Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills..." [Yet], "Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it" (*The Translators*).

The battle for the true Bible raged during the time of the KJV translators, just as it rages today. It was absolutely clear to the translators which Bible readings were true and which were corrupt. They had books which compared the corrupt readings in the Catholic bible with the true readings in the Bishops' Bible.

According to *The Cambridge History of the Bible*, "[I]n the hands of many of the makers of the Authorized Version [KJV]" was William Fulke's *Defence of the Sincere and True Translations of the Holy Scriptures into the English Tongue*, and his second work of 1589, a volume which compared the errors in the false Rheims-Douay Catholic New Testament (1582) to the pure readings in the Bishops' Bible. This 'verse comparison' was actually bound in many editions of the Bishops' Bible and is still available from antiquarian booksellers. The translators had verse comparisons, like Fulkes, as well as William Whitaker's *Disputatio de Sacra Scriptura* (Cambridge, 1588) and George Wither's, *View of the Marginal Notes of the Popish Testament* (1588) (*Cambridge History of the Bible*, vol. 3, p. 163).

After the KJV was published, Thomas Ward, a Catholic, published his book alleging so-called *Errata (Errors) to the Protestant Bible*. In it he produced verse comparison charts, formatted like those used today. He showed how *he thought* verses *should have been* translated in the KJV to promote Catholic theology. Not surprisingly, his suggested words are found in today's TNIV, NIV, NASB, HCSB, ESV, NKJB and in lexicons.

# TEXT & TRANSLATION

## of the King James Translators

📖 The KJV translators looked at *all* pure scriptures, both Greek, Hebrew *and* vernacular. (They were not 'Originals-only' or even Greek-only, to coin phrases). In addition to the original languages, they did their work, "comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us..." (Holy Bible, 1611, London: Barker, "*The Epistle Dedicatory*"). They recognized that the 'Received Text' (also called the 'Traditional Text'), used by all language groups, sometimes preserved a reading which the codices of the Greek Orthodox Church omitted in order to perpetuate one of their church's errors (e.g. Acts 8:37, 1 John 5:7 et. al.). The translators stated that if one Greek source seemed out of joint at a point, they looked at other manuscripts, verses and vernacular translations.

The libraries of Great Britain, King James I, and the translators brought a wealth of ancient and medieval Bibles from **all over the world** to the fingertips of the KJV translators. (No translator today has access to such authentic volumes; instead today's translators use printed 'critical editions' (e.g. Greek, Syriac, and Latin), which often follow no one manuscript on earth. In *The Translators to the Reader*, numerous available scriptures are listed, such as a "Dutch-rhyme yet extant" from the 900s, the French Bible from the 1300s "of which translation there be many copies yet extant," as well as "many English Bibles in written hand...translated" in the 1300s. This treasury of texts, along with previous English Bibles, gave the KJV translators a breadth of authoritative world-wide witnesses, whose universal agreement on the readings of the Bible, brought to light microscopic errors in some Greek editions or codices. To determine the meaning and translation of a verse they did a "collation" with *other verses* in the Bible, and a comparison with other Bibles.

In Romans 12:10, based on a "collation" of Andrew Downes, it suggests **a verse should be interpreted** —

**"...as if it had been written"**
**in Greek *another* way.**
(*Translating For King James*, p. 43).

The translators' note for James 2:22 comments: **"Beza, and Gr. [Greek] codices read these words interrogatively"** [as a question, just as the KJV does] **"but then it ought rather to have been written"** in Greek another way. Matching the KJV is the *Textus Receptus* of Elzevir* (1624), Beza, Greek codices, and foreign language editions such as the German, Dutch, French, and Spanish. Woe be to the 'Greek student' today, who is limited to Berry's, Green's or Scrivener's [TBS] 'one-man' editions of the *Textus Receptus*. These, like corrupt new versions, do not indicate that the verse is a question. (*See footnote in Berry's *Interlinear Greek-English New Testament*, p. 588).

In Rev. 3:1 the translators comment, "Some codices do not have...[the word 'seven' before 'Spirits']." Therefore even today, in the currently printed edition of Stephanus's Greek text (e.g. George Ricker Berry, *Interlinear Greek-English New Testament*, Baker Book House), the Greek word 'seven' is omitted before the word 'Spirits,' creating untold confusion to those who think *this* one Stephanus edition (of the Greek text) is 'the original Greek' (*Translating For King James,* p. 99).

The readings from many Bibles,
*used* and *agreed upon* by the priesthood of believers,
in many language groups, throughout many centuries,
are to be preferred to the readings
of *one* language (e.g. Greek), or
*one* edition of *one* Greek editor (e.g. UBS, Scrivener [TBS] Stephanus), or *one* church body (e.g. Greek Orthodox).

The KJV committee had many old editions of Bibles in foreign languages, the most recent being the Geneva French (1587/88), Olivetan (1535), Passors (1588), the Spanish Valencia (1478), Pinel (1553), de Reynas (1569), de Valera (1602), and Bruccioli or Diodati's Italian (1607). Hutter's Nuremberg Polyglot (1599) and the Antwerp Polyglot (1572) were also available. Latin was spoken by all of the translators; Beza's Latin text, preserving that of the pure old Itala, was sometimes helpful in identifying the most ancient readings. John Selden said in his *Table Talk*,

> "The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read that translation, the rest holding in their hands some Bible, either of the learned tongues [Greek, Hebrew, Latin], or French, Italian, Spanish &c [and other languages]. If they found any fault, they spoke; if not he read on" (Paine, p. 77; Scrivener, p. 140).

In an era when it was common for educated men to know, not just Latin, Greek, and Hebrew, but French, Italian and even Spanish and Dutch, the translators would not just have *known* these languages, but would have been quite expert in many of them. For example, Saravia, a translator of Spanish descent, pastored a French speaking church, and spoke Dutch as a resident of Holland. *The Translators to the Reader* states,

> "If you ask what they had before them truly it was the Hebrew text of the Old Testament, the Greek of the New...Neither did we think much to consult the translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch..." (*The Translators*).

> "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:15-17).

Why did the KJV translators give vernacular Bibles, such as the German, French, Spanish and Italian, *authority equal* to that of the original languages of Hebrew and Greek? **The translators believed that vernacular translations, like the English Bible, are Christ the King, speaking in another tongue. They wrote:**

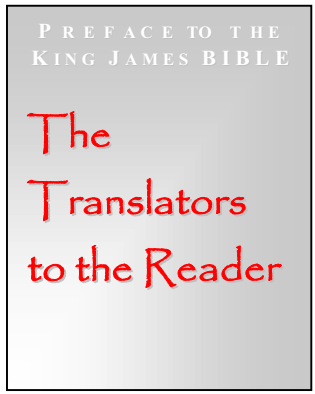
"[T]he godly...provided translations into the vulgar [national languages] for their Countrymen..."

"[I]nsomuch that
most nations under heaven,
did shortly after their conversion,
hear **Christ speaking** unto them
**in their mother tongue**, not by the voice
of their minister only, but also
**by the written word translated**"
(*The Translators*).

"If any doubt hereof, he may be satisfied by examples enough...the Dalmatian...the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their mother tongue..."

"Every country that is under the Sun, is full of these words (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the scriptures in the Hebrew Tongue) is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians and Scythians, and Sauromatians, and briefly unto all the languages that any nation useth...the Gothic tongue...Arabic...Saxon...French...Sclavonian... Dutch...English (i.e.Trevisa1300s) ... Syrian ... Ethiopian..."

"So that to **have the Scriptures in the mother tongue** is not a quaint conceit lately taken up...but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation, no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner..." (*The Translators*).



**Step 1:** The Holy Ghost inspired the word of God for "every nation under heaven." (Some have not chosen to keep it *widely* in print as Amos 8:11 fortells). All pure Bibles had their matrix in Acts 2:4, 5: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...every nation under heaven."

**Step 2:** *Immediately* men questioned God's intervention into the tongues of men (would he do it again? Gen. 11), just as the devil questioned the word of God in Gen. 3. It was not men in red suits with pitch forks, poking children in the front row. It was men in sheep's wool double-beasted suits, pitching pointed double-talk about 'double inspiration' to "babes." And "others mocking said..." that the word of God was dead (Acts 2:13).

**Step 3:** True Christians ignored the mockings and believed God. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness" and "...the Holy Ghost fell on all them which heard the word...For they heard them speak with tongues..." (Acts 4:31, 10:44, 46). After "the Holy Ghost" gave the gift of other languages in Acts 2, Christians gave the gospel in many languages, as documented in the rest of the book of Acts. Those who received the Holy Ghost given foreign languages of the people of "Cappadocia, in Pontus, and Asia...and strangers" soon "preached the gospel" in these tongues "with the Holy Ghost" (Acts 2:4, 8-10; 1 Peter 1, 12, 25). The book of Acts records "...that Samaria had received the word of God..." (Acts 8:14). "[T]he apostles...wrote letters...unto the brethren which are of...Syria [i.e. Syriac]" (Acts 15:22, 23, Acts 18:18). Paul who said he spoke "with tongues more than ye all," planned a trip to Spain (1 Cor. 14:18; Rom. 15:24). The whole context of Acts 10 states that God accepts the "common" man who speaks the language of "another nation." "God is no respecter of persons: But in every nation" "the Holy Ghost" gave "the word" in the "tongues" of the people (v. 14, 15, 34-37, 44-47).

God said that *he* would speak to people in other languages.

**God said, "For with stammering lips***
**and another tongue will he speak**
**...the word of the LORD"**
**Isa. 28:11, 13, 14**

*God defines the "stammering tongue" in Isa. 33:19, not as a speech impediment or an ecstatic utterance, but as a known language of "**a people** of a deeper speech than thou canst perceive; of a stammering tongue, **that thou canst not understand**" (Gen. 11:7).

**" With men of other tongues and other lips**
**will I speak...saith the Lord."**
**1 Cor. 14:21**

The breath of God filled many lungs to speak his word with "other tongues" (Acts 2:4). The plural "tongues" in 1 Cor. 14 includes more than just Greek. The translators echoed,

> "[T]he very meanest [average or arithmetic mean] translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the **King**'s Speech which he uttered in Parliament, being translated into French, Dutch, Italian and Latin, is still the King's Speech...No cause therefore why the word translated should be denied to be the word..." (*The Translators*).

The Old Testament foreshadows many 'types' and paints many "ensamples" "for our admonition," of kings and rulers, who picture Christ, speaking to men of *other* languages (1 Cor. 10:11). One such picture in the Old Testament is Joseph, who is a type of Jesus and the word. Joseph's brothers "would not hear" him when he spoke to them in Hebrew. So, like Jesus, the Word, "he spake unto them by an interpreter." "And they knew not that Joseph understood them." Just as some today do not know that God himself speaks through his word in all languages. Joseph's brothers did not believe he was "yet alive," just as today's faithless do not believe that Jesus, the Word, is "alive" or that his word is still alive.

> "[T]he word of God which liveth..." 1 Peter 1:23.

The resurrection and eternal life of Jesus, the Word, pre-figures the resurrection of the written word from the dead Koine Greek language (Gen. 42:21, 23, 45:26, 27; Acts 25:19). Ian Paisley, long standing member of Britain's Parliament, wrote an entire book about this, stating:

> "God breathed into this book [KJV] and it became living Scripture to the English reader...I believe this Book will always be the unsurpassable pre-eminent English version of the Holy Bible and no other can ever take its place" (*My Plea For the Old Sword* Belfast, N. Ireland: Ambassador, 1997, pp. 65, 11).

The Bible appears in many forms— such as Hebrew, Hungarian, English and Polish. The "form" of the Word *seemed* different at various times, yet it was still Jesus (e.g. the "fiery furnace" (Dan. 3:25), the "babe wrapped in swaddling clothes" (Luke 2:12), when "She supposing him to be the gardener" (John 20:15), and when "his eyes were as a flame of fire" (Rev. 1:14 ). When the Word "appeared in another form," as Jesus did, "neither believed they them" (Mark 16:12, 13). Likewise, some still dig for words buried in haunted Greek graveyards.

The Old Testament book of Esther paints another picture of "the king" who, like Jesus Christ —

"...sent letters...
to every people after their language...
that it should be published according to the
language of every people"
Esther 1:21, 22.

This king, Ahasuerus, was searching for a bride through his published letters, just as Jesus Christ, the King of kings, is searching for a bride through his published gospels and epistles. After Ahasuerus found his bride, he wrote further instructions, giving her means to defend herself. The authorized King James Bible is our sword of the Spirit, which is the word of God.

"Write ye...in the king's name, and seal it...
for the writing which is written in the king's name...
may no man reverse...
and it was written to
...India unto Ethiopia...
unto every people after their language...
The copy of the writing for a commandment
to be given in every province was
published unto all people..."
Esther 8:8, 9, 10, 13.

Then Esther, a picture of the new bride of Christ and the Authorized Version —

"...wrote with all authority...
the letters...with words of peace and truth...
and it was written in the book."
Esther 9:29, 30, 32
Rev. 5:1, 17:14
Matt. 16:19

KINGS whose hearts are open to the Lord recognize the true word of God. In 2 Chron. 34, "The scribe" said, "the priest hath given me a book..." "[W]hen the king had heard the words," he called it "the book" (v. 18, 21). When a king "made a decree" in the Old Testament his words could not be changed. It was written:

> "...whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this" (Ezra 6:11).

"[K]ing Darius wrote unto all people, nations, and languages, that dwell in all the earth" (Dan. 6:25). Would the King of kings do less? Even pagan kings, like Nebuchadnezzar look for things which have "no blemish" (Dan. 1:3, 4).

Not surprisingly, many of *the premier* vernacular Bibles, were produced under the "authority" of kings, such as:

- Alfred the Great of England (c. 899)
- King Alfonso of Spain (from vernacular French into Spanish around 1223)
- King Jean II of France (1333)
- King Francis I and son Henry (Stephanus text of 1550)
- King Christian III of Denmark (c. 1550)
- King James I (Authorized Version 1611)

"[H]e enlargeth the nations," as he did Great Britain, when they honor his word, but when they stop, he "straiteneth them again" (Job 12:23).

Bible inspiration, preservation and translation are one:

> "...a threefold cord is not quickly broken" (Eccl. 4:12).
>
> "the three that bear witness in earth, the **Spirit**, and the **water**, and the **blood**: and these three agree in one" (1 John 5:8).

1. The Bible's words are inspired, that is, spirit: "[T]he **words** that I speak unto you, they are **spirit**" (John 6:63). (Even the Bishops' Bible translated "he came by inspiration [by the Spirit] into the temple" (Luke 2:27). Translators are not inspired: Bible *words* are not what men think, in ink, they are the "Spirit" of God bearing "witness in earth."

2. The words are kept pure and preserved: "washing of **water** by the **word**" (Eph. 5:26; 1Peter 3:20, Exod. 2:3; Ps. 12:7, Prov. 22:12).

3. The words *translate*, *translated*, and *translation* are used in the Bible to *improve* the state of something (2 Sam. 3:10, Col. 1:13, Heb. 11:5). God "hath **translated** us...through his **blood**" (Col. 1:13, 14).

Translation brings life and prevents death. Enoch was "**translated** that he should **not see death**," and so are God's words (Heb. 11:5). Through Bible translation, Christ and his words can be made known to all nations and generations to come, in spite of the fact that Koine Greek died around A.D. 800 as a spoken language. Modern Greek pronunciation is different in many ways from ancient Koine. The since-dissolved 'original Greek' manuscripts and the library-scarce critical editions are like an arrow through the air with no destination (1 Cor. 14:9). Only

when its shell dissolves, as the original manuscripts no doubt did, can the generating and life-giving germ bear fruitful and "profitable" food (2 Tim. 3:16). When it bears fruit, the fruit retains its own life-giving seeds. These seeds in turn can give life once again. Translation keeps God's words alive.

The Bible gives many pictures of the separation sin brings and the mediation (e.g. translation) it requires.

- Joseph's "**blood**" was on his brothers' hands, therefore he spoke to them through a mediator or "interpreter" (Gen. 42:22, 23).

- The "**blood**" and the mercy seat were *between* man and the "testimony," that is the word of God (Exod. 25:16, 17, 21, 22, Lev. 16:13-16).

- Moses "took the **blood**...with **water**...and sprinkled both the **book**, and all the people" (Heb. 9:19). The KJV is the only English Bible that has been "purified" seven times and is sprinkled with the word blood (e.g. In Col. 1:14 the blood is omitted in the TNIV, NIV, NASB, ESV, HCSB and most new versions).

**The translators equate the Greek and Hebrew (and Aramaic) editions with an impenetrable barrier, like frozen ice, a shell, a windowpane, a stone cover and a curtain.**

> "But how shall men meditate in that which they cannot understand? How shall they understand that which is kept closed in an unknown tongue?...The Apostles excepteth no tongue; not Hebrew the ancientest, not Greek the most copious...[A]ll of us in those

> tongues which we do not understand, are plainly deaf..." (*The Translators*).

On the other hand, they equate the English translation with "Thy word" which is a "light" (Ps. 119:105), "holy scriptures" (2 Tim. 3:15) and the "water" of "the word" (Eph. 5:26).

> "Translation is that openeth the window, to let in the light; that breaketh the **shell**, that we may eat the kernel; that putteth aside the **curtain** that we may look into the most Holy place, that removeth the **cover** of the well that we may come by the water..." (*The Translators*).

> "Therefore blessed be they, and most honored be their name, that break the **ice**, and give...that which helpeth forward the saving of souls. Now what can be more available thereto, than to deliver God's book to God's people in a tongue which they understand?" (*The Translators*).

There are no verses that teach that the Bible ceases to be the inspired word of God when it is in a language other than Greek or Hebrew. Translation is not a barrier to inspiration. God inspired his word; he promised to preserve it; therefore it is still inspired:

> "...his judgments are in all the earth...the word which he commanded to a thousand generations" (See 1 Chron. 16:14, 15; Ps. 12:6, 7, 105:7, 105:8, 33:4, 33:11, 45:17, 100:5).

The Bible must be inspired, preserved *and* translated. Why would God inspire the originals and then lose them? Why would he preserve copies and then not translate them as perfectly as the inspired originals? What benefit would man

(or God) gain from *lost* perfect, inspired originals and perfect preserved copies which no living person could read? Inspiration, translation, and preservation are inseparably linked. Just as the Spirit "translated us into the kingdom," so he also purifies me and "will preserve me unto his heavenly kingdom" (Col. 1:13-14, 2 Tim. 4:18). Is it conceivable that God, who makes such provision for the safety of the smallest form of life and for the regeneration of the seeds of even the poison ivy plant, should forget to care for the life-giving seed of his eternal word? God took *such care* for his word that it was "written with the finger of God" (Deut. 9:10).

"All scripture is given by inspiration of God..." — every word, every *true* copy and translation (2 Tim. 3:16). It is significant that the context of this verse is about a *child* of *multi-lingual* parents, who had inspired scriptures. The term 'scripture' is used in the Bible in contexts which make it clear that the term refers to copies or translations, not 800 year-old originals (e.g. Jesus Christ in Mark 12:10 and John 5:39; Timothy in 2 Tim. 3:16; the Bereans in Acts 17:11; and the Ethiopian in Acts 8:32.) They had copies, as mentioned in the Old Testament (Deut. 17:18, Josh. 8:32, Prov. 25:1). The "scriptures" were "made known to all nations" (Romans 16:26). A multi-lingual Egyptian Jew was mighty in "the scriptures"; were they a translation (Acts 18:24)? Did Timothy and the Ethiopian have translations? Even today's light-in-their-loafers theologians must admit that the *context* in 2 Timothy 3:16 is *not* referring to the originals-only, but includes copies and translations. The standard theo-loafer textbook, Erickson's *Christian Theology*, admits,

> "...undoubtedly the Scripture that he was referring to was a copy and probably also a translation..." (Millard Erickson, *Christian Theology*, Grand Rapids: Baker Books, 1998, p. 265).

The KJV translators knew that the Greek Christians were not alone in needing scriptures that were profitable "to make thee wise unto salvation...for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." According to them, the inspired scripture includes the English Bible, which can even be read by young "boys" like Timothy. Quoting the vernacular (Latin) they write,

> "Take up and read, take up and read"..."the Scriptures...everyone may draw from there that which is sufficient for him...even boys"... "[T]he Scripture...It is not only an armour but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine"..."a physician's shop of preservatives against poisoned heresies...a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof [of it] being from heaven, not from earth...[T]he effects light of understanding, stableness of persuasion, repentance from dead **works***, newness of life, holiness, peace, joy in the Holy Ghost...Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night..." (*The Translators*). (*The highly distorted Thomas Nelson edition of *The Translators to the Reader,* printed in their *KJV/NKJV Parallel Reference Bible*, has a typo which *appropriately* reads, "repentance from dead **words**"!)

GOD'S words must be in other tongues if men are to "be born again by the word of God," "preach the word," and finally be judged by "the word." No translation means no learning, no comfort, no hope.

> "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4)

It is not hidden, nor reserved in heaven, nor across the sea.

> "For this commandment which I command thee this day, it is not hidden from thee [*buried in a mound of Greek editions and lexicons, or slipped between the lines in interlinears*], neither is it far off" [*in some seminary course or internet site*].
>
> "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?" [*This refutes those who say, the word is settled in heaven, but not on earth*.]
>
> "Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?" [*in the 5000 plus Greek and Hebrew manuscripts tucked away in museums across the Atlantic*.]
>
> "But the word is **very nigh** unto thee, **in thy mouth**, and in thy heart, **that thou mayest do it**" Deut. 30: 11-14.
>
> "the law of thy God which is **in thine hand**" Ezra 7:14

## The Scriptures Say To All They Are The Word of God

Does the Bible lie to all but Hebrews and Greeks? Expressions like "Thus saith the Lord" occur over 2000 times in the Old Testament alone. Phrases like "speak with my words" (Ezek. 3:4) and the "words which the Holy Ghost teacheth" (1 Cor. 2:13) give the Bible reader the distinct impression that the words he is reading are the very words of God. "[T]he word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:23, 25). The Bible tells its reader that, unlike other books, "every word of God," is "very pure" and "perfect." It says men "trembled at the words of the God of Israel" and it commends those who "tremble at the commandment of our God" (Ezra 9:4, 10:3). The simple saint who humbly **reads the Bible** believes that it is not the ideas or words of men, but the words "of God."

> "...and so the poor of the flock that waited upon me knew that it was the word of the LORD" Zech. 11:11

God knew that the translated Bible would give its readers the impression that is was *God speaking to them* in their language. Only those who read the writings of *men* about the translated word will think otherwise. Only those who read books by *men* think their Bible has errors. Though the Sun shines brightly on the humble man and his Bible; the Sun is eclipsed when men, BIG in their own eyes, hide between the sun's light and the word (Mal. 4:2).

The scribes have slyly slipped the locus of inspiration from the Bible to the unmarked grave of the lost originals. (The first to claim that only the *originals* were inspired were anti-premillennial Princeton University Presbyterians, like Hodge and Warfield.) Their feeble god spilled the inspired originals as he moved down the steps of time. So Satan's

**SUPERMEN** gathered them up for him, dropping 'Jesus' and other unnecessary words (i.e. Westcott, Hort, and Scrivener [all *three* members of the corrupt RV committee], along with Hodges, Farstad, Robinson, Pierpoint, Martini, Aland, Metzger, and Black et al.). They placed these words in printed Greek editions which no one could read without consulting *other books* written by other *unbelievers*. Their little god once spoke Hebrew, but now speaks only Greek. Their stumbling god could not carry his word perfectly into the multitude of languages, which *he* created (Gen. 11:7). So Satan's supermen sit alone at computers or side-by-side with committees and have a hand-holding séance with the scattered sentiments of a circle of dead lexicon authors, peeping between the lines of interlinears and lexicons. These will mutter what words God 'meant' to say. Their god *does* create toad's toenails with meticulous perfection, but does not preserve his own words, which speak of his Son's glorious resurrection. Elmer Towns even admits,

> "If an all-powerful God cannot control the vehicle of his self-revelation, then his power and nature can be questioned" (Millard Erickson, *Christian Theology*, Grand Rapids: Baker Books, 1998, p. 49).

The actual word is "nigh unto thee." 'But how?' the doubting Thomases ask. Naturalistic and humanistic "science falsely so called" cannot figure out exactly HOW and at what moments God did his work (1 Tim. 6:20). "But without faith it is impossible to please him..." (Heb. 11:6). The LORD said that he would "do wonders" to preserve his word. When the feet of the priests, carrying the ark containing the word of God, touched the immovable depths of the rushing Jordan river, its powerful waters bowed to give way for the word to move forword. The word of God "passed over" successfully, yet today there is no *evidence*

of where the river parted. God has kept his word moving through seemingly impenetrable barriers, including the language barrier. To us it is an impenetrable fog; to God it is just his "cloud, to lead them..." (Exod. 13:21). So that today, God's word is "nigh unto thee, even in thy mouth" (Josh. 3:5-17).

Those who have used the Bible's built-in dictionary will recognize the parallelism of the terms "scripture" and "the word" (See chapter "Every Word"). The "word" is placed on the same level as the "scripture" in contexts such as Rom. 10:8-11, 1 Tim. 5:17-18, and 1 Peter. 2:2, 6, 8. (This is included for those who are told that the English Bible is the word of God, but not inspired scripture; to do this they must also pretend that the phrase "word of God" does not *really mean* God's words, but man's words.

> "...they received the word with all readiness of mind, and searched the scriptures daily..." Acts 17:11.
>
> "...the word of God came, and the scripture cannot be broken..." John 10:35.
>
> "And they believed the scripture, and the word..." John 2:22.
>
> "And ye have not his word abiding in you...Search the scriptures..." John 5:38, 39.
>
> "The word is nigh thee...For the scripture saith..." Rom. 10:8, 11.
>
> "...the engrafted word [written scriptures], which is able to save your souls. But be ye doers of the word..." James 1:21.
>
> " Search the scriptures...they are they which testify of me...But if ye believe not his writings, how shall ye believe my words?" John 5:39, 47.

> "We have also a more sure **word** of prophecy...Knowing this first, that no prophecy of the **scripture** is of any private interpretation" ( 2 Peter 1:19, 20).

(The verse following this passage states that "in old time...holy men of God spake as they were moved by the Holy Ghost." This in no way limits the term "scripture" to instances in which "holy men...**spake**" out loud. Many, many verses are called "scripture" in addition to those where Moses and the prophets "**spake**" out loud. It also does not limit the term to "old time." The entire **New** Testament was not from the "**old** time." Peter includes the **writings** of Paul with the "other scriptures" (2 Peter 3:16). In 1 Tim. 5:18 Paul quotes from the book of Luke and refers to it as "scripture." To use 2 Peter 1:21 as a proof text that the King James Bible is not inspired scripture is to do violence to *each* of the verses' words, to add to its meaning, and to ignore its context.)

The pinnacles, Jesus Christ, John, Paul, Peter, and James equate 'the word' and the 'scripture.' The covers of the KJV seem to team the words of these *crème de la crème*, for the use of "the least esteemed" (1 Cor. 6:4)." (Some would call these extremes of this spectrum, *extremists*). The luke-warm in-between — doubting what a word *really* means, will continue to slither in-between the lines of a Greek-English inter-lie-near (via would-be mediators, Marshall, Kohlenberger, Berry, Scrivener, Green, Mounce, Hodges, McReynolds, Douglas, et al.). They are stealing from the "least esteemed" their appointed role as custodian of the Bible. The faith was "delivered unto the saints" (Jude 3); it is not a freight for the tainted or faint. Ian Paisley, member of the British Parliament, writes,

> "The ploy to take from the saints their divinely appointed role of custody of the Book and place it in the hands of scholars must be exposed for what it is, a device of the devil himself...The saint knows the Author of the Book and has received what no amount of learning can impart, the gift of spiritual discernment" (Paisley, pp. 73-77).

> "...the inspiration of the Almighty giveth them understanding" Job 32:8

Without the "inspiration" of God in the Bible, there is no "understanding." The KJV translators knew that their own linguistic skills and the dictionaries of unsaved men were *not* the means by which they could translate or understand the scriptures. Dreams and dictionaries, apparitions and appendices, ghosts and glossaries were not God's means of revealing truth to mankind. It is through his inspired scriptures alone that God gives man understanding. And this is only made possible by the mercy of God through the "atonement" and "blood" of Jesus Christ. He is the door which can open the scriptures every day to the reader. God said, "[T]he mercy seat...is over the testimony, where I will meet with thee...every morning" (Exod. 30:6, 7, 10). The translators said,

> "He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end" (*The Translators*).

The translators wrote of the "...the perfection of the scriptures..." Yet, although the KJV translators were gifted with greater linguistic skills than today's typical new version editors, they did not credit their own abilities. They said,

> "[T]here were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise...And in what sort did these assemble? In the truth of their own

> knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord...In this confidence and with this devotion did they assemble together..." (*The Translators*).

The translators, in utmost humility, did "crave the assistance of God's spirit by **prayer**..." They wrote,

> "If we will be sons of the truth, we must...trample upon our own credit..."
>
> "[W]e have at the length, through the good hand of the Lord upon us, brought the work to that pass that you now see" (*The Translators*).

A few marginal notes were added to the Bible, not to cast doubt upon the text but, "to resolve upon modesty" (*The Translators*). KJV translator, John Rainolds stated,

> "...the knowledge of God, is the water of life, the vessel must be cleansed that shall have God's Holy spirit; not only a guest, but also a continual dweller within. God forbid that you should think divinity [Doctor of Divinity] consists of words, as a wood doth of trees. Divinity without godliness doth but condemn consciences against the day of vengeance, and provide the wrath of the mighty Lord, and make more inexcusable before the seat of judgment...True divinity cannot be learned unless we frame our **hearts**..." (Paine, pp. 25, 84).

The translators said that the definition of a word can usually be found in the Bible's own built-in dictionary by "conference of places," followed by looking for its "brother" or "**neighbor**..." (*The Translators*). (See chapter entitled "Every Word.")

> "The scriptures we are commanded to **search** (John 5:39; Isa. 8:20). They are commended that searched and studied them (Acts 17:11; 8:28, 29)...If we be ignorant, they will instruct us..." (*The Translators*).

The rules for translating noted the importance of comparing, as King James I said,

> "**one scripture to another**" (*Translating For King James,* p. 140).

The KJV translators' used the Bible's built-in dictionary of "neighbor" words as the final authority for interpreting passages. This is seen in their note on 1 Peter 1:23, which reads, "the word of God, which liveth and abideth." The translators said, "The participles 'living' and 'abiding' seem to be referred rather to 'word' than to 'God,' because of **that which follows** in the last verse" (*Translating for King James,* p. 18).

> "the word...**abideth** for ever" (v. 23)
> "the word...**endureth** for ever" (v. 25)

The translators' notes reveal why they translated the same Greek words differently (as in 1 Peter 1:23-25), or why the same English word was sometimes used to translate more than one Greek word. For example, in 1 Cor. 10:11 an interpretation was rejected because "...**the scope** of the passage does not seem to admit this interpretation" (*Translating For King James,* p. 47).

Today Greek-pretenders tell fairy tales like:

'*Agapaō* means God-like love.'
'*Phileō* means brotherly love.'

Study *the scope* and context (e.g. 10 words before and 10 words after) each time one of these Greek words is used. It will then become apparent that such definitions do not hold true. Often *agapaō* refers to brotherly love and *phileō* refers to God's love. (e.g. "*agapaō* the brotherhood" (1 Peter 2:17) (1 John 2:10, 3:10, 14; 4:21); "The Father...*phileō* you" (John 16:27); "As many as I *phileō* , I rebuke..." (Rev. 3:19); "the *phileō* of God our Saviour toward man..." (Titus 3:4); only when the word *delphia* (brotherly) is added to *phileō* can it mean exclusively "brotherly love," e.g. Rom. 12:10. See *Young's Concordance* for a clear picture of the mixed usages of these two different Greek words).

## "Purified Seven Times" Only (Ps. 12:6, 7)

### The King James Translation

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

"Seven" times "they purge...and purify it..." (Ezek. 43:26) — not eight. The KJV translators did *not* see their translation as one in the midst of a chain of ever evolving English translations. They wanted their Bible to be one of which no one could justly say, 'It is good, except *this* word or *that* word...' They planned:

> "...to make...out of many good ones [Wycliffe, Tyndale, Coverdale, Great, Geneva, Bishops'], **one** principal good one, not justly to be excepted against; that hath been our endeavor, that our mark" (*The Translators*).

The "mark" to which the KJV translators strove was to retain and polish the "perfection of the scriptures" seen in earlier editions. Tyndale himself said of his own edition (pictured in John 20:17), "count it as a thing not having his full shape...a thing begun rather than finished...to seek in certain places more proper English..." (Explained in the chapter entitled "The Holiest of All..."; quote from Dore, 2nd ed., pp. 23-24).

The KJV translators wrote of their final "perfected" work,

"[N]othing is begun and **perfected** at the same time,
and the later thoughts are thought to be the wiser:
so if we building upon their foundation that went before us,
and being holpen by their labors,
do endeavor to make that better which they left so good...
[I]f they were alive would thank us...
the same will —

**...shine as gold more brightly, being rubbed and polished"**
(*The Translators*).

The Thomas Nelson edition of *The Translators to the Reader*, published in the *KJV/NKJV Parallel Reference Bible*, OMITS the word "perfected," (a qualitative trait) and changes it to "completed" (a quantitative trait). The KJV translators' assertion that their edition was "perfected" leaves no work left for the NKJV translators but "repentance from dead words", a fitting fulfillment of their typographical error mentioned earlier (p. xiv).

The KJV translators saw their Bible as that final English "one," which no one could say anything "against." They would *not* approve of further tampering with the English Bible. The "chief overseer" of the translation said, "If every man's humor should be followed, there would be no end of translating" (*Cambridge History of the Bible*, vol. 3, p. 164). They chided ancient heretics who made changes in the Bible's text. The translators remarked regarding the consequent omissions in some ancient Greek manuscripts, as well as Catholic New Testaments. "Neither was there this chopping and changing in the more ancient times only, but also of late" (*The Translators*). They warned their generation and future ones, who would ignore the Bible or resort to private interpretations or various editions.

> "Ye are brought unto fountains of living water which ye digged not; do not cast earth into them...O receive not so great things in vain...Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things...[S]tarve not yourselves...he setteth his word before us to read it..."
>
> "Catholics...were in such an humor of translating the Scriptures...that Satan taking occasion by them...did strive he could, out of so uncertain and manifold a variety of translations, so to mingle all things that nothing might seem to be left certain and firm in them..." (*The Translators*).

The translators wrote of "the printing house of the Vatican" and their translations with "infinite differences...many of them weighty and material..."

**"[O]ur adversaries do make**
**so many and so various editions**
**themselves**
**and do error so much**
**about the worth and authority of them**..."
(*The Translators*).

"Thou shalt not follow a multitude to do evil;
neither shalt thou speak in a cause
to decline after many to wrest
judgment"
Exod.
23:2

**SECTION 2**

# How to

# UNDERSTAND

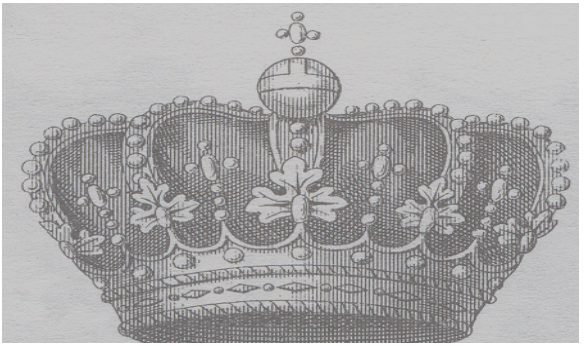
KING JAMES

# BIBLE

# HISTORY

**The facts of history**
**have cracked and turned to dust.**
**The sinful breath of man**
**has blown them all away.**
**Gather them up, we must,**
**unto the light of day.**

# CHAPTER 16



# THE KING'S LETTERS ...FIGURED IN...

# GLORY

Neh. 2:9 King James Bible
2 Cor. 3:7 Bishops' Bible

Through the joint efforts of exiled Englishmen, such as Coverdale and John Foxe, an edition of the English Bible was edited and printed in Geneva, Switzerland in 1560. Its text and notes benefited from these men who had suffered life under the brutal reigns of several popish monarchies in England. The Geneva Bible was based on Tyndale's Bible, the Great Bible, the French Olivetan Bible, Beza's text, and references to Old Latin readings seen in the editions of Pagninus, Munster, and Juda. Each verse was printed on a new line, based on "the best editions in other languages" (Geneva Bible, "Address to the Reader"). Stephanus's Greek New Testament, fourth edition of 1551, had done likewise; such verse "divisions already existed in the Hebrew Old Testament" (EB, s.v. Bible, English, p. 901, n. 3). The Geneva text is almost identical to the KJV. Unfortunately, the Geneva Bible's good text and anti-Romish notes, sit side-by-side with hyper-Calvinistic notes by John Calvin and his assistants William Whittingham, Anthony Gilby, and Thomas Sampson. In today's '*anything-but-the-King James Bible'* mood, the Geneva Bible is promoted under the *guise* of conservatism, 'reformed faith,' and antiquity. Its *current* promoters and printers have introduced a shameful and historically inaccurate "Preface" and "Introduction." Since Calvinism is difficult to defend with a text-only Bible, its adherents push the Geneva Bible and the *New Geneva Bible* (*NKJV*). Both have margins piled high with notes asserting the **lies** that: 1.) Man's depravity extends to his will, that is, he has **no free will** to accept Jesus Christ as Saviour. 2.) God unconditionally elects certain special individuals to be saved, and pre-selects others to be damned to hell. 3.) Jesus died only for a select few. He did not die for "the world." 4.) Those who have been preselected will *automatically* be saved. Such non-scriptural nonsense demands a 'Study' Bible with marginal notes which massage the meaning of the clear Bible text to fit this deviated mold. The old Geneva Bible and *New Geneva Bible* provide the notes to crowd the cause into their corner.

## Purified: The BISHOPS' Bible of 1568

The freedom that the English Bible was given during the reign of Queen Elizabeth I (1558-1603) permitted the sixth purification of the text of the English Bible. To squelch the notes in the "Calvinistic Genevan Bible" and "to introduce a translation which should be free from party spirit," Archbishop Parker, along with "able bishops and other learned men" produced the Bishops' Bible in 1568. In the main, the Bishops' Bible is the same as all previous English Bibles, since the rules for its translation insisted that the Bishops' "follow the common English translation" (EB, s.v. Bible, English, p. 901; Dore, 2nd ed., p. 237). Most of the text of the Bishops' Bible is Tyndale's, with assorted words from other earlier Bibles like the Coverdale and Geneva. The Bishops' Bible contributed an improved syntax (word order and usage) in some places. This was done by switching the position of a few prepositional phrases and combining various word *arrangements* from Tyndale, Coverdale, Geneva, and the Great Bible. The *word order* of the Bishops' Bible was original in a few places, but the words were not. One can examine the earlier editions of Tyndale, Geneva, and the Great Bible and find most of the words. The Bishops' Bible simply adjusted the *position* of a few phrases, which were drawn from a mix of earlier Bibles. Although the Bishops' Bible was free from the sectarian Calvinistic notes which weighed down the Geneva Bible, some editions of the Bishops' carried Tyndale's good notes forward. (e.g. Notes in Timothy called men to "overthrow all the Monkish vows"; Those is Rev. 18 state, "This chapter entreateth most principally against the second regiment of Rome, that is the papistical kingdom, which under the pretence of the name of Christ, hath dealt so cruelly against all faithful Christians, and the evangelical kingdom of God." Notes in Rev. 13 add, "This other beast that cometh oft of the earth, is the pomp of the romish bishops" (Dore, 2nd ed., pp. 281-283).)

# KING JAMES I:
# A CHRISTIAN KING

What kind of man was King James (June 19, 1566 – 1625)? Unlike other books which condemn King James I with unsupported 'comments' from *today's* critics, this author will present testimony from the King himself, as well as from contemporaries from *that period*.

Upon the death of Queen Elizabeth I in 1603, King James I, at the age of 36, ascended to the throne of England. (He had been crowned King James VI of Scotland as an infant in 1567, with a coronation sermon preached by John Knox. He reigned as the Scottish king for 36 years.) He was crowned king of England in July of 1603. Almost immediately, on January 14 of 1604, he called for the final polishing of the English Bible. He read from the Bible at this Hampton Court Conference. At his funeral he was described as "a miracle of kings and a king of miracles." It was under King James that England was first called '*Great* Britain' (Bryan Bevan, *King James VI of Scotland & I of England*, London: The Rubicon Press, 1996, pp. 12, 79, 201).

## KING JAMES I believed God dictated the scripture.



King James I stated that it is the "Scriptures which must be an infallible ground to all true Christians..." (King James VI, *Daemonologie*, Edinburgh, 1597). He stated that, "The whole scripture is dictated by God's spirit..." and "[A]ll that is necessary for salvation is contained in the scripture." His contemporaries knew, "He was deeply read in Scripture; he could quote its texts with great facility; knew it even with philological exactness..." He felt so strongly about the Bible translation project that he said he would pay for it "from his own princely disposition [salary]." The translators too felt a love for their project and "struggled along on their own means." The

King's love for the Bible was evidenced when he visited Oxford in 1605. He asked that Bible "verses" be placed *all over* town, in homes, churches, schools and on buildings. (Stephen A. Coston, *King James The VI of Scotland & The I of England: Unjustly Accused*, St. Petersburg, FL: Königs Wort, 1996, pp. 47-48; Robert Chambers, *The Life of King James The First*, Edinburgh: Constable & Co., 1830, cited in Coston, p. 309; Gustavus Paine, *The Men Behind the KJV*, Grand Rapids, MI: Baker Books, 1989, pp. 13, 14, 81).

## KING JAMES I was an **evangelical** Christian.



King James wrote a book for his son entitled, *Basilikon Doron* (which became an international best seller). In it the King stated that he was, "Praying God that as you are **regenerated** and **born** in him **anew**, so you may rise to him and be sanctified in him forever" with ''white garments **washen the blood of the lamb**..." He adds, "Now faith...is the **free gift** of God (as Paul sayeth). It must be nourished by prayer, which is no thing else but a friendly talking to God. Use oft to pray when ye are quiet, especially in bed..." An Ambassador from Venice reported of James in 1607, "He is a **Protestant**...The king tries to extend his Protestant religion to the whole island" (as cited in Coston, pp. 15, 16, 48, 40; Caroline Bingham, *The Stewart Kingdom of Scotland 1371-1603*, NY: Barnes & Noble Books, 1974, p. 257).

King James said of being 'born again,' "[S]o that suppose he [Moses] had been the wickedest man in the world before, he then became a changed and regenerate man, and very little of old Moses remained in him (*Daemonologie*). King James converted a Catholic, French-trained "secret agent," named Esme Stuart, Seigneur d'Aubigny [a.k.a. Lennox], who had been sent to secretly "promote Catholicism in the kingdom of Scotland." Esme, a distant cousin of the King, tried to befriend **King James** (then only **thirteen years old**). Though still in his early teens, "James used his most persuasive arguments on his cousin

d'Aubigny, causing him to become a Protestant **convert**...he was to die a Protestant." Esme wrote a document "which condemned in detail many aspects of Catholic belief and practice" (Bevan, pp. 19-21; Bingham, p. 239). In March of 1604 while King of England, James urged the Protestant clergy to be more —

> "...careful, vigilant, and diligent than you have been to **win souls** to God...[W]here you have been in any way sluggish before, now waken yourselves up again with a new diligence at this point..." (Antonia Fraser, *Faith and Treason: The Story of the Gunpowder Plot*, NY: Nan A. Talese Doubleday, 1996, p. 89).

King James I established the first Colony of Virginia for "propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God..." In 1606 he pleaded that "**the true word** and service **of God** and Christian faith be preached, planted and used..." in the new colony of Virginia. He said,

> "[T]he inhabitants of those parts live in utmost ignorance of divine worship, and are completely deprived of the knowledge and **solace of the word of God**, and probably will remain and end their days in such ignorance unless such a great evil is cared for as soon as possible. Therefore, we ought to end that, out of love for the glory of God, and desiring to work for the good and **salvation of souls** of those parts...[D]edicate yourselves to and perform the ministry **and preaching of the word of God** in those parts..." (as cited in Coston, pp. 18, 16-22).

## KING JAMES I was a **godly** Christian.



In *Basilikon Doron*, the King told his son not only to be born again in Christ, but also to *live* the Christian life, "**Holiness** being the first and most requisite quality of a Christian, (as proceeding from true **fear** and knowledge **of God**)." He admonished him further to "[C]ount every sin and breach of God's law, not according as the vain world esteems of it, but as God, judge and maker of the law, accounts of the same..." The *Dictionary of National Biography* states that James was "decidedly **pure**." A contemporary wrote in 1602, "[A]mong his good qualities none shines more brightly than the **chasteness** of his life, which he has preserved without stain down to the present time, contrary to the example of almost all his ancestors..." (Coston, pp. 55, 44, 284, 39). One Italian visitor described his "chastity" and added, "In his eyes and in his outward appearance there is a certain natural **kindness** bordering on **modesty**. He wears his hair short...About food and clothing he does not care." Regarding wealth, King James said, "I wish, therefore, that some may have single coats, or one living, before others have doublets, or pluralities." Francis Bacon, a contemporary, described James as "a prince the farthest from the appearance of vain-glory that may be, and rather like a prince of the ancient form than of the latter time." A Venetian diplomat wrote of James in 1619, "He treats all those who serve him with the utmost kindness and familiarity" (Bevan, pp. 71, 80, 176, 85).

James kept the **sermons** of KJV translator, Lancelot Andrews, **under his pillow**. In 1656 William Sanderson wrote of James's "**virtue** and **goodness**." KJV translator George Abbot, summarized the godly character of King James saying, he "hath been so immaculate and unspotted in the world, so free from all touch of viciousness and staining imputation, that even malice itself, which leaveth

nothing unsearched, could never find true blemish in it, nor cast probably aspersion on it...All must acknowledge him to be zealous as David, learned and wise, the Solomon of our age, religious as Josiah, careful of spreading Christ's faith...just as Moses, undefiled in all his ways as Jehoshaphat, or Hezekiah, full of clemency..." (Bevan, p. 85; An honest book about King James is entitled *A Complete History of the Lives and Reigns of Mary Queen of Scotland, and Her Son and Successor, James VI King of Scotland (and after Queen Elizabeth) King of Great Britain, France, and Ireland. The First (of Blessed Memory) – Reconciling Several Opinions, in Testimony of Her, and Confuting others, in vindication of Him, against two Scandalous Authors* [Weldon and Wilson], as cited in Coston, p. 291; Alexander McClure, *The Translators Revived*, 1858, re-published Litchfield, MI: Maranatha Bible Society, p. 115; Paine, p. 151).

King James wrote that, "Evil is never to be done that good may happen" (*Daemonologie*). He called "sodomy" and "witchcraft" "horrible crimes." He advised his son, when choosing friends, to "Guard against corrupt lads...and effeminate ones...[E]schew [avoid] to be effeminate in your clothes..." The King admonished him to "be ever careful to prefer the gentlest natured" [Gal. 5:22] companions and enjoy "frequent hearing the word of God" (Coston, pp. 48, 49, 3, 4, 54, 15).

## KING JAMES I was a Christian **author.**



King James encouraged "godly learning, especially in the scriptures..." He said, "God's part should not be left out, for the fear of the Lord is the beginning of wisdom" (Coston, pp. 26, 15).

The King's stoutly held Christian beliefs can best be seen in his own works. Some may be read on the internet at www.jesus-is-lord.com. In 1604 he wrote ***Counterblast to Tobacco***. He said smoking was invented by those who were, "aliens from the holy Covenant of God." In it he described smoking:

"Is it not both great vanity and uncleanness, that at the table, a place of respect, of cleanness, of modesty, men should not be ashamed to sit tossing of tobacco pipes, and puffing of the smoke of tobacco one to another, making filthy smoke and stink..."

"[I]t makes a kitchen also oftentimes in the inward parts of men, soiling and infecting them, with an unctuous and oily kind of soot, as hath been found in some great tobacco takers, that after their deaths were opened..."

"[H]e that will refuse to take a pipe of tobacco among his fellows...is accounted peevish...But herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be willfully corrupted by this stinking smoke...Have you no reason then to be ashamed, and to forbear this filthy novelty..."

"In your abuse thereof sinning against God, harming yourselves both in persons and goods, and taking also thereby the marks and notes of vanity upon you...a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible stigian smoke of the pit that is bottomless" (Bevan, p. 90; R.E. Pritchard, *Shakespeare's England*, Great Britain: Sutton Publishing Limited, 1999, pp. 200-202).

Witchcraft, "Astrology," "Magic," "Necromancy," and "Sorcery" are "plainly prohibited" "by the scripture," King James I states in his book, ***Daemonologie***, written in 1597 and published in Edinburgh, (now held in the Bodleian Library, Oxford; reprinted 1922). It begins:

> "The fearful abounding at this time in this country, of these detestable slaves of the Devil, the Witches or enchanters, hath moved me (beloved reader) to dispatch in post this following treatise of mine..."

Witchcraft, he wrote, is "a sin against the Holy Ghost," "the enlarging of Satan's tyranny, and crossing of the propagation of the kingdom of CHRIST, so far as lieth possible." To **expose** the unscriptural nature of "the sin of witchcraft," as he called it, the King gave dozens and dozens of scripture citations, including "Pharaoh's wise-men...[and] Simon Magus." He adds,

> "Although man in his Creation was made in the image of the Creator, yet through his fall having once lost it, it is but restored again in a part by grace...So all the rest falling away from God, are given over in the hands of the Devil that enemy, to bear his image; and being once so given over, the greatest and the grossest impiety, is the pleasantest..." (*Daemonologie*).

King James I described the devil as "this old and crafty enemy of ours" and "the enemy of man's Salvation." "The Devil is the very contrary opposite to God...," he wrote. "We daily fight against the Devil in a hundred other ways...Even so ought we boldly to go forward in fighting against the Devil without any greater terror." He warns, "that old and crafty Serpent, being a spirit, he easily spies

our affections, and so conforms himself thereto, to deceive us to our wreck." He warned further, "For in my opinion our enemy is over craftie, and we over weak (except the greater grace of God) to assay such hazards, wherein he pleases to trap us." He warns that "the father of all lies" leads lost men into "the everlasting perdition of their soul and body." Without regeneration (the new birth), men slip into slavery and the horrors of hell, he warns:

> "[M]en having attained to a great perfection learning, and yet remaining overbare (alas) of the spirit of **regeneration** and fruits thereof;" [tread] "upon the slippery and uncertain scale of curiosity" [becoming] "bond-slaves to their mortal enemy; and their knowledge, for all that they presume thereof, is nothing increased, except in knowing evil, and the horrors of Hell for punishment thereof..." (*Daemonologie*).

He warns Christians not to demand revelations from God or inquire into things "which he would not reveal to us...by Scriptures...It becometh us to be contented with an humble ignorance, they being things not necessary for our salvation." He advises that many of the witch's arts are such silly illusions, "like to the little transubstantiated god in the Papist's mass, that I can never believe it." He parallels occult spiritism and Romanism saying, "For as we know, more ghosts and spirits were seen, nor tongue can tell, in the time of blind Papistry in these countries, where now by the contrary, a man shall scarcely all his time, hear once of such things" (*Daemonologie*).

He encourages Christians who fall into sin and its chastisements to give "earnest prayer to GOD, by amendment of their lives." He explains that the devil works to make men "distrust and blaspheme God...for the

intolerableness of their torments, as he assayed to have done with Job." Trials come to Christians, he believes,

> "...to try all of their patience, and wakening up of their zeal, for admonishing of the beholders, not to trust overmuch in themselves, since they are made of no better stuff, and peradventure blotted with no smaller sins..." (*Daemonologie*).

King James warned of the ancient Greek error that taught that man was possessed by two demons (Gr: *daimōn*), one good and one evil. (Because of this heresy, all early English Bibles translate the Greek word as 'devil,' not transliterating it as 'demon,' as do the corrupt new versions.) The King wrote,

> "But praised be God, we that are Christians, and walk not amongst the...conjectures of man, know well enough, that it is the good spirit of God only, who is the fountain of all goodness, that persuades us to the thinking or doing of any good: and that it is our corrupted flesh and Satan, that enticeth us to the contrary" (*Daemonologie*).

King James described many of the "rites and secrets of these unlawful arts" practiced by witches. He warned sternly against the making of "circles" and of evil spirits called "Brownies." Today unthinking Scout and 'Brownie' troop leaders (and even liberal pastors) encourage the witches' practice of 'holding hands in a circle.' He writes, "This spirit they called Brownie in our language...appeared in time of Papistry and blindness, and haunted houses...". Of the work of Romish exorcists, he states: "[S]o many of them to be counterfeit, which the Clergy invents for confirming of their rotten Religion." "[T]he Papist church, whom we counting as Heretics" "commonly counterfeits

God." "[W]e read of Monasteries of nuns which were burnt for their being..." involved with devils (*Daemonlolgie*).

He warns, "Prophecies and visions are now ceased, all spirits that appear in these forms are evil." He found that two "symptoms" of devil possession were "incredible strength" and "...the speaking of sundrie languages which, the patient is known, by them that were acquainted with him, never to have learned..." (*Daemonlolgie*). He adds,

> "[A]ll we that are Christians, ought assuredly to know that since the coming of Christ in the flesh, and establishing of his church by the apostles, all...visions, prophecies, and appearances of Angels or good spirits are ceased. Which served only for the first sewing of faith, and planting of the church. Where now the church being established...the Law and Prophets are thought sufficient to serve us, or make us inexcusable, as Christ saith in his parable of Lazarus and the rich man" (*Daemonologie*).

Unlike B.F. Westcott, F. H. A. Hort and J. B. Phillips, corrupt new version editors who engaged in necromancy, King James warned, "Consult therefore with no necromancer" (Coston, p. 52). *Daemonologie* ended stating,

> "[T]he consummation of the world, and our deliverance drawing near, makes Satan to rage the more in his instruments, knowing his kingdom to be so near an end" (*Daemonologie*).

By his godly living and opposition to the teachings of the papists *and* occultists, King James generated the deceitful persecutors Christ said would follow "all that will live godly in Christ Jesus" (2 Tim. 3:12).

## KING JAMES I was persecuted for righteousness' sake



King James's official motto was "Blessed are the peacemakers" (Fraser, p. 75). However, as King of Scotland, he was confronted by "A new Catholic conspiracy, known as the Spanish Blanks, [which] startled Scotland in early January of 1593." "[A] Jesuit priest, Father William Crichton, was the instigator of the plot" to bring 5000 Spanish troops to take over Scotland. After this, King James "was suspicious of Roman priests and regarded the Jesuits with horror" (Bevan, pp. 52, 95). Consequently, in 1602 he complained of "Jesuits, seminary priests, and that rabble wherewith England is already too much infected...I protest, in God's presence, the daily increase that I hear of popery in England" (Coston, p. 30). King James said,

> "I will never allow in my conscience that the blood of any man shall be shed for diversity of opinions in religion, but I should be sorry that Catholics should so multiply as they might be able to practice their old principles upon us." "I would be sorry to punish their bodies for the error of their mind" (Fraser, pp. 38, 88).

The death of 30,000 Londoners from the plague brought a soul-searching to the country. King James set about to discourage such heresy as would bring God's chastening. In February of 1604, the King proclaimed "his utter detestation" of the Romish system, calling it "superstitious." In March of 1604, he charged Sir Walter Raleigh with trying to "alter religion and bring in the Roman Superstition." In March of 1604, his speech to Parliament expressed his disapproval of Catholic practices. He made laws to curtail their infiltration (Bevan, p. 89; Fraser, pp. 85, 90).

Immediately, after March of 1604, Jesuit **terrorists** began plotting his death and the total destruction of the entire anti-papal Parliament government. Thirty-six (6x6) barrels of gunpowder, about 6,000 pounds, were smuggled through secret tunnels and buried beneath the Parliament by 13 accomplices. On Nov. 5, 1605, just hours before the gunpowder was set to explode the entire Parliament building, "God out of his mercy" "very miraculously" exposed the plot, writes the Secretary of State. "God hath so miraculously delivered us all," exclaimed the King to Parliament on Nov. 9, 1605. Like 'suicide bombers,' one conspirator said, "I would venture my life" for the 'cause.' The conspirators were for the most part "Jesuits" or Jesuit "educated." The Secretary of State "condemned their doctrine" and called these Jesuits "that generation of vipers" (Philip Sidney, *A History of the Gunpowder Plot*, Rapidan, VA: Hartland Publications, reprinted 1998, p. 184). British historian, Antonia Fraser states,

> "[T]he conspirators were what we would now term **terrorists**" (Fraser, pp. 191, 98, 92-93, 38, xv).

The King's Proclamation stated that the perpetrators were caught and identified as "persons known to be bitterly corrupted with the superstition of the Romish religion, as seduced with the blindness thereof..." Because of the great Christian kindness of the King, he "sent off two of his best surgeons, and a doctor, to attend" to an injured plotter. An accomplice, Father Henry Garnet, "admitted that he had for a period of nearly twenty years been the **Superior of the Jesuits in England**..." The written confession of the terrorists contained an admission that they did it "for the restoring of the Catholic religion in England." One of the terrorists, Guy Fawkes, feared "in a short time to have all of the Papist sect driven out of England" — a portend hardly

meriting attempted mass murder (Sidney, pp. 153, 84, 93, 109, 116, 152 et al.; Fraser, p. 74 et al.). Fawkes chided further,

> "Many have heard him [King James] say at table that the Pope is Anti-Christ, which he wished to prove to anyone who believed the opposite" (Fraser, pp. 74, 75).

Such a view, held by most Christians at that time, was hardly a motive for plotting such a death-dealing hate crime. The terrorists were charged with attempting to "subvert the true religion of God, and whole government of the kingdom" (Sidney, pp. 57, 84, 110, 162, 184, 282-303 et al.; the official record, *The King's Book*, is in Bishop Montague's collected edition of King James's writings.)

Other governments had experienced similar problems. On May 12, 1606, when Venetians passed a decree to banish all Jesuits, King James said, "O blessed and wise Republic, how well She knows how to preserve her liberty; for the Jesuits are the worst and most seditious fellows in the world. They are slaves and spies as you know" (Bevan, p. 111). In 1607 a papist reported, "The King is a bitter enemy of our religion...He frequently speaks of it in terms of contempt...He is all the harsher because of this last conspiracy against his life. He understands that the Jesuits had a hand in it" (Coston p. 40). (King James used the word 'slaves' to refer to those trapped in witchcraft and Jesuit practices. The word 'slave' was, and still is, negative in connotation; new versions greatly err in calling Christians 'slaves of Christ,' instead of 'servants of Christ'.)

By publicly opposing the superstitions of Romanism, witchcraft and others sects, King James generated enemies and false criticisms. Jesus said, "[M]en shall revile you, and persecute you, and shall say all manner of evil against you falsely..." (Matt. 5:11). King James wrote, "I did ever hold persecution as one of the infallible notes of a false church."

In addition to the gunpowder plot, the "witches were plotting his death by drowning," (Bevan, p. 69, 48) like God's enemies of old.

> "Fight neither with small nor great, save only with the king..." (1 Kings 22:31)

Those who cannot successfully find fault with the KJV, turn their tale-bearing tongues to King James himself. He was the subject of "false rumors," generated by Calvinists, with whom he disagreed. In *Basilikon Doron* he warned his son of Calvinist, "...railing without reason and making their own imaginations the square of their conscience. I protest before the great God that ye shall never find with any Highland or Border thieves greater ingratitude and more lies and vile perjuries than with these..." King James added, "though I lived amongst them, yet since I had ability to judge, I was never of them" (Bevan, pp. 30, 57, 85; Bingham, p. 246). His "Directions Concerning Preachers" (1622) stated, "That no preacher...presume to preach in any popular auditory the deep points of predestination, election, reprobation...by positive doctrine." His charity added, "That no preacher...shall...fall into bitter invectives, and indecent railing speeches against persons of either papists or puritans [Calvinists]; but modestly and gravely (when they are occasioned thereunto by the text of Scripture) free both the doctrine and discipline of the Church of England from the assertions of either adversary, especially when the auditory [a listener] is suspected to be tainted with one or the other infection." By the end of his reign, most of those holding positions of authority in the church in England were against Calvinism. (McClure, p. 148-149; Henry Gee and William John Hardy, ed., *Documents Illustrative of English Church History*, NY: Macmillan, 1896, pp. 516-518).

The King's enemies spun wicked "cunningly devised fables" about him. Harvard University Press's *Jacobean*

*Pagent* (1963) calls these, "slanders spread by defeated rivals..." Benjamin Disraeli said such authors, "filled their works with Libel and Invective, instead of History...This is the style which passes for history with some readers." "Historians can and should ignore the venomous caricature of the king's person and behavior," notes Maurice Lee, author of *Great Britain's Solomon: James VI.* Author Stephen A. Coston cites a personal letter to himself from Roger Magnuson, author and trial lawyer, graduate of Stanford University, Oxford University and Harvard Law School. Magnuson wrote, "I find no evidence" to prove the unkind accusations leveled at King James (Coston, pp. 225, 234 215, 324, 329, 258 n. 1). William Sanderson said,

> "The King knew no better means to suppress the credit of false rumors, than by his own pious practice in religion, by outward frequency in the exercises of prayer and preaching, duly performing and executing his justice and mercy, with such wisdom, and piety, as made his virtues thereby more transparent to the common view and sense of all men" (Coston, p. 291).

The KJV translators said of King James, "[H]e knew who had chosen him to be a Soldier, or rather a Captain, and being assured that the course which he intended made much for the glory of God and the building up of his church, he would not suffer it to be broken off for whatsoever speeches..." (Holy Bible, 1611, *The Translators to the Reader,* London: Robert Barker).

Stephen Coston's book, *King James The I of England & The VI of Scotland: Unjustly Accused,* is the definitive source book, defending King James and discrediting his accusers (available through A.V. Publications).

## KING JAMES I was a linguist and scholar.



A contemporary of King James, Sir John Oglander, described him as,

> "...the best scholar and wisest prince, for general knowledge, that ever England knew..." (Bevan, p. 81).

The KJV translators wrote of "the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto..." (*Translators*). One Italian visitor described King James saying, "He is partial to literary discourse, particularly of theology...His speech is learned and even eloquent" (Bevan, p. 71). King James received the approbation of one of the world's greatest scholars, Isaac Casaubon (1559-1614). King Henri IV of France made Casaubon the royal librarian. He was professor of Greek at Geneva and wrote editions of the Greek classics. Casaubon was so impressed with King James that he left France and worked under him. Casaubon said of King James,

> "He is a lover of learning to a degree beyond belief; his judgment of books, old and new, is such as would become a professed scholar, rather than a mighty prince" (Bevan, p. 112).

King James said of his **early** education, "They gar me speik latin ar I could speik Scotis." "He was also taught Greek at an early age," which is evident in his own books. His tutors "made James a scholar." One of his teachers had studied under Theodore Beza, editor of the Greek text followed, in the main, by the KJV translators. His tutors formed a library of about 600 books just for him, containing the Greek classics and "innumerable Bibles and Psalters, which were presented by ministers and other Protestant zealots."

King James could quote Bible "chapters from a book from memory" (Bevan, pp. 13, 14; Bingham, p. 234). When Sir Henry Killigrew, the English Ambassador, was permitted to see King James at the **age of eight**, he said,

> "He [King James] speaketh the French tongue marvelous well; and that which seems strange to me, he was able *extempore* (which he did before me) to read a chapter of the **Bible** out of **Latin** into **French**, and out of French after into **English**, so well, as few men could have added anything to **his translation**. His school-masters, Mr. George Buchanan and Mr. Peter Young, rare men, caused me to **appoint what chapter I would**; and so did I, whereby I perceived that it was not studied for" (Bingham, p. 233).

A contemporary said of James at the **age of eighteen**, "He is learned in many tongues, sciences and affairs of state, more so I dare say than any others of his realm. In brief he has a marvelous mind, filled with virtuous grandeur..." His linguistic skill would serve King James well, as he conversed with his wife in French when they first met. At the young age of **twenty-four**, King James delivered a three-hour speech to the doctors of theology at Copenhagen University and visited Tycho Brahe at his observatory. When King James received his degree at Oxford, he went to the shelves of chained books and said, "I would wish, if ever it be my lot to be carried captive, to be shut up in this prison, to be bound with these chains, and to spend my life with these fellow captives which stand here chained." He and his entire family were multi-lingual. His children often spoke to each other in French and his daughter often spoke to the King in Italian (Bevan, pp. 27, 43, 143, 126; Paine, p. 83).

In addition to the previously mentioned books, King James wrote the following others, which show his interest in the scriptures and their poetical forms: *The Essayes of a Prentise in the Divine Art of Poesie* [Poetry] (1584); *Ane Fruitful Meditetoun on the seventh, eighth, ninth and tenth versies of Chapter XX of Revelation*; *Ane Meditation upon the First Boke of the Chroncle of Kings* (1589); *His Majestees Poetical Exercises* (1591); *The Trew Law of Free Monarchies* (1598).

King James's poems are available in *The Poems of James VI of Scotland*, ed. J. Craigie (Scottish Text Society, 1944) and *Basilikon Doron*, ed. J. Craigie (Scottish Text Society, 1944). The manuscript room of the National Library of Edinburgh keeps copies of many of the poems James wrote in his youth. In one poem he wrote about the murder of Christians by 'pagans':

"My Pen for pity cannot write
My hair for horror stands
To think how many Christians there
Were killed by pagan hands.
O Lord, through out this labyrinth
Make me the way to view
And let thy holy three-fold spirit
Be my conducting clew"
(OED, clew: "That which guides through a maze")
(Bevan, p. 31).

He wrote in *Basilikon Doron* to his son,



"If then ye would enjoy a happy reign
Observe the statutes of your heavenly king
And from his house make all your laws to spring...
Maintaining aye the right...Walk always, as ever in his sight"
(Bevan, p. 58).

## The King's TRANSLATORS: Retracing their Footsteps



In January of 1604 King James commissioned a Bible to replace the Bishops' Bible. By June of the same year the translators had been chosen. They were divided into six different groups, two each located at Westminster, Cambridge, and Oxford. It appears that the translators began working in the fall of 1604. Professor Allen described their labors as long, complex and arduous (*Coming*, p. 29).

The King issued fifteen rules for translating. The first rule called for "the Bishops' Bible to be followed, and as little altered as the truth of the original will permit." Forty large unbound Bishops' Bibles were prepared for the translators to mark. One of these marked Bibles still survives and is kept in the Bodleian Library. Rule 14 directed them to use the words from the Tyndale, Mathews, Coverdale, Whitechurch [Great Bible], and Geneva Bibles, when they agree better with the text than the Bishops' Bible. Rule 4 stated that when a word has more than one meaning, the translators should use a word which is "agreeable to the propriety of the place [context] and the analogy of the faith [parallel verses, with the built-in dictionary]." Rule 15 called for several of the "most ancient" university professors, who were not translators, to make recommendations about the translation of words which had varied interpretations (EB, s.v. Bible, English, p. 902).

## Sequence of Translation of the King James Bible

Each individual translator wrote down his own suggestions (chapter by chapter) for the books assigned to his committee, as required by rule 8. Translators met once each week to share their personal work with their committee. Each group molded one common translation by

merging these individual translations. Rule 9 stated that when a committee finished a book (c. 1607), it should be reviewed by *all* of the members of *all* of the *other* companies. Rule 10 called for the resulting suggestions by these other committees, accompanied by reasons, to be reviewed by the original committee and either adopted, or if unresolved, brought to the final 'general committee.' With this plan, each word was reviewed 14 times.

Unlike any English Bible translation, either before or since, the translation was opened to all Christians, according to rules 11, 12, and 13. Men "throughout the kingdom," from pastors, to deans, to professors, to learned men, to Bishops, to "*any*" spiritual plowmen, who "have taken pains" in their private studies of the scriptures, were asked to study the translation and "send such their observations...so that our said intended translation may have the help and furtherance of all...". "[A]ny...man in the land" could review the work. "To accomplish this review, each company made and passed about copies of its work." "Manuscripts were prepared and sent out for the scrutiny" of men "throughout the kingdom." This participation of all "men within this our kingdom" from "far and wide for general scrutiny" is unique. The KJV is the only translation to be screened before its publication by the body of Christ, not just by translators. "[T]he Bps. [Bishops] altered very many places that the translators had agreed upon...," noted Dr. Brett of the Old Testament Oxford Committee. Suggestions which ensued from the body of Christ at large from the "general circulation" were examined and incorporated by the original committee. In December of 1608 King James requested that "the translation of the Bible shalbe finished & printed so soone as may be" (*Coming*, p. 4; Bishop Bancroft cited in Alfred Pollard, *Records of the English Bible*, London: Henry Frowde by Oxford University Press, 1911, pp. 332-333, 53-55 et al.; *Translating the New*, pp. xxii, lxxxiv, xxiii, xii, xxvii et al.; EB, Bible, English, pp. 902-903 et al.).

A final 'General Meeting' of the "chief persons" from each of the six committees examined together the three final annotated Bishops' Bibles that were the final products of the committees. These 6 or 12 men ironed out those issues which could not be agreed upon by the lower committees. The names and exact number of participants in these final meetings, which took place during the first nine months of 1610, are uncertain. Of this group the only *certain* participates were Andrew Downes and John Bois. The participation of Arthur Lake, John Harmer, and Hutchinson has been suggested. This 'General' committee introduced some new refinements. Its members were given 30sh per week to cover their expenses. The other translators were not paid at all. Finally, Bishop Thomas Bilson and Dr. Miles Smith were charged with making *the final edits* and preparing the Bible for the printers. The KJV bears the printing date of 1611; two printings were done in Oxford. Like all earlier English Bibles, it was entitled, the Holy Bible (not the King James Version).

## Committee Men for the King James Translation

"There was a time before our time,

It will not come again,
When the best ships...were wooden ships
but...men were iron men"

Rosemary and Stephen Vincent Benet
(*Whitling*, p. 15).



The KJV translators were born and lived their adult lives with a frightfully close view of the persecuting shadow of bloody Queen Mary I. They knew first hand that Rome and its rulers could tolerate the Bible bound "in the letters of Greek, and Latin, and Hebrew," the classical languages

which Pilate used (Luke 23:38, John 19:19). But Romish rulers would burn, book-by-book and word-by-word, an English Bible by which the Holy Ghost could speak directly to a man, with no mediator except Jesus Christ (1 Tim. 2:5).

Under the "bright" light which shone on the English Bible during the reign of Queen Elizabeth I (1558-1603), the translators, along with all of England, could easily study the English Bible. When given a Bible upon her entry into London for her coronation, "Elizabeth presses it on her lips, and then laying it against her heart...she gratefully thanks the city for so precious a gift" (King James Bible, 1611, *The Epistle Dedicatory*; J. Paterson Smyth, *How We Got our Bible*, London: The Religious Tract Society, 1886-1911 edition, p. 111). Elizabeth's "1599 Injunctions" stated that the English Bible was *alive* and pastors were told:

> "[T]hey shall discourage no man from reading of any part of the Bible...in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the especial food of man's soul, which all Christian persons are bound to embrace, believe, and follow, if they look to be saved..." (Gee and Hardy, pp. 417-429).

The light of the English Bible exposed what Elizabeth I called, "the darkness and filth of popery" and the "Babylonical Beast of Rome" (Bobrick, p. 171). Such a background gave the KJV translators both a fear of heresy and a love and knowledge of the truth.

The character of the KJV translators can be seen by the *fruit* of their labors and not by conjecture. As Foxe quoted,

> "...[Works] do not make a man good or bad, they only make it plain to other men whether the man who performs them is good or bad."

The King James Bible and its nearly 400 years of spiritual fruit, show forth what the translators bore of the unquenched Spirit's fruit (Gal. 5:22). The translators were the top achievers in England at that time, academically, and it appears, spiritually as well. They had risen to positions as college Presidents or deans, heads of schools or departments of Greek or Hebrew language. They were not only preachers, pastors, doctors, scholars, and linguists, but they had surpassed, thousands of men with similar training, during a time when speaking Greek, Latin, Hebrew and foreign languages was *common* for university students. Their exceptional God-given abilities, coupled with diligence and an abiding walk with the Lord, set them at the pinnacle of an academic environment where school *children* were educated at a level *above* that of many of today's university students. (This author speaks from experience as a retired university professor.)

The King appointed 54 men; an official list of 47 names is extant. (The larger number may have included "three or four of the most ancient" scholars, required by rule 15, but not actual members of the committee. Bilson and Bancroft, who did serve in the project, would bring the number to 53. Perhaps the missing fifty "fourth is like the Son of God" (Dan 3:25)?

> "Jesus, the author..." Heb. 12:2

The following 48 names are listed as "Translators" by the British Museum. They add the name of Thomas Bilson to the list of 47 translators, because although he was not a member of any committees, he and Miles Smith did the final editing.

## Westminster:

Lancelot Andrews, William Bedwell, Francis Burleigh, Richard Clarke, Jeffrey King, John Layfield, John Overall, Hadrian Saravia, Robert Tigue, Richard Thomson, William Barlow, William Dakins, Roger Fenton, Ralph Hutchinson, Michael Rabbett, Thomas Sanderson, John Spenser.

## Oxford:

Richard Brett, Daniel Featley, John Harding, Thomas Holland, Richard Kilby, John Rainolds, Miles Smith, George Abbot, John Aglionby, John Harmer, Leonard Hutton, John Perin, Thomas Ravis, Henry Saville, Giles Thomson.

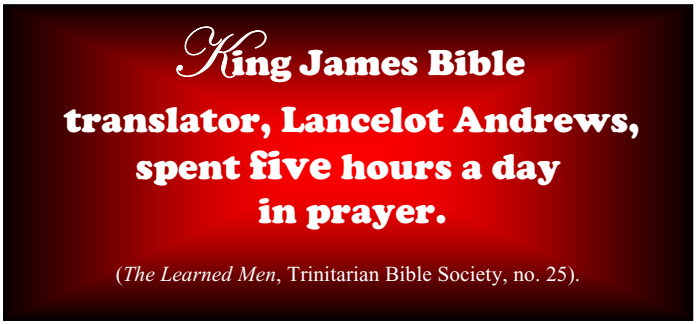
## Cambridge:

Roger Andrews, Andrew Bing, Laurence Chaderton, Francis Dillingham, Thomas Harrison, Edward Lively, John Richardson, Robert Spalding, John Bois, William Branthwait, Andrew Downes, John Duport, Jeremy Radcliffe, Samuel Ward, Robert Ward.

King James "doth greatly approve of the said choice" (Pollard, p. 48). Such tall shadows easily reach forward for our examination. All of the translators were counted among the country's top linguists, pastors, and scholars. The following anecdotes concerning some of them are of interest.

Lancelot Andrews: This translator spent his vacations each year learning a new language, for a total of fifteen languages. This skill caused Thomas Fuller, church historian in the 1800s, to suggest that Andrews could have been "Interpreter General" at the confusion of tongues at Babel. As a child he "studied so hard when others played that if his parents and masters had not forced him to play with them," he would not have played at all. Each year he *walked* thirty miles home from college to see his parents during spring vacation. His walking partner was Edmund Spenser, the now world-famous poet, who invented the

*Spenserian stanza* and "many poetic devices," which "made his poetry so musical that he became known as 'the poet's poet'" (*World Book Encyclopedia*, Chicago: Field Enterprises, vol. 16, 1961, p. 607). Later as Dean of Westminster, Andrews had the children bring him their exercises in poetry and verse to examine their proficiency. He was chaplain to Queen Elizabeth and called the "star of preachers." As such, "he was the means of converting many papists by his preaching and disputations." In humility, the motto he engraved on his seal was "And who is sufficient for these things!" ("For we are not as many, which corrupt the word of God," the thought continues 2 Cor. 2:16, 17.) "Many hours he spent each day in private and family devotions."




John Milton wrote his eulogy. (Gustavus S. Paine, *The Men Behind The King James Version*, Grand Rapids, MI: Baker Book House, 1989, p. 16; Alexander McClure, *Translators Revived,* Lichfield, MI: Maranatha Bible Society, orig. 1858, pp. 61, 65, 62, 67).

**William Barlow:** A member of the New Testament committee, Barlow chose as the motto for his seal: "sit down in the lowest room" (Luke 14:10), showing the meekness of yet another committee member.

**John Overall:** Though raised as an orphan, Overall became such a Latin scholar it troubled him to speak English. Yet as a pastor, responding to a soul-sick church member, who wondered if Christ died for *him*, Overall

preached a simple sermon which exposed the error of Calvinism. He said,

> "Christ died for all men sufficiently, for the believer only effectually, as the sun that shineth sufficiently to give light to all, though it doth it effectually only to them that open their eyes; as water that is sufficient to quench all thirsty, but doth it only to them that drink it...So Christ, the sum of righteousness, the water of life..." (Paine, p. 33).

Overall's burden for the souls of men ushered him to the side of Father Henry Garnet, just as this murderer was about to be hanged for his part in the Gunpowder Plot. Overall begged him to receive Jesus Christ as Saviour and express "a true and lively faith to God-ward." Sadly, Garnet told him not to bother him (Paine, p. 90).

**Henry Saville (Savile):** His skills ranged from tutor to Queen Elizabeth in Greek and Mathematics, to translator of the *Histories of Tacitus*. He traversed Europe gathering "rare" Greek manuscripts of the Bible and ancient manuscripts of the works of the great fourth century Greek preacher, John Chrysostom (Paine, p. 52). The latter he complied and published in an eight-volume set. The writings of Chrysostom allowed the KJV translators to see first hand, the true text of the earliest Greek New Testament. Saville gave a very early edition of the Gospels in Russian to the Bodleian library as a gift. He was an expert on the earliest English Bible manuscripts, publishing from original manuscripts the written histories of England before Bede. Saville would have been well aware of the text of the oldest English Bibles because —

" **Our records** tell us of translation...
of **the whole [Bible]**
into the same language [**Saxon**] by Beda
within forty years after [the **700s**]"
(Matthew Poole, *A Commentary on the Holy Bible*, Preface, c. **1685**, p. iv).

**Hadrian Saravia:** This translator received a Doctor of Divinity at Oxford, where his skill in Hebrew was unsurpassed. He was sent by Queen Elizabeth as a missionary to the islands of Guernsey and Jersey. "[T]he preaching of God's word was planted there" through his efforts. He worked as a professor at the university in Leyden, Holland and as a pastor for a French church in that city. He also published papers "against the Jesuit" and Calvinist (McClure, p. 72).

**John Laifield (Layfield):** Hadrian Saravia, a fellow KJV translator, had written about "the savages of America," but Laifield actually worked toward their conversion, while traveling as chaplain on an expedition across the Atlantic ocean. He described America's inhabitants as "naked," except for "chains and bracelets" and jewelry for piercing their "nostrils or lips" and "boring of their lips and ears." (He must have landed at Fort Lauderdale during spring break.) His extensive knowledge of architecture was helpful in translation work on the Old Testament temple and tabernacle (Paine, p. 36; McClure, p. 75).

**George Abbot:** His parents had suffered under the hand of bloody Queen Mary. Such family zeal thrust him to the position of Archbishop of Canterbury and Primate of all England. King James filled such posts with men like Abbot and Miles, because like King James I, they detested the

high church formalism which at some points touched Queen Elizabeth's era. Abbot's scholarship extended to the publication of works written entirely in Latin and published in Germany. He wrote a book entitled, *A Brief Description of the Whole World.* In it he described North America saying, "A huge space of earth hath not hitherto by any Christian to any purpose been discovered, but by those near the sea coast it may be gathered that they all which do there inhabit are men rude and uncivil, without the knowledge of God." He described those living in its "northwest" as "addicted to witchcraft and adoration of devils, from which they could not be persuaded to abstain even in the very presence of our countrymen." He was overwhelmed with grief when a hunting accident, through his error, caused the death of a gamekeeper. He gave funds to support the man's widow and fasted monthly for her the rest of his life. Abbot lived to crown Charles I as king upon the death of King James (Paine, p. 54; McClure, p. 121).

**Lawrence Chaderton:** This KJV translator was a convert from "popery," and as a consequence, was disinherited by his family. Like Paul, he "suffered the loss of all things" (Phil. 3:8). The library of Emmanuel College still preserves a Hebrew Bomberg Old Testament (1518) that shows his notes in the margin. He was well conversant in Greek, Latin, Spanish, French, and Italian, yet this Doctor of Divinity was described as quite "modest." He was called an "excellent preacher," who after preaching once for over two hours said, "I will no longer trespass on your patience." The congregation called back to him in unison: "For God's sake, go on, go on!" His household help were never permitted to cook or clean for him when church was in progress. He said, "I desire as much to have my servants to know the LORD, as myself." He lived to the ripe age of 103, one biographer notes, a longevity perhaps attributed to "a living affection for the poor" (Psa. 41:1, 2). (Paine, pp. 26, 27; McClure, pp. 85, 88).

**William Bedwell:** This "eminent Oriental Scholar" published an edition of the gospel of John in Arabic and Latin. He wrote a three-volume Arabic lexicon and a Persian dictionary. Modern version editors *sometimes* mistranslate Hebrew words by following so-called 'cognate' language lexicons. This originated with higher critics, like Hebrew lexicon authors Gesenius, Brown, Driver, Briggs and others, who examined nearby languages in their faithless effort to *prove* that the Hebrews had compiled their Bible from the myths and vocabulary of neighboring tribes (e.g. NKJV's 'pim' in 1 Sam 13:21 is an invented word, a mistransliteration of *pajim*, whose *supposed* meaning is based on remote similarities to a term of measurement in Akkadian [northern Babylonia]. To support their invented word, new versions must add the word [*charge*] which occurs in no Hebrew manuscripts [OED s.v. Accadian].) Unlike the higher critics, Bedwell believed the Bible was the word of God. He was also discerning enough to identify the secular and pagan elements in these neighboring languages. He published a book entitled *A Discovery of the Impostures of Mohamet (Mohammed) and the Koran.* As a mathematician, he invented the geometrical "Bedwell's Rule." (McClure, pp. 77, 78).

**John Rainolds:** This child prodigy entered college at the early age of 13 and quickly became a lecturer in Greek and later President of Corpus Christi College. He had been a convert from Romanism to Christianity and successfully won public debates with Romanists who publicly challenged his scriptural faith. In his great love for precious lost Catholic people, he wrote a 600-page paper with Biblical facts. This he showed to a young "papist" confined to the Tower of London. He took the much extended tract to him and prayed with him, "God give you both a soft heart and an understanding mind that you may be able wisely to discern and gladly to embrace the truth when you

shall hear it" (Paine, p. 23). He became "a most able and successful preacher." Of evangelism and missions, Rainolds said,

> "[U]nto us Christians, no land is strange, no ground unholy...and every faithful company, yea, every faithful body, a temple to serve God in. The presence of Christ among two or three, gathered together in his name, maketh any place a church" (McClure, pp. 94, 97-98).

"His memory was little less than miraculous," therefore he was called "a living library, and a third university." A contemporary said, Rainolds was "most excellent in all tongues...And as to virtue, integrity, piety, and sanctity of life, he was so eminent..." He practiced a style of writing called *Euphuistic*, "which was based on alliteration and classic patterns of formal balance." (See chapters entitled "Magnified Words" and "Even Balance.") He wrote a pamphlet entitled, "The Overthrow of Stage Plays," which chided theatrical dramatizations because they tend to —

> "...inflame youth with love, entice him to dalliance, to whoredom, to incest, injure their minds and bodies to uncomely, dissolute, railing, boasting, knavish, foolish, brainsick, drunken conceits, words, and gestures."

An "arrow whether shot purposely by some Jesuited papist" or someone else, struck him, but did no real injury. Many years later on his death bed, he wrote his testimony of faith saying, "These are to testify to all the world, that I die in the possession of that faith which I have taught all my life, both in my preaching and in my writings, with an assured hope of my salvation, only by the merits of Christ my Saviour" (Paine, pp. 23, 25; McClure, pp. 98-102).

**Thomas Holland:** His parting exhortation was always: "I commend you to the love of God, and to the hatred of all popery and superstition." "Even while he labored on the Bible, he gave much time to fervent prayers..." When Holland was dying, he said, "Come, Oh come, Lord Jesus; I desire to be dissolved and be with thee." Fellow translator, Dr. Kilby, said in Holland's funeral sermon, "[He] had a wonderful knowledge of all the learned languages, and of all arts and sciences...He was mighty in the Scriptures..." (McClure, p. 105; Paine, p. 47).

**Richard Kilby:** He was the King's Professor of Hebrew and wrote a commentary on Exodus. In his sermon, "The Burden of a Loaded Conscience," he gave his own testimony, as a "sinner"..."hardened in sin and void of repentance, [which] causeth me to heap wrath upon wrath and vengeance upon vengeance to the increasing of mine everlasting torments in hell fire." He begged his listeners to receive Christ as he did,

> "Consider well what he hath done for you...when you were by sin made like the devil, and must therefore have been condemned to hell torments, God sent his only Son, who taking unto him a body and soul, was a man and suffered great wrong and shameful death, to secure your pardon, and to buy you out of the devil's bondage, that ye might be renewed to the likeness of God...to the end ye might be fit to keep company with all saints in the joys of heaven..." (Paine, p. 48).

To the same sermon he added his own prayer:

> "O most mighty and most gracious Lord God, I, wretched man, the worst of the

> world, do cry thy mercy for all my sins, which this day or at any time have come out of my heart, by way of word, deed, or thought. I heartily thank thee for all the blessings which thou has graciously and plentifully given me...[B]e merciful...unto all those for whom I ought to pray" (Paine, pp. 48-49).

Kilby's poetry skills and godly spirit are evident in the following example of his writing:

> "With truth, repentance and right faith
> Mine heart and soul fulfill,
> That I may hate all wickedness,
> And cleave fast to thy will" (Paine, p. 49).

**Samuel Ward:** Ward was remembered in poetry that called him "skilled in tongues, so sinewy in style; Add to all these that peaceful soul of thine, Meek, modest..." (McClure, p. 151). He kept a personal diary during his college days, which is still available today. In it he shows that "knowledge" follows "virtue" and must be followed by "temperance."

> "[A]dd to your faith virtue, and to virtue **knowledge**; And to knowledge temperance..." 1 Peter 1:6.

In his diary he chides himself for:

*May 23:* *"My sleeping without remembering my last thought, which should have been God."*

*June 14:* *"My negligence...in hearing another sermon sluggishly."*

*May 26:* *"dullness this day in hearing God's word...sin of pride...by-thoughts at prayer time."*

*June 22:* *"My immoderate diet of eating cheese"*

*July 15:* *"My incontinent thoughts at Hobson's"* (Paine, p. 62).

Samuel Ward was involved in the ongoing proofreading of the KJV text after its publication in 1611. The only changes to the KJV since 1611 are of three types:

1. **1612:** Typography (from Gothic to **Roman** type).

2. **1629 & 1638**: Correction of typographical errors

3. **1762 & 1769:** Standardization of spelling

The first change involved the *look* of the type. The original 1611 was printed using a German Gothic font, an old ornate typestyle meant to imitate the hand drawn manuscripts of the Middle Ages. Some of the letters in the 1611 printing looked (not sounded) different from the Roman type used in the 1612 printing. For instance, in the 1611 edition, when the lower case letter 's' was used at the beginning or middle of a word, the Gothic stretched out form looked like our Roman letter 'f'; the Gothic 'v' *looked* like today's Roman 'u', while the Gothic 'u' looked like today's 'v' (e.g. "the fame fhall be faued," *sounded* just like today's "the same shall be saved." It simply *looked* different.

The second changes involve the correction of typographical errors. In 1629 and 1638, Samuel Ward and fellow translator John Bois, proofread the KJV for typographical errors for Cambridge University Press. Since Ward and Bois had been on the original committee, they could find the printer's slips. The total misprints of *both* of the *two* 1611 printings *combined* exhibit *much over* 100 misprints from the *intended* text of the KJV translators. When matched against a current KJV one might wrongly conclude that "the" 1611 KJV was different in 136 places from today's KJV, not realizing that the differences were typographical errors brought about during the *typesetting* of the two 1611 editions.

The third and last changes involve the standardization of spelling. English spelling was not uniform until the late 1700's. Before that time the same word was even spelled differently within the same sentence. Letters were sometimes added to justify and even out columns of type. Letters were doubled and 'e' was often added (e.g. 'fhewe' for 'shew,' 'dayes' for 'days,' and 'Sonne,' for 'Son.' The spelling of the KJV was standardized and made uniform beginning in 1762, by Dr. Thomas Paris of Cambridge, and finally in 1769, by Dr. Benjamin Blayney of Oxford.

These typo-corrected editions of 1629 and 1638 and standardized spelling editions of 1762 and 1769 are *wrongly called* 'revisions' of the KJV, by those* who would like to ***pretend*** that the KJV has undergone "several revisions" or "four revisions" correcting "slight inaccuracies" and "its English form" (*e.g. G.W. Anderson and Mrs. D.E. Anderson, "The Authorized Version – What Today's Christian Needs to Know about the KJV"; *Preface to the New King James Version*, p. xxi.). **There have *never* been any 'revisions' of the KJV text.** The 'Board of Managers' of the American Bible Society in 1852 thoroughly examined the text of the KJV and determined that:

> "The English Bible as left by the translators has come down to us **unaltered** in respect to its text...With the exception of typographical errors and changes required by the progress of orthography [spelling] in the English language, the text of our present Bibles remains **unchanged**, and without variations from the original copy as left by the translators (*Report of the Committee on Versions to the Board of Managers of the American Bible Society*, 1852, pp. 7,11 as cited by George T. Crabb, *Final Authority: A Lesson Series*, Troy, MI: GTC Publications, 1996).

The following four printings changed the following:

**1629:** Correction of typographical errors (begun)
**1638:** Correction of typographical errors (continued)
**1762:** Standardization of spelling (begun)
**1769:** Standardization of spelling (completed)

*The Myth of Revision* by David Reagan (available through A.V. Publications or Beebe Publications) proves that lists published by KJV critics (e.g. Pirkle, Combs et al.), purporting to show various or changed readings in KJV editions, are simply showing lists of typographical errors which had crept into one printing or another (which KJV translators Ward and Bois attempted to fix in subsequent printings). When one considers that, since 1611, many millions upon millions of copies of the KJV's thousands upon thousands of words, have been typeset, EACH LETTER BY HAND, BY CANDLE LIGHT, for hundreds of years, thousands upon thousands of times, by thousands upon thousands of printers, it is easy to see how misprints could creep into a printing by one or several printers, and how corrections would have to be done periodically to keep on course. Scrivener lists many of the typos and the course of their correction over the years [e.g. 1613, 1616, 1629, 1638, 1744, 1762, 1769 et al.]. He lists some of the few unwarranted variations. Seeing for one's self his list of typos, which have been fixed over the years, makes the myth of any actual *textual* 'revision' of the KJV vanish into smoke. Most are spelling errors of insignificant words, such as 'Jehoiakins' vs 'Jehoiachins.' Most were fixed almost immediately by Ward and Bois.

Today the effort continues to keep the KJV without misprint. Cambridge University Press's large-print text-only edition is the standard. (available from A.V. Publications; www.avpublications. com). Local church publishers continue the tradition (Bearing Precious Seed,

e.g. Local Church Bible Publishers, P.O. Box 26024, Lansing MI, 48909). Sadly, Zondervan and the American Bible Society are deviating ever so slightly from the standard spelling. Others like Oxford University Press and Thomas Nelson allow one or two spelling typos to remain. (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611): Its Subsequent Reprints and Modern Representatives*, Cambridge University Press, 1884).

## Ward & the Apocrypha

Samuel Ward was among a few who were assigned the task of translating the *Apocrypha*. King James I said,

> "As to the Apocryphal books, I omit them because I am no papist" (*Basilikon Doron*).

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

The *Apocrypha* is a series of books, written between B.C. 250 and B.C. 100, which exemplify the "superstitious" "traditions," "imaginations," and "commandments of men" which Jesus and Paul warned against (Acts 17:22, Matt. 15:9, Rom. 1:21, Gal. 1:14). The *Apocrypha* characterizes the "cultural, ethical, and religious background" which

surrounded the time of Christ. Even Princeton's Bruce M. Metzger writes,

> "This body of literature also supplies important information regarding the life and thoughts of the Jewish people during a significant period of their history, namely the period just prior to the emergence of Christianity. By becoming acquainted with these books, therefore, one will be better able to understand the political, ethical, and religious background of the contemporaries of Jesus Christ" (Bruce M. Metzger, *An Introduction to the Apocrypha*, NY: Oxford University Press, 1957, p. viii).

For the same reason, current Study Bibles, like the *Scofield Reference Bible* ("From Malachi to Matthew") and *Dake's Annotated Reference Bible* ("Between the Testaments") include a section between the Old Testament and the New Testament, explaining the events, history and beliefs of the intertestamental period. The KJV translators, like early Bibles, simply included the real thing. No one today thinks that Scofield's notes are *a part of* the Bible, just as no true Christian in 1611 thought that the *Apocrypha* was a part of the Bible. Bible *Prologues* stated 'up front' that the *Apocrypha* was not scripture. The Great Bible's *Prologue* stated that the Apocrypha was not "found in the Hebrew" Bible. Wycliffe's *Prologue* said that the Apocrypha "is, without authority." Luther's Bible (1534 ed.) stated that the *Apocrypha* is "not to be considered as equal to Holy Scriptures." The early *Westminster Confession of Faith* stated that the *Apocrypha* is "no part of the Canon of Scripture; and therefore are of no authority in the church of God; nor to be any otherwise approved, or make use of, than other human writings." The KJV translators said that the Apocrypha was not scripture because it was not written in Hebrew, nor ever accepted by the Jews or early

Christians, nor ever mentioned by Jesus Christ — because it detailed those "superstitious" "traditions" which Jesus and Paul warned about.

Early Bibles, including the KJV, placed numerous non-Biblical items within the binding of the Bible for practical reasons. They included things like calendars, genealogies, maps, gazetteers, metrical Psalms for singing, and the *Apocrypha* (which shed light on just exactly what "superstitions" and "traditions" were being followed by the Jews). Even today Bibles include concordances, dictionaries, notes, histories, commentaries, and cross references. No one mistakes these for being equal to the scriptures. In 1611 and before, *few* people had a collection of books; most owned only *one* book, the Bible. Binding other materials within it served a practical need. Even today it is less expensive to print and purchase one book of 1200 pages, than two books each having 600 pages (hence the form of the book in hand).

Unlike pure early English Bibles, such as the KJV 1611 which *separated* the *Apocrypha* from the Bible, the corrupt Catholic bibles (e.g. *New Jerusalem Bible*) and their manuscripts (e.g. *Vaticanus* from which the TNIV, ESV, HCSB NIV, and NASB are translated) intersperse these corrupt books *among* those of the Bible. Rather than including them as a warning of exactly *what* "commandments of men" Jesus was warning about, these corrupt versions placed Tobit, Judith, 1 and 2 Maccabees after the book of Nehemiah; they placed Wisdom and Ecclesiasticus following the Song of Solomon and Baruch following Lamentations. The Song of Azariah, Susanna, and Bel and the Dragon are included *in* the book of Daniel. Why? The Catholic church has adopted the "traditions of men" expounded in these books. Some of the heresies included in these books include the following taken from the *New Jerusalem Bible*:

1.) "[A]lmsgiving expiates sins" and "almsgiving saves from death and purges every kind of sin" (Ecclesiasticus 3:30, Tobit 12:9).

2.) Purgatory, and prayers for the dead (2 Maccabees 12:39-45).

3.) "[T]orments and the rack...irons" for the "disobedient" (Ecclesiasticus 33:24-29).

4.) The immaculate conception for Mary; reincarnation and transmigration of souls for New Agers and Hindus (Wisdom 8:19, 20).

5.) Monism and pantheism. "For your imperishable spirit is in everything!" (Wisdom 12:1). Even new versions changes, like the NKJV's "God is spirit" (John 4:24) echo the New Age concept that god is in "everything."

Since Catholic bibles include the Apocrypha *as scripture*, it becomes vital that Bibles no longer include it, *even as history*.

**Miles Smith:** In addition to his expertise in Greek, Latin and Hebrew, Smith was as familiar with Chaldee, Syriac, and Arabic, as he was with his native tongue. He wrote the Preface to the KJV, entitled, *The Translators To the Reader.* He was discerning in doctrine, detesting the high church formalism of Queen Elizabeth's era. His contemporaries called him a "very walking library," a gift that served him well when he and Bilson served as *the final* editors of the King James Bible (McClure, p. 110).

**Andrew Downes:** For forty years he was Professor of Greek at St. John's College, Cambridge. He worked along side of Mr. Saville on the edition of the early Greek writer,

Chrysostom. Downes served as one of the final general committee editors of the KJV.

**Leonard Hutton:** When confronted with petty church infighting, which even today, keeps many Christian brothers and sisters at bay, he said, "How much better were it to turn these forces that are spent upon, against the common adversary [Satan] who (as lamentable experience hath taught us) maketh this strife of ours a fit occasion and instrument to overthrow our common faith" [Gal. 5:15] (Paine, p. 94).

**Thomas Bilson:** This distinguished poet, Bishop, and theologian, always defended the literal sense of the Bible. He was called "commander in chief in spiritual warfare," although not a translator. He and Dr. Smith did *the final* editing on the Bible. The notes that KJV translator John Bois made concerning word options still pending at the close of the project, give the impression that many final decisions on wording were yet to be made when Bilson and Smith received the text. Bilson's straight theology and poetic talent, along with Smith's, Paine feels, "brought to the final editing its real inspiration" (McClure, 165; Paine, p. 133). As this book documents, the English Bible has always been quite generally the same and has never lost or gained any inspiration. (A baby chick, unseen the moment before it pecks its way out of the egg, it is *no less* "perfect" than after it pecks its way out, and *no more* perfect the day it brings forth its own first egg.)

**Richard Bancroft:** This Bishop of London was not a translator, but is mentioned in the Translators' Preface as "chief overseer" of the production of the Bible. Thomas Fuller, church historian in the 1800s, said Bancroft "well hardened the hands of his soul" from handling "nettles and briers" (e.g. Ezek. 2:6). When handed a libelous letter, Bancroft responded, "Cast it to an hundred more which lie

here on a heap in my chamber" "Dissenters, whether popish or puritan [Calvinist]" piled his desk with complaints. (McClure, p. 167).

**John Spencer:** He became a lecturer in Greek at the early age of nineteen at Corpus Christi College, Oxford. Like King James, he "dreaded Puritanism [Calvinism] quite as much as Popery" and later became the King's chaplain. His wife was the great niece of Thomas Cranmer, the archbishop of Canterbury who was burned at the stake by bloody Queen Mary (McClure, p. 136).

**Richard Brett:** This expert in Chaldee, Arabic, Ethiopic and Latin, as well as Greek and Hebrew, authored several books written entirely in Latin. History records, "[H]e was a most vigilant pastor, a diligent preacher of God's word, a liberal benefactor to the poor, a faithful friend, and a good neighbor" (McClure, pp. 110-111).

**Richard Eedes:** He was chaplain to both Queen Elizabeth and King James I. His poetry skills were untapped (unless he left some preliminary notes) because he died at the beginning of the work.

**John Harmer:** This translator debated the 'popish' doctors at the Sorbonne numerous times. He also translated some of Chrysostom's Greek writings into Latin, as well as translating Beza's French sermons into English.

**John Richardson:** This "most excellent linguist" and Professor of Divinity took part in public debates, using only the Latin language.

**Francis Dillingham:** This "excellent linguist" debated entirely in the Greek language. He wrote several books on the Christian faith and about the "Romish controversy" (McClure, p. 89).

**Thomas Harrison:** This KJV translator was a chief examiner of those who sought to be professors of Hebrew and Greek at Trinity College in Cambridge. Historians see him as one of the poets engaged in the translation.

**Edward Lively:** Called "one of the best linguists in the world," Lively was a Professor of Hebrew. He wrote a Latin commentary on the five minor prophets and authored a book on Bible chronology. After the death of his wife, he raised their eleven children alone (McClure, p. 80).

**Richard Thompson:** This "Philologer" mastered root words in many languages and thereby extended his fame to France, Italy and Germany (McClure, p. 77).

**Robert Tighe:** (variously spelled: Teigh, Leigh) He was educated at Oxford and Cambridge and has been called a "profound linguist" (McClure, p. 75).

**Richard Clark:** He was a very well known preacher, whose sermons were later published.

**Geoffry King:** He was Professor of Hebrew at King's College at Cambridge.

**Robert Spaulding:** He was Professor of Hebrew at St. John's College in Cambridge.

**John Harding:** He was President of Magdalene College and a professor of Hebrew.

## John Bois



The magnified role John Bois had in the translation of the King James Bible begs us to take a closer look at this man. Upon the death of Lively, the President of the Cambridge company responsible for translating part of the Old Testament, Bois was asked to direct this portion of the translation. As director, he was also one of the "chief persons" selected to be on the general committee for the final editing. He also took notes of the proceedings of this final committee, which are discussed elsewhere in this book.

The KJV translators were nursed by **parents** who had hidden their Bibles and bodies from the torch-bearing henchmen of Queen Mary (reigned 1553-1558) and the unpredictable Henry VIII (reigned 1509-1547). Bois's father William lived when, "one foot of S. Peter's [the pope's] chair [was] standing then in England" (*Translating For King James*, p. 128). During that era, the contrast between light and darkness was seen in the bright fire of the dark night burnings of **martyrs** during the reign of Catholic Queen Mary. Bois's father had been a student of one such enemy of Rome, Cambridge professor, Martin Bucer, who had left the Catholic priesthood and Dominican Order, through the good influence of Erasmus. Bucer's converts, like Bois's father, were so many and so outspoken that, after Bucer's death, "[His body was dug up and burnt, and his tomb demolished" by bloody Queen Mary (EB, s.v. Martin Bucer). William Bois left the church of Rome and, like many others during this violent period, fled for his life. Writing in the 1600s, Bois's biographer states,

> "[T]he dislike of popery growing with the more perfect knowledge of it; which to their shame verifies the Romish maxim (ignorance is the mother of devotion) and

> being, by Mr. (Martin) Bucer, who was then divinity professor, instructed in a more perfect way; he [William Bois] pull'd his neck from under his holinesses yoke..."
>
> "[H]e withdrew himself into High Suffolk, (for doubtless the fire which burn'd...Bucer's...dead bones, would have scorched the living flesh of their adherents, had they stayed within the heat of it" (*Translating For King James*, p. 129).

A father who fled on foot from the inquisitor's torch, would nurture a son who knew quite well the sharp difference between a godless Latin Vulgate bible and the pure text which so often shared the flames with the persecuted brethren. He chose to rear this translator-to-be in,

> "that town was one of the first which received the purity of the gospel...The whole town seemed rather an university of the learned..." (John Foxe, *Acts and Monuments* as cited in *Translating For King James*, p.129).



Bois's mother "had read the Bible over twelve times," contrary to the false impression we are given that the Bible remained chained to the church's pulpit. In turn, John Bois had "read the Bible over by the time he was five years old." His father, who worked as a pastor during the reign of Elizabeth, was "learned in the Hebrew and Greek excellently well." He then taught John Bois to read both languages "by six years old." John was admitted to the University eight years earlier than normal, "being but fourteen years old." He went to college with a friend whose father had been Erasmus's personal assistant (*Translating For King James*, pp. 129, 130, 131).

 Young Bois's professor read to him the "most difficult Greek authors he could devise" and, even at such a young age, he always answered successfully. His college habit of working from 4:00 in the morning to 8:00 in the evening continued, when as a professor of Greek himself, he gave 'voluntary' lectures at 4:00 a.m..

When Bois was not pastoring, "he frequented the church very much; and was a most diligent, attentive hearer of sermons...He seldom went to church to beg a blessing of God, but he gave a blessing to some poor body before he came home." As a pastor, "the care he had of souls committed to his charge" was extraordinary.

> "The very poorest servant in the church he caused to come to his own table...Often would he send, and sometimes carry, money to prisoners...His charity was very exemplary, both in giving and forgiving, alms, offences...He was always ready to perform any office of love...(*Translating For King James*, pp. 133, 136, 134, 150, 149, 143, 148, 149).

His willingness to "keep under my body, and bring it into subjection" (1 Cor. 9:27), (unheard of in our couch potato/translator era), strengthened him so, "[H]e hath often walkt out of the college in the morning, to dinner to his mother's house in Suffolke; which was above twenty miles." Bois was like Erasmus, who *stood* to study, read or translate the scriptures, in reverence for the word of God.

> "The posture of his body [Bois] in studying was always standing; except, when he eased himself upon his knees...In his prayers with his family, he always kneeled upon the bare

> bricks. In his private devotions, he often, of late prayed walking. He had many Timothies, of which he used to make mention by name in prayers. He seldom began any thing, though of but small consequence, without some short invocation of divine assistance...He used fasting also... sometimes twice in one week" (*Translating For King James*, pp. 145, 147, 148, 150).



Bois continued to study eight hours a day in his very advanced years, and the "difficult labor hath boiled him in his own sweat." On his death bed, at the age of 83, when he was in pain, he told his children,

> "...that, if at any time, he expressed any thing which favoured of impatience, they should tell him of it" (*Translating For King James*, pp. 143, 152). (Bois's biographer was Anthony Walker, author of the book, *The Great Evil of Procrastination, or the Sinfulness and Danger of Deferring Repentance.*)

**Other KJV Translators:** Space limitations prevent discussing all the men. John Aglionby, Leonard Hutten, and William Thorne, although not on the original list, replaced men who died during the translation (Richard Edes, Edward Lively, Ralph Hutchinson, William Dakins, John Rainolds, Thomas Ravis). The names of Daniel Featley (on the British Museum's list of translators), Arthur Lake, James Montague, Thomas Sparke, Nicholas Love, George Ryves, Ralph Ravens, and William Eyre have been suggested as later participants. Contrary to contemporary myths, Shakespeare and Flood did not participate.

On Jesus Christ: The notes of the KJV translators on Rev. 3:14 show their orthodoxy; Jesus is "the cause...of the creatures, not however the first and chief among the creatures," they note (*Translating For King James*, p. 99).

On the Scriptures: The translators wrote that the scriptures will first, "make thee wise unto salvation" (2 Tim. 3:15) then,

> "...if out of the way, they will bring us home; if out of order, they will reform us, if in heaviness, comfort us; if dull, quicken us; if cold, inflame us..." (*The Translators*).

On Justification: The KJV translators believed in justification by faith in the blood of Jesus Christ. They stated,

> "But when the fullness of time drew near, that the Sun of righteousness, the Son of God, should come into the world, whom God ordained to be a reconciliation through faith in his blood...of all them that were scattered abroad..." (*Translators*).

The KJV translators' note on Heb. 12:15 states, "I understand the public proclamation of the Gospel" (*Translating For King James*, p 85). On Rom. 3:25, 26 their notes record:

> ["Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his

righteousness: that he might be just, and the justifier of him which believeth in Jesus."]

"The Apostle shows, unless I am mistaken, in the justification of the sinner in this way that mercy is tempered with justice, so that neither may be an impediment to the other: there is justice because he has punished our sins; mercy, because in another, not in us... the sense is, that the justice of God stands whole, whether we contemplate sins having been pardoned, or indeed to be pardoned, and which now are pardoned."

"Scarcely another place is to be found more apt to this point, so that there is exhibited how well the judgment of God joins with his mercy: He is...[righteous], i.e. at the same time just; and nevertheless...[he justifies], i.e. He justifies the sinner, i.e. He is merciful in the highest degree" (*Translating For King James*, p. 39).

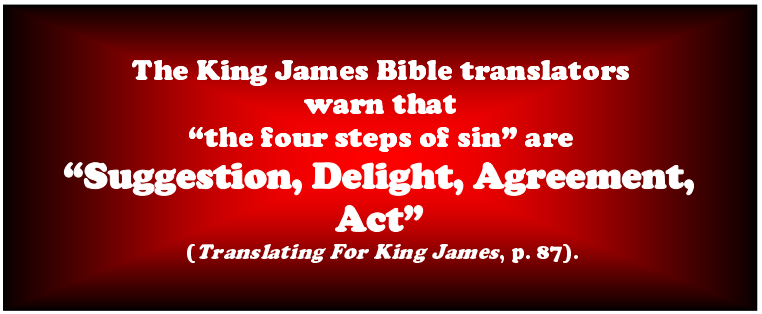
On the New Birth: The translators' note on 2 Peter 1:4 states that "partakers of the divine nature" simply means, "of heavenly regeneration" (*Translating*, p. 93). Their comment disallows any New Age interpretation of that verse.

On Baptism: Their note on 2 Peter 3:21 proves they do not believe in baptismal regeneration, like many of today's baby-sprinkling Church of England Anglicans or Episcopalians. "The soul is not sanctified in the washing, but in the vow," they write (*Translating For King James*, p. 93).

On Eternal Life: On 1 Cor. 15:19 they write, "...eternal life is the object of hope: They only therefore are miserable, whose hope is not extended beyond the present life." Of the

"firstborn, which are written in heaven..." they say, "death of the faithful is not...[extermination], but...[fulfillment], because it joins them more perfectly and more fully with the head, Christ" (*Translating For King James*, pp. 105, 85).

On Sin: On James 4:4 they comment, "The love of the World is the hatred of God" (*Translating For King James*, p. 89). For James 1:14 and 15 they list four steps toward sin:




On Church: The general assembly of Heb. 12:23, is "...a joyful assembly of those who are gathered in the same place, so that a common joy may be celebrated...," they note (*Translating For King James*, p. 85).

On Child Training: On Eph. 6:4 ("And ye fathers, provoke not your children to wrath") they remark, "...for it falls out from too great austerity that children are angry with their parents, and bear their authority reluctantly and impatiently" (*Translating For King James*, p. 61).

On Gal. 1:10 they stated,
"For do I labour
to satisfy men,
or God?"

(*Translating For King James*, p. 107).

The KJV translators produced these following works. Few have heard of these books. None are classics. These translators were not, without the hand of God, capable of creating a classic like the KJV. For the last 400 years, the English speaking people wisely loved this Bible and "received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thes. 2:13)! (Some, who say the KJV is the words of men and do not "believe" it is the very words of God, miss its *effectual working* in their lives.)

**Abbot**, George. *A Brief Description of the Whole World.* London, 1656; *An Exposition Upon the Prophet Jonah.* London, 1613; *The Reasons Which Dr. Hill Hath Brought for the Upholding of Papistry.* Oxford, 1604.

**Andrewes**, Lancelot. *Works.* 11 vols. Oxford, 1854.

**Barlow**, William. *The Sum and Substance of the Conference.* London, 1638; *An Answer to a Catholic English Man.* London, 1609; *A Defense of the Articles of the Protestants' Religion.* London, 1601; *Sermons.* 1606, 1607.

**Bedwell,** William. *The Arabian Trudgman.* London, 1615; *Description of Tottenham High Cross.* London, 1617.

**Bilson**, Thomas. *Sermons.* London, 1599-1610.

**Chaderton**, Laurence. *Sermons.* 1580, 1584.

**Clarke**, Richard. *Sermons.* London, 1637.

**Dillingham**, Francis. *A Golden Key: Opening the Locke to Eternal Happiness.* London, 1609.

**Fenton**, Roger. *An Answer to William Alabaster.* London, 1599; *Of Sinning and Sacrifice.* London, 1604; *A Treatise on Usury.* London, 1611.

**Holland**, Thomas. *Sermons.* Oxford, 1599, 1601.

**Hutton**, Lionel. *An Answer to a Certain Treatise of the Cross in Baptism.* Oxford, 1605.

**Kilby**, Richard. *The Burden of a Loaded Conscience.* Cambridge, 1608.

**Layfield**, John. "A Large Relation of the Porto Rico Voyage"; In Samuel Purchas: *Hakluytus Posthumu.* or *Purchas His Pilgrims,* vol. 16. Glasgow, 1906.

**Lively**, Edward. *A True Chronology of the Times of the Persian Monarchy.* London, 1597.

**Overall,** John. *Bishop Overall's Convocation Book.* Oxford, 1690.

**Rainolds**, John. *The Overthrow of Stage Plays.* 1599; *The Prophecy of Obadiah Opened and Applied.* Oxford, 1636; *Sermon 10 on Haggai.* 1599.; *The Sum of the Conference Between John Rainolds and John Hart.* London, 1585.

**Saravia**, Hadrian. *Defensi Tractiones.* London, 1610; *Diversi Tractatus.* London, 1611.; *Examen Tractatus.* London, 1611.; *A Treatise on the Different Degrees of the Christian Priesthood.* Ox£ord, 1590.

**Saville**, Henry. *The End of Nero.* London, 1591; *Johannes St. Chrysostomus.* Opera Graeca. 8 vols. London, 1613.

**Smith**, Miles. *Sermons.* London, 1632.

**Spenser**, John. *God's Love to His Vineyard.* London, 1615.

**Thomson**, Richard. *Diatriba.* Leyden, 1616; *Elenchus Refutationis.* London, 1611.

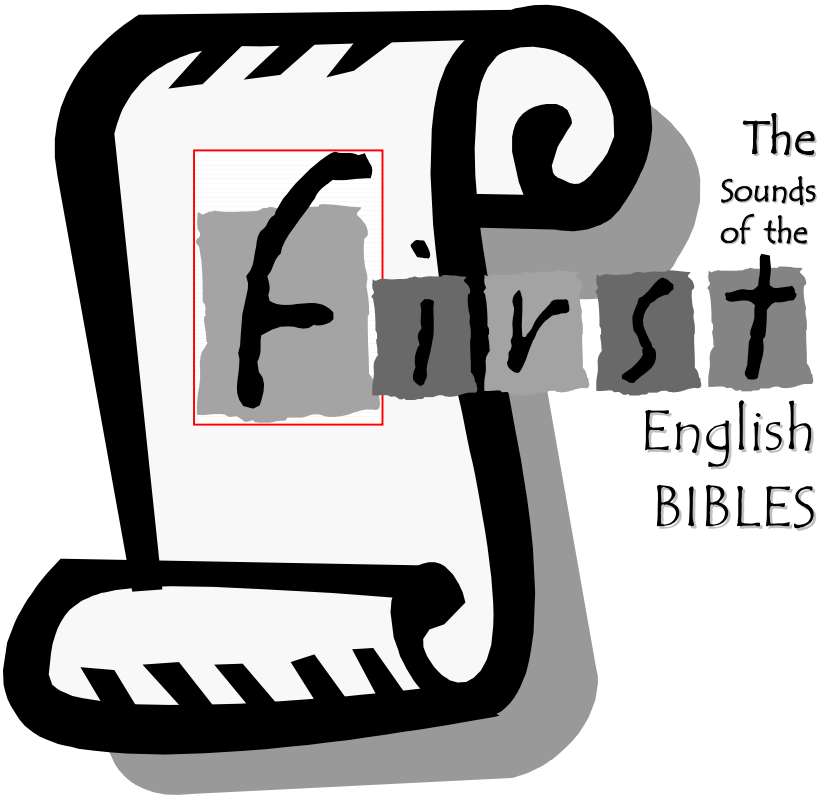
**Thorne**, William. *A Kenning Glass for a Christian King.* London, 1603.

**Ward**, Samuel. Diary in *Two Elizabethan Puritan Diaries*. London, 1933.

After reading and enjoying the light from the writings of the KJV translators, compare them to the dark and vile propaganda printed by Rupert Murdoch's Harper Collins Publishers (owner of Zondervan), the publisher of the NIV and TNIV. To smear their staunchest competitor, the KJV, they have produced a snare-filled history of the King James Bible, entitled, *God's Secretaries*, by Adam Nicolson (who boasts that he is "no churchgoer"). With a palette piled with dark words, but **no facts or footnotes**, he paints a hideous face for King James I and his translators — calling the King "ugly," "vulgar," "nervous," and "foul-mouthed" and dubbing his translators "worldly," "sensuous," and "self-serving." To create damage control for Rupert Murdoch, whose publication of vile and obscene materials is highly documented, Nicolson pretends that one of the KJV translators was also a "drunk pornographer." According to Nicolson's error-filled book the "Greek of the New Testament" may have been "concocted" by "illiterate, half-starved visionaries in some dark corner of a Graeco-Syrian slum." The Bible's so-called "corrupt" manuscripts "later translators would correct" and "make clear." No doubt he is alluding to HarperCollins/Zondervan's NIV and TNIV and "the great Catholic translation." After one of his highly imaginary discourses, he admits, "Whether it is true or not matters less than its atmosphere." Does he despise those who today love the KJV? As a shrewd propagandist, he tags those with whom he disagrees, as "true extremists" and "extreme schismatics from the outer reaches of Anabaptist lunacy." He jeers, "It is an appalling fact that the manner of speech which approaches most nearly to the language of these Jacobean divines [KJV translators] comes from the mouths of murderous fundamentalists" (Nicolson, pp. 3, 9, 26, 30, 39, 98, 192, 217, 224, 225, 239, 241 et al.).

"In those days there was no king..., but every man did that which was right in his own eyes." The rich "princes of this world, that come to nought," such as Rupert Murdoch, mock those who "Honour the king..." — the King James Bible (Judges 17:6, 1 Cor. 2:6, 1 Peter 2:17).

# CHAPTER 17



> "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew" Luke 23:38

The words on the cross spoke, not just in Hebrew and Greek, the languages of the original scriptures, but in Latin. This signifies the opening of "the faith among all nations" (Rom. 1:5). The word of God was given in the "language" of "every nation under heaven." The Bible, once complete, was translated so that each man could have a Bible "in his own language" (Acts 2:4, 5, 6, 7).

All of these vernacular Bibles, written during the first centuries after Christ, were destroyed during the persecution of Roman Emperor Diocletian in A.D. 303. John Foxe writes in 1583 of the worldwide *persecution*, testifying,

> "...it was universally through **all the churches in the world** fierce and vehement, so in this realm of Britain also it was so sore, that, as all our English chronicles do testify and record, all Christianity almost in the whole land was destroyed, churches subverted, **all books of the Scriptures burned**, many of the faithful, both men and women, were slain" (John Foxe, *The Acts and Monuments*, Vol. I, London: R.B. Seely and W. Burnide, 1836, p. 312).

"The Diocletian persecution made away **altogether** with those [Bibles] of the first three centuries which did not perish naturally through the frailty of papyrus" (*Encyclopedia of Religion and Ethics*, ed. James Hastings, Vol. II, New York: Charles Scribner's Sons, 1928, p.586).

"[A] scientific study of **English" begins with "the study of Gothic**" (*The First Germanic Bible Translated From the Greek By The Gothic Bishop Wulfila In The Fourth Century*, ed. G.H. Balg, New York: B. Westermann & Co., 1891, p. v).



Gothic was a major world language spoken at the time of Christ. It was spoken as early as the "300s B.C." [300 years *before* Christ]. "Goths had been recruited in increasing numbers into the Roman army." "[T]heir relations with the adjacent Roman empire were close...receiving diplomatic subsidies and sending soldiers to fight" for Rome. (*World Book Encyclopedia*, Vol. 7, Chicago: Field Enterprises Inc., 1961, s.v. Goth; *Cambridge History of the Bible*, Vol. II, Cambridge: Cambridge University Press, 1963, p. 344; *Late Antiquity: A Guide to the Postclassical World,* ed. G.W. Bowersock, Cambridge, Mass: The Belknap Press of Harvard University Press, 1999, s.v. Goths, p. 475.)

The Gothic language was then one of those spoken in the book of Acts chapter 2, when the disciples "were all filled with the Holy Ghost, and began to speak with other tongues...of **every nation** under heaven." "[E]very man heard them speak in his own **language**" (Acts 2:4, 6, 7). Those unnamed Christians who received this Gothic gospel message, took it to the Goths, obeying Christ's command to "Go ye into all the world, and preach the gospel" (Mark 16:15)..."unto the uttermost part of the earth" (Acts 1:8).

"[A]bout the middle of the second century [A.D. 150]" and "the early centuries A.D. ...[the Goths] swept southeastward across Europe to the Black Sea." God drew them from Scandinavia to Scythia (modern Romania and Bulgaria) to meet the recently completed New Testament half way. The Goths "migrated into Scythia" and became part of the

"Barbarian, Scythian," people mentioned in Paul's letter to the Colossians (3:11). "At this time a vast number of Goths were Christians, their conversion having been effected by those whom they had carried into captivity." "A large part of the nation became Christian about this time." (*The First Germanic Bible*, p. xiv; *The Bible Through the Ages,* ed. Robert V. Huber, Pleasantville, New York: The Reader's Digest Association, 1996, pp. 224, 225; *Encyclopaedia Britannica*, 11th ed., New York: Encyclopaedia Britannica Inc., 1910-1911, s.v. Goths, s.v. Rome, map of Scythia, pp. 648-649.)

"During the preceding century Christianity had been planted sporadically among the Goths beyond the Danube, through the agency in part of Christian captives,...and in part of merchants and traders." "[T]he Goths were acquainted with Christianity before Ulfilas, [also called Wulfila, 'the apostle' to the Goths] through missionary work in their territory..." "By Ulfilas' time, the Visigoths [West Goths] were aware of Christianity not only because of their captives but also through the missionaries who had come to preach among them." (*EB*, s.v. Ulfilas; *Camb. Hist*. Vol. 2, p. 339; *The Bible Through the Ages,* p. 224.)



## Gothic Bible & Ulfilas

The original New Testament was complete before A.D. 100; the Gothic Bible must have been translated *immediately* to fill the need of the nearby Gothic Christians, following the pattern of the urgent multiplying of the Gospel itself. Paul said,

> "But **now** is made manifest, and by the scriptures...made known to **all** nations" (Rom. 16:26), "the word of the truth of the gospel; Which **is** come unto you, as it **is** in **all** the world; and bringeth forth fruit" (Col. 1:5, 6).

God promised "the thoughts of his heart to **all** generations" (Ps. 33:11). Confirming this promise, even scholars recognize that the Gothic alphabet [and Bible] may have existed before the A.D. 350 edition, attributed to Ulfilas by secular historian Philostorgius, writing in A.D. 433. (*The First Germanic Bible*, p. xv; *Late Antiquity*, s.v. Philostorgius; Bruce Metzger, *The Early Versions*, Oxford: Clarendon Press, 1977, pp. 376, 377, n. 4, 5.)



The Goths and Ulfilas got their Bible *first* hand. "[T]he possibility of the influence of the Greek original exists." Paul's travels and original epistles skirted, by only 200 miles, the land of the Goths. The Goths moved "as far as Ephesus in the middle of the third century." "They were quartered in Thessalonica in 390" and "formed the backbone of the Roman army." Philostorgius said Ulfilas' "grand-parents were Christians," converts of those "dwellers in...Cappadocia" which received the gift of "other tongues" heard in Acts 2:9. His grandparents were the direct converts of the "strangers scattered throughout...Cappadocia" spoken of by Peter (1 Peter 1:1). These Cappadocians were the "hearers of Peter's first sermon, and its Christian residents among the readers of his first epistle." Ulfilas worked as a "reader of the Scriptures" in Constantinople, a town crowning the Sea of Marmara above the very center of those cities receiving Paul's visits and letters. Ulfilas was described by one of his pupils as, "of most upright conversation, truly a confessor of Christ, a teacher of piety, and a preacher of truth..." (*Camb. Hist*., Vol. 2, p. 342; G.W.S. Friedrichsen, *The Gothic Version of the Gospels,* London: Oxford University Press, 1926, p. 38; G.W.S. Friedrichsen, *The Gothic Version of the Epistles,* London: Oxford University Press, 1939, p. 262; *Ecclesiastical Histories,* II. 5, ed. Bidez, p. 17f; *Young's Concordance*, s.v Cappadocia; *EB*, s.v. Ulfilas, s.v. Goths).

The Christian leadership of Ulfilas was later carried forward by Alaric, a Visigoth king, who converted to Christianity before he and the Goths took over Rome in A.D. 410. The purifying power of the gospel received by the

Goths caused their enemies to speak of "their chastity, their piety." [T]hey "appeared as an enemy alike to the pagan majority and the Catholic minority..." The Goth's "chief wrath was directed against the heathen temples" when they attacked Greece and Rome between 395 and 410. "In the 5th century...Salvian claimed that the barbarians were more chaste than the Romans...for closing the brothels of Carthage." (*EB*, s.v. Ulfilas, s.v. Goths; *The Horizon History of Christianity*, ed. Marshall B. Davidson, NY: American Heritage Publishing Co., 1964, p.136.)


**othic Bible &**

**reek Text**


lphilas drew the water of life from the pure fountain, and delivered it to his people uncontaminated" (*The Gospels: Gothic, Anglo-Saxon, Wycliffe, and Tyndale Versions*, ed. Joseph Bosworth, 4th edition, London: Gibbings and Company, 1907, p. iv, variant spelling of 'Ulfilas').

"Of the influence of the [corrupt] Vulgate there is no trace whatever" in the Gothic Bible. "We are certain of this, that so far as the translation of Ulphilas has been recovered, there is not a trace of Arianism to be found [the heresy that Jesus was a created being]. On the contrary, in passages clearly unfavorable to the doctrine of Arius, Ulphilas has honestly and plainly given the literal meaning of the Greek" (Freiderichsen, *Gospels*, p. 162; Bosworth, p. iv).

According to the following standard works, the Gothic Bible matches the King James Bible (KJV) and its underlying Greek *Textus Receptus* (TR) text (also called the Byzantine, Antiochian, Syrian, Chrysostomian, Lucianic, *a*-text, Majority, Received and Traditional Greek Text).



***Cambridge History of the Bible*:** "The original Greek manuscript or manuscripts, from which Ulfilas made his translation of the Gothic Gospels, belong to the Byzantine group...As in the Gospels, the original Greek text in the epistles was of the Byzantine type...This text represents the mid-fourth-century stage in the development of the Byzantine text, and differs very little from the fully developed *Textus receptus* of the later period...Having established a comparatively pure Byzantine text in the New Testament we should anticipate a relatively unmixed Byzantine text in the Old...Testament" (*Camb. Hist*., Vol. 2, pp. 347, 355, 362).



***Gothic Version of the Gospels*: G.W.S. Friedrichsen**

"[T]he Goth is so extraordinarily faithful to the Greek." "[T]he Byzantine Greek shines through the Gothic with almost undimmed lustre." The Gothic Bible follows "The Wolfilian [Ulfilas means 'little wolf'] tradition and its fountain-head, the *Graeca veritas* [Greek true originals]..." "The Wulfilian Greek...presents the mid-fourth-century stage in the development of the *a*-text, and differs very little from the fully developed T.R. of the later period." "[T]his was done into Gothic from a Byzantine text of Chrysostomian type..." "[T]he basic Wulfilian Greek text is again Byzantine...and Chrysostom...a text essentially identical with the *Textus Receptus* as we know it" (Friedrichsen, *Gospels,* p.194; Friedrichsen, *Epistles*, pp. vi, 176, 268, 41, 175, vi; other variant spelling of 'Ulfilas').

"Every word of the Greek text, excepting the definite article, is normally represented in the Gothic..." "[T]he Gothic translator has followed the principle of *verbum de verbo* [word for word]..." "[T]he word order of the Greek text rigidly determined that of the Gothic Version..." "For

the translator of the Greek Gospels into Gothic, therefore, the unit of translation was neither the sentence nor the phrase, but THE WORD." The preface of the Gothic-Latin *Brixianus* manuscript states in effect that "it is the duty of a translator of the Holy Word to keep close to the traditional text in translating." "This *praefatio* [preface] therefore guarantees the correctness of the Gothic (and Latin) text with reference to the Greek *ipsa auctoritas"* (identical authority) (Fredrichsen, *Gospels*, pp. 15, 16, 18, 23, 197-199; Friedrichsen, *Epistles*, p. 271).



***Early Versions of the New Testament*: Bruce Metzger**

"All investigators agree (e.g. Westcott and Hort, von Soden, Streitberg, Nestle, Streeter, Kenyon, Friedrichsen, et al.) that it [the Gothic Bible] is basically a Syrian or Antiochian form of text...It is, therefore, the oldest extant representative of the Lucianic or Antiochian type of text" (Metzger, pp. 384-385).

## Manuscripts



The Gothic "Codex Argenteus represents a Byzantine text" and is the best existing exemplar of the Gothic text. Erasmus had easy access to it at the Abbey of Werden on the Ruhr River in Westphalia, just 80 miles from his back porch in Holland. Even Catholic Cardinal Granvella's secretary, Antonius Morillon, records seeing this Gothic Bible in Werden, not many years after Erasmus' death. Codex Carolinus would have been available to Erasmus at the Abbey of Weissenburg, just east of his frequent Rhine River travels to his outposts at Heidelburg, Basil and Strasbourg. Codex Ambrosiani was housed in the monastery in Bobbio. (*Camb. Hist*., Vol. 2, p. 341; Metzger, *Early Versions*, pp. 378-379; *The First Germanic Bible*, p. xvi. Roland Bainton, *Erasmus of Christendom*, New York: Charles Scribner's Sons, 1969, p. 129 et al..)

## Gothic Bible: 300 ad to 1611

"In the 4th and 5th centuries the Gothic language — using the term in its widest sense — must have spread over the greater part of Europe together with the north coast of Africa." The Gothic Bible "must have been the vernacular Bible of a large portion of Europe." "King Reccared of Spain, where the Visigoths had settled early in the 6th century, ordered...burned...the Gothic Bible..." The Goths remained in Spain until the 8th century. "Walafrid Strabo, writing in the ninth century, tells us that the Gothic Bible was still to be seen" and "Gothic was still used in his time" (the 9th century). He says it was the Bible of the "Scytharum" (Scythian) mentioned in Paul's letter to the Colossians. (*EB*, s.v. Goths; Metzger, *The Early Versions*, p. 377; *The Bible Through the Ages,* p. 225; *World Book Encyclopedia*, s.v. Goth; *de Reb. Eccles.* cap. 7, as cited in Friedrichsen, *Gospels*, p. 248; *EB*, s.v. Goths.)

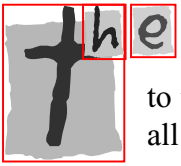
The last surviving Gothic manuscripts (Salzburg MS) was written as late as the 10th century. *The Cambridge History of the Bible* reports that "There were still Goths living in the Crimea in the sixteenth century." Ogier Ghislain de Busbecq, an imperial envoy of Constantinople about the middle of the 16th century, wrote that Gothic was still being spoken by some. He "shows clearly that their language...was still essentially a form of Gothic." (*Camb. Hist.*, Vol. 2, p. 339; *EB*, s.v. Goths.)



## Gothic Rhyme, Rhythm, Alliteration & Syllabication

The *repetition* of words, letters (alliteration) and syllable numbers (seen in the KJV and documented in this book) were discovered in the Gothic Bible *also* and documented by Gothic scholars, Kauffman and Odefey. They document "the stylistic repetition of word, sentence,

and syllable...alliteration and rhyme." Friedrichsen adds, "the repetitions have in every case been determined by the Greek recurrents and the uniformity with which they have been rendered into Gothic." The Greek is "responsible for alliterations and for phrases simulating the sonorous alliterative verse of his (Ulfilas') ancestral hero-songs." Even Metzger admits the Gothic Bible exhibits evidence of using "a systematic stylistic device for the repetition of words, sentences, syllables, alliteration, and homo-eoteleuton" (the occurrence of similar endings on two nearby words, clauses or lines of writing). (Odefey, P., *Das Gotische Lukasevangelium* (Diss. Kiel, 1908); Kauffmann, *Beitrage zur Quellenkritik der Gotischen Bibelubersetzung*, in *Zeitschrift fur Deutsche Philologie*, xxix-xliii (1896-1912*) passim*; esp. vol. xxxii (1900); —*Der Stil der Gotischen Bibel*, in *Zeitschrift fur Deutsche Philologie*, xiviii, pp. 7ff. and xlix, pp.11-57 (1919-21); Friedrichsen, *Gospels*, pp. 28-33, 247; Metzger, *Early Versions*, p. 383.)



following charts document the faithful preservation of the word of God. It was given to the Goths in the book of Acts and "endureth to all generations" (Ps. 100:5). Its sounds and words are often still evident in the King James Bible (KJV). Some (not all) of the similar sounds are shown in **red**. Often the Gothic root-word (inside the prefix and suffix) *sounds*, but may not be spelled, *like the KJV word* or an equivalent English synonym. The ancient Gothic Bible accurately depicts Christian beliefs, unlike new versions which frequently deny that Jesus is the **Christ** and the **Lord** of the Old and New Testament. Corrupt new versions portray him as a sinner born of natural parents. They reject the fact that his body was broken for us because we are sinners. They do not agree on which words to omit or change, because they follow no Greek text; this proves their choices are subjective and unscientific. The bibliography of versions, grammars, and dictionaries used to compile these charts is placed at the end. Because the latter contain convenient word indexes, actual page numbers are only given occasionally (pp. 753-754).

| "For this cause I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3:14 | |
|---|---|
|  **OTHIC** pre-A.D. 350 | fraujins unsar Iesuis Xristaus<br>Lord of our Jesus Christ |
| **KJV** | of our Lord Jesus Christ |
| **NIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

| "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." I Cor. 16:22 | |
|---|---|
|  **OTHIC** pre-A.D. 350 | fraujan Iesu Xristu<br>Lord Jesus Christ |
| **KJV** | Lord Jesus Christ |
| **NIV, TNIV, NASB** | Lord _____ _____ |
| **Jehovah Witness Version** | Lord _____ _____ |
| **Catholic Version** | Lord _____ _____ |
| **New Century Version** | Lord _____ _____ |
| **Holman Christian Standard** | Lord _____ _____ |
| **New Living Translation** | Lord _____ _____ |
| **NRSV, RSV, ESV** | Lord _____ _____ |

| "The grace of our Lord Jesus Christ be with you all. Amen" Romans 16:24 | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **ansts fraujins unsaris lesuis Xristaus miþ ahmin izwaramma. amen.** |
| **KJV** | **The grace of our Lord Jesus Christ be with you all. Amen** |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

|  "…I speak the truth in Christ…" I Tim. 2:7 | |
|---|---|
| **OTHIC** pre-A.D. 350 | **in Xristau** |
| **KJV** | **in Christ** |
| **NIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*The letter 'X' was pronounced like the initial 'k' sound in 'Christ.'

|  "I can do all things through Christ which strengtheneth me." Phil. 4:13 | |
|---|---|
| **OTHIC**<br>pre-A.D. 350 | **Xristau** |
| **KJV** | **Christ** |
| **NIV, NASB** | **him** |
| **NKJV note** | **him** |
| **Jehovah Witness & Catholic Version** | **him** |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |

The new versions deny that Christ is God.

|  "…for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Romans 14:10-12 | |
|---|---|
| **OTHIC**<br>pre-A.D. 350 | **Xristaus…guþa… guþa**<br>**Christ… God… God** |
| **KJV** | **Christ…God…God** |
| **NIV, TNIV, NASB** | **God…God…God** |
| **NKJV note** | **God…God…God** |
| **Jehovah Witness Version** | **God…God…God** |
| **Catholic Version** | **God…God…God** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

| "In the name of our Lord Jesus Christ… with the power of our Lord Jesus Christ" I Cor. 5:4 | |
|---|---|
|  GOTHIC pre-A.D. 350 | fraujins unsaris Iesuis Xristaus…<br>fraujins unsaris Iesuis Xristaus<br>Lord our Jesus Christ (2x) |
| KJV | our Lord Jesus Christ…<br>our Lord Jesus Christ |
| NIV, TNIV, NASB | our Lord Jesus _____…<br>our Lord Jesus _____… |
| Jehovah Witness Version | our Lord Jesus _____…<br>our Lord Jesus _____… |
| Catholic Version | our Lord Jesus _____…<br>our Lord Jesus _____… |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

| "That the name of our Lord Jesus Christ may be glorified…" 2 Thes. 1:12 | |
|---|---|
|  GOTHIC pre-A.D. 350 | fraujins unsaris Iesuis Xristaus<br>Lord our Jesus Christ |
| KJV | our Lord Jesus Christ |
| NIV, TNIV, NASB | our Lord Jesus _____ |
| Jehovah Witness Version | our Lord Jesus _____ |
| Catholic Version | our Lord Jesus _____ |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, etc. | |

| “ …have I not seen Jesus Christ our Lord?” 1 Cor. 9:1 | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **Iesu Xristu fraujan unsarana** Jesus Christ Lord our |
| **KJV** | **Jesus Christ our Lord** |
| **NIV, TNIV, NASB** | **Jesus _____ our Lord** |
| **Jehovah Witness Version** | **Jesus _____ our Lord** |
| **Catholic Version** | **Jesus _____ our Lord** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

| “the gospel of our Lord Jesus Christ...” 2 Thes. 1:8 | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **fraujins unsaris Iesuis Xristaus** Lord our Jesus Christ |
| **KJV** | **our Lord Jesus Christ** |
| **NIV, TNIV, NASB** | **our Lord Jesus _____** |
| **Jehovah Witness Version** | **our Lord Jesus _____** |
| **Catholic Version** | **our Lord Jesus _____** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, etc.** | |

| “an heir of God through Christ.” Gal. 4:7 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | arbja guþs þairh* Xristu<br>an heir of God through Christ |
| KJV | an heir of God through Christ |
| NASB | an heir of God _____ _____ |
| NKJV note | an heir of God _____ _____ |
| NIV, TNIV | God has made you also an heir<br>____ _____ |
| Jehovah Witness & Catholic Version | an heir through God _____<br>_____ |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

* ‘þairh’ would be pronounced ‘thar,’ short for the English ‘through.’

| “God, even our Father” 1 Thes. 3:13 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | guþa jah attin unsaramma*<br>God even Father our |
| KJV | God, even our Father |
| NIV, TNIV, NASB, | our God and Father |
| NKJV | our God and Father |
| Jehovah Witness Version | our God and Father |
| Catholic Version | our God and father |
| See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc. | |

*The word ‘even’ appears AFTER the word ‘Father’ in the *Textus Receptus* and Gothic Bibles, therefore the adjective ‘our’ only refers to the word ‘Father.’ In a *hendiadys* (one by two) such as, “May I introduce the pastor and my father,” the word ‘my’ can refer only to the word ‘father’ because the man may be everyone’s pastor, but only the speaker’s father. God is God of all, but not everyone’s Father (John 8:44).

| "…that the spirit may be saved in the day of the Lord Jesus." I Cor. 5:5 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | fraujins iesuis<br>Lord Jesus |
| KJV | Lord Jesus |
| NIV, TNIV | Lord _____ |
| NKJV note | Lord _____ |
| Jehovah Witness Version | Lord _____ |
| Catholic Version | Lord _____ |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

| "…What have we to do with thee, Jesus, thou Son of God?" Matthew 8:29 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | iesu |
| KJV | Jesus |
| NIV, TNIV, NASB | OMIT |
| Jehovah Witness Version | OMIT |
| Catholic Version | OMIT |
| Holman Christian Standard | OMIT |
| English Standard Version | OMIT |
| New Living Translation | OMIT |
| New Revised Standard | OMIT |
| Revised Standard Version | OMIT |
| New Century Version | OMIT |

The vicious *New Century Version* deceives saying, "The first man came from the dust of the earth. The second man came from heaven." The KJV proves Jesus was the LORD God of the Old Testament, not just a man.

| **"The first man is of the earth, earthy: the second man is the Lord from heaven." 1 Cor. 15:47** | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **frauja** Lord |
| **KJV** | **Lord** |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, NCV, etc.** | |

| **"Always bearing about in the body the dying of the Lord Jesus…" 2 Cor. 4:10** | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **fraujins Iesuis** |
| **KJV** | **Lord Jesus** |
| **NIV, TNIV, NASB** | **_____ Jesus** |
| **Jehovah Witness Version** | **_____ Jesus** |
| **Catholic Version** | **_____ Jesus** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

| “I charge thee therefore before God, and the Lord Jesus Christ…” 2 Tim. 4:1 | |
|---|---|
|  GOTHIC<br>pre-A.D. 350 | fraujins<br>Lord |
| KJV | Lord |
| NIV, TNIV, NASB | OMIT |
| Jehovah Witness Version | OMIT |
| Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

| “…for I bear in my body the marks of the Lord Jesus.” Gal. 6:17 | |
|---|---|
|  GOTHIC<br>pre-A.D. 350 | unte ik stakins fraujins unsaris Iesuis<br>for I mark Lord our Jesus<br>(The Gothic *leika* is translated as ‘flesh’ and ‘body’ in the KJV. See Balg, p. 425)<br>ana leika meinamma baira<br>in body my bear |
| KJV | for I bear in my body the marks of the Lord Jesus |
| NASB | for I bear on my body the brand-marks of_____ Jesus |
| Jehovah Witness Version | I am carrying on my body the brand marks of a slave of _____ Jesus |
| Catholic Version | I carry branded on my body the marks of _____Jesus (NJB) for I bear the brand marks of _____ Jesus in my body (NAB) |
| NIV, TNIV | For I bear on my body the marks of _____Jesus |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

New versions portray Jesus Christ as a sinner born of natural parents.

| "And Joseph and his mother marvelled at those things which were spoken of him." Luke 2:33 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | Ïoset<br>(pron. Joset) |
| KJV | Joseph |
| NIV, TNIV | The child's father |
| Catholic Version | The child's father |
| Jehovah Witness Version | Its father |
| NASB & NKJV note | His father |
| See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc. | |

Jesus' righteous "anger" in Mark 3:5 marks him as a sinner by new versions; these contradict Luke 14:21, Eph. 4:26, Matt. 18:34, Matt. 22:7, Matt. 21:12 and others verses.

| "…That whosoever is angry with his brother without a cause shall be in danger of the judgment…" Matthew 5:22 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | sware<br>without a cause |
| KJV | without a cause |
| NIV, TNIV, NASB | OMIT |
| NKJV note | OMIT |
| Jehovah Witness & Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

| "For he will finish the work, and cut it short in righteousness:" Romans 9:28 | |
|---|---|
|  **OTHIC**<br>**pre-A.D. 350** | **in garaihtein**<br>**(root pronounced *righten*)**<br>**in righteousness** |
| **KJV** | **in righteousness** |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*See Balg. p. 356.

| "...this is my body, which is broken for you..." 1 Cor. 11:24 | |
|---|---|
|  **OTHIC**<br>**pre-A.D. 350** | **gabrukano**<br>**(root is *brukan*)**<br>**broken** |
| **KJV** | **broken** |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

| "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | frawaurhte<br>of the sins |
| KJV | of the sins |
| NASB | OMIT |
| NKJV note | OMIT |
| Jehovah Witness Version | OMIT |
| Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NRSV, RSV, etc. | |

| "For even Christ our passover is sacrificed for us:" 1 Cor. 5:7b | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | faur uns<br>for us |
| KJV | for us |
| NIV, TNIV, NASB | OMIT |
| NKJV note | OMIT |
| Catholic Version | OMIT |
| Jehovah Witness Version | OMIT |
| See errors in HCSB, ESV, NRSV, RSV, NCV, etc. | |

The words “hath he quickened” are in **italics** in the KJV. Some of the words placed in italics were included in the KJV because the Greek critical editions or manuscripts were at variance. Inclusion of such words in the ancient vernacular editions, such as the Gothic, provide further evidence that the reading is correct. Do not be so ready to throw out the italicized words; they often have support from the Greek manuscripts as well as the vernacular editions. The italics in 1 John 2:23, Mark 8:14 (the disciples), Mark 9:42 (these), John 8:6 (as though he heard them not), Acts1:4 (them), 1 John 3:16 (of God), and numbers of other places, are in the GREEK Received text.

|  **“And you hath he quickened, who were dead in trespasses and sins;” Eph. 2:1** | |
|---|---|
| **OTHIC**<br>**pre-A.D. 350** | **wisandans***<br>**quickened (live)** |
| **KJV** | **hath he quickened, who** |
| **NIV, TNIV, NASB** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **HCSB** | **OMIT** |
| **ESV** | **OMIT** |
| **NLT** | **OMIT** |
| **NRSV** | **OMIT** |
| **NCV** | **OMIT** |

*The Gothic ‘wi’ would be pronounced like the ‘ui’ in quickened; the Gothic ‘and’ was much like the English ‘ened.’

| "… Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44 | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **þiuþyaiþ (bless) þans (them that) wrikandans (curse) izwis, (you) waila (good) tauyaiþ (do) þaim (to them that) hatyandam (hate) izwis (you) …usþriutandans (and despitefully use you)…** |
| **KJV** | **bless them that curse you, do good to them that hate you, and…despitefully use you…** |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **HCSB** | **OMIT** |
| **ESV** | **OMIT** |
| **NLT** | **OMIT** |
| **NRSV** | **OMIT** |
| **RSV** | **OMIT** |
| **NCV** | **OMIT** |

* **þans**, meaning 'them,' would be pronounced 'thans;' the Gothic **waila** means *well*, a synonym for 'good;' See Balg, p. 454 et al.

New versions teach the heresy that God is *in* all people. Ephesians 1:1 confirms that the "all" to whom the letter of Ephesians is referring are "…the saints…" to whom the letter is addressed. In Eph. 4:6 the *New Century Version* panders to the nature worship taught in Hindu pantheism and monism, saying "God...is in every**thing**" — bee stings, bat wings and bad kings.

| **"One God and Father of all, who is above all, and through all, and in you all." Eph 4:6** | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **in allaum uns*** **in all you** |
| **KJV** | **in you all** |
| **NIV, TNIV, NASB** | **in ___ all** |
| **NKJV note** | **in ___ all** |
| **Jehovah Witness Version** | **in ___ all** |
| **Catholic Version** | **in ___ all** |
| **HCSB** | **in ___ all** |
| **NRSV** | **in ___ all** |
| **RSV** | **in ___ all** |
| **ESV** | **in ___ all** |
| **NCV** | **in everything** |

*Have you ever heard anyone say, 'uns all' or 'all uns kids, come over here'? The vernacular expression 'uns' is 2000 years old.

The Holman *Christian Standard Bible* wrongly inserts the word "work" in Col. 3:22. The KJV verse directs the "heart," not the flesh, to "singleness." The heart once directed to faith towards Christ will then direct the flesh.

| **"…not with eyeservice, as menpleasers; but in singleness of heart, fearing God:" Col. 3:22** | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **ainfalþein** **singleness** (lit. *ain*, one; *falþein*, fold) |
| **KJV** | **singleness** |
| **NIV, TNIV, NASB, NKJV** | **sincerity** |
| **Catholic & J.W. Version** | **sincerity** |
| **See *errors* in HCSB, ESV, NLT, NRSV, NCV, etc.** | |

See Friedrichsen, p. 36.

| **"…For the weapons of our warfare are not carnal, but mighty through God…" 2 Cor. 10:4** | |
|---|---|
|  **OTHIC** pre-A.D. 350 | **guþa*** **God** |
| **KJV** | **God** |
| **NIV, TNIV, NASB** | **OMIT (*worse* than the heretics!)** |
| **Jehovah Witness & Catholic Version** | **God** |
| **Catholic Version** | **God** |
| **See *errors* in ESV, NRSV, RSV, etc** | |

*The letter 'þ' sounds like 't' or 'th' and, according to Grimm's law, often corresponds to our English 'd,' as here.

| "…worshipping of angels, intruding into those things which he hath not seen…" Col. 2:18 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | ni<br>not |
| KJV | not |
| NIV | OMIT (visions he has seen) |
| TNIV | OMIT (what they have seen) |
| NASB | OMIT (what he has seen) |
| NKJV note | OMIT |
| Jehovah Witness Version | OMIT (things he has seen) |
| Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, Amplified, etc. | |

* Friedrichsen, p. 36.

| "…neglecting of the body; not in any honour to the satisfying of the flesh." Col. 2:23 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | unfreiþeins liekis<br>neglecting* of the body |
| KJV | neglecting of the body |
| NIV, TNIV | harsh treatment of the body |
| NASB | severe treatment of the body |
| Jehovah Witness Version | severe treatment of the body |
| Catholic Version | severity to the body |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

* Balg, p. 444.

| "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh…" Romans 8:1 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | ni gaggandam bi leika<br>not walk after the flesh |
| KJV | who walk not after the flesh… |
| NIV, TNIV, NASB | OMIT |
| NKJV note | OMIT |
| Jehovah Witness Version | OMIT |
| Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

| "For this ye know, that no whoremonger…" Eph. 5:5 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | hors<br>whoremonger |
| KJV | whoremonger |
| NIV, TNIV, NASB | immoral person |
| Catholic Version | immoral person |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

The devious *New Living Translation* and the *New Century Version* dodge 'hell' and use the term, "the place of the dead," implying that *all* of the dead go to the same place! The NKJV, TNIV, and NASB fail to translate the Greek *hades* at all. Note that the KJV uses the present tense verb, he 'lift,' not the past tense 'lifted,' 'saw' or 'looked,' like new versions. The rich man is *still* in hell. Luke 16 is not a parable. Jesus "lifted up his eyes" many times in the New Testament.

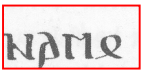
|  "And in hell he lift up his eyes" Luke 16:23 | |
|---|---|
| OTHIC<br>pre-A.D. 350 | Yah in halyai* ushafyands augona<br>And in hell he lift up his eyes |
| KJV | And in hell he lift up his eyes |
| NASB, ESV | And in Hades he lifted up his eyes, |
| Jehovah Witness Version | And in Hades he lifted up his eyes |
| NKJV | in Hades, he lifted up his eyes |
| Catholic Version | in Hades, he looked up |
| TNIV | in Hades...he looked up |
| NIV | in hell…he looked up |
| HCSB | In Hades...he looked up |
| NRSV, RSV | In Hades...he looked up |
| NLT | the place of the dead...he saw |
| NCV | the place of the dead...man saw |

*The sounds of 'h' (meaning place) and 'l' (meaning extended) continue unbroken from 1st century Gothic to today's KJV.

| "For which things' sake the wrath of God cometh on the children of disobedience:" Col. 3:6 | |
|---|---|
|  OTHIC<br>pre-A.D. 350 | ana sunum ungalaubeinais<br>on (*son*) children of disobedience |
| KJV | on the children of disobedience |
| NIV, TNIV | OMIT |
| NASB (1960-1995) | OMIT |
| Jehovah Witness Version | OMIT |
| Catholic Version | OMIT |
| NCV | OMIT |
| RSV | OMIT |
| ESV | OMIT |

The Gothic language not only often *sounded* like English, sometimes it even *looked* just like it, because it used Roman letters, as well as Greek and Runic.

These words, 'Name' and 'AMEN,'




were taken directly from the Lord's Prayer in an ancient Gothic manuscript.

(Gerald Simons, *Barbarian Europe*, Alexandria, VA: Time-Life Books, p. 17.)

# CHAPTER 18

## ACTS 2 TO YOU

## A DOCUMENTED HISTORY COMPARING PURE BIBLES FROM



GOTHIC

anglo-saxon

Wycliffe

Tyndale

Geneva

Bishops'

## KING JAMES BIBLE

## SHOWING WORDS OMITTED IN MODERN VERSIONS

In Acts 2 the gift was given to enable "every man" from "every nation" to receive "every word of God." The scarlet thread of red letters ties today's KJV to the Gothic language of Acts 2. For all who care to compare, the charts have "bound the scarlet line in the window," showing sounds that echo "down" to us. A random sampling of verses shows that the NIV, TNIV, NASB and most new versions silence those utterances of the Holy Ghost (Acts 2:4-6) and cut the life giving scarlet "cord." (Josh. 2:15, 18, 21).

| ACTS 2 TO YOU | "…It is written, That man shall not live by bread alone, but by every word of God…" Luke 4:4 |
|---|---|
| **Gothic** pre-A.D. 350 | ak bi all waurde Guþs<br>but by every word of God |
| **Anglo-Saxon** pre-A.D. 700 | ac of ælcum Godes worde<br>but of all God's word |
| **Wycliffe** 1389 | but in euery word of God |
| **Tyndale** 1526-1534 | butt by every worde of God |
| **Geneva** 1560-1599 | but by euery word of God |
| **Bishops'** 1568 | but bye euery word of god* |
| **KJV** | but by every word of God |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness & Catholic Version** | **OMIT** |
| **See *errors* in ESV, RSV, etc.** | |

*Letter capitalization did not carry the same meaning it does today.

New versions try to hide the parallel between the Word (Jesus Christ) and his written word. By calling them 'sayings,' they also remove the focus on *individual* words (and put them on the same level as *The Sayings of Mao of Jesus* by Dick Hills, Glendale CA: Regal, 1972).

> "In the beginning was the **Word**, and the Word was with God, and the Word was God." John 1:1
>
> "…and **his name** is called The **Word** of God…" Rev. 19:13
>
> "…and hast kept my **word**, and hast not denied **my name**." Rev. 3:8

| Acts 2 To You | **"These are not the words of him that hath a devil." John 10:21** |
|---|---|
| **Gothic** pre-A.D. 350 | **waurda** |
| **Anglo-Saxon** pre-A.D. 700 | **word** |
| **Wycliffe** 1389 | **wordis** |
| **Tyndale** 1526-1534 | **wordes** |
| **Geneva** 1560-1599 | **words** |
| **Bishops'** 1568 | **wordes** |
| **KJV** | **words** |
| **NIV, TNIV, & NASB and Jehovah Witness Version** | **sayings** |
| **See *errors* in NLT, RSV, NCV, etc.** | |

New version 'sayings' neglect many important words. Here they portray the child Jesus as merely a strong athlete or carpenter, not waxing strong "in spirit."

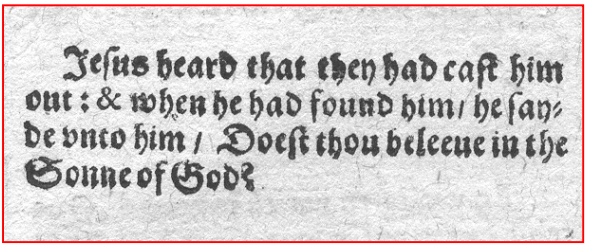
| ACTS 2 TO YOU | "And the child grew, and waxed strong in spirit…" Luke 2:40 |
|---|---|
| **Gothic**<br>pre-A.D. 350 | swinþnoda ahmins<br>waxed strong in spirit |
| **Anglo-Saxon**<br>pre-A.D. 700 | wæs gestrangod<br>was (lit. Ghost of God, i.e. Spirit) |
| **Wycliffe**<br>1389 | was coumforted<br>was Comforted<br>(had the Comforter, the Holy Spirit) |
| **Tyndale**<br>1526-1534 | wexed stronge in sprete |
| **Geneva**<br>1560-1599 | waxed strong in Spirit |
| **Bishops'**<br>1568 | waxed strong in spirite |
| **KJV** | waxed strong in spirit |
| **NIV, TNIV, NASB** | _____strong __ _____ |
| **NKJV note** | _____strong __ _____ |
| **Jehovah Witness Version** | _____strong __ _____ |
| **Catholic Version** | _____strength __ _____ |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

Jesus' testimony, that God is his Father and he is therefore the only begotten Son of God, is struck down by new version editors who pick up the same stones thrown by scribes thousands of years ago.

| ACTS 2 TO YOU | **"I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father …Say ye…Thou blasphemest; because I said, I am the Son of God?" John 10:30-36** |
|---|---|
| **Gothic** pre-A.D. 350 | attin meinamamma<br>father my |
| **Anglo-Saxon** pre-A.D. 700 | minum fæder<br>my father |
| **Wycliffe** 1389 | my fider |
| **Tyndale** 1526-1534 | my father |
| **Geneva** 1560-1599 | my Father |
| **Bishops'** 1568 | my father |
| **KJV** | my Father |
| **NIV, TNIV, NASB** | the Father |
| **Jehovah Witness Version** | the Father |
| **Catholic Version** | the Father |
| **See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc.** | |

| ACTS 2 TO YOU | "Dost thou believe on the Son of God?" John 9:35 |
|---|---|
| **Gothic** pre-A.D. 350 | unau Guþs |
| **Anglo-Saxon** pre-A.D. 700 | Godes suna |
| **Wycliffe** 1389 | sone of God |
| **Tyndale** 1526-1534 | sonne of God |
| **Geneva** 1560-1599 | Sonne of God |
| **Bishops'** 1568 | sonne of God |
| **KJV** | Son of God |
| NIV, TNIV, NASB etc. | Son of Man |
| NKJV note | Son of Man |
| Catholic Version (NAB) | Son of Man |
| Jehovah Witness Version | Son of man |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

As God's Son, not man's, Jesus Christ could offer himself as a perfect sacrifice, "without spot" (Heb. 9:9-14). The 1599 Nuremberg Polyglot agrees, rendering the English text as the "Sonne of God."


Jesus heard that they had caſt him
out: & when he had found him, he ſay-
de vnto him, Doeſt thou beleeue in the
Sonne of God?

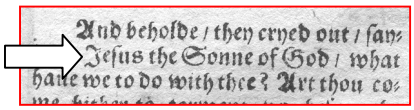
Denying that Jesus is the Son of God here, novel versions call him the "Holy One of God," a term used only by devils (Mark 1:24 and Luke 4:34). Catholics believe that Mother Theresa is a 'holy one' too.

| ACTS 2 TO YOU | "And we believe and are sure that thou art that Christ, the Son…" John 6:69 |
|---|---|
| **Gothic** pre-A.D. 350 | Christus, sunus… Christ, the Son |
| **Anglo-Saxon** pre-A.D. 700 | Crist... suna |
| **Wycliffe** 1389 | Crist, the sone |
| **Geneva** 1560-1599 | Christ, that Sonne |
| **Tyndale** 1526-1534 | Christ, the sonne |
| **Bishops'** 1568 | Christe, the sonne |
| **KJV** | Christ, the Son |
| **NIV, TNIV, NASB etc.** | **Holy One** |
| **Jehovah Witness Version** | **Holy One** |
| **Catholic Version** | **holy one** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Bosworth transliterates *Christus*; Balg uses *Xristus*.

With no virgin birth or dearly "beloved Son," new versions had to 'adopt' "another Jesus" (2 Cor. 11:4), the same one "chosen" by the Jehovah Witness sect.

| ACTS 2 TO YOU | "…my beloved Son…" Luke 9:35 |
|---|---|
| **Gothic** pre-A.D. 350 | sunus meins sa liuba<br>Son my beloved |
| **Anglo-Saxon** pre-A.D. 700 | min leofa (pronounced lova) suna<br>my beloved Son |
| **Wycliffe** 1389 | my dereworthe sone |
| **Tyndale** 1526-1534 | my deare sonne |
| **Geneva** 1560-1599 | my beloued Sonne |
| **Bishops'** 1568 | my deare sonne |
| **KJV** | my beloved Son |
| **NASB etc.** | My Son, My Chosen One |
| **Catholic Version** | My Son, my Chosen One |
| **NIV, TNIV** | My Son, whom I have chosen |
| **Jehovah Witness Version** | My Son, the one that has been chosen |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |


And beholde / they cryed out / say-
Jesus the Sonne of God / what
have we to do with thee? Art thou co-

Both 'J' and 'I' *sounds* were represented by the same font until the 1700s. Some printers used a font that looked more like a 'J,' like the accompanying sample from Matt. 8:29 in a printing of the Great Bible of 1547; others used one that looked more like an 'I.' Because of this variety, the British Library's "Original Spelling Edition" of the Tyndale New Testament spells *Jesus* with a 'J'; the Bell and Howell digitized edition of Tyndale's work uses an 'I'; their edition of Wycliffe's uses a 'J.' New versions often don't bother spelling Jesus at all.

| ACTS 2 TO YOU | **"…What have we to do with thee, Jesus, thou Son of God…" Matt. 8:29** |
|---|---|
| **Gothic** pre-A.D. 350 | **Iesu**<br>**Jesus** |
| **Anglo-Saxon** pre-A.D. 700 | **Hælend**<br>**Jesus** |
| **Wycliffe** 1389 | **Jhesu** ('e' and silent 'h' are seen in both Wycliffe and Anglo-Saxon) |
| **Tyndale** 1526-1534 | **Jesu** |
| **Geneva** 1569-1599 | **Iesus** |
| **Bishops'** 1568 | **Iesu** |
| **KJV** | **Jesus** |
| **NIV, TNIV & Catholic** | **OMIT** |
| **NASB & Jehovah Witness Version** | **You**<br>**you** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

On *whom* do we believe? The NASB, the most wicked of all false versions, leaves the decision to the reader in Mark 9:42 and John 6:47.

| ACTS 2 TO YOU | "And whosoever shall offend one of these little ones that believe in me…" Mark 9:42 |
|---|---|
| **Gothic** pre-A.D. 350 | galaubyandane du mis<br>believe in me |
| **Anglo-Saxon** pre-A.D. 700 | on me belyfedum<br>in me (pronounced believedum) |
| **Wycliffe** 1389 | beleuynge in me |
| **Tyndale** 1526-1534 | beleve in me |
| **Geneva** 1560-1599 | beleeve in me |
| **Bishops'** 1568 | beleue in me |
| **KJV** | believe in me |
| **NASB** | believe __ __ |
| **Jehovah Witness Version** | believe __ __ |
| **Catholic Version** | believers __ __ |

"Sirs, what must I do to be saved?
And they said, Believe on the Lord Jesus Christ,
and thou shalt be saved,
and thy house."
Acts 16:30-31

| ACTS 2 TO YOU | "He that believeth on me hath everlasting life." John 6:47 |
|---|---|
| **Gothic**<br>pre-A.D. 350 | galaubeiþ* du mis<br>believeth in me |
| **Anglo-Saxon**<br>pre-A.D. 700 | on me gelyfþ (pronounced gelievth)<br>on me believeth |
| **Wycliffe**<br>1389 | beleueth in me |
| **Tyndale**<br>1526-1534 | beleveth on me |
| **Geneva**<br>1560-1599 | beleeueth in me |
| **Bishops'**<br>1568 | putteth his trust in me |
| **KJV** | believeth on me |
| **NASB** | believes__ __ has eternal life |
| **Catholic Version** | believes __ __ has eternal life |
| **NIV, TNIV** | believes__ __ has everlasting life |
| **Jehovah Witness Version** | believes __ __ has everlasting life |
| **NKJV note** | believes__ __ has everlasting life |
| **See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc.** | |

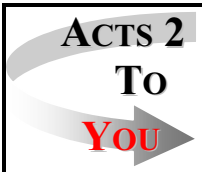
*þ is called a *thorn* and is pronounced like 't' or 'th.'

Jesus Christ said believing "in me," not "in riches" is the key to entering the kingdom of God.

| ACTS 2 TO YOU | "…Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10:24 |
|---|---|
| **Gothic** pre-A.D. 350 | Þaim (their) hugyandam afar faihau (to trust in riches) |
| **Anglo-Saxon** pre-A.D. 700 | on (in) heora (their) feo (fees, riches) getruwigeap (trust) |
| **Wycliffe** 1389 | men tristyne in richessis |
| **Tyndale** 1526-1534 | for them that truste in their ryches |
| **Geneva** 1560-1599 | for them that thrust in riches |
| **Bishops'** 1568 | for them that trust in ryches |
| **KJV** | for them that trust in riches |
| **NIV, TNIV** | **OMIT** |
| **NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Our works are as filthy rags (Isa. 64:6). **We** contribute nothing to our salvation. God asked Job, "Where wast thou when **I** laid the foundations of the earth?" (Job 38:4). "For by grace are ye saved through faith...not of works" — except in new versions (Eph. 2:8, 9; Gal. 2:16).

| **Acts 2 To You** | **"Jesus answered… I must work the works of him that sent me…" John 9:3-4** |
|---|---|
| **Gothic** pre-A.D. 350 | **Andhof Ïesus… Ïk…waurkjan**<br>**answered Jesus…I… work** |
| **Anglo-Saxon** pre-A.D. 700 | **Hæland andswarode…Me*…wyrcanne**<br>**Jesus answered… I… work**<br>(*'Me' is singular first person. See Balg, p. 288.) |
| **Wycliffe** 1389 | **Jhesu answeride…me…worche** |
| **Tyndale** 1526-1534 | **Jhesu answered…I…work** |
| **Geneva** 1560-1599 | **Iesus answered…I…worke** |
| **Bishops'** 1568 | **Iesus aunswered...I...worke** |
| **KJV** | **Jesus answered…I...work** |
| **NIV, TNIV** | **said Jesus…we...work** |
| **NASB, NKJV note & Jehovah Witness Version** | **Jesus answered…We...work** |
| **Catholic Version** | **answered Jesus…We... do the deeds** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

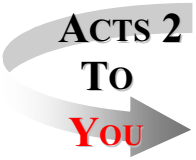
|  | "…Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them…" Luke 9:55 (b), 56 (a) |
|---|---|
| **Gothic**<br>pre-A.D. 350 | niu (not) wituþ*, (know) whis (what) ahmane (spirit) siyuþ (you); Unte (For) sunus (son) mans (of man) ni (not) qam (come) saiwalom (lives) qistyan (destroy), ak (but) nasyan (to save). |
| **Wycliffe**<br>1389 | ye witen* not, whos spiritis ye ben; Forsoth mannis sone cam not for to leese soulis, but for to saue. |
| **Tyndale**<br>1526-1534 | Ye wote* nott, what maner sprete ye ar off; The sonne of man ys not come to destroy mennes lives, but to save them. |
| **Geneva**<br>1560-1599 | Ye know not of what fpirit ye are. For the Sonne of man is not come to deftroy mens liues, but to fave them. |
| **Bishops'**<br>1568 | Ye wote* not what maner spirite ye are of. For the sonne of man is not come to destroye mens lyues, but to saue them. |
| **KJV** | Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them |

| NIV, TNIV | OMIT |
|---|---|
| NKJV note | OMIT |
| Jehovah Witness & Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

*Words like 'wit' and 'wot,' **verb** forms of 'witty,' 'wisdom,' and 'wise,' are still seen today in the KJV and in worldly expressions like 'dim wit.' The word 'know' cannot always be used as a definition or substitute for 'wit' and 'wot.' Wisdom is knowledge, but all knowledge is not wisdom. For example, a child may know how to turn on the television set, but it may not be wise to do so. A wise man knows that the Bible says, "I will set no wicked thing before mine eyes" (Ps. 101:3). Virtue comes *before* knowledge — not college.

> "...add...to virtue [1st] **know**ledge [2nd] ..." 2 Peter 1:5
>
> "But in all things approving ourselves as the ministers of God...By pureness[1st], by **know**ledge[2nd]," 2 Cor. 6:4, 6
>
> "If any man will do his will[1st], he shall **know**[2nd] of the doctrine..." John 7:17
>
> "I **understand** [2nd] more than the ancients, because I keep [1st] thy precepts." Ps. 119:100

The judgment seat of Christ is not going to be a pen and paper test of Bible facts. "It's not how much of the Bible we know, it's how much of it we have applied to our lives," remarks Pastor Joseph Myers of Kernersville, NC.




**"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." John 16:16**

| | |
|---|---|
| **Gothic**<br>**pre-A.D. 350** | **unte ik gaga du attin**<br>**because I go to Father**<br>(The KJV uses the original 'because'; see Balg, p. 446) |
| **Anglo-Saxon**<br>**pre-A.D. 700** | **fordam de ie fare to fæder** |
| **Wycliffe**<br>**1389** | **for I go to the fadir** |
| **Tyndale**<br>**1526-1534** | **for I go to my father** |
| **Geneva**<br>**1560-1599** | **for I goe to the Father** |
| **Bishops'**<br>**1568** | **for I go to the father** |
| **KJV** | **because I go to the Father** |
| **NIV, TNIV and NASB** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

| Acts 2 To You | "And the scripture was fulfilled, which saith, And he was numbered with the transgressors" Mark 15:28 |
|---|---|
| **Gothic**<br>pre-A.D. 350 | Yah usfullnoda Þata (that) gamelido (scripture) Þata (that) qiÞano (saith) Yah miÞ (amidst) unsibyaim (transgressors) rahniÞs (counted) was |
| **Anglo-Saxon**<br>pre-A.D. 700 | Da wæs dæt gewrit gefylled dæt cwyÞ (cried), And he wæs mid (amidst, with) unrihtwisum (unrightwisdom) getеald |
| **Wycliffe**<br>1389 | And the prophecie is fulfild that seith, And he is gesside with wickide men |
| **Tyndale**<br>1526-1534 | And the scripture was fulfilled which sayeth, and he was counted amonge the wicked |
| **Geneva**<br>1560-1599 | Thus the scripture was fulfilled, which sayeth, And he was counted among the wycked |
| **Bishops'**<br>1568 | And the scrypture was fulfylled which sayeth: he was counted amonge the wycked |
| **KJV** | And the scripture was fulfilled, which saith, And he was numbered with the transgressors |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **J. W. Version & Catholic Version** | **OMIT** |
| See *errors* in ESV, NLT, NRSV, RSV, NCV, etc. | |

Instead of believing in Jesus Christ, new versions prod their readers to receive a "name" which marks their decision to reject Jesus Christ and reserves their place in the lake of fire, prepared for the devil and his angels.

> "And the smoke of their torment ascendeth up for ever and ever...whosoever receiveth the mark of his name." Rev. 14:11

| ACTS 2 TO YOU | "...those whom thou hast given me..." John 17:11 |
|---|---|
| **Gothic** pre-A.D. 350 | Þanzei atgaft mis those whom hast given me |
| **Anglo-Saxon** pre-A.D. 700 | daet du me sealest those whom thou hast me given |
| **Wycliffe** 1389 | hem...whiche thou hast gouun me |
| **Tyndale** 1526-1534 | them which thou hast giuen me |
| **Geneva** 1560-1599 | them whom thou hast giuen me |
| **Bishops'** 1568 | the which thou hast geven me |
| **KJV** | those whom thou hast given me |
| **NIV, TNIV** | that name you gave me |
| **NASB** | the name which You have given Me |
| **Jehovah Witness Version** | name which you have given me |
| **Catholic Version** | name which you have given me |
| See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc. | |

The owner of the exclusive printing rights to the NIV, Rupert Murdoch, is also owner of the filthy animated TV program, *Bart Simpson*. On one of his programs, Homer Simpson said his ideal religion includes, "No hell, no kneeling." Man-made cartoon characters seem pleased with NIVs (qtd. in *The Berean Call*, Jan. 2001, p. 4).

| ACTS 2 TO YOU | **"Where their worm dieth not, and the fire is not quenched" Mark 9:44** |
|---|---|
| **Gothic** pre-A.D. 350 | **Þarei (there) maÞaize (worm) ni (not) gasweltiÞ (wilteth, die), yah fon (and fire) ni (not) afwhapniÞ (quenched)** |
| **Anglo-Saxon** pre-A.D. 700 | **Dar hyra wyrm ne swylt (die), and fyr ne biÞ acwenced (pronounced a-quenched)** |
| **Wycliffe** 1389 | **Where the worm of hem deieth not, and the fier is not quenchid** |
| **Tyndale** 1526-1534 | **Where there worme dyeth nott, and the fyre never goeth oute** |
| **Geneva** 1560-1599 | **Where their worme dieth not, and the fire neuer goeth out** |
| **Bishops'** 1568 | **Where their worme dyeth not, & the fire goeth not out** |
| **KJV** | **Where their worm dieth not, and the fire is not quenched** |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **J. W. Version & Catholic Version** | **OMIT** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

The word 'hell' is in the KJV 55 times. The NIV omits it 41 times; the NKJV removes it 22 times. The letter 'H' means a house or place. The letter 'l' means extended (in time or distance); double 'l's mean *very* extended: thus 'hell' is an "enlarged" place (Isa. 5:14) of "everlasting" punishment. In English, the letter 'd' (seen in the transliterated *hades*) carries only the connotation of 'down'; humanists will only dig for its meaning as far down as the grave.

| ACTS 2 TO YOU | "hell" Matt. 11:23, Luke 10:15 etc. etc. |
|---|---|
| **Gothic** pre-A.D. 350 | **haly** |
| **Anglo-Saxon** pre-A.D. 700 | **helle** |
| **Wycliffe** 1389 | **helle** |
| **Tyndale** 1526-1534 | **Hell** |
| **Geneva** 1560-1599 | **hell** |
| **Bishops'** 1568 | **hell** |
| **KJV** | **hell** |
| **NIV, TNIV** | **Hades, depths, grave, death etc.** |
| **Catholic Version** | **death** |
| **NKJV** | **Hades** |
| **Jehovah Witness Version** | **Hades** |
| **NASB** | **Hades** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

The NIV removes the word 'heaven' 115 times, reports Desmond Cannaway of Northern Ireland. The new versions follow British Beatle John Lennon and not only omit 'hell' but replace 'heaven' with 'sky.' The Beatles sang,

"Imagine there's **no heaven**. It's easy if you try.
**No hell** below us. Above us **only sky**…"
John Lennon,
The Beatles

Even before A.D. 700, 'heaven' was pronounced just as it is today. Both the 'f' in the Anglo-Saxon *heofon* and the 'u' in Wycliffe's *heuene* were pronounced like 'v'; the 'y' in Tyndale's hevyn was pronounced like 'i.'

**Acts 2 To You**

**" …when the heaven was shut up three years and six months…" Luke 4:25, etc.**

| | |
|---|---|
| **Gothic pre-A.D. 350** | **himins** |
| **Anglo-Saxon pre-A.D. 700** | **heofon** |
| **Wycliffe 1389** | **heuene** |
| **Tyndale 1526-1534** | **hevyn** |
| **Geneva 1560-1599** | **heauen** |
| **Bishops' 1568** | **heauen** |
| **KJV** | **heaven** |
| **NIV, TNIV, NASB, etc.** | **sky** |
| **Catholic Version** | **sky** |
| **See *errors* in HCSB, NLT, NCV, etc.** | |

| ACTS 2 TO YOU | "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." Mark 9:29 |
|---|---|
| **Gothic**<br>pre-A.D. 350 | bidai yah fastubnya<br>prayer and fasting |
| **Anglo-Saxon**<br>pre-A.D. 700 | gebedu and on fæstene<br>prayer and fasting |
| **Wycliffe**<br>1389 | preier and fastinge |
| **Tyndale**<br>1526-1534 | prayer and fastynge |
| **Geneva**<br>1560-1599 | prayer & fasting |
| **Bishops'**<br>1568 | prayer and fastyng |
| **KJV** | prayer and fasting |
| **NIV, TNIV, NASB etc.** | prayer ___ _____ |
| **NKJV note** | prayer ___ _____ |
| **Jehovah Witness Version** | prayer ___ _____ |
| **Catholic Version** | prayer ___ _____ |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

| Acts 2 To You | "If any man have ears to hear, let him hear." Mark 7:16 |
|---|---|
| **Gothic** pre-A.D. 350 | Yabai whas habai ausona hausyandona, gahausyai |
| **Anglo-Saxon** pre-A.D. 700 | Gif hwa earan haebbe, gehlyste me |
| **Wycliffe** 1389 | Forsoth if ony man haue eeris of hearing, here he |
| **Tyndale** 1526-1534 | Yf eny man have eares to hears let hym heare |
| **Geneva** 1560-1599 | If any haue eares to heare, let him heare |
| **Bishops'** 1568 | If any man haue eares to heare, let hym heare |
| **KJV** | If any man have ears to hear, let him hear |
| **NASB** | Bracket |
| **NIV, TNIV** | OMIT |
| **NKJV note** | OMIT |
| **Jehovah Witness Version** | OMIT |
| **Catholic Version** | OMIT |
| See *errors* in ESV, NLT, NRSV, RSV, NCV, etc. | |

# CHAPTER 19




"No doubt only a small part of the translations actually made have come down to us..."

(*The Cambridge History of the Bible*, ed. G.W.H. Lampe, vol. 2, Cambridge University Press, 1969, p. 427).




ENGLAND was dominated by the Celtic Britons for at least 500 years before Christ. In marched the Romans in 55 B.C. carrying their laws, their language and building byways which in less than 100 years would carry the gospel of Jesus Christ to the natives of Britain. According to historians, Christ's command to "Go ye into all the world," coupled with the new gift of tongues, carried countless Christians to "preach the gospel" in the first century to the 'isle' which is today called England (Mark 16:15). The trail of blood which brought us our English Bible begins with those nameless Christians who received that tongue spoken by the "Barbarians" — Celtic Britons — living in the "isles of the sea" (Acts 2, Isa. 24:15). We will follow the footsteps of the Bible from the disciples (1st century) to Coverdale (16th century) on the upcoming pages through *direct quotations* from the sages who actually lived during these ages: Tertullian (200s), Gildas (500s), Bede (700s), Asser (800s), William of Malmesbury (1100s), *The Anglo-Saxon Chronicles* (700-1200s), and John Foxe (1500s). The climb over the rugged spelling and unfamiliar sentence terrain brings the seeker to a vista of truth unclouded by the opinions of today's liberal historians.

Also lighting the path are *direct quotes* from last century's premier scholars in the fields of English history and

linguistics, men such as Toynbee, Bosworth, Skeat, and the editors of the rare 1911 scholars edition of the British *Encyclopaedia Britannica.*

**Warning Bell:** Most ***other*** histories of English Christianity, including those used in seminaries and even home schools, are at recess from the first century until Rome rings the bell in England in A.D. 597. Augustine calls them to class to hear fables of a 1001 mights, maybes, monks and monasteries, wrongly steering them along the polluted Latin Vulgate river, to the *supposed* 'first' English Bible in A.D. 1382. "[T]here is nothing covered," by the slight hand of man "that shall not be revealed" or time can leave sealed (Matt. 10:26). Contrary to the much repeated myth that 'Augustine brought Christianity to Britain in A.D. 597,' the following primary source documentation proves that there were many Britons, "men of Celtic race who were already Christians" carrying the scriptures throughout England during the first six centuries and in the years following (Peter Hunter Blair, *Anglo-Saxon England*, New York: Barnes and Noble Books, 1996 edition, p. 119, originally published by Cambridge University Press).



## Britain: From Christ to A.D. 300

**John Foxe**, in A.D. 1583, authored *Acts and Monuments*, the eight-volume history of Christians in England (and elsewhere), their Bible and their martyrdom. Foxe warns readers that the church of Rome has painted the memories of *true* Christians (whether rulers, writers, or martyrs) with the veneer of their harlot religion. Foxe says,

> "As also I wish, moreover that the stories both of him [Alban], and of all other Christian martyrs, might have been delivered to us simple as they were, without the admixture of all these abbey-like additions of monkish-miracles, wherewith they were wont to paint out the glory of such saints to the most, by whose offerings [$] they were accustomed to receive most advantage" (John Foxe, *Act and Monuments*, 1583, republished at London: R.B. Seeley and W. Burnside, ed., Stephen Cattley, 1841, vol. 1, p. 259).

**Foxe** gives **seven proofs** that the gospel spread over England, from the time of the apostles through the sixth century — long before Rome's emissaries arrived. He writes: "The **first** I take of the testimony of Gildas [writing in A.D. 633], our countryman; who in his history affirmeth plainly, that **Britain received the gospel in the time of Tiberius the emperor, under whom Christ suffered**; and saith moreover, that Joseph of Arimathea, after the dispersion of the early church by the Jews, was sent of **Philip the apostle** from France **to Britain, about the year of our Lord 63**, and here remained in this land all his time; and so, with his fellows, laid the first foundation of Christian faith among the British people, whereupon other preachers and teachers coming afterward, confirmed the same and increased it" ( Foxe, vol. 1, p. 306).

**Walter Scott** confirms that, "Christ and him crucified was preached in Great Britain as early as the **first century**, especially during the reigns of Nero and Domitian, **A.D. 54-68, 81-96**, and probably by the immediate companions of the Apostle Paul, while numerous **translations of portions of the Scriptures** from the...[Old] Latin Bible...were made and circulated during the second century. It is an interesting

circumstance that Brân, a British king, was at Rome as a hostage for the good behavior of his country, during the imprisonment of **Paul** in the imperial city. He was probably converted by the Apostle, as on his return to Britain he was accompanied by certain Christian teachers, among whom was **Aristobulus (Rom. xvi. 10)**. Brân preached Christ in Wales" (Walter Scott, *The Story of Our English Bible*, London: Pickering & Inglis, no date (c. 1890?), p. 126).

**William of Malmesbury**, writing in the 1100s, reconfirms that Christianity was brought to Britain by *at least* the year **A.D. 63**, by Joseph of Arimathea with 12 companions. (See *Gesta Regum Anglorum*, *On the Antiquity of the Church of Glastonbury* and *De antiquitate Glastoniensis ecclesia,* as cited in Jacques Paul Migne, *Patrologia Latinus*, clxxix, cols. 168 ff., as cited in Bruce Metzger, *The Early Versions of the New Testament*, Oxford: Clarendon Press, 1977, p. 443.)

**John Marsden**, Bede's biographer, reminds us that the "Romans...brought the new faith from the heart of the empire to the Wall on its northern frontier [Hadrian's wall, built in Britain in **A.D. 121**]" (John Marsden, *The Illustrated Bede*, Edinburgh: Floris Books, 1989, p. 13).

**Foxe** continues: "The **second** reason is out of Tertullian [c. 150 - c. 230]; who, living near about, or rather somewhat before, the time of Eleutherius [c. 180], in his book "*Contra Judaeos*," manifestly importeth the same; where the said Tertullian, testifying how the gospel was dispersed abroad by the sound of the **apostles**, and there reckoning up the Medes, Persians, Parthians, and dwellers in Mesopotamia, Jewry, Cappadocia, Pontus, Asia, Phrygia, Egypt, Pamphylia, with many more, at length cometh to the coast of the Moors, and all the borders of Spain, with divers nations of France; and there amongst all other reciteth also **the parts of Britain which the Romans could never attain to, and reporteth the same now to be subject to Christ**; as also reckoneth up the places of Sarmatia, of

the Dacians, the Germans, the Scythican, with many other provinces and isles to him unknown; in all which places (saith he) reigneth the name of Christ, which now beginneth to be common. This hath Tertullian. Note here how among other diverse believing nations, he mentioneth also **the wildest places of Britain** to be of the same number; and these, in his time, were christened; who was in the same Eleutherius' time, as is above said. Then pope Eleutherius was **not** the first which sent the Christian faith into this realm, but the gospel was here received before his time, either by Joseph of Arimathea (as some chronicles record), or by some of **the apostles** or of their scholars, which had been here preaching Christ before Eleutherius wrote to Lucius." Foxe adds, "Their service was then in the **vulgar tongue**...[They] baptised then in rivers, not in hallowed fonts" (Foxe, vol. 1, pp. 306, 308 et al.).

**Tertullian** writes that there were *few* places that were inaccessable to the Romans where the truth of Christ had not been ministered. (See Tertullian, *Adv. Judaeos*, vii, "*Britannorum inaccessa Romanis loca Christo vero subdita,*" as cited in Metzger, p. 444; see also Blair, p. 127.)

**Foxe** adds, "My **third** probation I deduct from Origen [c. 185 - c. 254]; whose words be these, *"Britanniam in Christianam consetire religionem*...whereby it appeareth, that the faith of Christ was sparsed here in England **before** the days of Eleutherius [A.D. 180]" (Foxe, vol. 1, p. 306).

**Origen** remarks on the unifying force Christianity had on Britain in **the first two centuries**. (Origen, *Homil.* iv. I in *Ezek.* as cited in Migne, PL, xxv, col. 723, "*quando enim terra Britanniae ante adventum Christi in unius dei consensit relifionem"*; also cited in Metzger, p. 444.)

**Toynbee** concludes that these two first hand reports [Tertullian and Origen] "testify to a well-established Christian community, capable of at least some

missionary effort, and to a fairly widespread diffusion of the faith, in the province **by about the year 200**" (J.M.C. Toynbee, 'Christianity in Roman Britain,' *Journal of the British Archaeological Association*, 3rd ser., xvi (1953), p. 2, as cited in Metzger, p. 444).

**Foxe** concludes, "For my **fourth** probation I take the testimony of Bede...Whereby it is to be collected, that the first preachers in this land [Britain] had come out from the east part of the world...rather than from Rome. **Fifthly**, I may allege the words of Nicephorus; where he saith that **Simon Zelotes [apostle called in Luke 6:15, Acts 1:13] did spread the gospel of Christ to the west ocean, and brought the same unto the isles of Britain**. **Sixthly**, may be here added also the words of Peter of Clugni; who, writing to Bernard, affirmeth that the Scots in his time did...not after the Roman manner...nor would admit any primacy of the bishop of Rome to be above them. For the **seventh** argument...[King] Lucius had received the faith of Christ in this land...About the time and year of the Lord **180**...Fagan and Damian... converted the king and people of Britain...The temples of idolatry and all other monuments of gentility they subverted, converting the people from their diverse and many gods, to serve one living God. Thus true religion with sincere faith increasing, superstition decayed, with all other rites of idolatry...the gospel received generally almost in all the land...[S]ome writers...[stated that King Lucius] became a preacher...preaching and teaching in France, in Germany...[and] founded many churches...[W]hen the Britons ruled, they were governed by Christians" after King Lucius [A.D. 180 - 449] (Foxe, vol. 1, pp. 307-312).

**Bede**, in the 600s, authored the *Ecclesiastical History of the English Nation*, which confirms the conversion of "a certain Lucius, king of Britons, in the second century" (Blair, p. 126).

**William of Malmesbury** records the work of Christian missionaries Phagan and Deruvian (Fagan and Damian) who arrived in Britain in A.D. 166 at the request of Lucius, king of the Britons. These missionaries found **the church "that had been built the previous century by the hands of the disciples of Christ"** (Metzger, p. 443, n.3).

**J.R. Dore** writes, "The date Holy Scripture, or portions of it, was first translated into the English language cannot be accurately fixed...There is no doubt but that when the Christian religion was planted in "the isles of the sea," one of the first undertakings of the early missionaries would be, as soon as it could safely be done, to translate into the **vernacular tongue** of the people...the **Epistles**, and **Gospels**...That no copy is now extant of **the Bible translated into the vernacular tongue of that period**, does not prove no such translation ever existed. All the **evidence** we have testifies that constant use was made of the Scriptures by the British church...[P]ortions of Holy Writ were often committed to memory by the faithful...Christians, anxious to preserve their mysteries from profanation, preferred to trust to the oral transmission...rather than risk a profane use being made of them" (J.M.C. Toynbee, 'Christianity in Roman Britain,' *Journal of the British Archaeological Association*, 3rd ser., xvi (1953).




## "Scripture Burnt"

"[T]he Christian community in Britain at this time [300s] was substantial" (Blair, p.127). Foxe, Bede, Constantius and Gildas agree that the persecution by Roman emperor Diocletian in A.D. 303 reached the Christians in Britain. Foxe testifies that under Diocletian "all our English chronicles do testify and record, all Christianity almost in the whole land was destroyed..." (Foxe, vol. 1, p. 312). We have no copies of any Celtic scriptures from before A.D. 300 because they were destroyed and "all books of Scripture burnt" (Foxe, vol 1, p. 259).

**Bede**, using "ancient documents," rehearses the testimony of Alban, a Christian martyred during this persecution. Bede wrote, "And so the brave martyr was beheaded on that spot and received the crown of life that God has promised to those that love him" (Marsden, pp. 198, 44). Alban's final words to his inquisitor were:

> "I am now a Christian...These sacrifices, which you offer to evil spirits, can give no help to their worshippers nor fulfil the desires and prayers of their supplicants. The truth is rather that anyone who has offered sacrifices to these idols will receive as his reward the everlasting torments of Hell" (Marsden, p. 43).

"**Gildas** refers to the destruction of churches in Britain during the persecution and to their subsequent rebuilding" (Blair, p. 127).

**Foxe** summarizes: "[T]he Christian faith first received of king Lucius, endured in Britain till this time, near upon the season of four hundred years and odd, when...fighting with the Saxons against the Britons it was near extinct in all the land, during the space of about forty-four years...In sum from Christ to Lucius were one hundred and eighty years. The continuance of the gospel from Lucius to the entering of the Saxons, was two hundred and sixty-nine years (Foxe, vol. 1, p. 328).

The persecution by Diocletian in A.D. 303 and the sack by the Saxons in A.D. 449 destroyed any Bibles in Britain in the Celtic Briton or Old Latin language.




## Against Christian Britons

Due to the departure from Britain of the Roman military machine in A.D. 410, the inhabitants of Britain were quickly overcome in A.D. 449 by the sea-navigating Germanic tribes called the Angles, Saxon, and Jutes.

**Foxe** said that "the idolatrous Saxons prevailed in number and strength against the Christian Britons; oppressing the people, throwing down churches...wasting Christianity throughout the whole realm..." (Foxe, vol. 1, p. 323).

**Gildas**, writing in A.D. 633 in *History Carianae*, records how Britons, and even the nation's Christians, had fallen into sin, bringing God's judgment through the invaders.

> "...if any might be perceived to be somewhat more humble and meek, or to be more inclined to favor the truth than the residue, him did everyone hate and backbite...And not secular men only did this, but also the congregation of the Lord...and their teachers...Therefore it is not to be marveled that such people, so degenerating and going out of kind, should lose that country which they had after this manner defiled" (Foxe, vol. 1, p. 324).

Once again, foreign invaders destroyed the Bibles held by the native Celtic Britons and Picts who fled to the western and northern fringes of the island. The Picts and Scots "had long been Christian" before Augustine (Blair, p. 124). It was through Irish "preaching that they adopted the Christian faith...long ago" [before A.D. 565] (Marsden, p. 55).

## Ireland

Secular historians admit, "Christianity also arrived there [Ireland], indeed considerably earlier than the annals of the church suggest...[T]he Celtic church flourishing in the island was older than both Irish apostles [Patrick and Palladius] and different from what the pope desired...How it could have started we still cannot tell...Christianity seems to have advanced by the power of persuasion alone (Gerhard Herm, *The Celts*, New York: St. Martin's Press, 1975, pp. 260, 261, 262).

Patrick records his conversion to saving faith in Jesus Christ in the 400s. It took place in County Antrim, Northern Ireland, where a strong remnant remains today. (Recently, Desmond Cannaway bravely stood up in an ecumenical church service in N. Ireland and echoed his ancestor's cry to Catholic Cardinal Carlo Maria Martini, an editor of the corrupt United Bible Societies Greek text underlying the TNIV, NIV ESV, HCSB, and NASB, saying, "I refuse to accept your false gospel of unity, Cardinal Martini.") His progenitor Patrick writes,

> "The Lord opened to me the sense of my unbelief that I might remember my sins and that I might return with my whole heart to the Lord, my God...I was like a stone lying in the mire, but he who is able came. He raised me up in his mercy" (as cited by Duane Russell, "The Real St. Patrick," *The Day Spring* (2001, No. 1), Banbridge, Co. Down. Northern Ireland: G. Edgerton, pp. 3-5).

Rome has tried to wrap Patrick's memory, along with many other well known Christians, with the attire of their harlot religion, but "from his writings it can be gathered that he had no connection whatsoever with Rome...When we turn to his own writings — his *Confession*, (profession of faith) *Letter to Coroticus*, and his *Hymn* or *'Breastplate*,' we find a wholly different man to that so often portrayed...Patrick's writings also reveal the purity of the Christian faith which he espoused. While these abound with **scripture quotations**, there is no mention of prayers for the dead, no emphasis upon, or worship of Mary, no reference to the mass or the sovereignty of the pope." Patrick led many, including Laoghaire, high king of Ireland, to Christ "through his simple, **scriptural** and evangelical preaching" (Russell, pp. 3-5).

**Bede** writes of poor Irish Christians: "[I]f a rich man gave them money they would at once give it to the poor, as they themselves had no cause to collect money or erect buildings...They and their like would go into their church to pray and listen to the **word of God**" (Herm, p. 263).

Briton's Christians, "began to swarm all over Europe converting men" to saving faith in Jesus Christ "Irishmen covered all of France and the greater part of Germany in accomplishing what is one of the great missionary feats of the church's history." When writing of "holy" Christians, one historian states that, "there were more of these in Ireland than elsewhere in Europe during the fifth, sixth, and

seventh centuries." The pure Bibles used by the English throughout the centuries were the result, in part, of the "stronger links" the Irish Christians had with the "Greek civilization" and its pure New Testament manuscripts "than with Rome" and its corrupt versions (Herm, pp. 265, 269-271).




## "Convert the Invaders"

Celtic missionaries from Ireland and Scotland, as well as missionaries from the continent, made efforts to convert the inhabitants of Britain and their Germanic invaders, the Angles, Saxons, and Jutes; the missionaries met with much success (Blair, p. 305).

**Bede** asserts, "In the year of our Lord 565...there came to **Britain** from Ireland...Columba...to preach **the word of God** to the kingdoms of the northern Picts...The southern Picts...are said to have given up the errors of idolatry long before this [565] and received true faith through the preaching of **the word**...Now Columba came to Britain...and converted the people to the Christian faith by his word and his example...[T]hey diligently practiced those works of devotion and purity which they could learn from **the writings of the prophets, evangelists and apostles**" (Marsden, pp. 55, 57).

Cambridge Professor Peter Blair writes of "The readiness with which paganism was abandoned..." He states that there were few if any places in England "which had not been visited by a missionary."

"**Bede** has left a vivid account of the destruction of a Northumbrian heathen temple...

> Coifi, the heathen high-priest, displayed his zeal for the new faith by remarking that none was more fitted than himself to initiate the overthrow of the old ways...[He] was the first to profane the old idols and altars which he himself had consecrated" (Blair, pp. 117, 118, 119, 120, 121).

The Celtic language gave way to the language of the Angli and Saxon conquerors. Anglo-Saxon (Old English) texts call the language *Engle* or *Englisc* (pronounced *English*). The Angli are mentioned by the Roman historian Tacitus (A.D. 55-117), who lived at the time of the apostles. Ptolemy (A.D. 127-141), in his *Geography,* records that the Angli were "one of the chief tribes of the interior" of Europe during the 1st and 2nd centuries. Ptolemy also writes of the Saxon presence in Europe in the first century. "It is doubtful how far the Saxons who invaded Britain were really distinct from the Angli, for all their affinities both in language and custom are with the latter..." (E.B., s.v. Angli, s.v. Saxons). The Angli and Saxons comprised a large percentage of the population of Europe when "every nation under heaven"... "heard them speak in his own language" in Acts 2. The Angli and Saxons therefore received the gospel message and scriptures in their own language in the first century, though no copies survive today.

The oldest Anglo-Saxon document we have dates to the time of Æthelberht, King of Kent (A.D. 597), who converted to Christianity; he also had a Christian wife. By the end of the 500s the Britons as a whole were called *Angli* and Æthelberht, King of Kent, was called 'King of the Angles.' (David Crystal, *The Cambridge Encyclopedia of the English Language*, Cambridge: Cambridge University, 1995, pp. 1-3).

> "Gildas, surnamed Sapiens, who wrote an epistle containing a history of Britain about the year **546**, makes lengthy **quotations both from the Old and New**

**Testament**, as was the custom of all the earliest Christian authors. Gildas quotes from no other book but the **Bible**, but it is plain he does **not quote from the Vulgate**, some **other translation** must have been in use by the church of this land, in his day; a translation, of which not a single copy has survived. In 154 lines of the work of Gildas, there are 100 lines taken entirely, or nearly so, from the **Scriptures**. These are not exceptional pages, for nearly half his writings consist of passages strung together from the **Old and New Testament**" (Dore, 1st ed., p. 3).




## Old English Bibles & Kings

Many of the native **Celtic Britons** continued to walk with Christ during the 600s. Blair states that, "During its long period of isolation the Celtic Church had developed in complete independence and had diverged considerably from the paths followed by Rome, not merely in matters of form and ritual, but more fundamentally in its whole organization. Rome could not readily brook the continued existence of what it regarded as schismatic ways and still less could it contemplate that **so large a Christian community** which shewed remarkable missionary zeal should not recognize the pope as its spiritual head" (Blair, pp. 129, 134).

## BIBLES IN THE 600s

That the vernacular scriptures were received by "every nation under heaven" (Acts 2:5) assures us that the Angles and Saxons, who lived in Europe during the time of the apostles, were given the word of God in the first and second centuries. Though hedged about by hordes of heathen countrymen, a remnant cherished it and carried it

from generation to generation — from their cradle in Europe to their caravan to England in A.D. 449.

Bede writes about a Christian named Caedmon, born in the 500s, who brought the *Englisc* scriptures forward for 6th century Christians.

> "Whatever of the **holy scriptures** he learned through interpreters he would render in a short time in his own, that is **the English, tongue**...of the creation of the world, the origin of the human race, and the whole story of Genesis; of the departure of Israel from Egypt and the entry into the promised land, and of many other stories from the holy scriptures; of the incarnation, passion and resurrection of the Lord, and his ascension into heaven; and of the coming of the Holy Spirit, and the teaching of the apostles...about the terrors of the coming Judgement, the horrors of punishment in hell, and the joys of the kingdom of heaven; and many others too, about God's mercies and judgements, in all of which he took care to draw men away from the love of sin..." (Marsden, pp. 112, 114).

The King James Bible is not the first Bible in English to echo the rhythmic heart-felt peace of the Comforter. Bede states that the scriptures penned by Caedmon were written in a "most melodious and moving poetic diction" (Marsden, p. 112).

Much of what we know about Christians in England between A.D. 597 and A.D. 731 is from Bede. He assures us that "the reading of the scriptures is in general use among them all" (Marsden, p. 33). A poem begun in the 600s identifies what kind of Bible was used. It reads in part,

"Grant me, sweet Christ, the grace to find
**Son of the living God**!—
A little pool but very clear
To stand beside the place,
Where all men's sins are **washed away**
by sanctifying grace..." (Herm, p. 262).

The phrase "washed away" came from Isa. 4:4 and Ezek. 16:9. The words "Son of the living God" are an echo from Matt. 16:16 and John 6:69. All Anglo-Saxon manuscripts, like all pure Bibles, have the word "Son" (*sunus*) in these verses. *Why* does the TNIV, NIV, NASB, HCSB, and ESV replace the 'Son' with the gender neutral 'One' in John 6:69?



"Only one **Anglo-Saxon** book thought to be of the **seventh century** now survives in its original binding. This book, now preserved in the Library of Stonyhurst College, Lancashire, [is]...known as the **Stonyhurst Gospels**, though in fact it contains only the **Gospel of John**..." (Blair, p. 315). It has a binding like that of today's books (Anne Savage, *The Anglo-Saxon Chronicles*, Wayne, N.J.: BHB International Inc., 1997, p. 69).



"Not later than **678** Wilfrid ordered for his newly dedicated church at Ripon **a copy of the four Gospels**..." (Blair, p. 314).



"About the close of the **7th** century the **Psalter** was **translated** by Guthlac a **Saxon**..." (J.R. Dore, Eyre and Spottiswoode, 1888, 2nd edition, p.4; this is not the small first edition being reprinted of late).



Earlier, "Aldhelm...is reported to have rendered the **Psalter** into his native language, and the **Anglo-Saxon version**, discovered in the Royal Library at Paris...has been supposed to be at least in part his production..." (Holy Bible, by Wycliffe, Preface to the 1850 edition by J. Forshall and F. Madden, as cited in *The Gospel According to Saint Mark in Anglo-Saxon and Northumbrian Versions Synoptically Arranged, with Collations Exhibiting All the Readings of All the MSS,* editor, Walter Skeat, Cambridge: University Press, 1871, preface, pp. ii, iii, iv).

# ENGLISH CHRISTIAN KINGS



## IN THE 600s

Seven kingdoms vied for dominance of Britain: Kent, Sussex, Wessex, Essex, East Anglia, Mercia and Northumbria. Periodically one king dominated; the following are a few of the many rulers who became Christians.

**Ethelbert** "first received and preferred the Christian faith in all this land of the English **Saxons**." In A.D. 604 Ethelbert, king of Kent, counseled **Sebert**, king of **Essex** who "turned to Christ's faith" (Foxe, vol. 1, pp. 325, 318).

**Edwin** "king of **Northumberland**, a good prince and the first receiver of Christ's faith in that land..." became a Christian. The Christians "preached" and baptized "continually in the rivers" (Foxe, vol. 1, pp. 325, 345). "Christian kings had ruled in Northumbria" since Edwin in A.D. 627 (Marsden, p. 13).

**Rædwald**, king of **East Anglia**, was also said to be converted in the early 600s. His son, King "**Erpwald**, through the means of Edwin, king of Northumbria, was brought to the perfect faith of Christ, and therein did faithfully continue." Later, **Sigebert**, king of the **East-Angles**, was converted (Foxe, vol. 1, pp. 319, n. 4, 348, 349).

**Cynegils,** the king of the **West Saxons,** was converted in A.D. 635 (Blair, p. 120).

**Sebert** "the Good," king of the **East Saxons** became a Christian around A.D. 604 and encouraged Finian "to preach...in his country" (Foxe, vol. 1, pp. 325, 318, n. 8).

**peda** "...and **Ulferus**, [kings of **Mercia**, received] Christ's faith...in those parts, they being converted by Finian" in 655 (Foxe, vol. 1, p. 317, n. 9).

**kinigils** [king of the **West-Saxons**] "and his brother **Quiciline**...which two kings the same time by the preaching of Birinus, were converted and made Christian men, with the people of the country; being before rude and barbarous" (Foxe, vol. 1, p. 348).

**wolfer,** "king of the **Mercians**," became a Christian and through his influence many of the **South-Saxons** were saved when Wilfred "preached" and "converted them to Christ" (Foxe, vol. 1, p. 354).

**Oswald** "had been educated in the Christian faith." Bede calls him "a Most Christian King...a man beloved of God." Oswald's influence was over the whole of England in the early 600s. Bede affirms "he brought under his control all the peoples and kingdoms of **Britain**...How great a faith he had in God, and what devotion of heart..." "[P]rotected by their faith in Christ" Oswald and his army defeated the heathen and

"by strength of prayer vanquished them in the field" (Foxe, vol. 1, p. 316, n. 14). Bede observes that,

> "As soon as Oswald came to the throne, he was anxious that all the people under his rule should be filled with the grace of the Christian faith, whose power he had experienced..." (Marsden, pp. 13, 15, 47, 48, 50, 60, 61. 52).

King Oswald in A.D. 634 "sent for Aidan out of Scotland to preach in his country, and as he preached in Scottish, the king **expounded in English**...[He] not only did his endeavor to further the faith of Christ amongst his people; but also being king, disdained not himself to stand up, and interpret [into English] to his nobles and subjects the preaching of Aidan, preaching Christ to them...[O]f this Oswald much praise and commendation is written in authors, for his fervent zeal in Christ's religion, and merciful pity toward the poor...[H]e, being well and virtuously disposed to the setting forth of Christ's faith and doctrine, sent into Scotland for...Aidan, who was a famous preacher. The king at what time he was in Scotland banished, had learned the Scottish tongue perfectly: wherefore as this Aidan preached in his Scottish tongue to the **Saxons**, the king himself **interpreting** that which he had said, disdained not to preach and expound the same unto his nobles and subjects **in the English tongue**...In those days, and partly by the means of the said Oswald, **Kinigils**, king of the **West-Saxons**, was converted to Christ's faith" (Foxe, vol. 1, p. 316 n. 14, pp. 325, 346, 347). Oswald's converts went on to "convert the whole Germanic community settled south of Hadrian's Wall" (Herm, p. 268).

**Bede** confirms that King Oswald, king of all of Britain, interpreted into English the preachings of Aidan who "preached the gospel" and "by whose teachings and

ministry the English people that he ruled might learn the blessings of faith in the Lord." As a consequence, "Churches were built in various places, and the people gladly flocked together to hear **the word**" (Marsden, pp. 53, 54).




## Old English Bibles

**Wycliffe**, in the 1300s, states in his Bible's preface that Bede had translated the Bible into Saxon.

> "Bede translatide **the bible**...**in Saxon**, **that was english**, either comoun langage of this lond, in his tyme" (The Holy Bible, Oxford, ed. John Wycliffe and His Followers, At The University Press, 1395 M.DCCC.L, digetized by Bell & Howell Information and Learning Co., 1997-2000, p. 59).

**Bede's** Saxon Bible is attested to by Dore who brings this fact to his readers in the 1800s affirming, "he translated **the Bible** into the vulgar tongue of his day..." (Dore, 1st ed., p. 4). The 1611 KJV translators of the scriptures, note that Bede "turned a great part of them into *Saxon*" ("The Translators To the Reader," as cited in Dore, 2nd ed., p. 364). Others, like Skeat, with more distance from the facts mention only a part of Bede's work, noting that Bede made a "translation of the Gospel of St. John..." (*The Gospel According to Saint Mark,* preface, p. ii). Bosworth admits this proves "the three preceding [Matthew, Mark, and Luke] had most likely been previously translated" (*The Gospels: Gothic, Anglo-Saxon, Wycliffe, and Tyndale Versions*, ed. Joseph Bosworth, London: Gibbings and Company, 1907, p. xii).

"[T]he Anglo-Saxon **Gospels** were translated in **735** or **before**..." (Bosworth, p. ii). Bede had access to the Greek text of the book of Acts and perhaps the rest of the Greek New

Testament because there were many "well equipped libraries in England by c. 700 or a little later" (Blair, pp. 314, 315, 324). Bede also was aware of the rhythmic nature of the scriptures. He wrote, *"A book on the Art of Metre...modes of speech woven into the language of the holy scriptures"* (Marsden, p. 200).

The Britons were also "introduced to the Scriptures through oral teaching in the **vernacular**," not Latin (*Camb. Hist.*, vol. 1, p. 371). Foxe writes that when Edbert was king in A.D. 747, a synod declared that Christians should "learn and teach...in the **English** tongue" (Foxe, vol. 1, p. 366). That same year in Clofeshoh, men who "prated in church like secular bards were condemned," as also were those churches "which had become the haunts of versifiers and harpists." "[L]et **the words of God be read**," they proclaimed (Blair, p. 331).



## 800s "Bibles Consumed With Fire"

At the end of the 700s, Viking attacks on Britain were responsible for the loss of many Bibles (Blair, p. 55). "[I]n 866 York itself passed into the hands of the [Viking] Danes and its library was destroyed" (Blair, pp. 329, 350).

**Foxe** maintains that the Bibles in "innumerable ancient libraries, which were kept in churches, were consumed with fire by the Danes" (Foxe, 1837 printing, vol. 2, p. 29). The Danish martyred the British king during an invasion in A.D. 870.

> "Edmund a Christian king" would "not submit himself to a pagan duke, unless he first would be a Christian...And, for that he [King Edmund] would not renounce or deny Christ and his laws, they therefore most cruelly bound him unto a tree, and caused him to be shot to death" (Foxe, vol. 2, p. 19).



**Alfred the Great** (A.D. 849-899) became king of **all Britain** in A.D. 871. He recalls "how the **churches** throughout the country had been filled with...**books** before their destruction by the Danes" (Blair p. 350). From the time of Alfred onward the adjective *Englisc* was in regular use, both in the sense of 'Englishman' and as meaning 'the English language' (Blair, p. 12).

**Asser** (A.D. 888) observes that "the king was in the habit of **hearing the divine scriptures read** by his own countrymen..." He states further that, King Alfred, "by divine **inspiration**, began, on one and the same day, to read and interpret...Thus like a most productive bee, he flew here and there, asking questions, as he went, until he had eagerly and unceasingly collected many flowers of divine **scripture**, with which he thickly stored the cells of his mind. Now when that first quotation was copied, he was eager at once to read, and to **interpret in Saxon**, and then to teach others...the King, inspired by God, began to study the rudiments of divine **Scripture**...and he continued to learn...and to reduce them into the form of one book...This book he called his ENCHIRIDION or MANUAL, because he carefully kept it at hand day and night, and found, as **he told me**, no small consolation therein."

Asser recalls that King Alfred's children "have carefully learned the **Psalms**" by heart. He said Alfred himself "was frequent in psalm-singing and prayer, at the hours both of the day and night..." (http://sunsite.berkeley.edu/OMACL/KingAlfred/part 2.html).

"William of Malmesbury, notes that King Alfred, at the end of the 9th century, had his memory stored not only with the **Psalms** and the **New Testament**, but with the **Old Testament** also..." (Dore, 2nd ed., p. 4).

Bosworth states, "The **Scriptures**, in their own tongue, were revered by the **Anglo-Saxons**, for Alfred the Great placed the **Commandments** at the head of his Laws, and incorporated many passages from the **Gospels. Subsequent translators would naturally avail themselves of the versions made by their predecessors**, and write them in the orthography [spelling]...of the time in which they lived" (Bosworth, p. xii).

The editor of an 1850 edition of Wycliffe's Bible observes, "Alfred...did not overlook the importance of **vernacular Scripture**. At the head of his laws he set in Anglo-Saxon the **ten commandments**, with such of the Mosaic injunctions in the **three following chapters of Exodus**, as were most to his purpose...A remarkable passage in his preface...leaves no room for doubt, that if the more necessary portions of holy writ were not made **accessible to his subjects in their own tongue**, it was only because this wise and pious prince failed of the opportunity to accomplish his wishes. Whatever might be the extent of Alfred's biblical labours, it is beyond question that soon after his days the Anglo-Saxon church had her own interpretations of those parts of Scripture which were in most frequent use...To the same period may be safely attributed the **Anglo-Saxon translation of the Gospels**" (Holy Bible, by Wycliffe, Preface, pp. ii, iii, iv). "King Alfred had been engaged in translating the **Psalter**...[T]he *Paris Psalter* may preserve this venerable translation" (*Camb. Hist*., vol. 1, pp. 370-371).

Foxe adds, "Of this Alfred, Bede in his history testifieth that he was exactly and perfectly seen in the holy Scriptures..." (Foxe, vol 1, p. 317, n. 2). "[W]heresoever he was, or whithersoever he went, he bare always about him in his bosom or pocket a little book containing the **Psalms** of David...whereupon he was continually reading or praying..." (Foxe, vol. 2, p. 32). Alfred "thanked God always, what trouble soever fell to him, or to his realm, sustaining it with great patience and humility" (Foxe, vol. 2, p. 25). "...[I]f he were not let by wars or other great business, that eight hours he spent in study and learning, other **eight hours in prayers** and almsdeeds, and other eight hours he spent in his natural rest, sustenance of his body, and the needs of the realm;" (Foxe, vol. 2, p. 27). "But the young king, seeing in himself the inclination of his fleshly nature, and minding not to give himself so much as he might take, but rather by resistance to avoid temptation thereof, besought God that he would send him some continual sickness to quench that vice, whereby he might be more profitable to the public business of the commonwealth, and more apt to serve God in his calling" (Foxe, vol. 2, p. 26).

Regarding Catholic fables about Alfred's liaison with the pope in Rome, "modern historians do not believe this story" (www.royalty.nu/Europe/England/Alfred.html). In fact, Alfred's biblical convictions against doctrinal error led him to translate Orosius's *History Against the Pagans* (Blair, p. 351).



# Anglo-Saxon Chronicles
## late 800s-1154

Begun in the 800s by command of King Alfred, the *Anglo-Saxon Chronicles* record the secular history of Britain from the year of Christ's birth to the middle of the 12th century. Amidst page after page of monarchs and military campaigns, the Christian pulse of some of England's inhabitants sounds through. (Manuscripts collated, with spelling, vocabulary and orthography updated, by Anne Savage, Wayne, N.J.: BHB International Inc., 1997.)

## The Anglo-Saxon Chronicles

**preface** "this is the day which the lord hath made; we will rejoice and be glad in it" (p. 275).

**616** "he commanded him to go to that king and preach the true faith to him; so he did and the king converted and was baptized" (p. 40).

**636** "felix preached the christian faith to the east anglians" (p. 41).

**640** "ercenberht received the kingdom, he who threw down all the idolatry in his kingdom" (p. 44).

**656** "the king [wulfhere] stood up before all his thanes and said in a loud voice, 'thanks be to high almighty god for the worship that is done here; i will this day honour christ...' [he] sent [eoppa] to preach christianity on the isle of wright" (pp. 49, 50).

**927** "king aethelstan...renounced all idol-worship" (p. 119).

**995** "king...edgar...lifted up the praise of god widely, and honoured god's law...he fervently honoured the name of god and meditated on god's laws often and long, lifted up the love of god far and wide, and counseled wisely often, always before god and the world, all his nation" (p. 128).

**1066** [the norman invasion] "the french held the field...as god granted them because of the people's sins" (p. 195).

**1067** "just as he in his gospel said that even one sparrow cannot fall into a snare without his foreknowledge...'very often the unbelieving husband is hallowed and healed through a righteous wife, as so likewise such a wife through a believing husband'" (p. 198).

**1087** "..pestilential year...disease fever...severe bad weather...great famine...people died a wretched death through hunger...but such things come to pass for the sins of the people, that they will not love god and righteousness" (p. 218).

**1087** "also it happened in spain that the heathen men went and ravaged the christian men, and brought many into their power. but the christian king who was called alfonso, sent everywhere into each land and entreated help; and help came to him from each land that was christian" (p. 221).




# Old English Bibles

**Bosworth** confesses, "We are not certain as to the names of those patriotic Anglo-Saxons, who devoted their time, talents, and learning to the **translating of the Scripture into Anglo-Saxon, that they might be read by the people**, and in their churches; but we have an indisputable evidence in the Rubrics, printed in our notes from the MS. that they were **constantly read in Anglo-Saxon churches**...We have no more knowledge of the exact date when the Gospels were first translated into Anglo-Saxon, than we have of the translators" (Bosworth, p. xii). Blair says these gospels "**were in daily use**" (Blair, p. 316).



"In the later part of the 10th century **Aelfric** collected various early translations of portions of the Bible, and clothed them in the language of his day'' (Dore, 2nd ed., p. 5). The West-Saxon **Gospels** contain a note associating them with Aelfric (Metzger, p. 448). He "**translated...the Pentateuch [Genesis, Exodus, Leviticus, Numbers and Deuteronomy], Joshua, Judges, a portion of Kings, Esther, Job**..." (*The Gospel According to Saint Mark*, p. iii). The *Worcester Fragment*, "copied c. 1200 from a much earlier text" states that "Through these [five Old Testament books] our people were taught **in English**." This old manuscript goes on to list numerous men who "preached Christianity" and "taught our people in English" (Crystal, p. 34). In the second half of the 900s "They were taught to read, using the **Psalter** as their reading book..." as well (Blair, p. 356). Memorization is enhanced because, Aelfric "pays careful attention to rhythm..." (*Camb. Hist.*, vol. 2, pp. 375, 377). Scripture study and memorization were widespread among Christians in Britain. The often repeated fable that during

the Middle Ages *'few* Christians had scriptures and could read,' is spun by those who know that Christians who have a perpetual and infallible Bible have no desire for the so-called perpetual and infallible papacy. Aelfric himself "rejected the Petrine theory [He believed Peter was not a pope.] and knew nothing of [the false theory of] transubstantiation" (George T. Thompson and Laurel E. Hicks, *World History and Cultures*, Pensacola, FL: Pensacola Christian College, 1992, p. 177). Translators of the Anglo-Saxon Bible did not approve of corrupt "...apocryphal writings. Bede, Aldhelm, Aelfric all protest against the widespread popular use of some of these works" (*Camb. Hist*., vol. 2, p. 364).



The Rushworth Version of the Gospels in **Anglo-Saxon**, completed by Faerman and Owun about A.D. 950, contains **Matthew, Mark, Luke and John** in Old Northumbrian and Mercian dialects.

These editions document that the majority of Anglo-Saxon manuscripts, like the Gothic Bible before it, were not translated from corrupt Latin or Greek texts, but from pure texts. Bosworth states they are, not from "the Vulgate, but the **old** Latin Version, the *Vetus Italica*, in constant use till the time of Jerome...As the Anglo-Saxon Version was made from the *Vetus Italica*, it may be useful in ascertaining the readings of this **oldest** Latin Version. We may cite one or two examples more in proof that the Anglo-Saxon was from the *Vetus Italica*, and not from the Vulgate of Jerome" (Bosworth, p. xi). The editor of the Anglo-Saxon Gospels notes that the majority of surviving manuscripts of the Anglo-Saxon Bible "scarcely differ in a single letter" and "that there is at present not the faintest trace of any other version" in *wide* use (*The Gospel According to Saint Luke in Anglo-Saxon and Northumbrian Versions Synoptically Arranged, with Collations Exhibiting All the Readings of All the MSS,* editor, Walter Skeat, Cambridge: University Press, 1874, p. xi).



The Lindisfarne **Gospels** were originally done in Latin in A.D. 698 and glossed in Northumbrian (an **Old English** dialect) by **Aldred** in 950. Only this lonely Lindisfarne Old Northumbrian-Latin interlinear MS. shows any real signs of the corrupting hand of the Latin Vulgate. But it is still *less* corrupt in many places than today's NIV, TNIV, HCSB, NASB and other new versions.

**The Lord's Prayer** in Matthew in the Lindisfarne MS. reflects in red the sounds of the correct rendering, as seen in the KJV in Luke 11 *and* Matthew 6. This abstract from Matthew is easily read by updating the word order and archaic fonts for the letters 't' and 'th.' Only three words stand out as not immediately recognizable (ric - reign, sie - is, suae - as it is).

urer fader
our father

thu art in heofnum
that art in heaven

gehalgad thin noma
be hallowed thy name

thin ric to-cymeth
thy kingdom to cometh

thin willo sie
thy will be done

in eortho suae in heofne...
in earth as it is in heaven
(See *EB*, Bible, English, p. 894.)

*Sounding* much like our own English Bible, it goes on to say, "forgefon" (pronounced, *forgiven*) 'us our debts' and 'deliver us from' "yfle" (pronounced, *evil*).



## 1000, 1100, & 1200

"Seven manuscripts have come down to us" of the **West-Saxon Gospels** which were created in the south of England around **1000** (*EB*, s.v., Bible, English, p. 895).

The Junius manuscript, dated around **1000**, contains an Old **Saxon** rendition of the book of **Genesis** and much of the book of **Daniel** (Junius XI, Bodleian Library; Blair, pp. 335, 336).

"In the **12th century** the same **gospels** were again copied by pious hands into the **Kentish dialect** of the period" (*EB*, s.v. Bible, English, p. 895).

**The Lord's Prayer** in Luke 11:2-4 in **Anglo-Saxon** echoes 1000 years later in today's King James Bible. It sounds even more like today's English than the matching red letters indicate because the letter 'f' was used for the 'v' sound, 'y' for 'i,' and 'ae' for 'ea.' (The text and spelling shown is that of the Hatton or Rushworth MSS.; fonts are updated; the translation was made using *Bright's Anglo-Saxon Reader*, 1912, pp. 241-385.)

Ure faeder thu the on heofene eart;
our father thou that in heaven art

---

si thin name gehalgod.
is (be) thy name hallowed

---

to-cume thin rice;
come thy kingdom

---

gewurthe thin willa
be done thy will

---

on heofene on eorthe

in heaven in earth

---

syle us to daeg, urne daig-hwamlican hlaf.
give us to day our daily loaf

---

for-gyf us ure geltes swa we forgyfath
forgive us our, guilts as we forgive

---

aelcen thare the with us agylteth .
any those that with us are guilty

---

And ne laed thu us on costnunge
*And* not lead thou us into temptation

---

ac alys us fram yfele
but loose us from evil

---

(*The Gospel According to Saint Luke,* ed. Walter Skeat, Hatton and Rushworth MSS., whose spelling and orthography differ slightly from the Anglo-Saxon Lord's Prayer shown later, Cambridge: University Press, 1874, Luke 11:2-4.)

These old **Anglo-Saxon** manuscripts (Hatton MS. 38 and Rushworth MS. CXL) were translated from pure Old Latin Bibles and therefore, like the KJV, include many important words in Luke 11:2-4 which are MISSING in today's NIV, TNIV, NASB, HCSB, ESV and most new versions. The corrupt new bibles follow the Catholic Latin Vulgate, as does the Lindisfarne MS. here also.

An apostate archdeacon in Oxford in 1197 "tells in revealing fashion and to his own satisfaction how he...[harassed] a handful of **Bible-reading** Albigensians, who had the simplicity to believe what they read of **Scriptures** and lived by the light of their understanding" (*Camb. Hist*., vol. 2, p. 380). In spite of such resistance, "Toward the end of the twelfth century **vernacular** preaching" continued (*Camb. Hist.,* vol. 2, p. 381).



# Old English Bibles
## Where Are They?

WHAT became of those scriptures used in Britain from the *first* to the *seventeenth* century?

1. Diocletian was just *one* of the many Roman emperors who destroyed scriptures made from the time of the apostles to A.D. 303. The ten official persecutions from A.D. 67-313 were under Nero, Domitian, Trajan, Marcus Aurelius, Severus, Macrianus, Decius, Aurelian, and Diocletion. The charge against Christians and their scriptures was *odio humani generis*, Latin for 'hate crimes' (lit. hatred of the human race).
2. Angles, Saxons, and Jutes, many of whom were heathen, destroyed those scriptures written between A.D. 303 and 450.
3. Danes destroyed the scriptures used between A.D. 450 and the late 800s.
4. Normans destroyed the Bibles made between the late 800s and A.D. 1066.
5. Kings Henry IV (1399-1413), Henry V (1413-1422), Henry VIII (1509-1547) and finally Queen Mary (1553-1558) are just a *few* of the English monarchs who called for the *destruction of all* Christian Bibles.

The editor of an 1850 edition of Wycliffe's Bible observed that, "The writings which are still extant shew that the Anglo-Saxon church must have had in her own tongue a **considerable amount of scriptural instruction**. But these cannot be the full measure of what our forefathers possessed. Much, it cannot be doubted, **perished** in the troubles and confusion attending the incursions and pillages of the Danes; and much, subsequently, though the disfavour shewn by the Normans to the Anglo-Saxon language and literature" (Holy Bible, by Wycliffe, Preface, p. iv).

## Anglo-Saxon Manuscripts

# In Museums

The following Anglo-Saxon manuscripts are among those still available today in museums.

- Cambridge, Corpus Christi College, MS. 140 (West Saxon Gospels, 1000s).
- Cambridge University Library MS. Ii. 2. 11 (West Saxon Gospels, 1000s).
- Bodleian MS. 441 (Anglo-Saxon Gospels, 1000s; Foxe printed this manuscript).
- British Museum Cotton MS. Otho C. i (Anglo-Saxon Gospels, 1000s).
- British Museum MS. Royal I. A. xiv (Gospels, 1100s).
- Bodleian MS. Hatton 38 (Gospels, 1100s).
- Bodleian MS. Eng. Bib.C. 2 (Gospels, 1100s).
- Miscellaneous partial leaves.



## Anglo-Saxon Gospels

# Printed Editions

Foxe published the Saxon Gospels in 1574 as "confirmation" that they were *the same* as the Bible **"now in the church agreeable to the same."** They prove, "how the religion presently taught and professed in the church at thys present, is no new reformation of thinges lately begonne, which were not before, but rather a reduction of the church to the pristine state of olde conformitie, which once it had" (as cited in Bosworth, pp. xvi, xvii).

**Bosworth and Skeat** published and edited various extant manuscripts of the Anglo-Saxon Bible, including the following which may be available through Interlibrary Loan (or as reprints from Good Books, 2456 Devonshire Road, Springfield, IL 62703).

1. *The Gospel According to Saint Matthew in Anglo-Saxon and Northumbrian*, ed. by Walter W. Skeat, Cambridge: At The University Press, 1858.
2. *The Gospel According to Saint Mark in Anglo-Saxon and Northumbrian*, ed. by Walter W. Skeat, Cambridge: At The University Press, 1871.
3. *The Gospel According to Saint Luke in Anglo-Saxon and Northumbrian*, ed. by Walter W. Skeat, Cambridge: At The University Press, 1874.
4. *The Gospel According to Saint John in Anglo-Saxon and Northumbrian*, ed. by Walter W. Skeat, Cambridge: At The University Press, 1878.
5. *The Gospels: Gothic, Anglo-Saxon, Wycliffe, and Tyndale Versions*, ed. Joseph Bosworth, London: Gibbings and Company, 1907.



## Middle English: Becoming An International Language

From the 12th through the 14th century, Old English *became* Middle English, or as the preface to the Great Bible calls it, "the newer language." Grammatical relationships began to be expressed by word order, not by word ending. (This downgrade may have been caused by the pidgin language created as Britons, Danes and Normans tried to talk to one another.) Actually, much of the shift from Old English to Middle English simply involved spelling. In Old English 'cwen' was *pronounced* 'queen,' but in Middle English it was finally *spelled* 'queen.' Likewise, the Old English *scip* was pronounced *ship* and finally spelled '*ship*' in Middle English. Old English Bibles look like a foreign language to us because of

their odd spelling and unusual fonts. However, a *speaker* of Old English (Anglo-Saxon) could be understood, in great part, by us today. Middle English was used until the end of the 15th century (Crystal, pp. 1-48 et al.).

The narrow Germanic base of Old English vocabulary broadened in Middle English to include Scandinavian, French and Latin words. This broadened the bounderies of English, later opening the doors for international acceptance of the King James Bible. Nearly 1000 **Scandinavian** words entered English through the frequent invasions by the Danes between A.D. 789 and 987. Canute, "the Scandinavian king who also ruled much of England, [in the early 1000s] was a fervent Christian" (*The Horizon History of Christianity,* p. 164). Scandinavian words seen today in the King James Bible include: *they*, *their*, *them*, *are*, *both*, *get*, *give*, *sister*, *silver*, *take*, *sky*, *egg* and *fellow*. English was *becoming* an international language.

In 1066 the French Normans invaded Britain and over the next two centuries brought nearly 10,000 **French** words (75% nouns) into the English language. Since the French population in Britain never exceeded 2%, English remained the language of the majority; French was spoken only by the ruling class. "In the 13th century some portions of the **Bible** were translated into **Anglo-Norman**, indicating that a desire for Bible reading existed amongst the upper class of that day" (Dore, 2nd ed., p. 5). Examples of French words introduced in that period and appearing today in the KJV include: *crown, majesty, minister, prince, heir, trespass, prison, baptism, charity, creator, faith, prayer, repent, temptation, saviour, virtue,* and *adultery*.

During the 14th and 15th centuries many words were introduced into English from **Latin**. How can Rome being evil speak good things? Out of the abundance of their evil heart their mouth pours out poison like: *antichrist, pope,*

*priest, scribe, scorpion, conspiracy, relic, idol, demon, lunatic, Lucifer, fever, ulcer, cancer, nervous, and martyr.* (This Latin speaking city whose seven hills imprisoned Paul, pens wicked words with the blood of the saints according to Rev. 17, 18).

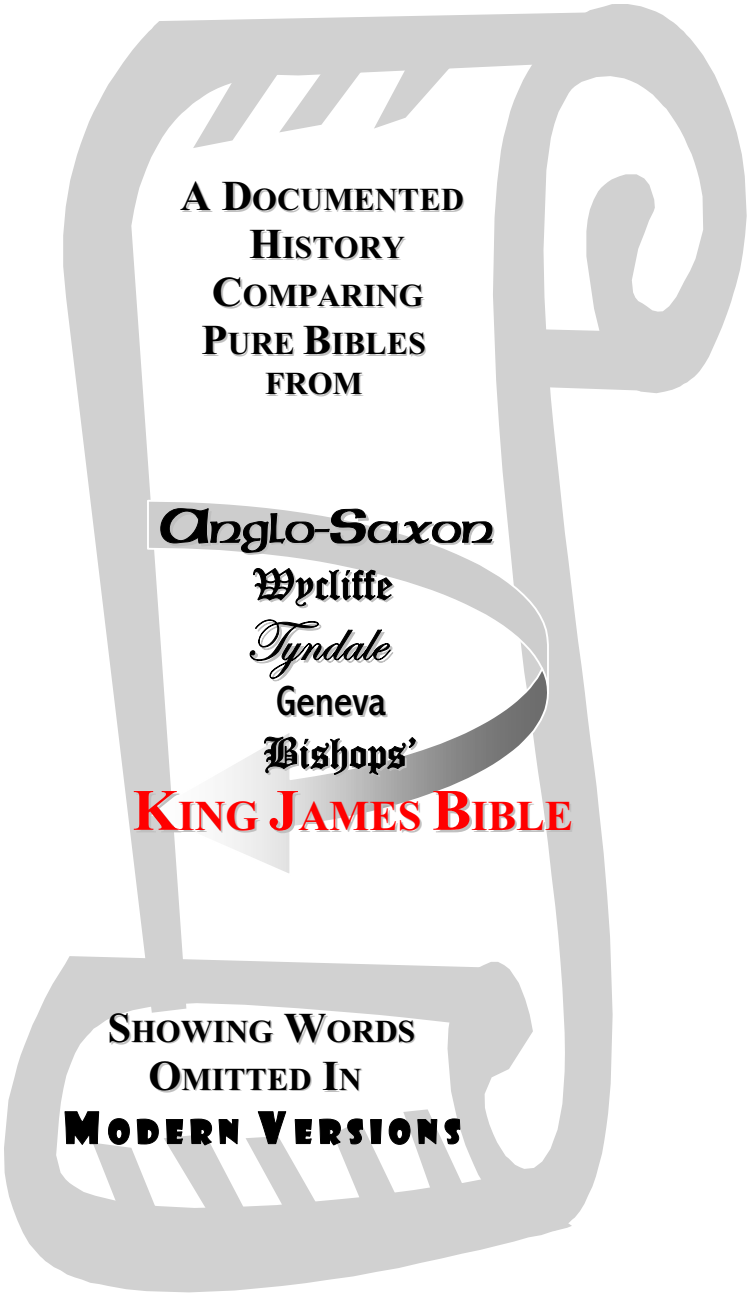
English — a rich language born with a silver spoon in its mouth — can feed many needs. The deposit of many words into the English word bank has lead to its highly distinctive feature of having three different words to express the same thing. One can *rise* in Anglo-Saxon (Matt. 20:19), *mount* in French (Isa. 40:31) or *ascend* in Latin (John 20:17) (Crystal, pp. 1-48). This rich vocabulary accomplishes several things:

- It gives English and its King James Bible a vast storehouse from which to draw in order to create alliteration, rhythm and rhyme.
- It gives the King James Bible an international vocabulary, a great deal of which is recognizable today by those from many nations which share the Latin alphabet seen on the cross (John 19:20).

## Summary

The cornerstones of English— Gothic and Anglo-Saxon— have been polished after the similitude of a palace and garnished with precious stones for beauty. Gothic and Anglo-Saxon were spoken concurrently during the first millennium, but by different groups of people. They often match because they were carved out of the same north-central European foundation, set in place at the confounding of languages in Gen. 11:7. Dr. James Hanson, Professor Emeritus at Cleveland State University observes that first century Gothic, as documented in the previous chapter, was sometimes even more like today's English, than the Anglo-Saxon shown in the upcoming section. Many Anglo-Saxon words *sound* just like today's English; some words, like 'God,' 'he,' 'his,' 'and,' 'me,' even have the same spelling.

# CHAPTER 20



## A DOCUMENTED HISTORY COMPARING PURE BIBLES FROM

Anglo-Saxon

Wycliffe

Tyndale

Geneva

Bishops'

## KING JAMES BIBLE

## SHOWING WORDS OMITTED IN MODERN VERSIONS

The stable and steady scriptures extend to every generation, unbroken in word and thought. The Anglo-Saxon manuscripts cited in these charts were 9th century copies of 7th century manuscripts; many of the words themselves probably date from the 1st century. Tacitus and Ptolemy agree that the Angli and Saxons and their common language were in use at the time of Christ.

|  | **"But seek ye first the kingdom of God" Matt. 6:33** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **Godes rice**<br>**God's kingdom** |
| **Wycliffe** 1389 | **kyngdam of God** |
| **Tyndale** 1526-1534 | **kyngdom of God** |
| **Geneva** 1560-1599 | **kingdome of God** |
| **Bishops'** 1568 | **kyngdome of God** |
| **KJV** | **kingdom of God** |
| **NIV, TNIV, NASB** | **his kingdom __ ____** |
| **Jehovah Witness Version** | **the kingdom __ ____** |
| **Catholic Version** | **his kingdom __ ____** |
| **See *errors* in HCSB, NLT, NRSV, RSV, NCV, etc.** | |

The word 'God,' just as we pronounce it today, was no doubt given in Anglo-Saxon in Acts 2. This dateless word is now divorced from modern versions. Has 'God' become an archaic word to a generation who do "not like to retain **God** in their knowledge" (Rom. 1:28)?

|  | **"…for there is one God…" Mark 12:32** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **Daet an (one*) God is** |
| **Wycliffe** 1389 | **For o God is** |
| **Tyndale** 1526-1534 | **There ys one God** |
| **Geneva** 1560-1599 | **that there is one God** |
| **Bishops'** 1568 | **for there is one God** |
| **KJV** | **For there is one God** |
| **NASB** | **He is One** |
| **Jehovah Witness Version** | **He is One** |
| **Catholic Version** | **He is One** |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |

*See Campbell, p. 282.

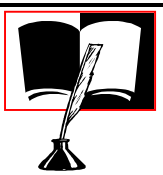


| | "…there is none good but one, that is, God:…" Matt. 19:17 |
|---|---|
| **Anglo-Saxon**<br>pre-A.D. 700 | An God ys god<br>Only God is good |
| **Wycliffe**<br>1389 | There is oo good God<br>There is one good, God |
| **Tyndale**<br>1526-1534 | There is none good but one, & that is God |
| **Geneva**<br>1560-1599 | there in none good but one, euen God |
| **Bishops'**<br>1568 | there is none good but one [and that is] God |
| **KJV** | there is none good but one, that is, God |
| **NIV, TNIV, NASB** | There is only One who is good, _____ __ ____ |
| **Catholic Versions** | There is only One who is good _____ __ ____ |
| **NKJV note** | There is One who is good _____ __ ____ |
| **Jehovah Witness Version** | One there is that is good _____ __ ____ |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |

By abandoning the word "begotten" perverse versions, like the NIV, desert the virgin birth; the TNIV keeps their adopted, not begotten [Son] in custody, bracketed in a little cell block [ ].

|  | **"And the Word was made flesh, and dwelt among us…the only begotten of the Father…" John 1:14** |
|---|---|
| **Anglo-Saxon**<br>**pre-A.D. 700** | **an-cennedes**<br>**one begotten*** |
| **Wycliffe**<br>**1389** | **oon bigetun** |
| **Tyndale**<br>**1526-1534** | **only begotten** |
| **Geneva**<br>**1560-1599** | **onely begotten** |
| **Bishops'**<br>**1568** | **only begotten** |
| **KJV** | **only begotten** |
| **NIV** | **the One and Only _____** |
| **TNIV** | **one and only [Son] _____** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*See Campbell, pp. 282, 22.



**"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" John 1:18**

| | |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | an cenneda suna<br>only begotten Son |
| **Wycliffe** 1389 | oon bigetun sun |
| **Tyndale** 1526-1534 | only begotten sonne |
| **Geneva** 1560-1599 | onely begotten Sonne |
| **Bishops'** 1568 | onely begotten sonne |
| **KJV** | only begotten Son |
| **NIV** | God, the One and Only _____<br>(Omits 'Son' and 'begotten') |
| **NASB** | only begotten God<br>(Omits 'Son'; teaches Arianism) |
| **Jehovah Witness Version** | only begotten god<br>(Omits Son; teaches Arianism) |
| **NKJV note** | God<br>(teaches Arianism's 'created God') |
| **Catholic Version** | only Son _____<br>(Omits 'begotten' denying the virgin birth) |
| **TNIV** | the one and only [Son] _____<br>(Omits 'begotten' denying the virgin birth) |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

The Catholic church tells the tall tale that Mary had no children, but Jesus; therefore they call her the 'Virgin Mary.' The Bible teaches that Joseph knew her "not **till**" she brought forth her "**first**born" Son. Jesus was God's "**only** begotten" Son, but he was Mary's **first**.

|  | **"And knew her not till she had brought forth her firstborn son: and he called his name JESUS" Matt. 1:25** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **hyre frum-cennedan her first begotten*** |
| **Wycliffe 1389** | **hir first bygoten** |
| **Tyndale 1526-1534** | **her fyrst bygoten** |
| **Geneva 1560-1599** | **her firft borne** |
| **Bishops' 1568** | **her first borne** |
| **KJV** | **her firstborn** |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

* See Campbell, p. 64.

|  | **"For the Son of man is come to save that which was lost." Matt. 18:11** |
|---|---|
| **Anglo-Saxon**<br>**pre-A.D. 700** | **Soplice mannes suna com to gehailanne daet forwearp** |
| **Wycliffe**<br>**1389** | **Forsothe mannys sone came for to saue that thing that perishide** |
| **Tyndale**<br>**1526-1534** | **Ye and the sonne of man is come to saue that which is lost** |
| **Geneva**<br>**1560-1599** | **For the Sonne of man is come to faue that which was loft** |
| **Bishops'**<br>**1568** | **For the sonne of man is come to saue that which was lost** |
| **KJV** | **For the Son of man is come to save that which was lost** |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

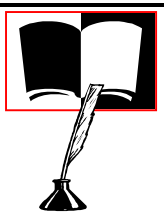
Like the Catholic and Jehovah Witness sects, revised versions and their readers sometimes *lean* toward a 'faith-plus-works' salvation, as evidenced by a sign recently seen in the yard of a local church. Mirroring the NASB's 'believe + obey,' it read, "The Gospel = Savior + Behavior." In truth, good behavior *follows* salvation; it is not a part of the saving gospel and its "gift of righteousness" (Rom. 5:17).

> "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ..." (Gal. 2:16).

|  | **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life;" John 3:36** |
|---|---|
| **Anglo-Saxon pre-A.D. 700** | **gelyfþ…ungeleaffull***<br>**beliefeth… not belief** |
| **Wycliffe 1389** | **bileueth…vnbileueful** |
| **Tyndale 1526-1534** | **beleveth…beleveth not** |
| **Bishops' 1568** | **beleueth...beleueth not** |
| **KJV** | **believeth…believeth not** |
| **NASB** | **believes…obey** |
| **Jehovah Witness Version** | **exercises faith…disobeys** |
| **Catholic Version** | **believes…disobeys** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

* Remember 'y' sounded like 'i' and the þ like 'th.' Therefore *gelyfþ* would have been pronounced 'gelieveth,' only one letter different than today's KJV, over 1300 years later; see Campbell, p. 117 et al..

In the Bible generally, the word "faithful*ness*" refers to God, not man. "Most men will proclaim everyone his own goodness: but a faithful man who can find" (Prov. 20:6). I can have *faith* because "God is faithful" (1 Cor. 1:9). "[G]reat is thy faithfulness" (Lam. 3:23). The decaying doctrine of 'salvation by works' splatters doctrinal corrosion here and there in today's man-made versions. *The New Centuries Version* rendering — "be loyal" — was written for boy scouts with doubts.



**"Woe unto you scribes… for ye…omitted… faith…"**
**Matt. 23:23 etc.**

| | |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **geleafan (gelief, like belief)** **faith** |
| **Wycliffe** 1389 | **feith** |
| **Tyndale** 1526-1534 | **fayth** |
| **Bishops'** 1568 | **fayth** |
| **KJV** | **faith** |
| **NASB, NIV, TNIV** | **faithfulness** |
| **Jehovah Witness Version** | **faithfulness** |
| **Catholic Version** | **fidelity** |
| **See *errors* in ESV, NCV, etc.** | |

In the recent 1995 *NASB Update*, the editors slyly change Matt. 4:18 and 12:25, from their previous corrupt reading 'He'— to the correct word 'Jesus.' Since this is practically the *only* improvement in the NASB 1995 edition, it appears it was done so that NASB readers would reject, at first glance, revealing Bible version comparison charts (written from 1960-1995) which normally begin in Matthew, the first book of the New Testament.

|  | **"And Jesus, walking by the sea of Galilee…" Matt. 4:18**<br>**"And Jesus knew their thoughts…" Matt. 12:25** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **Hæleend**<br>**Jesus** |
| **Wycliffe** 1389 | **Jhesus** |
| **Tyndale** 1526-1534 | **Jesus** |
| **Geneva** 1560-1599 | **Iefus** |
| **Bishops'** 1568 | **Iesus** |
| **KJV** | **Jesus** |
| **NASB** (1960-1995) | **He** |
| **Catholic Version** | **He** |
| **Jehovah Witness** | **He (Matt. 12:25)** |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |

|  | **"Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." Luke 11:54** |
|---|---|
| **Anglo-Saxon**<br>**pre-A.D. 700** | **daet hig hine* wregdon**<br>**that they might him accuse** |
| **Wycliffe**<br>**1389** | **that thei schulden accuse him** |
| **Tyndale**<br>**1526-1534** | **whereby they might accuse hym** |
| **Geneva**<br>**1560-1599** | **whereby they might accuse him** |
| **Bishops'**<br>**1568** | **wherby they myght accuse hym** |
| **KJV** | **that they might accuse him** |
| **NIV, TNIV, & NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc.** | |

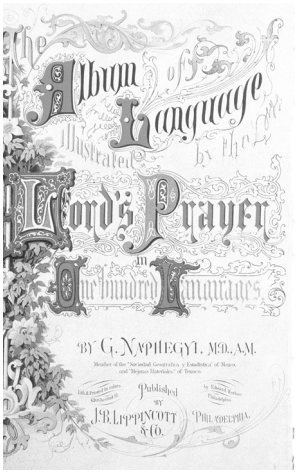
*See *Oxford English Dictionary*, s.v. 'hin.'

Some pretend that the word 'devil' (Gk. *diabolos*) refers only to Satan. Even the Greek New Testament shows the broad meaning of the term 'devil' in John 6:70 where Jesus himself calls Judas, a *diabolos* (a devil), not the devil (*diabolos*) or a *daimonion.* New versions refuse to translate the Greek word *daimonion* into English, transliterating it instead, as *demon*, and bringing with that Greek transliteration (not translation) all of the *positive* meanings and connotations it carried in ancient pagan Greek culture. *New Age Bible Versions* (pp. 218-220) describes the subtle problems caused when the **archaic** Greek transliteration *demon* is substituted for the English 'devil.' The pronunciation 'devil' resounded since the first Anglo-Saxons. D*evil* has its own built-in definition.

|  | **"As they went out, behold, they brought to him a dumb man possessed with a devil." Matt. 9:32 etc.** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **deofol** (The letter 'f' sounded like 'v'.) **devil** |
| **Wycliffe** 1389 | **devel** |
| **Tyndale** 1526-1534 | **devyll** (The letter 'y' sounded like 'i'.) |
| **Geneva** 1560-1599 | **deuill** (The letter 'u' sounded like 'v'.) |
| **Bishops'** 1568 | **deuyll** (pronounced 'devil') |
| **KJV** | **devil** |
| **NIV, TNIV, NASB, NKJV** | **demon** |
| **Jehovah Witness Version** | **demon** |
| **Catholic Version** | **demon** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

| | |
|---|---|
|  | **"Howbeit this kind goeth not out but by prayer and fasting." Matt. 17:21** |
| **Anglo-Saxon**<br>**pre-A.D. 700** | **Soplice dis cynn (pron. kin) ne byp ut-adryfen, buton purh gebed and fæsten** |
| **Wycliffe**<br>**1389** | **Forsothe this kynde goeth not oute, butt by preyinge and fastynge** |
| **Tyndale**<br>**1526-1534** | **But this kynde is nat cast out, no but by pryer and fastynge** |
| **Geneva**<br>**1560-1599** | **Howbeit this kinde goeth not out, but by prayer and fafting** |
| **Bishops'**<br>**1568** | **Howebeit, this kynde goeth not out, but by prayer and fastyng** |
| **KJV** | **Howbeit this kind goeth not out but by prayer and fasting.** |
| **NIV, TNIV** | **OMITS entire verse.** |
| **NKJV note** | **OMITS entire verse** |
| **Jehovah Witness Version** | **OMITS entire verse** |
| **Catholic Version** | **OMITS entire verse** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

The 1869 book, *The Album of Language: Illustrated By The Lord's Prayer in One Hundred Languages,* compiled by geographer and physician G. Naphegyi and published by J.B. Lippincott & Co. of Philadelphia, shows the Lord's Prayer in one-hundred of the world's ancient, medieval, and pre-1800s languages. It documents that the King James Bible's model prayer in Luke 11 and Matthew 6 is that of the original and is the one used world-wide since the time of Christ. Portions of *The Album* have been reproduced in the book, *On Earth As It Is In Heaven: The Lord's Prayer In Forty Languages,* compiled in 1994 by Emily Gwathmey and Suzanne Slesin and published by Viking Studio Books.




The erosion in the NIV, TNIV, and NASB ~~cats away~~ the words in red, which have been included in all pure Bibles since the earliest editions.

"Our Father
**which art in heaven**,
Hallowed be thy name.
Thy kingdom come.
**Thy will be done, as in heaven, so in earth.**
Give us day by day our daily bread.
And forgive us our sins; for we also forgive every one that is indebted to us.
And lead us not into temptation;
**but deliver us from evil**."
Luke 11:2-4



| | Luke 11:2-4 |
|---|---|
| **Anglo-Saxon**<br>pre-A.D. 700 | Ure…du de on heofone eart…<br>Geweorde (be) din willa on heofone, and on eorþan (pron. earthan)…<br>acalys us fram yfele (pron. evil) |
| **Tyndale**<br>1526-1534 | Oure…which arte in heven…<br>Thy will be fulfillet, even in erth as it is in heven.<br>butt deliver vs from evyll |
| **Geneva**<br>1560-1599 | Our…which art in heauen…<br>Let thy will be done, euen in earth, as it is in heauen…<br>But deliuer vs from euill |
| **Bishops'**<br>1568 | our...which art in heauen...<br>thy wyll be fulfylled, euen in earth also, as it is in heauen...<br>but delyuer vs from euyll |
| **KJV** | Our…which art in heaven…<br>thy will be done, as in heaven, so in earth…<br>but deliver us from evil |
| **NIV, TNIV, NASB** | **OMIT** |

| NKJV note | OMIT |
|---|---|
| Jehovah Witness Version | OMIT |
| Catholic Version | OMIT |
| See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |

We pray, "Our Father..."




**"God our Father" 2 Thes. 1:2**

| | |
|---|---|
| **Gothic** pre-A.D. 350 | guþa attin unsaramma<br>God Father our |
| **Tyndale** 1526-1534 | God our Father |
| **Bishops'** 1568 | God our father |
| **KJV** | God our Father |
| **TNIV, NASB** | God the Father |
| **Jehovah Witness Version** | God the Father |
| **Catholic Version** | God the Father |
| See *errors* in RSV, NCV, etc. | |

## Prayer— coffee time or traffic sign?

**HCSB**: "Watch! Be alert." **NLT**: "Stay alert and keep watch." **NRSV:** "Beware, keep alert**."** **NCV**: "Be careful! Always be ready." **RSV**: "Take heed, watch." **ESV**: "Be on guard, keep awake."



| | "…watch and pray…" Mark 13:33 |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **waciaþ and gebiddaþ** (pron. watcheth and gebiddeth, i.e. bid) **watch and pray*** |
| **Wycliffe** 1389 | **wake ye and preie ye** |
| **Tyndale** 1526-1534 | **watche and praye** |
| **Geneva** 1560-1599 | **watch and pray** |
| **Bishops'** 1568 | **watche and pray** |
| **KJV** | **watch and pray** |
| **NIV, TNIV** | **Be alert!** |
| **NASB** | **keep on the alert** |
| **Jehovah Witness Version** | **Keep awake** |
| **Catholic Version** | **stay awake** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*See Campbell, pp. 22, 63.



**"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." John 5:4**

| | |
|---|---|
| **Anglo-Saxon**<br>pre-A.D. 700 | Drihtenes engel com to his timan on done mere, and dæt wæter wæs astyred; and se de radost com on done mere, æfter dæs wæteres styrunge, wearþ gehæled fram swa hwyleere untrumnesse swa he on wæs. |
| **Wycliffe**<br>1389 | Forsothe the aungel of the Lord aftir cam doun in to the stonding water, and the water was moued; and he that first cam doun in to the sisterne, aftir the mouyng of the water, was maad hool of what euere siknesse he was holdun |
| **Tyndale**<br>1526-1534 | For an angel went doune at a certayne ceason into the pole, and stered the water; whosoever then first, after the sterynge off the water, stepped doune, was made whoale of what soever disease he had. |
| **Geneva**<br>1560-1599 | For an Angel went downe at a certaine feafon into the poole, |

| | |
|---|---|
| | and troubled the water: whofoeuer then firft, after the ftirring of the water, stepped in, was made whole of whatfoeuer difeafe he had. |
| **Bishops'** 1568 | For an Angel went downe at a certayne season into the poole, and stirred the water: Whosoeuer then firste after the stirring of the water stepped in, was made whole of whatsoeuer disease he hadde. |
| **KJV** | For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

|  | “For of necessity he must release one unto them at the feast.” Luke 23:17 |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | Niede (needs, necessity) he (he) sceolde him forgyfan (forgive) ænne (one) to hyra froels-dæge (feast day) |
| **Wycliffe** 1389 | Forsothe he hadde nede to deliuere to hem oon by the feeste day |
| **Geneva** 1560-1599 | For of neceffitie hee muft haue let one loofe vnto them at the feaft |
| **Bishops’** 1568 | For of necessitie he must haue let one loose vnto them at the feast |
| **KJV** | For of necessity he must release one unto them at the feast. |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

|  | "And when they had blindfolded him, they struck him on the face…" Luke 22:64 |
|---|---|
| **Anglo-Saxon**<br>pre-A.D. 700 | And... þureson his nebb*<br>(þ sounded like 't')<br><br>And struck his face |
| **Wycliffe**<br>1389 | And...smyten his face |
| **Tyndale**<br>1526-1534 | And...smote his face |
| **Geneva**<br>1560-1599 | And...they smote him on the face |
| **Bishops'**<br>1568 | And...they stroke hym on the face |
| **KJV** | And…struck him on the face |
| **NIV, TNIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc.** | |

*See *The American Dictionary of the English Language* (Webster's 1828), s.v. 'neb.'



| | "And if I also ask you, ye will not answer me, nor let me go." Luke 22:68 |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | me ne ne forlætaþ<br>me not let go*<br>(pron. letteth) |
| **Wycliffe** 1389 | nether me schulen leve |
| **Tyndale** 1526-1534 | nether lett me goo |
| **Geneva** 1560-1599 | nor let me goe |
| **Bishops'** 1568 | not let me go |
| **KJV** | nor let me go |
| **NIV, NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*See Campbell, p. 309 'lose' et al.



**"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Luke 23:42**

| | |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **Drihten** **Lord** |
| **Wycliffe** 1389 | **Lord** |
| **Tyndale** 1526-1534 | **Lorde** |
| **Geneva** 1560-1599 | **Lord** |
| **Bishops'** 1568 | **Lorde** |
| **KJV** | **Lord** |
| **NASB, NIV, TNIV & NKJV note** | **OMIT** |
| **Jehovah Witness & Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |



**"…Well done, thou good and faithful servant:…enter thou into the joy of thy lord." Matt. 25:21**

| | |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **Hlaford** **lord** See Campbell, pp. 227- 228 *dryhten, hlaford.* |
| **Wycliffe** 1389 | **lord** |
| **Bishops'** 1568 | **Lorde** |
| **KJV** | **lord** |
| **NIV, NASB & Catholic Version** | **master** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |



| | |
|---|---|
| | "…Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Luke 24:36 |
| Anglo-Saxon pre-A.D. 700 | Hælend…and sæde him, Sib* sy eow<br><br>Jesus…and said to him, Peace be to you |
| Wycliffe 1389 | Jhesus…and seide to him, Pees to you |
| Tyndale 1526-1534 | Jesus…and sayde vnto them, Peace be with you |
| Geneva 1560-1599 | Iefus…and faid vnto them, Peace be to you |
| Bishops' 1568 | Iesus...and saith vnto them: Peace be vnto you |
| KJV | Jesus…and saith unto them, Peace be unto you |
| **NASB** | **He…OMIT** |
| **Catholic & Jehovah Witness Version** | **He…[ ]** |
| **See *errors* in RSV, etc.** | |

**The American Dictionary of the English Language* (1828) defines 'sib' as "related by blood." [like sibling]. Col. 1:20 and Rom. 8:17 state that we have "made **peace** through the **blood** of his cross..." and thereby are "heirs of God, and joint-heirs with Christ."

a new earth or a new age?

|  | "…and in the world to come eternal life" Mark 10:30 etc. |
|---|---|
| Anglo-Saxon pre-A.D. 700 | worulde |
| Wycliffe 1389 | world |
| Tyndale 1526-1534 | worlde |
| Geneva 1560-1599 | world |
| Bishops' 1568 | worlde |
| KJV | world |
| NASB, NIV, TNIV | age |
| NKJV | age |
| Catholic Version | age |
| See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc. | |

|  | "..and, lo, I am with you alway, even unto the end of the world. Amen" Matt. 28:20 etc. |
|---|---|
| Anglo-Saxon pre-A.D. 700 | worulde |
| Wycliffe 1389 | world |
| Tyndale 1526-1534 | worlde |
| Geneva 1560-1599 | world |

| | |
|---|---|
| **Bishops' 1568** | **worlde** |
| **KJV** | **world** |
| **NASB, NIV, TNIV** | **age** |
| **NKJV** | **age** |
| **Catholic Version** | **age** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Creation or evolution?

| | |
|---|---|
|  **Anglo-Saxon** pre-A.D. 700 | **"…which have been since the world began:" Luke 1:70 etc.** **worldes** |
| **Wycliffe 1389** | **world** |
| **Tyndale 1526-1534** | **worlde** |
| **Geneva 1560-1599** | **world** |
| **Bishops' 1568** | **worlde** |
| **KJV** | **world** |
| **NIV, TNIV** | **of long ago** |
| **NASB** | **of old** |
| **NKJV** | **age** |
| **Catholic Version** | **age** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Even the horribly corrupt Jehovah Witness and Catholic versions keep the following red words in Luke 24. The NASB's omission of them for thirty-five long years was based on the notoriously corrupt Greek edition of 5th century manuscript D. The NASB editors finally admitted in their 1995 *NASB Update* that *New Age Bible Versions* (pp. 361, 365, 366) was correct in pointing out the NASB error.

|  | **"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him…" Luke 24:51-52** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | and wæs fered on heofen. And hig gebiddende hig |
| **Wycliffe** 1389 | and was borun on to heuene. And thei worschipiden |
| **Tyndale** 1526-1534 | and was caryed vp in to heven. And they worshipped hym |
| **Geneva** 1560-1599 | and was carried vp into heauen. And they worfhipped him |
| **Bishops'** 1568 | and was caryed vp into heauen. And they worshipped him |
| **KJV** | and carried up into heaven. And they worshipped him |
| **NASB** (1960-1995) & **RSV** | **OMIT** |

New versions deny the deity and omnipresence of Jesus Christ — "God manifest **in the flesh**" (1 Tim. 3:16) and at the same time the Son of man "which is **in heaven**."

|  | **"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3:13** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **se de com of heofenum** |
| **Wycliffe** 1389 | **that is in hevene** |
| **Tyndale** 1526-1534 | **which is in heven** |
| **Geneva** 1560-1599 | **which is in heauen** |
| **Bishops'** 1568 | **which is in heauen** |
| **KJV** | **which is in heaven** |
| **NIV, TNIV** | **OMIT** |
| **NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

**Italics** It is often wrongly stated that all of the 'words in italics in the KJV were not in the originals, but were added to complete the thought in English.' This is *not* true in numerous cases. The italics in 1 John 2:23 are actually a part of Beza's Greek text, but not part of Stephanus' edition. The KJV sometimes uses italics where the textual tradition was inconclusive, as here in Matt. 12:31. Scrivener lists numerous places where ample evidence exists in Greek and Hebrew manuscripts and critical editions for inclusion in the actual text of many of the KJV's italicized words. The KJV translators had access to very old Anglo-Saxon scriptures, as well as numerous very old vernacular Bibles. These used regular type for the word 'Holy,' not italics or any other orthographic device to indicate an addition to the text. Even the corrupt *New Living Translation* and *New Century Version* keep 'Holy' unitalicized. (Frederick Scrivener, *The Authorized Edition of the English Bible*, Cambridge University Press, 1884, pp. 671-680.)

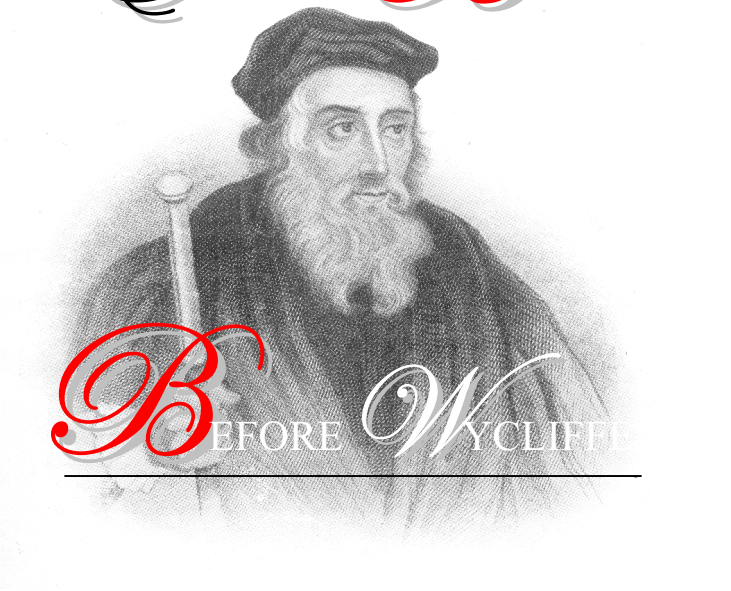


| | **"…but the blasphemy against the *Holy* Ghost shall not be forgiven unto men." Matt. 12:31** |
|---|---|
| **Anglo-Saxon** pre-A.D. 700 | **Halgan Gastes** |
| **Tyndale** 1526 | **Holy Goost** |
| **Geneva** 1560-1599 | **holy Ghoft** |
| **KJV** | ***Holy* Ghost** |
| **NIV, NKJV, TNIV, NASB, Catholic & J.W. Version** | **____ Spirit** |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |

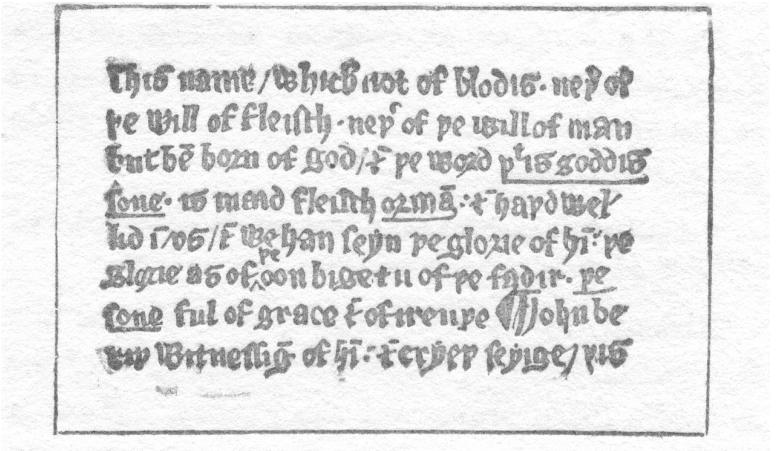
|  | “Two men shall be in the field; the one shall be taken, and the other left.” Luke 17:36 |
|---|---|
| Anglo--Saxon<br>pre-A.D. 700 | Twegen beop on aecere (acre, field), an bib genumen, and oder bip laefed |
| Wycliffe<br>1389 | Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun |
| Geneva<br>1560-1599 | Two fhallbe in the field; one fhallbe receiued and another fhallbe left |
| Bishops’<br>1568 | Two [men] shalbe in the fielde; the one shalbe re-ceaued, & the other forsake |
| KJV | Two men shall be in the field; the one shall be taken, and the other left. |
| NIV, TNIV | OMIT |
| NKJV note | OMIT |
| Catholic Version | OMIT |
| Jehovah Witness Version | OMIT |
| See *errors* in ESV, NLT, NRSV, RSV, NCV, etc. | |

# CHAPTER 21

## ENGLISH BIBLES



## BEFORE WYCLIFFE




ENGLISH BIBLE A.D. 1350
PRE-WYCLIFFE



# Before Wycliffe 1300s

Where was the Bible before the KJV of 1611? The Gothic Bible contained the kernel of today's English King James Bible. Its Germanic seed sprouted in the Anglo-Saxon Bible. The bud burst forth in the 12th and 13th centuries *before* it bloomed with the watering of Wycliffe, Coverdale, and Tyndale. Today the King James Bible sends forth the sweet scent of the full bloom. A comparison of several verses from Middle English Bibles reveals that neither Wycliffe's nor the King James Bible was the 'first' English Bible.

The previously pictured "specimen of early English, from a MS. Bible, about 1350 — thirty years **before** the publication of Wycliffe's translation" [c. 1382] reads *roughly* as follows from part of John 1:12-15 (Scott, pp. 174, 175).

> "his name/ which not of blod. neth(er) of the will of fleisth. neth(er) of the will of man but be born of God/ and the word (this is God's Son) was mead fleisth (or man) and hay dwellid...us/ and we han seyn the glore of him the glorie as of the oon bigetn of the fadir the sone ful of grace and of treuthe/ John bear witnessig of him and cryeth seyige/ This

The KJV echoes as follows:

> "his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of

> man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried saying, This..."

Notice that the pre-Wycliffe 1350 Bible uses the phrase, "oon bigetn," similar to the KJV's "only begotten." The TNIV and NIV and most new versions deflower the virgin birth by plucking off yet another petal here.

**The Lord Chancellor of England** in the early 1500s "says he could show English Bibles **earlier than Wycliffe's**." He writes:

> "The hole byble was **long before Wycliffe's** days by vertuous and will learned men, translated **into the English tong**; and by good and godly people with devotion, and soberness, wel and reverendly red"..."as for olde translacions, **before Wycliffes** time, they remain lawful and be in some folks handes. Myself have seen, and can show you, Bybles fair and olde, **in Englyshe**, which haue been known and seen by the Byshoppe of the Diocese, and left in laymanes handes and womenes..." (taken in part from *Dyalogues*, 1530, p. 138, as cited in Dore, 2nd edition, pp. 1, 2).

**Thomas Cranmer** is said to have memorized the *entire* New Testament. He was burned at the stake in 1556, sixteen years after he penned the preface to the Great Bible of 1540, wherein he said,

> " ...it was translated and read in the Saxons Tongue, whiche at that tyme was our mother tongue, where of there remayne yet diuerse copies found...of such antique maner of wryting and speaking, that fewe men nowe be able to read and vnderstand them. And when this language waxed old and out of common vsage, bycause folke should not lacke the fruit of reading, it was again translated into the newer language, where of yet also many copies remayne, and be dayly founde," (prologue to the Great Bible, 2nd edition, as cited in Dore, 2nd ed., p. 2).

**Dore** adds, "That the Psalter and other portions of the **Old and New Testament** were translated from the [Old] Latin into English at various times from the **7th century to the 14th** there can be no doubt" (Dore, 2nd ed., p. 3).



"In fact, **before** the middle of the 14th century the entire **Old Testament** and the greater part of the **New Testament** had been translated into the **Anglo-Norman dialect** of the period" (*EB*. s.v. Bible, English, p. 895).



"In the North Midlands, and in the North even **before** the middle of the 14th century, the **Psalms** had been twice rendered into **English**, and before the end of the same century, probably **before the great Wycliffite versions** had spread over the country, **the whole of the New Testament had been translated** by different hands into one or other of the dialects of this part of the country. At the same time we can record only a single rendering during the whole century which originated in the south of England namely the text of **James, Peter, 1 John, and the Pauline Epistles** (edited by A.C. Paues, Cambridge, 1904). Of these **pre-Wyclifitte** versions possibly the earliest is the West Midland Psalter...It occurs in three MSS. ...written

between 1340 and 1350" (*EB*, s.v. Bible, English, p. 895). Psalm 1:1, 2 would likely have been *pronounced* much like the following,

> "Blessed be the man that gede nought in the council of wicked, ne stood nought in the way of sinners, ne sat nought in false judgement. Ac [But] his will was in the will of our Lord, and he shall think in his law both day and night." (The actual spelling, with the 'th' and 'g' fonts updated, is as follows, "Blesced be the man that gede nougt in the counseil of wicked, ne stode nougt in the waie of singeres, ne sat nougt in fals iugement. Ac hijs wylle was in the wylle of oure Lord, and he schal thenche in hijs lawe bothe daye and nygt' (MS. British Museum. Add. 17376, as cited in the *EB*, s.v. Bible, English, p. 895; see *Old English Grammar*, 3rd edition, ed. Joseph Wright, Oxford University Press, p. 11 et al.). )



Dore notes that Richard Rolle made a Yorkshire translation of the "**New Testament**" (Dore, 2nd ed., p. 6). Rolle writes, "In this worke I seke no straunge Ynglys..." (Dore, 2nd ed., p. 5). During this period "Richard Rolle...turned into English...the famous *Commentary on* ***Psalms*** by Peter Lombard." It reads as follows:

> "Blisful man the whilk oway ged noght in the counsaile of wicked, and in the way of synful stode noght, & in the chaiere of pestilens he noght sate. Bot in laghe of lord the will of him; and in his laghe he sall thynke day & nyght" (MS. Univ. Coll. 64, as cited in *EB*, s.v. Bible, English, p. 896).



"Approximately to the same period as these early renderings of the Psalter belong a version of the *Apocalypse* [**Revelation**] *with a Commentary*, the earliest MS. of which (Harleian 874) is written in the **dialect of the North Midlands**...[It] is really nothing but a verbal rendering of the popular and widely-spread Norman Commentary of the Apocalypse...which dates back as far as

**the first half of the 13th century**, and in its general tenor represents the height of orthodoxy. The English apocalypse, to judge from the number of MSS. remaining, must have enjoyed great and lasting popularity. Several revisions of the text exist, the later of which present **such striking agreement with the later Wyclifitte version that we shall not be far wrong if we assume that they were made use of to a considerable extent by the revisers of this version**" (*EB*, s.v. Bible, English, p. 896).



"To the North Midlands or the North belongs further a complete version of the **Pauline Epistles** found in the unique MS. 32, Corpus Christi College, Cambridge..." (*EB,* p. 896).



**"[T]he Gospels of St Matthew, St Mark and St Luke**, we are told by the heading in one of the MSS. (Univ. Libr. Camb. Ii. 2. 12), were also translated into English by "a man of the north cuntre. The translation of these **Gospels** as well as of the **Epistles**..." is characterized by the following "lines of the third chapter of Matthew" (*EB,* s.v. Bible, English, p. 896).

> "In tho dayes come Ihone baptist prechand in desert of the Iewry, & seyand, Do ge [ye] penaunce; forwhy the kyngdome of heuyne sal come negh. This is he of whome it was seide be Isay the prophete, sayand, "The voice of the cryand in the desert, redye ge [ye] the way of God, right made ge [ye] the lityl wayes of him." & Ihone his klething of the hoerys of camels, & a gyrdyl of a skyn about his lendys; & his mete was the locust & hony of the wode" (MS. Camb. Univ. Libr. Ii. 2. 12., as cited in *EB*, p. 896).



"A version of the **Acts** and"..."**Epistles** completes the number of the New Testament books translated in the northern parts of England. It is found in several MSS. either separately or in conjunction with a fragmentary **Southern Version of the Pauline Epistles, Peter, James, and 1 John** in a curiously compiled volume...The translation of this, our only southern text, surpasses all previous efforts from the point of view of clearness of expression and idiomatic use of **English**, and though less exact, it may be even said in these respects to **rank equal with the later or revised Wycliffite version**" (*EB*, s.v. Bible, English, p. 896).



"Apart from these more or less complete versions of separate books of the Bible, there existed also...**translations of the epistles and gospels** used in divine service, and other means of familiarizing the people with Holy Scripture" (*EB*, s.v. Bible, English, p. 896.)

"It is noteworthy that these **early versions** from Anglo-Saxon times **onward** were perfectly orthodox, executed by and **for** good and faithful **sons** of the church..." (*EB,* s.v. Bible, English, p. 896).



**Wycliffe's** "Early Version, apart from its completeness, **shows but little advance upon preceding efforts**" admits the *Encyclopaedia Britannica* (*EB*, s.v. Bible, English, p. 897). Wycliffe admits his friends helped him **gather many old English Bibles** (elde biblis) and the **interlinear English 'glosses'** (comune glosis) as they were called. He states in his Preface, "First, this symple creature hadde myche trauaile, with diuerse felawis, and helperis, to gedere manie **elde biblis**, and othere doctouris, and **comune glosis**, and to make oo Latyn bible sumdel trew; and thanne to studie it of the newe, the text with **the glose**, and othere doctouris, as he mighte gete..." (*EB*, s.v. Bible, English, p. 897).

The following comparison of pre-Wycliffe and Wycliffe Bibles documents that Wycliffe's Bible was merely a continuation of earlier English Bibles. Observe how the words and letters in **bold red type** in the **Wycliffe** Bibles in Psalm 1:1, 2 and Matt. 3:1-4 match those from **Pre-Wycliffe** Bibles.



## Pre-Wycliffe — Psalm 1:1, 2

"Blisful man the whilk oway ged noght in the counsaile of wicked, and in the way of synful stode noght, & in the chaiere of pestilens he noght sate. Bot in laghe of lord the will of him; and in his laghe he sall thynke day & nyght" (MS. Univ. Coll. 64, as cited in *EB*, s.v. Bible, English, p. 896).



## Wycliffe (1382, 1st ed.) — Psalm 1:1, 2

"**Blisful the man th**at **w**ent **not** a**w**ei **in the counse**i**l** of vnpitouse, **and in the w**ei **o**ff **sinful stod not; and in the chaer of pestilen**ce **sat not. But in** the **la**we **of** the **Lord his wil; and in** the **la**we of **h**ym **he s**hal sweteli **thenke da**i **and nigt**."



## Wycliffe (1395, 2nd ed.) — Psalm 1:1, 2

"**Bl**essid *is* **the man, th**at **ged**e **not in the counce**l **of wickid** men; **and stood not in the w**eie **of syn**neris**, and sat not in the chaier of pestilen**ce**. But his will**e *is* **in** the **lawe of** the **Lord; and he s**chal **bithenke in** the **lawe** of **h**ym **da**i **and nygt**."



## Pre-Wycliffe — Matthew 3:1-4

"In tho dayes come Ihone baptist prechand in desert of the Iewry, & seyand, Do ge [ye] penaunce; forwhy the kyngdome of heuyne sal come negh. This is he of whome it was seide be Isay the prophete, sayand, "The voice of the cryand in the desert, redye ge [ye] the way of God, right made ge [ye] the lityl wayes of him." & Ihone his klething of the hoerys of camels, & a gyrdyl of a skyn about his lendys; & his mete was the locust & hony of the wode" (MS. Camb. Univ. Libr. Ii. 2. 12., as cited in *EB*, s.v. Bible, English, p. 896).



## Wycliffe (1382, 1st ed.) — Matthew 3:1-4

"**In th**ilke **days came Ioon Baptist, prechyn**ge **in** the **desert of I**ude**, say**inge**, Do ge penaunce, for the kyngdom of heuens shal neig,** *or cume nige*. Forsothe **this is he of whome it** is **said b**y Y**saye the prophet**. A **voice of** a **cryinge in desert**, Make **ge redy the wayes of** the Lord; **make ge rigtful the** pathes **of hym**. Forsothe that ilk **Ioon** hadde c**loth of the herris of cameylis, and a girdil of skyn aboute his leendis**; sothely **his mete** weren **locust**is **and hony of the wode**" (*EB*, s.v. Bible, English, p. 897).



## Wycliffe (1395, 2nd ed.) — Matthew 3:1-4

"**In tho daies Ioon Baptist cam**, and **prechide in** the **desert of** Judee**, and seide**, **Do ge penaunce**, **for the kyngdom of heuenes shal neige**. For **this is he, of whom it is seid b**i Y**saie, the prophete, seyinge**, A **vois of** a **crier in desert**, Make **ge redi the weies of** the Lord; **make ge rigt the** pathis **of hym**. **And** this **Ioon** hadde c**lothing of camels heeris, and a girdil of skynne aboute his leendis**; **and his mete was** honysou**kis and hony of the wode"** (*EB*, s.v. Bible, p. 897).

The voice of the echoed **red** letters in this book cries out, like the **blood** of martyrs from Abel to Alban, testifying of God's word preserved to "all generations" (Ps. 33:11).

## Summary

English Christians had the scriptures in written form **before** Wycliffe's edition of the late 1300s. Foxe records what he called "a certain old treatise, found in a certain ancient English book," probably written sometime between 1409 and 1531. It states that

> "Also a man of London, whose name was Wyring, had a **Bible in English** of Northern speech, which was seen of many men, and it seemed to be **two hundred years old**."

That would mean that it was written **before Wycliffe**, between 1330 and 1209 (Foxe, vol. 4, pp. 671, 674).

"The demand for the Bible became more **vocal** with Lollardism [Wycliffe's followers] in the fourteenth century..." Consequently, "During the fourteenth century the friars were the bitterest and most active opponents of an English Bible." "The Bible was dangerous" to the false teachers in the church of Rome (*Camb. Hist.,* vol. 2, pp. 384, 380, 382).

The ***only existing records*** of the early history of English Christians is from the authors cited: Tertullian (200s), Gildas (500s), Bede (700s), Asser (800s), William of Malmesbury (1100s), *The Anglo-Saxon Chronicles* (700-1200s), Wycliffe (1300s), Foxe and Cranmer (1500s). Anyone who challenges their first hand observations will have to do so from the time-fogged imaginations of modern writers whose motive is to re-mold men's minds to match their own unbelieving hearts.

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## Corrupt Versions

(ESV) *The Holy Bible, English Standard Version*, 2001, Wheaton IL: Crossway Bibles.

(HCSB) Holman *Christian Standard Bible*, 2001, Nashville, TN: Holman Bible Publishers.

(NASB) *New American Standard Bible*, 1978, 1985, Nashville: Thomas Nelson Publishers (La Habra, CA: The Lockman Foundatin, 1960, 1962, 1963, 1968, 1971, 1973, 1975, 1977).

(NASB UPDATE) *New American Standard Version Update Edition*, 1960, 1963, 1968, 1971, 1973, 1975, 1977, 1995, 1997, Anaheim CA: The Lockman Foundation.

(NCV) *The Holy Bible, New Century Version*, Dallas: Word Bibles, 1993.

(NIV) *The Holy Bible, New International Version*, 1973, 1974, 1978, (1985 printing), Grand Rapids Mich.: Zondervan Corporation.

(NKJV) The Holy Bible, New King James Version, 1979, 1980, 1982, Nashville: Thomas Nelson, Inc.

(NLT*) New Living Translation, Touchpoint Bible,* 1996, Wheaton, IL: Tyndale Publishers, Inc.

(NRSV) *The Holy Bible, New Revised Standard Version*, 1989, Nashville: Thomas Nelson Publishers.

(RSV) *The Holy Bible, Revised Standard Version*, 1953, Thomas Nelson & Sons.

(TNIV) *Today's New International Version*, 2001, Grand Rapids, Mi,: Zondervan.

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## Corrupt Sectarian Versions

**Jehovah Witness Version:**

*The New World Translation of the Holy Scriptures,* 1961 edition, Brooklyn, New York: Watch Tower Bible and Tract Society. This edition was chosen because it preceded the NIV, TNIV, NASB, and NKJV and was available to the modern version translators.

**Catholic Versions:**

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## CHAPTER 22

# Wycliffe's Views



**I**NSPIRATION OF THE BIBLE



**U**NDERSTANDING THE BIBLE:

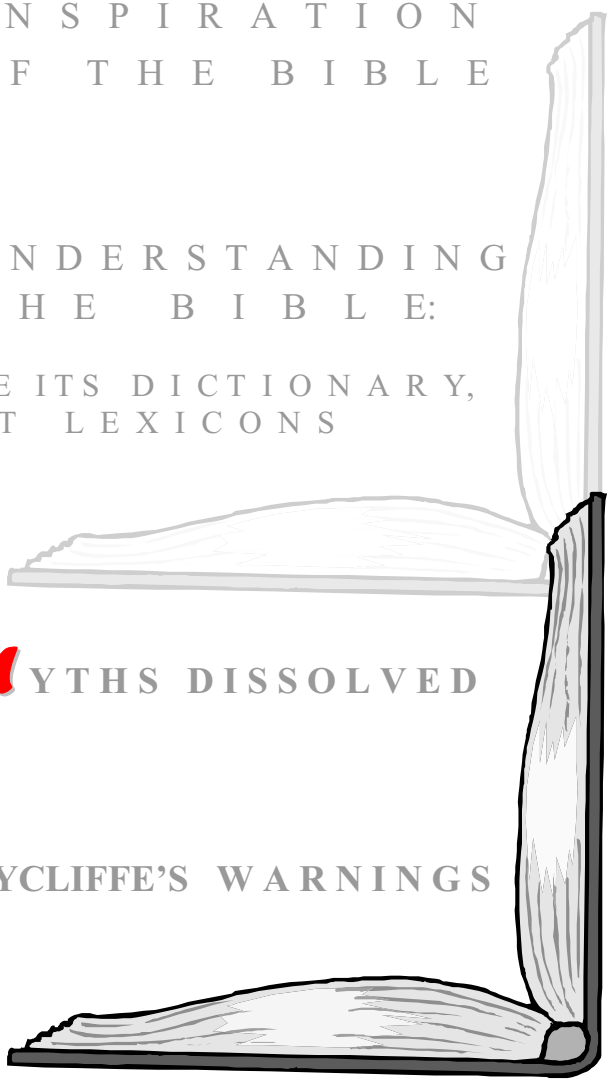
USE ITS DICTIONARY, NOT LEXICONS



**M**YTHS DISSOLVED



**W**YCLIFFE'S WARNINGS



> "When ye received the word of God which ye heard of us, ye received it **not as the word of men**, **but** as it is in truth, **the word of God**..." 1 Thes. 2:13

According to this verse in Thessalonians, the English Bible is the word **of God**, not the words **of men**, such as the apostle Paul, Wycliffe, Tyndale, or the KJV translators. Wycliffe himself cited this verse and said, "This is the reason why our prophets say: **Thus says the Lord**" (John Wyclif, *On the Truth of Holy Scripture* (1378), translated from the Latin by Ian Christopher Levy, Kalamazoo, MI: Western Michigan University, Medieval Institute Publications, 2001, p. 160; to verify his translation examine *several* Latin editions, such as Rudolf Buddensieg, *De veritate sacrae scripturae*, 1905).

> "The **words of the LORD**...in a furnace of **earth**, **purified** seven times" Ps. 12:6

The Lord used 'earthly' hands and pens to preserve **his** purified and polished words. Though written with men's pens, they remain God's words. One such translator, Richard Rolle (d. c. 1349) wrote,



> "Here may we see that none should be so hardy to translate or expound Holy Writ but if he feeled the **Holy Ghost** in him, that is **maker of Holy Writ**, for soon shall he err that is nought led with him" (as cited in G.W.H. Lampe, *The Cambridge History of the Bible*, vol. 2, Cambridge: University Press, 1969, p. 386).

Those who handled the English scriptures believed them to be inspired by the Holy Ghost.

"All **scripture** is **given** by inspiration of God..." 2 Tim. 3:16

John Wycliffe (variously spelled Wyclif etc., c. 1325-1384) believed the English Bible was "scripture," and therefore from the Holy Ghost's "inspiration." God entrusted his word to Wycliffe's care. He did not entrust the word of God to the care of those who do not esteem it so highly.

**Wycliffe said,**

**"The clergy cry aloud that it is heresy to speak of the Holy Scriptures in English, and so they would condemn the Holy Ghost, who gave tongues to the Apostles of Christ to speak the word of God in all languages under heaven"**

(John Wycliffe, *Speculum Secularium Dominorum*, *Opera Minora*, London: Wycliffe Society, John Loserth, editor, 1913, p. 74, as cited in Bill Bradley, *Purified Seven Times,* Claysburg, PA: Revival Fires Publishing, 1998, p. 11).

Wycliffe affirmed that the Bible comes, "from the mouth of God" (W. Kenneth Connolly, *The Indestructible Book*, Grand Rapids, MI: Baker Books, 1996, p. 74). Bible critics like *Revised Version* committee member, John Eadie admit, "Wycliffe's

work as a translator brought upon him special hostility, for the idea of an English Bible filled the clergy with alarm and indignation." Wycliffe knew, as he tells us, that the priests declared it to be 'heresy to speak of the Holy **scriptures in English**.' In his book entitled, *Wycket,* Wycliffe said that the scripture is given by the Holy Ghost in all languages. To those who charge that inspiration is lost with translation, Wycliffe says,



"...such a charge is a condemnation of the **Holy Ghost**, who first **gave** the **Scriptures** in tongues to the Apostles of Christ, to speak that word **in all languages** that were ordained under heaven" (John Wycliffe, *Wycket* (a treatise against the Catholic view of the Eucharist), printed in Nuremberg in 1546, by Coverdale in 1548-1550, and again in Oxford in 1612, as cited in John Eadie, *The English Bible: An External and Critical History of the Various English Translations of Scripture*, vol. I, London: MacMillan, 1876, p. 81 et al.).

Even today many say it is "erroneous and heretical" to believe our English Bible is "scripture" and therefore that it is still the very inspired words of God, not the words of men (quotes on file). Addressing the lack of faith of those who say, "God did not do it – men did it," Wycliffe replies,



"You say it is heresy to speak of the Holy **Scriptures in English**. You call me a heretic because I have translated the Bible into the common tongue of the people. Do you know whom you **blaspheme**? Did not the **Holy Ghost give** the word of God at first in the **mother-tongue of the nations** to whom it was addressed? Why do you speak against the Holy Ghost?" (as cited in David Guy Fountain, *John Wycliffe: The Dawn of the Reformation,* Southampton: Mayflower Christian Books, 1984, pp. 45-47).

God did not abandon his word to a scholar's bookshelf.

Wycliffe said, "I am astonished, therefore, that some of our own people would slander those who say that they possess the **Holy Spirit speaking** to them in this way" — that is, through the scriptures in English (*Truth*, p. 194).

The *Prologue* to the Wycliffe Bible states that the Holy Ghost preserved the "holy scriptures" (2 Tim. 3:15) free from "error."

> "Therefore a translator...hath need to live a clean life, and be fully devout in prayers, and have not his wit occupied about worldly things, that the **Holy Spirit**, **author** of wisdom, and cunning, and truth, dress him in his work, and suffer him **not for to error**...By this manner, with good living and great travail, men more come to true and clear translating...God grant to us all grace to know well, and keep well holy writ, and suffer joyfully some pain for it at the last! Amen" (John Wycliffe, Holy Bible, *Prologue*, Cambridge: Chadwyck-Healey, digitized edition of Forshall and Madden's 1850 edition, 1997, pp. 59-60).

Wycliffe writes,

> "...Holy Scripture is the unique word of God and our authors are only God's scribes or heralds charged with the duty of inscribing the law he has **dictated** to them...[H]e himself had **dictated** it within the hearts of the humble scribes, stirring them to follow that form of writing and description which he had chosen...God instructed them to speak in this way...And they proclaimed its great authority for that

> very reason, and **not** because it was **their own word**...[T]hose who defile the purity of Holy Scripture must be rebuked in no uncertain terms..." (*Truth,* pp. 208, 209, 210, 211, 9, 222 et al.).

In summary, Wycliffe believed "a man's pen" (i.e. Isa. 8:1) wrote God's words, which were preserved by the "Holy Ghost, who gave the Scriptures in tongues to the Apostles of Christ, to speak that word in all languages that were ordained under heaven" (Eadie, p. 81).

"Wycliffe's now undisputed position as the founder of English prose" arises from those who mistakenly credit *him* with —

"the *beauty* of holiness"

— seen only in the "holy scriptures" (1 Chron. 16:29) (*Encyclopedia Britannica*, 1910, s.v. Wycliffe, p. 869). Calling him "the master of English prose," as his biographer does, is like crediting the diamond miner and the stone cutter for the sparkle in the polished gem (*Schaff-Herzog Encyclopedia of Religious Knowledge,* New York: Funk and Wagnalls, 1912, s.v. Wyclif, p. 462). The Oxford historian, Anthony à Wood, stated that at Canterbury Hall, Wycliffe was Geoffrey Chaucer's teacher. Chaucer wrote *Canterbury Tales,* the work chosen as most exemplary of fine Middle English writing (Benson Bobrick, *Wide as the Waters*, New York: Simon & Schuster, 2001, p. 29). Chaucer and his teacher Wycliffe were merely *students*, taught by the word of God.

How could a gardener take credit for the scent of a lily, or a man for the beauty in God's word? A gardener's hand, moving only with the strength God gives, may set God's seeds, line by line. Gardener and grammarian can bow on bended knee to see God's word, the "seed...which liveth and abideth for ever," bring forth "life" under heaven's "Sun" (Mal. 4:2, John 6:63, 1 Peter 1:23).



## Or Books by Tares with Built-in Errors

**Step 1: Pray**

Wycliffe wrote that "[I]t is truly a matter of the greatest importance and necessity that the disciples of Holy Scripture **pray** in order that they might understand" (*Truth*, p. 147).

**Step 2: Read**

Scripture in **all languages** and during **every time period** has been characterized by some seemingly **special** or archaic **vocabulary** and sentence structure. Affirming this, Wycliffe echoes an author from the 300s. They conclude that those who "give attendance to **reading**" will quickly understand the 'holy' language of the Bible (1 Tim. 4:13).

> "'Scripture's form of speaking becomes familiar through the habit of reading and hearing it...' [T]he forms which seemed at first unrefined and unsuitable, will later appear wise and subtle as one becomes better acquainted with it" (*Truth*, p. 142).

**Step 3: Look**

"Wycliffe held that **one passage explained another** better than any gloss [interlinear, dictionary or commentary] could" (Bobrick, p. 48). "[I]n his eyes it needed no interpreter because its meaning seemed self-evident" (Roland Bainton, *Horizon History of Christianity*, New York: American Heritage Publishing Co., Inc., 1964, p. 238). Wycliffe felt that 'The word is not to be opened by means of the grammar used by boys; Scripture has its own rules' (Schaff-Herzog, s.v. Wyclif, p. 463). The *Prologue* to the Wycliffe Bible (1384) reveals how the

translator found the **Bible's built-in meaning** of a word by studying the words and verses ***before*** and ***after*** the word or verse under consideration — just as described in Search 2 in this book's chapter "Every Word."



**rologue:** "Therefore a translator hath great need to **study** well the sense, both **before** and **after**, and look, that such **uncertain words** accord with the sense..." (John Wycliffe, The Holy Bible, *Prologue*, p. 60).

Wycliffe adds,

> "In Holy Scripture is all the truth; one part of Scripture explains another" (as cited in Fountain, p. 48).



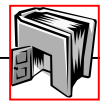
**rologue**: The introduction to the Wycliffe Bible describes the 'dictionaries in the mind' which modern linguists have just discovered. Wycliffe used Search 1, as described in this book in the chapter, "Every Word." He agreed, saying the Bible's definition of a word is created in the mind as words are read in the context. It is then recalled automatically as they are repeated.

> "[E]ach sense may be proved by the **other places** of holy scripture for to accord to truth; for without doubt the Spirit of God, that spake by write of that scripture, **before say** and **provide beforehand, that this true sense should come to mind of the reader or hearer**" (*Prologue*, pp. 44, 45).

> "...**the same words** of scripture...may be proved by **other places** of holy scripture... [T]he author of scripture saith this sense in the same words which we would understand...and certainly the Spirit of God,

that wrought these things be the author of scripture...that this sense should come to the reader, either to the hearer, the Holy Ghost providing..." (*Prologue*, p. 45).

## Understanding the Bible:



### With Scriptures or Other Sources?

Wycliffe wrote a "book in which he showed that Holy Scripture contains all truth and, being from God, is the **only authority**" (Schaff-Herzog, s.v. Wyclif, p. 458). His book, *The Truth of Holy Scripture* (1378), affirms that "the scriptures are without error and contain God's entire revelation. **No** further teaching from any **other source** is necessary..." (*The Indestructible Book*, p. 73).



**rologue:** The introduction to the Wycliffe Bible repeats this theme, telling readers that spiritually helpful things found *outside* of scripture, are all found *in* scripture, in a purer and holier form.

> "...what ever thing a man learneth without holy writ, if the thing learned is vain, it is damned in **holy writ**; **if it is profitable, it is found there**. And when a man find there all things which he learned profitably in other place, he shall find much **more plentifully** the thing in holy scriptures, which he learned never in other place, but be learned only **in the wonderful highness and in the wonderful meekness of holy scriptures**..." (*Prologue*, p. 49).

"He himself saw no need to embellish biblical quotation with extraneous material..." In one tract alone he used seven hundred scripture verses. Today, like-minded Christians who "preach the word," preferring God's words to their own, seem so "few, that a child may write them." Wycliffe said the Bible teacher is "obliged to propagate the truth of Scripture, not historical events and worldly chronicles" (*Truth*, p. 191; Acts 16:6, 2 Tim. 4:2, Isa. 10:19).

He thought scripture had "a peculiar and incomparable eloquence all its own..." (Bobrick, p. 50). He believed "the sound of the word is the clothing of the word" (*Truth*, p. 141). Confirming the scarlet thread of **red** letters seen throughout this book and sounded out in the chapter "Sound = Sense," the *Prologue* said,

> "In the translation I follow the **letter** as much as I may..." (*Prologue*, p. 37).

## Or Hebrew & Greek Grammars and Lexicons By Men

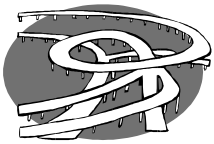
"...Holy Scripture is the word of the Lord and thus must be of the **highest authority**, writes Wycliffe" (*Truth*, p. 145). (Remember, Wycliffe's definition of 'Scripture' includes the vernacular language editions, such as Old Latin and English.) Wycliffe wrote,

> "I have often said that all the evil which was introduced into the human race stems from the erroneous perception of the sense of Scripture...Because the temptation of the first human being came about by means of Scripture... ['Yea hath **God said**']."

"[T]he devil...deceitfully corrupts it..." through men who subtly change its meaning and sense, he adds (*Truth*, p. 109). Wycliffe would abhor the current practice of correcting or defining scripture terms using man-made sources, instead

of the Bible's own definitions. Wycliffe said those who "claim to have located" errors "in the text" do so because they follow "the definitions they have learned" in schools which teach "grammar" (*Truth*, p. 17).

> "Inasmuch as all truth is **in Holy Scripture**, it **is** clear that every disputation, every **signification of terms**, or linguistic science which does not have its origin in Holy Scripture is profane...cursed, that is to say, unholy or sacrilegious. It is at a distance, as it were, from that which is consecrated..." (*Truth*, p. 112).



The significance of Greek and Hebrew terms given in **all** lexicons leads the searcher *off* the strait and narrow highway, around and down into dirty puddles dug out of the writings of the profane Greeks, like Aristotle and others. The innocent Christian who ends up in the back streets of *Strong's Concordance* Dictionary was given no signpost, warning that the definitions lead back to —

- ✓ The **pagan** Greek (or philosopher's) context from which all of these definitions were deduced (Aristotle, Dionysius, Epicurus, Sappho, Origen, Marcion, etc.; for an extensive list see *Thayer's Greek English Lexicon*, pp. xvii-xx).
- ✓ The **unbeliever** who compiled the pagan citations then refashioned them in secondhand German or Latin (Kittel, Grimm, Gesenius, Friedrick, etc.).
- ✓ The **unbeliever** who further massaged the meaning when moving the German, Latin or Greek text into English (Thayer, Brown, Driver, & Briggs, Liddell & Scott, Bauer, Arndt, Gingrich & Danker, Nida & Louw, G.W. Bromiley et al.).

- ✓ The **abridger**, who uses the words from these books, but does not reveal their pagan sources. For example:

  - **Strong** follows Gesenius; *Strong's Concordance*, "A Concise Dictionary of the Hebrew Words in the Bible," Preface.

  - **Vine** follows Grimm-Thayer et al.; see *Vine's Expository Dictionary of New Testament Words*, p. xii.

  - **Zodhiates** follows critics Gesenius, Brown, Driver, Briggs & NIV editors; see *Hebrew-Greek Key Study Bible*, p. 1593.

  - **Berry** follows Thayer; *Interlinear Greek-English New Testament,* "Introduction to New Testament Lexicon," pp. iii-vi.

  - **Green** follows Brown-Driver-Briggs et al.; see *The Interlinear Bible*, vol. 1, p. xiv. He follows Nazi, Rudolph Kittel, and Unitarian, Thayer; see *Sovereign Grace Publishers 2002 Catalogue*, p. 6 and Riplinger, *New Age Bible Versions*, ch. 42.

  - **Kohlenberger,** Marshall, Mounce, Wuest, Vincent, Moulton, Milligan, Trench and other interlinear and dictionary *compilers* show ample evidence of the use of such corrupt sources.

Wycliffe warns against using the ideas of the profane Greeks to define scripture's words.

> "This is why professors of Holy Scripture ought to imitate its manner of speaking, adhering to its eloquence and logic, more so than any foreign pagan writer...**some proof elicited from the declarations of Aristotle, or any other pagan, who remains a stranger to the light of our faith**...First, that whether they are explicating Scripture itself or **expressing** the appropriate **meaning** which rests beyond the text of Scripture, the interpreters of Holy Scripture should not imitate the aforementioned authors [i.e. Aristotle]..." (*Truth*, pp. 41, 42).

Wycliffe sounds a stern warning to those, who under the guise of teaching, proclaim —

'The word here *actually* means...'

To those who would destroy the authority of the Bible with such statements, he states emphatically —

> "I ask you, what could produce a greater deluge of distrust in the words of the Lord than saying that his words are impossible...while my words, though contrary to theirs, are unimpeachably true...As I said above, these are surely not the words of an expositor, but of a destroyer, not the words of a postillator, but those of one who does away with authority...[W]e should believe that **the Holy Spirit gave us the law of Scripture in the form which he wanted the church to observe**, one whose authority surpasses every created authority, since efficacy of its meaning is more useful, and the form of its words more venerable, than any foreign meaning or locution" (*Truth*, pp. 204-205).

Wycliffe charges, "[T]he person lying in this way about Holy Scripture sins gravely..."

> "**R**ather, the person asserting such a meaning harms himself and others...[T]he grammarian...sins more by speaking...than a given layman...**For at least the layman pleases God by believing that it** [his Bible] **is true**..."(*Truth*, p. 230).

The profane Greeks and philosophers whose citations lie behind today's lexicons, "do not possess the Holy Spirit," writes Wycliffe. "[T]hese pseudo-prophets who **interpret the words** of Scripture in a manner other than the Holy Spirit intends...grudgingly recite a **meaning** which they are in fact scarcely able to defend" (*Truth*, pp. 231, 233, 232). Ask them, 'From what *source* did your reference book garner that definition?' Prompting the poem on p. 515, Wycliffe warns further:

> "Whereupon, it appears that **our own** theologians walk into the lecture hall one day dressed as sheep with the purpose of commending the law of Scripture, and all of a sudden acquire the teeth of foxes, adding to this the tail of a viper...These fellows are just like foxes agreeing to peace with the roosters and chickens while standing at the door of their coop, though immediately upon entering they bare their teeth and turn ferocious...
>
> 
>
> I suppose that no **grammar** other than the ancient one they learned **outside of Scripture** would be acceptable to those **adversaries** who are extending the generous offer of **correcting Scripture**...I suppose, however, that throughout this entire process the adversary of the law will not admit any proposition or logical inference, unless it agrees **with his own grammar and those appendices he chooses to depend upon**... [such as Strong's, Marshall's, Berry's etc.]" (*Truth*, pp. 173, 174, 175).

Wycliffe believed, "[O]ne must learn a new grammar...when attempting to explicate [explain] or understand Holy Scripture..." "Wyclif insists that Scripture possesses a grammar all its own" —

> "[T]he Lord teaches his own logic and grammar which remains hidden to unbelievers" (*Truth*, pp. 65, 13, 48).

One can only "explain under the authority of Scripture, those new senses of Scripture's **terms**, which are **not** to be found in their **grammar books**." Wycliffe wrote that "anyone who is unwilling to understand the grammar belonging to some part of Scripture, unless it conform to that which he learnt" from a textbook "will not only remain quite ignorant...but will end up entangling himself" in error. He feels,

> "It is hardly the fault of Scripture if some ignorant fellow claims to have found an error...The slanderers should first learn Scripture's own supremely correct grammar and logic, and study the sense of the author, before they engage in such defamation" (*Truth*, pp. 65, 47-48, 13).



**rologue:** God himself will teach men the scriptures, so that they are not poisoned by "heathen men's errors" hidden behind textbook covers.

> "...**God** both **can** and may, if it liketh him, **speed simple men** out of the university, as much **to know holy writ**, as masters in the university; and therefore...never man of good will be poisoned with heathen men's errors" (*Prologue*, p. 52).

> "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed..." Luke 9:26

Therefore Wycliffe said,

> "Do not be ashamed, therefore of this evidence: Holy Scripture speaks in this way; therefore, I, as its humble disciple, should speak under its authority in a similar manner...even if it might appear **contrary to the human sciences**...
>
> [T]he evangelical logician, having put aside worldly fame, would rather be considered a fool in the eyes of the world for Christ's sake, in order that he might be counted wise before God" (*Truth*, p. 54).

He recommends the use of the Bible's built-in dictionary to explain scripture terms.

> "The Christian should speak the words of Scripture under the authority of Scripture, and according to that form which Scripture itself illustrates...**[U]se the words of scripture** in prayers...and **in the** preaching and **explication of Scripture**" (*Truth*, p. 69).

Agreeing with the thesis of the book, *New Age Bible Versions* (that new bible words represent new ideas), Wycliffe encouraged the use of 'holy' terms (i.e. "only begotten Son," not 'one and only Son'; "end of the world," not 'end of the age').

> "Furthermore, it should be observed that when it came to drawing upon linguistic

> novelties, the holy doctors of the early church quite reasonable forbad, in matters of faith, the introduction of new-fangled **terms** which are foreign to Scripture, for fear of the poison which could be **hidden in them by heretics**...And so it is with many of the terms invented by the masters these days. Yet danger still lurks within inventions of this kind, and the abuse of such inventions. The **safest** route, therefore, is to employ the **terms** and logic **of Scripture**" (*Truth*, p. 181).

## Understanding the Bible:



### Being Meek or Speaking Greek?

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15). Wycliffe points out that those who see impurity in the scriptures are 'projecting' a view of their own sin form **heart**.



> "[I]f anything **true** sounds wrong, the reason for this **rests with the person** who is listening to it...Nothing evil, therefore, is found in truth of this sort, but rather **in the person**...culpably turning it into an opportunity for sin..." (*Truth*, pp. 177-178).

To those who correct the scriptures, Wycliffe warns,

> "[W]e should not put ourselves on a par with the authors of Holy Scripture while explaining their obscure language..." (*Truth*, p. 43).

Such 'correctors of the scriptures' "claim to be their equals in authority." They are "at the same time revealing the arrogance" of their hearts. Wycliffe advises a "humble acceptance of the authority of Scripture" (*Truth*, pp. 43, 55, 145).



**rologue:** The seed of God's word and its fruit of the Spirit — "Meekness" and "love" — are inseparable (Gal. 5:22-23). Bible understanding (and its built-in dictionary) remain hidden to the proud, according to the *Prologue*.

> "...for almost no thing is seen in the darkness, which thing is not found said full plenty in other places...[E]ach place of holy writ, both open and dark, teacheth meekness and charity...**Pride** and covetousness...is cause of...blindness and heresy, and **preventeth** him from very **understanding**..." (*Prologue*, pp. 50, 2).

> "Also he whose heart is full of charity comprehendeth, without any error...[H]e that holdeth charity in virtue...holdeth both that is open and that that is hid in God's word...Also if her **study** is done **with meekness**, and love of Christian lore, it is of God... [H]oly scripture spake darkly, that the privaties thereof be hid from unfaithful men, and good men be exercised either occupied, and that in expounding holy scripture, they have a new grace diverse from the first authors" (*Prologue*, pp. 45, 48, 49).

> "...holy life is a lantern to bring a man to very cunning, as Chrysostom saith, and the dread and love of God is the beginning and

perfection of cunning and wisdom...As long as pride and covetousness of worldly goods and honors is rooted in her heart...wisdom shall not enter into an evil willed soul...

How by good life men cometh to understanding of scripture and Jesus Christ saith, that the Father of heaven hideth the privaties of holy scripture from wise men and prudent...and showeth them meek men...[F]orsake pride and covetousness, and **be** ye **meek** and **dread** ye **God** in all things, and **love** him over all other things, and **your neighbor** as yourself; and **then ye shall profit in study of holy writ**..." (*Prologue*, p. 51).



**rologue:** The Wycliffe Bible reminds its reader,

"[B]eware of pride, and vain janglings and chiding in words against proud clerks of school and vain religions, and **answer ye meekly** and prudently to enemies of God's law, and pray ye heartily for him, that God of his great mercy give to him very knowing of scriptures..." (*Prologue*, p. 49).

The following pages document three **TRUTHS**, seldom recognized about the Bible during the 1300s and 1400s.

- ☑ Wycliffe *did not* write the first English Scriptures.
- ☑ Earlier Christians had the scriptures and could read.
- ☑ Wycliffe *did not* use the *corrupt* Latin Vulgate.



## Myth 1

### Wycliffe Wrote the First English Scriptures

The myth, that the English people had only scraps of scriptures before Wycliffe, is perpetuated to degrade God's promise of "the word which he commanded to a thousand generations" and "to all nations" (1 Chron. 16:15, Romans 16:26). When the impression is given that the common man has no preserved and infallible scriptures, the position and authority of the word of God can more easily be pirated by "Popish Persons" and "self conceited Brethren, who...give liking unto nothing, but what is framed by themselves, and hammered on their anvil" ("The Epistle Dedicatory," King James Bible).

Such persons harness the word of God to the names of men — Wycliffe, Tyndale, King James and others. It *is* and has always been 'The Holy Bible.' Oxford scholar, Christopher De Hamel said there was a "medieval passion for dogmatically linking texts with the name of famous authors" (Christopher De Hamel, *A Book. A History of the Bible*, New York: Phaidon, 2001, p. 170).

Wycliffe did not need to go up to Mt. Sinai to receive a *new* revelation from the Holy Ghost. The English scriptures had been passed down through the hands and hearts of faithful men. He and his associates merely 'polished' the spelling and idiom and Anglicized the word order of the scriptures already existing in his time (i.e. Bede, Alfred, Athelstane, Richard Rolle et al.). In the last half of the 1300s, others, like John de Trevisa, produced an English edition of "**the entire Bible**," through the patronage of Lord Thomas de Berkeley. This patron loved the scriptures so much that he had "the whole book of Revelation...written upon the walls and ceiling of his chapel at Berkeley, where it was to be seen hundreds of years after" (Alexander McClure, *The Translators Revived*, Litchfield, Michigan: Maranatha Bible Society, hardback edition, 1858 facsimile, p. 17).

*The Cambridge History of the Bible* identifies numerous manuscripts of the "**Gospels**" and "**epistles**, and of **Acts**'' which existed *before* Wycliffe in the last half of the 1300s (vol. 2, pp. 389-390 et al.). Hasting's *Encyclopedia of Religion and Ethics* directs readers to numerous books documenting evidence of such early English scriptures:

- A.C. Paues, *Fourteenth-Century English Version*, Cambridge, 1902.
- M. Deanesly, *The Lollard Bible and other Medieval Biblical Versions*, Cambridge, 1920.
- *Cambridge History of English Literature*, Cambridge, 1908-16, ii. 43-48.
- *The Pauline Epistles contained in MS Parker 32* (E.E.T.S.), London, 1917 (James Hastings, *Encyclopedia of Religion and Ethics*, vol. XII, New York: Charles Scribner's Sons, 1928, s.v. Wyclif, p. 821, n. 1, 2).

Actually *seeing* many pre-Wycliffe English scriptures during his twenty-five year tenure as Curator of Medieval and Illuminated Manuscripts at Sotheby's in London, Christopher De Hamel (Ph.D. Oxford) says, of the *earliest extant Wycliffe Bible* (MS Bodley 959),



"[I]t was **copied** (hastily, no doubt) from a text **already in English**. Therefore they were not translating but transcribing" (De Hamel, p. 171).

The scholar's *Encyclopedia Britannica* of 1910-1911 concurs, saying of the Wycliffe Bible:



"...**already existing versions**, with changes when necessary, were incorporated and made use of by the translators" (s.v. Bible, English, p. 897).

While teaching at Oxford, during his 35 year tenure there, Wycliffe spent two years lecturing on the Old and New Testaments "one chapter at a time" (Bobrick, p. 27). He then wrote a *Commentary on the Gospels.* It included a text of the Gospels *already in existence*. He used this already existing text of the Gospels, both in his *Commentary* and in his Wycliffe Bible.



"The text of the Gospels was extracted from the Commentary upon them by Wycliffe..." (*EB*, s.v. Bible, English, p. 896).

Wycliffe's Epistles, Acts and Revelation were "polished" versions of already existing texts. *The Encyclopedia* notes that "passages from the Early Wycliffe Version (1380-1384), from both the Old Testament and the New Testament, are actually quoted in the Commentary..." (s.v. Bible, English, p. 896).

There is no doubt that Wycliffe was involved with 'polishing' the English Bible, for the Catholic hierarchy and their deadly *Constitutions of Oxford*, specifically named Wycliffe in their mandate forbidding Bibles. One such statement said,



"We therefore command and ordain that henceforth no one translate on his own authority any text of Holy Scripture into English...and that no one read anything of this kind lately made in the time of the said John Wycliffe..." (Bobrick, p. 68; *Cambridge History of the Bible*, vol. 2, pp. 393-394).

Because of such ordinances, many Bible owners "erased his name from their pages out of fear" (Bobrick, p. 69). Dates on Bibles were omitted or removed because it was illegal to have a Bible with Wycliffe's name on it or one written with

a date that might imply Wycliffe's involvement. His earliest editions are given dates between 1380 and 1384; the later editions are given dates between 1388 and 1395. These, however, may not be entirely accurate. Wycliffe's Bible evolved between 1380 and 1395. Some writers have tried to assign the changes to two separate 'events,' but actual examination of the 200 or so extant editions makes it evident that polishing was progressive, with mixed texts seen in numerous editions. This somewhat thwarts the theory that John Purvey, Wycliffe's secretary, did the entire second edition on his own after Wycliffe's death (see De Hamel or *The Cambridge History of the Bible*).

'Articles,' were collected against Purvey, because, like Wycliffe, he would not obey the pope, whom he called "Antichrist, or any of his shavelings." Such priests he called, "...heretics, blasphemers, and seducers of Christian people...Satan's own stewards." Purvey said that the Catholic practice of "...auricular confession, or private penance, is a certain whispering, destroying the liberty of the gospel, and newly brought in by the pope and the clergy, to entangle the consciences of men in sin, and draw their souls into hell." For such outspoken views and for their work on the Wycliffe Bible, both Purvey and Nicholas Hereford, editor of part of the Old Testament, were imprisoned and tortured (Foxe, vol. 3, pp. 287, 286, 289).



"This John Purvey, with Herford, a doctor of divinity, were grievously tormented and punished in the prison..." (Foxe, vol. 3, p. 285).

A prison (called Lollard's Prison in Lambeth Palace in London) was built to detain Christians. It can still be seen today with the prisoner's iron rings next to writing on the wall which reads, "*Jesus amor meus* (Jesus is my love)" (*The Indestructible Book*, p. 80). Purvey and Hereford were

joined there by the 'street preachers' of the day. In 1382, a statute which forbade preaching, was directed at Wycliffe and other Christians. It read in part,



> "[T]here be divers evil persons within the realm, going from county to county, and from town to town...under dissimulation of great holiness...preaching daily in churches and churchyards, but also in markets, fairs, and other open places where a great congregation of people is...[A]rrest all such preachers...[H]old them in arrest in strong prison" (Foxe, vol. 3, p. 36).

What had they been preaching — the word of God from pre-Wycliffe scriptures.



## Myth 2

**Few people had scriptures or could read.**

If mythmakers can convince us that generation upon generation of men and women went to their graves without reading or hearing the word of God, they can implant the false impression that we do not *need* scriptures (but need Catholic sacraments, ecstatic experiences, or myth-makers). Their imaginary world, without the word, impugns God. For if man *does* need scriptures, God would be lax in not offering them.

Foxe's *Acts and Monuments* (A.D. 1563) traces Christianity from the first century to the 1500s. A thorough reading of *all eight* of its large volumes makes it abundantly clear that all who wanted scriptures, had them, in hand or in heart, as much or as little as they wanted. "In his lengthy book, *A Dialogue Concerning Heresies* (1529), [Sir Thomas] More

asserted that Bibles in the **English** language were **not at all rare**." It was "furtively copied for simple God-fearing labourers who used it in secret." "Quite often, a Wycliffite Bible must have been almost the only book in an owner's household" (De Hamel, pp. 168, 187). A contemporary of Wycliffe in the 1300s claimed "every second man" he met was a true Christian, then called Lollard (Bobrick, p. 68). "Wycliffe Bibles were **widely** used by noblemen, clergy, and — most significantly — **common people**" (*The Bible Through the Ages*, editor, Robert V. Huber, Pleasantville, NY: Reader's Digest, 1996, p. 287).

Although many of the 200 surviving manuscripts of the Wycliffe Bible were beautifully ornamented with letterings and bindings, *The Cambridge History of the Bible* records that during Wycliffe's time and following, there were **many** small New Testaments, in "a plain, even rough, hand with no decoration of any kind."



"[S]maller and cheaper copies were intended for common use among the lower classes. Reading them together in small groups, as the evidence at trials shows that they did, they were in danger of prosecution and even death, but read them they did, and the small and secret Bible-readings and meetings that they conducted proved a fertile breeding-ground for that Puritanism or non-conformity that has never since died out" (*Cambridge History of the Bible*, vol. 2, pp. 389, 414).

An English law, which was enforced for over 125 years, called for "extreme thoroughness in searching out and burning" all books and Bibles associated with Wycliffe. This leaves us with just a token of the copies then in use.

Many Christians were "burned at the stake in London in 1496 with their manuscripts [hand written Bibles] tied around their necks." Foxe describes many others martyred for possessing "a little book of Scripture in **English**" (De Hamel, pp. 187, 189, 186, 187).

> "But where sin abounded, grace did much more abound" Rom. 5:20

**Memorize**

The Bible needs no paper; it is spirit and truth, "which must always exist, whether in the manuscript or in the mind," said Wycliffe. Men in the ministry had "whole books, committed to memory" (*Truth*, pp. 158, 31). Many others memorized whole books, like Alice Collins and her daughter Joan (of Burford), who recited the entire book of James and Peter at meetings (Bobrick, p. 74). Because Christians knew scripture, they were called 'known men' and 'known women' (*Eadie*, vol. 1, 1876, pp. 94, 95).

Those who were
"known" by Christ
would 'know scriptvre'
in A.D. 1383
when 'u' was 'v'
(before tv.)



There is no compelling current need in our English culture to burn Bibles, or bind to the stake those "living epistles" who have memorized scripture. The adversary simply burns a few more CDs, DVDs or NIVs to inflame and entangle the souls of men.

Why were Bibles burned? The Wycliffe Bible and its *Prologue* exposed too many *enemy secrets*.

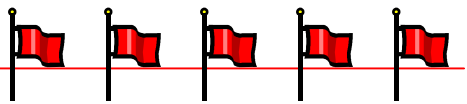
## Wycliffe's Red Flag Warnings

"For the next 125 years, it was illegal to make or own any Wycliffitte Bible in England" (De Hamel, p. 166). *Why?*

Oxford professor of Historical Theology, Alister McGrath said,

> "As Wycliffe pointed out, the ecclesiastical establishment had a considerable vested interest in not allowing the laity access to the Bible. They might even discover that there was a massive discrepancy between the **lifestyles** of bishops and clergy and those commended – and practiced – by Christ and the apostles" (Alister E. McGrath, *In the Beginning*, New York: Doubleday, 2001, p. 19).

### Sodomy



Wycliffe's Bibles were really "suppressed only because...their polemical notes" exposed wrongs in the Catholic church (Bobrick, p. 56). The loose lifestyles of some priests and monks at Oxford offended Wycliffe. The *Prologue* to the Wycliffe Bible took an entire page to expose the sodomy of the priests at Oxford.

> "...drinking blood, either birling [drawing out, OED] blood. (Note: Warn Oxford of sodomy, with other sins!) Lord! [W]hether Oxford drink blood and birlith blood, by slaying of live men, and by doing of sodomy, in losing a part of man's blood

> whereby a child might be formed, doom [or deem] they that know; and where Oxford drink blood of sin, and stirith other men of the land to do sin...The first great sin is generally in the university...
>
> [T]he second horrible sin is sodomy and strong maintenance thereof, as it is known to many persons of the realm, and at the last parliament. Alas! divines, that should pass other men in cleanness and holiness, as angels of heaven pass frail men in virtues, be most slandered of this cursed sin...bodily sodomy..." (*Prologue*, p. 51).

Wycliffe "tried to protect undergraduates from their snares" (Bobrick, p. 26). "He had an eager hatred of what was wicked," wrote G.M. Trevelyan in 1899 in his book *England in the Age of Wycliffe*.

> "Passions were especially aroused by their attempt to take advantage of the younger students – some as young as twelve – whose matriculation at Oxford often took them far from home.
>
> One official university pronouncement charged the friars with luring children 'by apples and drinks' into their establishments where they were indoctrinated with the order's teaching and kept from contact with family and friends...
>
> [I]t brought the university into discredit with parents, who had entrusted their children to its school" (Bobrick, pp. 27, 26).

## Priests, monks, and nuns

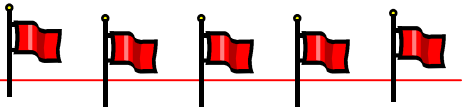


*The Prologue* to the Wycliffe Bible charged many priests with being, "vicious priests, proud, covetous, ravenous, wrathful, hypocrites, treacherous, gluttonous, lecherous, envious, and backbiters; and ye transfigure Satan into an angel of light" (*Prologue*, p. 33). Wycliffe warned that "many priests...defile wives, maidens, widows, and nuns in every manner of lechery..." Wycliffe said further that "Privy confession made to priests...is not needful, but brought in late by the Fiend..." He described some monasteries as, "dens of thieves, nests of serpents, houses of living devils" (John Wycliffe, *English Works*, "Of Prelates," "On the Pope" et al., F. D. Matthew, editor, London, 1880, pp. 100, 330-331, 477).

Such forthright words brought Wycliffe to trial before the religious leaders of his day. Wycliffe said, "For many have been instructed, God knows how and by whom, that it would be a work of charity to kill me..." (*Truth*, p. 197). On numerous occasions Wycliffe was spared from harm by the hand of God.

> "...a great number of religious men and doctors were gathered together in a certain church to dispute against Wycliff, suddenly, the door of the church was broken open with lightning, in such sort, that his enemies hardly escaped without hurt."

> "...a great company of babbling friars and religious persons were gathered together to consult as touching John Wycliff's books ...[T]he very hour and instant that they should go forward with their business, a wonderful and terrible earthquake fell throughout all England" (Foxe, vol. 3, p. 23).



Wycliffe's book, "*De officio regis* is practically a declaration of war against the papal monarchy..." (*EB*, s.v. Wycliffe, p. 869). His books contain a "mass of attacks upon the papacy...[A]t the last, pope and Antichrist seem to him practically equivalent conceptions" (Schaff-Herzog, s.v. Wyclif, p. 459). Wycliffe said,

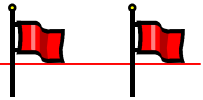
> "Christ was meek...[T]he pope sits on his throne and makes lords to kiss his feet" (Wycliffe, *De officio pastorali*, in *English Works*, p. 457).

He described popes as "the damned limbs of Lucifer" (*The Horizon History of Christianity*, p. 238). Wycliffe's views are even echoed by Catholic poet Francesco Petrarch, who describes the Vatican as:

> "...a receptacle of all that is most wicked and abominable. What I tell you is not from hearsay, but from my own knowledge and experience. In this city there is no piety, no reverence or fear of God, no faith or charity, nothing that is holy, just, equitable, or humane" (Bobrick, p. 34).

In 1382 Wycliffe wrote to Pope Urban VI:

> "I would surely present myself before the bishop of Rome; but the Lord hath otherwise visited me to the contrary, and hath taught me rather to obey God than men" (Foxe, vol. 3, pp. 49-50).



Wycliffe called the Catholic doctrine of transubstantiation -

- "heathenish"
- "novel"
- "blasphemous folly"
- "deceit" which "despoils the people and leads them to commit idolatry"

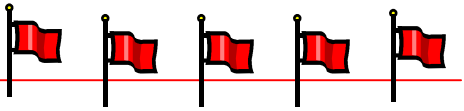
(Schaff-Herzog, s.v. Wyclif, p. 465; John Wycliffe, *Trialogus*, iv, cap. 22; *De Euch*. p. 249, as cited in *EB*, s.v. Wycliffe, p. 869).

The *Prologue* to the Wycliffe Bible said that the phrase —

> "eat the flesh of man's son, and should drink his blood...is figurative speech, commanding us...to have in mind, that his flesh was wounded and crucified for us..."

It said further,

> "What honour of God is this to kneel and offer to an image, made of sinful man's hands, and to despise and rob the image made of God's hands, that is, a Christian man, either a Christian woman..." (*Prologue*, pp. 44, 34).



Some point to the inclusion of Apocryphal Old Testament books in Bibles of this period. All pure Bibles viewed these books as non-canonical and said so in their preface.

The Wycliffe Bible warned in its *Prologue* that only those books written in Hebrew were canonical. Others, it said,

> "...shall be set among Apocrypha, that is, without authority of belief...[that] be not of the authority of bible ancient Hebrew...
>
> [R]eceiveth not them among holy Scripture...that be not ancient Hebrew and be not of the number of holy writ;
>
> [They] aught to be cast far away...for me doubteth the truth thereof" (*Prologue*, pp. 1, 2).

Wycliffe said that when the "Word of God is not heard, spiritual death broods over all" (Schaff-Herzog, s.v. Wyclif, pp. 464, 466).

> "[H]e designated the Bible as the one authority for believers, and so teachings, traditions, bulls, symbols, and censures go by the board as far as they do not rest on Scripture."

Upcoming documentation will show that Tyndale and Coverdale did not approve of the Apocrypha. King James, himself did not approve of it (See Chapter 16).

Numerous 'Articles' were compiled by Wycliffe's enemies to summarize his beliefs, "not as he hath uttered them, but as his froward adversaries have compiled and collected them out of his writings" (Foxe, vol. 3, p. 64). Foxe said they express Wycliffe's Biblical views, but are not his precise words:

- "The church of Rome is the synagogue of Satan;...[F]rom the pope to the lowest novices, they be altogether heretics."
- "There be twelve disciples of Antichrist: popes, cardinals, patriarchs, archbishops, bishops, arch-deacons, officials, deans, monks, canons, friars and pardoners."
- "Graduations and doctorships in universities and colleges as they be used, conduce nothing to the church." He said the Bible was "open to the understanding of simple men" (*Prologue*, p. 2).
- "He that is the more humble and more serviceable to the church, and more enamoured with the love of Christ, is...the greater..."
- "Such as found and build monasteries, do offend and sin, and all such as enter into the same, be members of the devil."
- "That religious men, being in their private religions, are not of the Christian religion."
- "That it is not found or established by the gospel, that Christ did make or ordain mass."
- "That Christ is not in the sacrament of the altar..."
- "[T]he bread is figuratively the body of Christ, and not naturally. And, without all doubt, this is a figurative speech, to say, 'This is my body.'"
- "That if a man be duly and truly contrite and penitent, all exterior and outward confession is but superfluous and unprofitable unto him." (Foxe, vol. 3, pp. 21, 22, 62, 63).



## Myth 3

### Wycliffe Used a Corrupt Latin Vulgate

**The verse comparison charts in this book dispel the myth that Wycliffe and his followers used a corrupt Bible translated from Jerome's Latin Vulgate.**

The myth that Wycliffe had no access to the original languages is discounted by Wycliffe himself who said that he had access to **Hebrew** Old Testament manuscripts which were in "complete agreement" with the Old Latin text he followed. He adds,

> "[T]he Jews were dispersed among the nations, taking with them their Hebrew manuscripts. Now this happened...that we might have recourse to their manuscripts as witnesses to the fact that there is no difference in the sense found in our Latin books and those Hebrew ones" (*Truth*, p. 157).

He also makes reference to manuscripts being "corrected according to the **Greek** exemplar." Once Jerome's text was *corrected*, there was "complete agreement of his translation [Wycliffe's] with the Hebrew and Greek manuscripts" (*Truth*, pp. 143, 157 et al.).

Like the KJV translators, Wycliffe began his work with the foundation of preserved English scriptures. Like them, he polished it, making reference to the aforementioned manuscripts and an accessible and accurate Bible from another language group. In his case, it was the *first* century "vulgar Latin" scriptures, called the Old Latin, first heard in Acts 2. He did *not* translate directly from an uncorrected copy of Jerome's *fourth* century Latin revision, the official Catholic 'Latin Vulgate.' The myth that the Wycliffe Bible

came from this 'Latin Vulgate' arose from the misleading statement — "made from the Latin Vulgate" — *added* to the frontice page of an 1850 printed edition of Wycliffe's Bible, edited by Frederic Madden and Josiah Forshall. The *Cambridge History of the Bible* questions whether their text gives an "accurate impression" of all Wycliffe Bibles, since Purvey may have edited the text (vol. 2, pp. 395-407).

The *true* original *Prologue* to the 'Wycliffe Bible' warns of such corrupt Latin bibles, which themselves needed correction and were not used by true Christians.

> "...he shall find full many bibles in **Latin** full **false**, if he look many, namely new; and the common **Latin bible** has **more need to be corrected**, as many as I have seen in my life, **than the English bible late translated**..." (*Prologue*, p. 58).

Therefore Wycliffe and his associates relied, not on the Latin as a final authority, but on copies of it, corrected by the Greek, Hebrew, and English. *The Prologue* adds,

> "...[T]he church readeth **not** the Psalms by the last translation of **Jerome** out of Hebrew into Latin, but another translation of other men..."

The *Prologue* says further that in "few" places, good Bibles read as the "originals of Jerome."

> "Jerome was not so holy as the apostles and evangelists...neither he had so high gifts of the Holy Ghost as they had; and much more the LXX translators were not so holy as Moses and the prophets...[There were]

> heretics, that did away many mysteries of Jesus Christ by **guileful [lying] translation**..." (*Prologue*, p. 58).

Wycliffe wrote that he was not alone in his distrust of some readings in Jerome's translation, particularly the later 'editions' of it.

> "[O]ne need not believe that Jerome is free from error, since many other interpreters disagree with him. Indeed, in his own time he was reproached by Augustine and his other rivals...[G]iven the corruption of the modern texts we have not certified that the books which we do have were duly emended. In light of this, when it comes to those uncorrected modern manuscripts, I say that the defect can arise from sin on the [Catholic] Church's part" (*Truth*, pp. 156, 158).

In 1837 researcher George Townsend documented a 1380 Bible, whose New Testament title page reads as follows:

> "The New Testament, with the Lessons taken out of the Old Law, read in churches according to the use of Sarum: translated into English from the **vulgar Latin**, by John **Wycliffe**, D.D. Rector of Lutterworth 1380" (Foxe, vol. 3, p. 64, n. 2).

Notice that it does not say from the 'Latin Vulgate,' but from the "vulgar Latin" — those Old Latin scriptures brought to England in the first century from the east, perhaps from Jerusalem, Galilee, Judea, Antioch, or Rome (Bruce Metzger, *The Early Versions of the New Testament*, Oxford: Clarendon Press, 1977, p. 288). Smyth's *How We Got Our Bible* admits that Wycliffe used "older Latin versions" than the "Vulgate" (London: The Religious Tract Society, 1886, p. 98).

> "We know, from historical evidence, that the Scriptures were read in Britain in a form considerably different from the form which the Church of Rome sought to impose upon the whole of Christendom. This **older text** came into **Britain** with the Roman legions and lingered on from the time of the Roman occupation until the days of the Venerable Bede who died in 735. The Latin Vulgate is of inferior interest to English speaking people, for it represents an Italian revision of the scriptures that only faintly resembles the early texts which were brought to Britain" (*McClure*, R.E. Publications, p. 3).

The pure Latin scripture seeds, sown in the first century in the hearts of Irish and Scottish Christians, took root and produced fruit which remained through the 1300s.

> "Besides, it is highly probable that the older type of doctrine and practice represented by the Iro-Scottish Christians of the pre-Roman [Catholic A.D. 597] time persisted till the time of Wyclif and reappeared in Lollardism" (*Schaff-Herzog*, s.v. Wyclif, p. 455).

Today's museums house over 100 Old Latin manuscripts, testifying to the readings seen in the KJV. These include: 46 for the Gospels, 19 for Acts, 20 for Paul's writings, 12 of the Epistles, and 7 for the book of Revelation. Witnesses to the Old Latin include early manuscripts such as the Irish Codex Harleianus (MS 1023 of the British Museum), Codex Veronensis (4th century), Codex Corbeiensis (4th century), The Book of Armagh (MS 1802 in the British Museum), Codex Laudianus, and Codex Bezae, which is cited in some of the charts in this book (Metzger, *Early Versions*, p. 294; Thousands more Old Latin MS may be hidden in Rome's cloistered Beron Institute, home of 10,000 Latin manuscripts.)

In Wycliffe's writings,

> "Above all was emphasized the incomparable exaltation of Jesus Christ as the one mediator between God and man."

Wycliffe wrote of "Christ...the one Fountain of salvation" (*Schaff-Herzog*, s.v. Wyclif, p. 464).

William Thorpe, writing in 1407 of Wycliffe's trial, said he "was of unblemished walk in life..." Even his enemies admitted he was a "perfect liver" (Bobrick, p. 30). "[W]ith all good men he was highly favored" (Foxe, vol. 3, p. 64).

Those "most intimately acquainted with Wycliffe's work" note the "deep influence of personal holiness and the attractive greatness of his moral character" (*Schaff-Herzog*, s.v. Wyclif, pp. 461-462). Oxford University wrote a glowing "Public Testimony" about Wycliffe saying,



> "Wherefore we signify unto you by these presents, that his conversation, even from his youth upward, unto the time of his death, was so praiseworthy and honest, that never at any time was there any note of spot or suspicion reported of him. But, in his answering, reading, preaching, and determining, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing by the force of the Scriptures, all those, who by their wilful beggary, blasphemed and slandered Christ's religion" (Foxe, vol. 3, p. 58).

## Wycliffe's Books Misrepresented and His Bones Mutilated

To Wycliffe's writings were deviously added, "expressions falsely reported, to suit the malicious intensions of his enemies..." (Foxe, vol. 3, p. 64, note 2). Foxe's warning about slandering scribes needs to be repeated today:



"Forasmuch as it is, and always hath been, the common guise and practice of the pope's church, to extinguish, condemn, and abolish all good books and wholesome treatises of learned men, under a false pretense of errors and heresies...these catholic clergymen, in mistaking, falsifying, depraving, blaspheming, and slandering, where they have no cause, against all right and honest dealing, yea, against...verity of God's word...First, what opinions and articles these men gather out of their books for errors and heresies...they wrest, pervert, and misconstrue their sayings and writings in such sense as the writers never spake nor meant; and all, to bring them into hatred of the world, after they have burned their books. So they did with John Wycliffe, John Huss...Tyndale...yet do still with all the protestants, either **perverting their sayings** otherwise than they meant...untruly mistaking them, either in mangling the places, or **adding to their words**, as may serve for their most advantage, to bring them out of credit with princes and all the people" (Foxe, vol. 5, p. 569; see also vol. 2, p. 790 et al.).

For example, purported Wycliffe quotes, such as "God must obey the devil," were twisted from Wycliffe's comment that "By his obedience to Pilate, Christ has shown that even tyrants must be obeyed." A second example recalls:

>  "[A] spurious fanatical tract, probably the work of some...Franciscan attributed by its editor, J.H. Todd, to Wyclif...This work deceived many and did not conduce to a higher estimate of the Reformer" (Hastings, p. 819, note 13, p. 823).

Available today is the highly distorted and abridged English translation of Wycliffe's *On the Truth of Holy Scriptures*, translated by Ian Levy, under a Catholic dominated 'Advisory Board' lead by Jesuit priest, John P. Donnelly S.J. and John C. Cavadini of the Catholic University of Notre Dame. The Latin translator's expression, 'The translator is the traitor,' truly fits Levy's translation, which *misrepresents* Wycliffe's words on page after page. It omits entirely some 800 pages of the original which defy distortion. Only those snippets of Levy's translation which are entirely accurate are cited in this chapter (*Truth*, front material and p. x, et al.).

Not content with mutilating Wycliffe's words, the priests whom he had scolded, set forth a decree, years after his death, that his body should be exhumed from the grave and cast into the *river* Swift.

> "This synod also decreeth and ordaineth, that the body and bones of the said John Wicliff...should be taken out of the ground, and thrown away..." — burned, then cast into the *river* (Foxe, vol. 3, p. 94).

God had other plans —

**Wycliffe's Bones**

EZEK. 37:10

They cannot slow that river's flow,

nor scripture seeds that God has sown.
The bones that followed every bend
of river 'til they met its end,
went out to sea, whose waters fed
unnumbered seeds, which God did send
to reach the sands of every land.
"[T]hey lived and stood...upon their feet."
Such lively words our hearts do meet.
Their lyrics echo true today,
'strait is the gate, and
narrow is the
way.'

Other phrases such as "the deep things of God," "whited sepulchres," and "Who is this King of glory?" have sounded for over seven hundred years in English ears. Such a Bible was used for over 140 years until Tyndale and Coverdale saw the opening of the petals of the prize English

**Rose.**



SONG OF SOL. 2:1



Exhumation of John Wycliffe's bones by Roman Catholic priests
Taken from Foxe's *Acts and Monuments*

Although "the bud is perfect," it shall "blossom as the rose" (Isa. 18:5, 35:1). William Thorpe, imprisoned in 1407 for his faith, said of the martyr's smoke,

> "[T]his heavenly smell of God's word, will not as a smoke pass away with the wind; but it will descend and rest in some clean soul, that thirsteth there after" (Foxe, vol. 3, p. 250).

One of the hundreds who were martyred in the next two centuries reported,

> "[W]here Wycliffe's bones were burnt, sprang up a well or well-spring" (Foxe, vol. 5, p. 34).

# CHAPTER 23

# Translators 1500s

"Tried in a furnace of earth"

## Tyndale:

The First PRINTED English New Testament

## Coverdale:

The First Complete PRINTED English Bible:

- Coverdale Bible
- The Great Bible

## Rogers:

The Thomas Matthew's Bible



## The Story of the PRINTED English Bible

### 1525-1568

The English Bible was used widely in the 1400s and 1500s, in spite of the "furnace" which burned at the stake hundreds of English Christians and thousands upon thousands of Bibles (Ps. 12:6). Although the Bible had been available in *handwritten* form since the apostles, the first **PRINTED** Bibles became available in Italy, France, Germany and the Low Countries after 1455.

> "[England] was nourishing her faith on manuscript copies of the Wiclifite versions long after the time when Bibles were printed in the vernacular of several European countries. **Germany** had a **PRINTED** translation of the Bible in 1465, **Italy** in 1471, **France** in 1474, the **Low Countries** in 1477, **Bohemia** in 1488, and printed versions of the Bible or parts were in circulation in several other languages and dialects long before any attempt had been made to print an English Bible" (Guppy, p. 2).

Martyr John Lambert, who was burned at the stake in 1538, said that English Christians needed, "as it is in all other countries," a PRINTED Bible,

> "...by them at all times, to pass the time godly, whensoever they have leisure thereto, like as they have in **France**...in **Flanders**...in Almain also, and **Italy**, and I suppose through **all the nations of Christendom**. Likewise **hath it been in England**, as you may find it in the English

> story called 'Polychronicon'...the **Saxon** tongue doth sound likewise after ours, and it is to ours partly agreeable..." (Foxe, vol. 5, pp. 214, 213).

Coverdale had complained that "other nations should be more plenteously provided for with the [PRINTED] scriptures in their mother tongue than we in ours" (Dore, 2nd ed. p. 108).

> "Between about 1520 and 1550, it (the Bible) entered the households of men and women at all levels of society...It was read fervidly and universally, and it became an intimate possession of daily lives. The importance of the Bible for the development of literacy and language in the sixteenth century can hardly be overstated" (Christopher DeHamel, *The Book. A History of the Bible*, London: Phaidon Press Ltd., 2001, p. 216).

Translators who bravely followed the Bible, as it was "tried in a furnace of earth," felt the purging and purification fires of persecution. When "tried in the fire," they "come forth as gold." As they abide near the cross, such men "hear my voice," Jesus said, not "the voice of strangers" (Rev. 3:18, 20; Job 23:10; John 10:5).

## William Tyndale

c. 1484-1536

William Tyndale gave his life a living sacrifice, and his "pen of a ready writer" for polishing, preserving, and publishing the English Bible (Ps. 45:1). Studies at Oxford, where he received his Bachelors and Masters degrees by 1515, led him to Cambridge, where he became actively involved in the Reformation. While in college, he "met with Erasmus" and began using his Greek

New Testament to polish the English Bible (J. Paterson Smyth, *How We Got Our Bible*, London: The Religious Tract Society, 1886, p. 83). Time tucked away, while working as a tutor in the early 1520s, unfolded as polished pages of the English New Testament. It shone with too much light for the ecclesiastical owls perched in positions of power. They rejected Tyndale's appeal for help, so he carried his precious cargo to the continent where he completed the New Testament in July of 1525. His printers in Cologne collapsed under the Catholic hammer of the Inquisition, so he fled again to Worms where the work was finished by late 1525. The name William Tyndale was not included.

Between 1525 and 1526 ships from cities producing Tyndale New Testaments were forbidden entry to English ports. God interceded miraculously to preserve his word. In the spring of 1527 rain pelted England, preventing the planting of crops. By fall, famished Britons sought the foodstuffs which flourished on the continent's Bible-loving lands. Hungry souls now welcomed ships laden with bread for the body and the forbidden "bread of life"— cleverly hidden copies of Tyndale's New Testament. This edition was "pouring into the country, capable of being produced at the rate of hundreds per day, and at a price within the reach of all." Foxe said,

> "It was wonderful to see with what joy this book of God was received, not only among the learneder sort, and those that were noted for lovers of the reformation, but generally ***all England over*** among all the vulgar common people" (J.R. Dore, *Old Bibles: An Account of the Early Versions of the English Bible*, 2nd edition, Eyre and Spottiswoode, 1888, p. 15).

There was a "great demand for copies of the New Testaments" (J.R. Dore, *Old Bibles: An Account of the Various Versions*, 1st ed., London: Basil M. Pickering, 1876, p. 16). Since

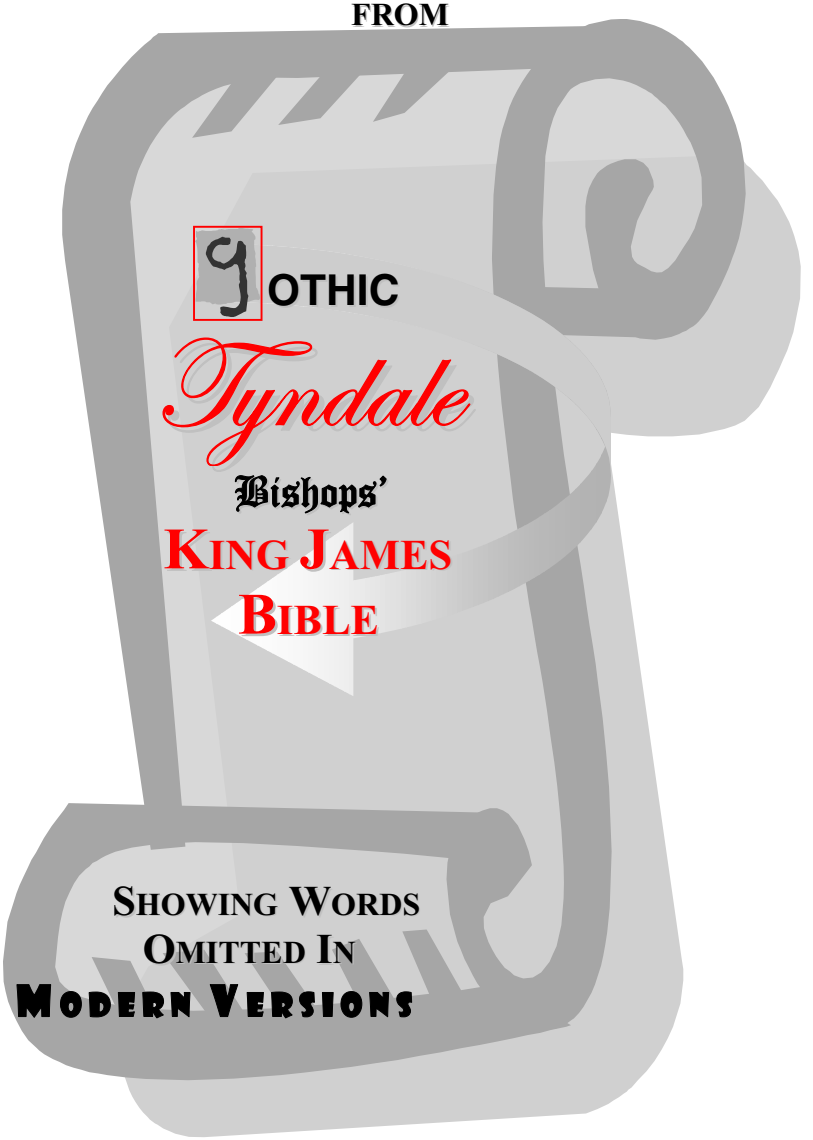
they could not be printed in England, a printer in Antwerp supplied the need. Over "15,000 of his first New Testament were issued within four years" (Smyth, p. 88, n. 2). One 1526 edition was "a little pocket size book...easy to conceal" (De Hamel, p. 242). By 1530 there were "fifty-thousand copies about in the land." The English Bible "reached everyone who could read," which included most Christian people (Benson Bobrick, *Wide as the Waters*, NY: Simon & Schuster, 2001, pp. 142, 84). McGrath confirms that,

> "In 1527, John Rastell, one of Henry VIII's advisors, noted that '**the universal people** of this realm had great pleasure and gave themselves greatly to the **reading** of the vulgar English tongue'" (Alister E. McGrath, *In the Beginning*, New York: Doubleday, 2001, p. 34).

The cost of a New Testament, whether handwritten or printed, has always been within the reach of English Christians. An entire handwritten Bible in 1420 was "four marks and forty pence," which was "not an impossible sum to achieve if a group of Lollards bought a copy between them." With the invention of printing, a Tyndale New Testament could be purchased for 7 groats, which was "easily affordable for even a labouring man." "[F]olks were often charged simply what they could afford, and it was not at all uncommon for the sellers to give them away if the recipient was too poor to buy a copy" (McGrath, p. 34, pp. xv, xvi). Tyndale added a prologue and notes to his 1534 edition. Henry VIII's wife, Anne Boleyn, treasured her copy of this edition and followed it, along with Tyndale, to receive a martyr's crown. While imprisoned, Tyndale polished the New Testament further and a 1535 edition was printed.

CHAPTER 23

# A DOCUMENTED HISTORY COMPARING PURE BIBLES FROM




## SHOWING WORDS OMITTED IN MODERN VERSIONS

*The Cambridge History of the Bible* describes the Tyndale text as "modern...too colloquial...[using] an unnecessary number of words." "[T]he Authorized Version [is] more majestic," it contends (vol. 2, pp. 144-145).

> "[T]he voice of the LORD is **full** of majesty" (Ps. 29:4).

The *Encyclopedia Britannica* states that Tyndale used "simple and popular language" (EB, s.v. Bible, English, p. 899). Tyndale anticipated the need for the 'elevated' and fuller vocabulary of our KJV. Of his own edition he said,

> "...[C]ount it as a thing not having his **full** shape...a thing begun rather than finished... In time to come...we will give it his **full** shape...to seek in certain places a more proper English" (Dore, 2nd ed., pp. 23-24).

Yale University Press author, David Daniell, comments on Tyndale's "simplicity," comparing his "**old** things are **gone**" to the KJV's metrical "the **former** things are **passed away**" (Rev. 21:4). Christians recognize why "sacred Scripture should always be elevated above the common run." Consequently, "It is also characteristic of the Authorized Version to elevate '**went** into the ark' to '**entered** into,' 'prayed' to 'besought,' and 'edge' to 'border' (David Daniell, transl., *Tyndale's New Testament*, New Haven: Yale University Press. 1989, pp. xxvi, xxvii, xxviii).

In Mark 6:11 Tyndale used the *easier* word "easier," which the KJV wisely translated as "more tolerable." The connotation of the word 'easy' may not describe the "judgment" coming for new version editors, who follow their own 'judgment' and omit God's "judgment" entirely.

| "… Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." Mark 6:11b | |
|---|---|
| **Gothic**<br>pre-A.D. 350 | Amen qiþa ïzwis, sutizo ïst Saudaumyam aiþþau Gaumauryam ïn daga stauos, þau þizai baurg yainai. |
| Tyndale<br>1526-1534 | I saye verily vnto you, itt shalbe easyer for Zodom and Gomor att the daye off iudgement, than for that cite. |
| **Bishop**<br>1568 | I say veryly vnto you, it shalbe easyer for the Sodomites and the Gomorrheans in the day of iudgement, then for that citie |
| **KJV** | Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. |
| **NIV, TNIV and NASB** | **OMIT** |
| **NKJV note** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Tyndale wrote of his polished new 1534 edition,

> "The Newe Testament, dylygently corrected and compared with the Greke by Willyam Tindale."
>
> "I have looked over agayne (now at the last), with all dylygence, and compared it vnto the Greke, and weded oute of it many fautes, which lacke of helpe at the begynninge and oversight dyd sowe therein" (Bosworth, p. xxvii).

His 1534 corrections are a move toward the KJV. (Unfortunately, Tyndale's 1526 edition has been widely displayed, reprinted and quoted, with a few seeming differences from the KJV. Many of these differences were corrected in Tyndale's 1534 edition, which has not currently been so widely reprinted.)

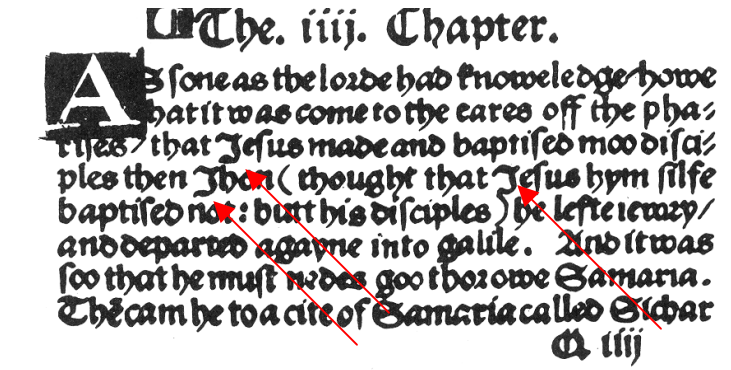
The following charts show that "the word of God, which liveth and abideth forever" (1 Peter 1:23) keeps on course from Acts 2 to you — crashing only as corrupt versions unite in error.

(The following pages also show the 'J' fonts used in a 1525 edition of Tyndale's New Testament and a 1535 edition of Coverdale's New Testament. Their similarity to today's 'J' proves wrong the bizarre fable spun on the web that 'the letter 'J' was not *pronounced* as it is today until recently and consequently 'Jesus' is not the name of our Saviour, but a spin off of Isis or Zeus.' Delilah had a similar conversation with Samson: "...[T]ell me wherewith thou mightest be bound. And he said unto her...with the web" Judges 16:13).

| "And immediately he received his sight, and followed Jesus in the way." Mark 10:52 | |
|---|---|
| **Gothic**<br>**pre-A.D. 350** | **ïesu** |

**Tyndale**
**1526-1534** **Jesus**

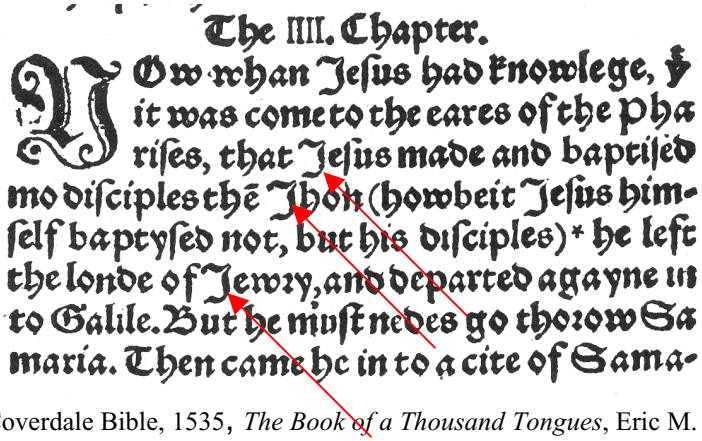
| | |
|---|---|
| **Bishops'**<br>**1568** | **Iesus** |
| **KJV** | **Jesus** |
| **NASB** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |


The. iiij. Chapter.

As sone as the lorde had knowelege howe
that it was come to the eares off the pha-
rises / that Jesus made and baptised moo disa-
ples then Jhon (thought that Jesus hym silfe
baptised not: but his disciples) he lefte iewry/
and departed agayne into galile. And it was
soo that he must nedes goo thorowe Samaria.
Thē cam he to a cite of Samaria called Sichar
A iiij

(Tyndale, 1862 facsimile of 1525 edition, John 4, from *The Book of a Thousand Tongues*, Eric M. North, Editor, New York: Harper & Brothers, 1938, p. 113.)

| "… and from our Lord Jesus Christ," Gal. 1:3 | |
|---|---|
| **Gothic**<br>pre-A.D. 350 | fraujins unsaramma<br>Lord our |
| *Tyndale*<br>1526-1534 | our Lord |
| **Bishops'**<br>1568 | our Lorde |
| **KJV** | our Lord |
| **NIV, TNIV, NASB** | the Lord |
| **Jehovah Witness Version** | the Lord |
| **Catholic Version** | the Lord |
| See *errors* in ESV, NLT, NRSV, NCV, etc. | |



The III. Chapter.

NOw whan Jesus had knowlege, ¶ it was come to the eares of the Pharises, that Jesus made and baptised mo disciples thē Jhon (howbeit Jesus himself baptysed not, but his disciples) * he left the londe of Jewry, and departed agayne into Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Sama-

Coverdale Bible, 1535, *The Book of a Thousand Tongues*, Eric M. North, Editor, 1938, New York: Harper & Brothers, p. 115.

One of the world's oldest papyri fragments, P66, dated about A.D. 180, records the words "Holy Ghost" in John 7:39. This papyri also shows a note above the word "Holy," indicating that some sinister scribe wanted the word "Holy" removed. New versions harp on the same sinister string today. Paul warned of such scribes when he said, "We are not as many, which corrupt the word of God..." (2 Cor. 2:17). God preserved the true reading for us today in the KJV.

| **"...the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39** | |
|---|---|
| **Gothic**<br>**pre-A.D. 350** | **Ahmasa Weiha**<br>**Ghost Holy** |
| ***Tyndale***<br>**1526-1534** | **Holy Gost** |
| **Bishops'**<br>**1568** | **holy ghost** |
| **KJV** | **Holy Ghost** |
| **NIV, TNIV, NASB etc.** | **____ Spirit** |
| **NKJV note** | **____ Spirit** |
| **Jehovah Witness Version** | **____ Spirit** |
| **Catholic Version** | **____ Spirit** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

## The Living God

Martyrs died for the "living God," spoken of in John 6:69 in the Tyndale and KJV Bibles. Their blood cries from the ground and vies for the authenticity of these words, while new version editors are dying to get rid of them. Martyr John Rogers wrote before his death:

"Seek first, I say, **the living God**, and always him adore,
And then be sure that he will bless your basket and your store"
(Matt Whitling, *The Grammar of Poetry*, Moscow, Idaho, 2000, p. 6).

In 1557 Richard Woodman, an iron-maker from Chishester, was questioned before a tribunal and finally burned at the stake with ten others in Lewes. The devil's charge was —'A better translation would be.' Woodman died defending the Bible's method of expounding words, saying, "...[O]ne scripture must be understood by another." The age-old battle for the Bible is summarized here by Foxe:

Inquisitor: "...[I]t is **wrong translated**, as it is in a thousand places more..."

Woodman: "If that place be wrong translated, and so many places of the Bible as you say, then I may say with Christ, It cannot be avoided, but offences must be given; but woe unto them by whom they come. I may say, Woe unto **false translators**: for cursed are they that add or take away. But take you heed that you belie not the translators. I believe they had the fear of God more before their eyes than you report of them..."

Inquisitor: "O, my lord, what a heretic...! Send him to prison...Me thinks he is not afraid of the prison..."

Woodman: "No, I praise **the living God**."

Inquisitor: "This is a heretic indeed! He hath the right **terms of all heretics; ' the living God:'**"

Woodman: "Be you angry with me, because I speak the words which are written in the Bible?"

Inquisitor: "**Bible-babble, bible-babble**! What speakest thou of the Bible?...My lord, I will tell you how you shall know a heretic by his words...[T]hey will say, 'the Lord,' and 'we praise God' and 'the living God:' by these words you shall know a heretic."

Woodman: "All these words are written for our learning...I marvel why you should reprove me there-for, seeing they be the words of God...I believe in the living God... And the greatest cause that I was compelled to read the Scriptures, was, because the preachers and teachers were so changeable...I believe, he that would burn a Testament willingly, would burn God himself, if he were here, if he could: for he and his word are all one..."

Inquisitor: "Who shall be judge betwixt us in this matter?"

Woodman: "The twelfth of John declareth who shall be judge in the last day."

Inquisitor: "You mean **the word shall judge the word**. How can that be?"

Woodman: "Peter saith, 'The scripture hath no private interpretation:' but **one scripture must be understood by another**."

Foxe ends saying, "And thus have you the examinations of this blessed Woodman, or rather *Good*man [and]...the gross ignorance and barbarous cruelty of his adversaries, especially Dr. White..." (Foxe, vol. 8, pp. 340-374). *Déjà vu.*

The Great Bible of 1539 warns on its frontispiece, "I make a decree that in all my kingdom men shall tremble and fear before **the living God**" (Smyth, *How We Got Our Bible,* p. 104).

| "And we believe and are sure that thou art that Christ, the Son of the living God." John 6:69 | |
|---|---|
| **Gothic**<br>pre-A.D. 350 | **Christus, sunus Guþs libandins**<br>**Christ, the Son of God living** |
| **Tyndale**<br>1526-1534 | **Christ, the sonne off the lyvynge God** |
| **Geneva**<br>1560-1599 | **Christ, that Sonne of the liuing God** |
| **Bishops'**<br>1568 | **Christe, the sonne of ye lyuyng God** |
| **KJV** | **Christ, the Son of the living God** |
| **NIV, TNIV, NASB etc.** | **the Holy One of _____God** |
| **NKJV note** | **the Holy One of _____God** |
| **Jehovah Witness Version** | **the Holy One of _____God** |
| **Catholic Version** | **God's holy one** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Martyrs, like Woodman, who obeyed Christ's command, to "follow me," took up their cross and went to the stake. Once again new versions cleave together like burrs. Their editors are more busy than well occupied.

| "…and come, take up the cross, and follow me." Mark 10:21 | |
|---|---|
| **Gothic** pre-A.D. 350 | **nimands galgan**<br>**take cross** |
| *Tyndale* 1526-1534* | **take vp thy cross** |
| **Bishops'** 1568 | **take vp the crosse** |
| **KJV** | **take up the cross** |
| **NIV, TNIV, NASB** | **OMIT** |
| **Jehovah Witness Version** | **OMIT** |
| **Catholic Version** | **OMIT** |
| **HCSB** | **OMIT** |
| **NLT** | **OMIT** |
| **NRSV, RSV** | **OMIT** |
| **ESV** | **OMIT** |

Jesus said, "Let your light so shine before men, that they may see your good works…" (Matt. 5:16). Men cannot help but see if we allow Christ's "righteousness" (Phil. 3:9) to shine forth from vessels broken and usable for 'righteous' or 'charitable deeds.' However, the giving of money or things (alms) can and should be done "in secret" (Matt. 6:1-4). 'Alms' is defined in the KJV as "give… such things as ye have" (Luke 11:41). The KJV, as it so often does, re-sounds the consonants of the Greek language (alms = *eleemosune*). The "give" is seen in the 'L' which, as its form suggests, means 'extending.' The "things" are seen in the 'm.' The letter 'M' signals matter, like mammon, money, mud, mountains, etc. Alms is therefore '**extending** (l) **matter** (m) to those in need.' The word 'alms' is defined again in Acts 3:5, 6 as "something" and "such as I have." This definition is repeated in Luke 12:33 as "that ye have." New versions teach the opposite, saying that Christians should "not" let men see their "righteousness."

| "Take heed that ye do not your alms before men…" Matthew 6:1 | |
|---|---|
| **Gothic** pre-A.D. 350 | **tauyan**<br>**alms** (See Balg, p. 428) |
| *Tyndale* 1526-1534 | **almes** |
| **Bishops'** 1568 | **almes** |
| **KJV** | **alms** |
| **NIV, TNIV, NASB & JW** | **righteousness** |
| **Catholic Version** | **righteous deeds** |
| **NKJV** | **charitable deeds** |
| **See *errors* in HCSB, ESV, NRSV, RSV, etc.** | |

New versions have graven an image of a careless and comfortless God who unknowingly lets his people starve to death and does not give "his beloved sleep" (Ps. 127:2). In the *New Century Version*, "we get no sleep or food." The KJV speaks to Christians who are *so* beloved that they freely fast and willingly watch in prayer for others.

| **"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;" 2 Cor. 6:4-5** | |
|---|---|
| **Gothic**<br>**pre-A.D. 350** | **in wokainim, in lausqiþrrein**<br><br>**in watching, in fastings** |
| ***Tyndale***<br>**1526-1534*** | **in watchinge, in fastyng** |
| **Bishops'**<br>**1568** | **in watchynges, in fastinges** |
| **KJV** | **in watchings, in fastings** |
| **NIV, TNIV, NASB** | **sleepless nights and hunger** |
| **J.W. Version** | **sleepless nights, by times without food** |
| **Catholic Version** | **sleepless, starving** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

NIVs and TNIVs start stuttering and repeating when the *real* word 'hunger' is revealed near the word 'fasting.'

| | **"… in watchings often, in hunger and thirst, in fastings often…" 2 Cor. 11:27** |
|---|---|
| **Gothic** pre-A.D. 350 | **kainim ufta (in watchings), in gredau (in hunger) jah (and) þaurstein*, in lausqipreim afta (in fasting often),** |
| *Tyndale* 1526-1534* | **watchings often, in hunger, in thirst, in fastings often,** |

| | |
|---|---|
| **Bishops'** 1568 | **in watchinges often, in hunger and thirst, in fastinges often,** |
| **KJV** | **… in watchings often, in hunger and thirst, in fastings often,…"** |
| **NIV, TNIV, NASB etc.** | **gone without sleep; I have known hunger and thirst and have often gone without food;** |
| **Jehovah Witness Version** | **in sleepless nights often, in hunger and thirst, in abstinence from food** |
| **Catholic Version** | **nights without sleep; I have been hungry and thirsty, and often altogether without food** |
| **See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*þ sounded like 'th,' so the word was pronounced 'thirstin.'

| | "…give yourselves to fasting and prayer…" 1 Cor. 7:5 |
|---|---|
| **Gothic**<br>pre-A.D. 350 | fastan jah bidjan<br><br>fasting and prayer |
| *Tyndale*<br>1526-1534* | fasting and prayer |
| **Bishops'**<br>1568 | fasting and prayer |
| **KJV** | fasting and prayer |
| **NIV, TNIV, NASB** | _____ ___ prayer |
| **Jehovah Witness Version** | _____ ___ prayer |
| **Catholic Version** | _____ ___ prayer |
| **HCSB** | _____ ___ prayer |
| **NLT** | _____ ___ prayer |
| **NRSV RSV** | _____ ___ prayer |
| **NCV** | _____ ___ prayer |
| **ESV** | _____ ___ prayer |

The critic's claws receive the Bible as fine marble and leave it as rough brick, destroying the "power, and the glory" of the word of God.

| "For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6:13b | |
|---|---|
| **Gothic**<br>**pre-A.D. 350** | **Unte (For) þeina (thine) ïst (is) þiudangardi (the kingdom), yah (and) mahts (the power), yah (and) wulþus (the glory) ïn (for) aiwins (ever). Amen.** |

**Tyndale**
**1530-1534***

**For thyne is ye* kyngedome, and ye* power, and ye* glorye, for ever. Amen. (1534)**

| | |
|---|---|
| **Bishops'**<br>**1568** | **For thyne is the kyngdome, and the power, and the glory, for euer. Amen.** |
| **KJV** | **For thine is the kingdom, and the power, and the glory, for ever. Amen.** |
| **NIV, TNIV** | **OMIT** |
| **NKJV note** | **OMIT** |
| **J. W. Version**<br>**Catholic Version** | **OMIT** |
| **See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.** | |

* The word 'ye' here was pronounced 'the.' The Gothic font 'þ', called the 'thorn,' represented the 't' and 'th' sound; it was later modified and looked much like a 'y' (i.e. Ye Olde Shoppe). Consequently, it is mis-read and mis-transcribed as 'ye.'

## Tyndale & the Old Testament

Tyndale took God's "iron pen" to the Old Testament (Job 19:24), first translating Genesis, Exodus, Leviticus, Numbers, Deuteronomy (1530) and Jonah (1531). He suffered shipwreck while carrying this precious cargo as, "The serpent cast out of his mouth water as a flood" (Rev. 12:15). Yet God would "preserve them" and polish the Old Testament further with the aid of Miles Coverdale (see Foxe, vol. 5, p. 120). Tyndale's later imprisonment provided focused time to translate a revision of Genesis, plus his translation of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 Chronicles. This portion was not printed until the publication of the Matthew's Bible (McGrath, p. 34). Although Coverdale is generally credited with the work from Ezra through Malachi for this edition, the letters, W.T., over two inches in height, close the Old Testament.

## ❖ Burning "Epistles of Christ" (2 Cor. 3:2, 3)

Tyndale's work was dangerous to own because of the "Constitutions of Oxford" which prohibited the translation or ownership of the English Bible. "A royal injunction of 1530, which forbade buying or owning an English Bible" stated,

> "Finally it appeared that having of the whole Scripture is not necessary to Christian men; and like as the having of the Scripture in the vulgar tongue and in the common people's hands...hath been thought not expedient...[We forbid] the Scripture to be divulged and communicate[d] to the people in the English tongue at this time..." (Daniell, p. xxix; Henry Guppy, *Miles Coverdale and the English Bible*, Manchester:The University of Manchester Press, 1935, pp. 7, 8).

A "systematic search for copies" was made and "great baskets of the New Testaments were brought out and burned." "[S]o rigorous was the search for copies carried out that only two [actually 3] copies of the first edition have survived" (Guppy, p. 7). The English crown even secured the help of European monarchs to search out and destroy Tyndale Bibles on the continent.

Although Tyndale's scriptures were burned "daily," they "achieved a wide circulation, and...there was little that could be done to prevent it" (Christopher Anderson, *The Annals of the English Bible*, vol. 1, London: William Pickering, 1845, p. 122; McGrath, p. 84). The New Testament of Tyndale, printed on the continent, "came thick and threefold over into England." By 1531 the Bishop of London complained because "there are so many New Testaments abroad" (Foxe, vol. 4, p. 670). "In spite of all opposition the book was being everywhere talked about and read" (Smyth, pp. 94-95). The "two thousand translation errors" the Catholic Bishop claimed to find were no doubt the corrections Tyndale had made in the corrupt Latin Vulgate (McGrath, p. 83).

*Fires* of persecution burned the New Testament truths into the very hearts of the people. Foxe describes person after person, burned at the stake for owning the scriptures in English. The following are but a few of the *hundreds* of martyrs and *thousands* of Bibles burned.

- Thomas Curson was martyred in 1530 for "having the New Testament of Tyndale's **translation**, and another book containing certain books of the Old Testament, **translated into English**..."

- Lawrence Staple was martyred in 1531, "For having the Testament in **English**, the five books of Moses..."

- Christopher, a Dutchman from Antwerp, was martyred in 1531, "[F]or selling certain New Testaments in **English**."

- Walter Kiry was martyred in 1531, because he "had and used...The Testament in **English**..."

- John Mel was martyred in 1532, "For having and reading the New Testament in **English**, the Psalter in English..." (Foxe, vol. 5, pp. 29, 32, 37, 38).

A *translated* Bible, must be alive; the devil's "band of soldiers" will not try to stop the Dead Bible Society (Mat. 27:27). The Catholic inquisitor-general remarked, "It doesn't matter whether those we execute are really guilty or not. What matters is that the people are terrified by our trials" (Bobrick, p. 134). Today, some consciences are slowly seared into silence by tongues "set on fire of hell" (James 3:6).

- ***Tyndale*** himself was burned at the stake in October, 1536. When the flames rise, before Tyndale dies, he sighs, *'Lord, open the King of England's eyes.'* And God answered his cries. The very year of his death, his New Testament was **PRINTED in England** (Dore, 1st ed., p. 22). This brings to mind Jesus' promise to the apostles and martyrs.

> "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is **not ye** that speak, **but the Spirit** of your Father which **speaketh** in you" (Matt. 10: 19, 20).

If God could inspire, through his Spirit, the dying words of martyred apostles and saints, speaking in a vernacular tongue (e.g. Aramaic), how much more would "**the Spirit**" speak, and "**not ye**," the words of vernacular Bibles, which claim to be **the word of God**.

Tyndale authored numerous books himself. These reveal he was, in *style*, lacking the majesty seen in his Bible, but "in doctrine showing uncorruptness" (Titus 2:7). His views merit re-reading to encourage and edify today's reader. Topics include: Translation, Salvation, Soul Winning, the Bible, Christian Life, Love and Marriage, and the identity of the Antichrist.

Jesus Christ was Tyndale's treasure and his translation a measure of his heart. He stated,

> "I call God to record against the day we shall appear before our Lord Jesus, to give our reckoning of our doings, that I never altered one **syllable** of **God's word** against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or **riches**, might be given me" (Foxe, vol. 5, p. 129).

Tyndale saw Christ's blood as his treasure and his own trials as nothing compared to his sins.

> "[T]he cause of evil rulers is the sin of the subjects, as testifieth the Scripture. And the cause of false preachers is, that the people have no love unto the truth, saith Paul in 1 Thes. 2. We be all sinners a hundred times greater than all that we suffer. Let us, therefore, each forgive others...For **Christ** died for sinners, and is their Saviour, and his **blood is their treasure**, to pay for their sins (Foxe, vol. 5, p. 131).

Today predators prowl for profit, like well paid editors of modern versions, who chop the last sonorous syllable from so many KJV words, in exchange for a pocket full of change. They erode, not polish, the Bible. Should we trade "gold tried in the fire" for "pieces of silver" (Matt. 27:9), though lady *liberty's* face be engraved on the silver? The King of England said in 1536,

> "It is very like that these, who prowl for nothing but profit, will right gladly pull down all such things as their forefathers made, only for the increase of money" (Foxe, vol. 5, p. 139).

Such new version editors would do well to have mercy upon their own souls. Profit has but brief allure. The stroke of God is slow but sure — the sinner's cure — the word kept pure. As martyr John Lambert warned in 1538 —

> "[W]olves must be driven away by the barking of dogs" (Foxe, vol. 5, p. 206).

## Tyndale on Salvation

In his *Preface* to the New Testament, Tyndale said one must have, "steadfast faith and trust in almighty God, to obtain all the mercy that he hath promised us, through the deserving and merits of **Christ's blood only**, without all respect to our own works..." (William Tyndale, Pentateuch, Jonah, and NT, 1530-1534, Cambridge: Chadwyck-Healey, 1997, p. 3).

> "[F]aith in Christ's blood is counted righteousness and a purging of all sin before God" (Tyndale, Chadwick, p. 7).

"And such a heart, trusting in Christ's blood, is accepted for full righteousness, and his weakness, infirmity, and frailty is pardoned, and his sins are not looked upon..." (Foxe, vol. 5, p. 573).

"Acknowledge thyself a sinner, that thou mayest be justified" (Foxe, vol. 5, p. 584).

"In the faith which we have in Christ and in God's promises, find we mercy, life, favour, and peace. In the law we find death, damnation, and wrath..." (Foxe, vol. 5, p. 570).

"There is no ear so righteous, that can abide the hearing of the law...But Christ (that is to say, the gospel, the promises and testament that God hath made in Christ), healeth the ear and conscience, which the law hath hurt" (Foxe, vol. 5, p. 581).

"The New Testament is an everlasting covenant made unto the children of God through faith in Christ, upon the deservings of Christ. Where eternal life is promised to all that believe..." (Bobrick, p. 134).

"The water of baptism taketh not away our sin...Christ hath healed us by the bath of regeneration, and renovation of the Holy Ghost" (Foxe, vol. 5, p. 592).

## Tyndale: Preaching & Soul Winning

Tyndale "began to preach, and make many friends among the laity, but none among ecclesiastics" (*Schaff-Herzog Encyclopedia of Religious Knowledge,* New York: Funk and Wagnalls,

1912, s.v. Tyndale, William, p. 47). He "stirred up some of the local authorities" by preaching "in the common place...(in front of the church)..." (Bobrick, p. 89).

> "Such was the power of his doctrine, and the sincerity of his life, that during the time of his imprisonment (which endured a year and a half), it is said, he converted his keeper, the keeper's daughter, and others of his household...Notwithstanding, he had so preached to them there who had him in charge...that they reported of him, that if he were not a good Christian man, they knew not whom they might take to be one" (Foxe, vol. 5, p. 127).

## Tyndale on Good Works

Tyndale warned,

> "It were better for thee a thousand fold, that thou hadst been a sinner, and never had done good deed, and to acknowledge thine offences and evil life unto God, asking mercy with a good heart, lamenting thy sins, than to have done good works, and in them to put thy trust, thinking that therefore God were bound to thee. There is nothing which (after the manner of speaking) bindeth God, but firm and steadfast faith and trust in him and his promises: for we can show unto God no greater honour, than to have faith and trust in him; for whosoever doth that, he confesseth that God is true, good, mighty, and merciful" (Foxe, vol. 5, p. 595).

"If God had promised heaven unto us because of our works, we should ever then be unsure of our salvation: for we should never know how much, nor how long, we should labour to be saved, and should ever be in fear that we had done too little, and so we should never die joyfully. But God would assure us of heaven by his promise, to the intent we should be certain and sure, for he is the truth, and cannot lie; and also to the intent that we should have trust and hope in him. And, notwithstanding that after the greatness and multitude of our sins it seem to us a thing impossible, yet always we must believe it without any doubt, because of his sure promise; and whosoever doth this, he may joyfully die, and abide the judgment of God, which, else, were intolerable" (Foxe, vol. 5, p. 597).

"Works done in faith be only pleasant unto God, and worthy to be called good works; for they be the works of the Holy Ghost, that dwelleth in us by this faith" (Foxe, vol. 5, p. 594).

"If thy faith induce thee not to do good works, then hast not thou the right faith, thou doest but only think that thou hast it... Therefore, when thou art not moved by faith unto the love of God, and by the love of God unto good works, thou hast no faith, but faith is dead in thee..." (Foxe, vol. 5, p. 595).

"I serve thee not because thou art my master or my king, for hope of reward or fear of pain, but for the love of Christ. For the

children of faith are under no law, as thou seest in the epistles to the Romans, to the Galatians, and the first of Timothy, but are free. The Spirit of Christ hath written the lively law of love in their hearts, which driveth them to work of their own accord, freely and willingly, for the great love's sake only which they see in Christ; and therefore, need they no law to compel them" (Foxe, vol. 5, p. 580).

"All good works must be done freely, with a single eye, without respect of any thing, and that no profit be sought thereby...[W]e, with all our works, may not seek our own profit, neither in this world nor in heaven; but must and ought freely to work to honour God withal, and...seek our neighbor's profit, and do him service..." (Foxe, vol. 5, p. 571).

"He looketh with what heart thou workest, and not what thou workest; how thou acceptest the degree that he hath put thee in, and not of what degree thou art, whether thou be an apostle or a shoemaker...Now if thou compare deed to deed, there is great difference betwixt washing of dishes and preaching the word of God: but, as touching to please God, none at all" (Foxe, vol. 5, pp. 575, 576).

## Tyndale on the Bible

"**Seek the word of God** in all things, and without the word of God do nothing, though it appear ever so glorious...**Beware of good intent**...Peter, of a good mind, and of a good

affection or zeal, chide Christ, because he said that he must go to Jerusalem and there be slain. But Christ called him Satan for his labour, and said that he perceived not godly things, but worldly. Of a good intent, and of a fervent affection to Christ, the sons of Zebedee would have had fire come down from heaven to consume the Samaritans; but Christ rebuked them, saying, that they wist not of what spirit they were...Peter smote Malchus of a good zeal, but Christ condemned his deed. The very Jews, of a good intent and a good zeal, slew Christ, and persecuted the apostles, as Paul beareth them record. I bear them record (saith he), that they have a fervent mind to God-ward, but not according to knowledge."

"It is another thing, then, to do of a good mind, and to do of knowledge. Labour for knowledge, that thou mayest know God's will, and what he would have thee to do. Our mind, intent, and affection or zeal, are blind...and for that cause hath God made a testament between him and us, wherein is contained both what he would have us to do, and what he would have us to ask him. See, therefore, that thou do nothing to please God withal, but that he commandeth; neither ask any thing of him but that he hath promised thee" (Foxe, vol. 5, pp. 576, 577).

## Tyndale on the Christian Life

"[P]eople look as well unto the living as unto the preaching, and are hurt at once if

the living disagree, and fall from the faith, and believe not the word" (Foxe, vol. 5, p. 579).

"Look wherein thou canst best keep the commandments; thither get thyself there and abide. If we have infirmities that draw us from the laws of God, let us cure them with the remedies that God hath made. If thou burn, marry; for God hath promised thee no chastity, as long as thou mayest use the remedy that he hath ordained; no more than he hath promised to slack thine hunger without meat. Now, to ask of God more than he hath promised, cometh of a false faith..." (Foxe, vol. 5, p. 581).

"Paul biddeth us mortify all our evil desires and carnal lusts, as uncleanness, covetousness, wrath, blasphemy, detraction, pride, and other like vices. And unto the Romans, he saith, Let not sin reign in your mortal bodies: that is to say, albeit we cannot live without the motion of such evil desires, yet we shall not suffer them to rule in us, but shall mortify them in resisting them" (Foxe, vol. 5, p. 596).

## Tyndale on Love & Marriage

"Our Saviour Christ hath commanded nothing so straitly, as to love one another...then how much more should the man and wife love together? But there are but few that know how to love the one the other as they ought to do. If thou love thy wife only because she is thy wife, and because she serveth, and pleaseth thee after the flesh, for beauty, birth, riches, and such-

> like, this is no love before God. Of such love speaketh not Paul, for such love is among harlots, yea among brute beasts: but thou shalt love her because she is thy sister in the Christian faith; and because she is inheritor together with thee in the glory of God; and because ye serve together one God...Thou shalt love her for her virtues, as shamefastness, chastity, and diligence, sadness, patience, temperance, secrecy, obedience, and other godly virtues" (Foxe, vol. 5, p. 598).

## Tyndale on the Antichrist & Rome

> "I will show thee an evident reason, that thou mayest know without doubting who is the very Antichrist: and this argument may be grounded upon their furious **persecution**, which Paul doth confirm, writing to the Galatians...But, as he that was born after the flesh did persecute him that was born after the Spirit, even so it is now" (Foxe, vol. 5, p. 585).

*The Cambridge History of the Bible* said the notes placed in the margin of Tyndale's Bible "satirized popes and bishops and pungently attacked many of the distinguishing marks of contemporary Catholicism" (*Cambridge History of the Bible*, vol. 3, p. 146). His notes on Genesis 4 compared Cain to "the pope which in all things maketh himself equal with God." His *Prologues* to Leviticus, Numbers and Deuteronomy are mainly an attack on the corrupt priests and sacraments of the Catholic and Episcopal churches. He calls them "extortioner...pickpurse" (Dore, 2nd ed. pp. 71, 72). In the margin of Tyndale's Exodus 32:35 he writes, "The Pope's bull [pronouncements] slayeth more than Aaron's calf."

For Exodus 36:5 he notes, "When will the pope say Hoo (hold!) and forbid an offering for the building of St. Peter's Church?...Never until they have all" (Smyth, p. 99). Near Numbers 23:8 ("How shall I curse whom God curseth not...") he replies, "The pope can tell how." For Deut. 23:18 ("Thou shall not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God...") he quips, "The pope will take tribute of them yet and bishops, and abbots desire no better tenants [than whores]" (Bobrick, p. 118). The truth of Tyndale's charges led Archbishop Cranmer in 1535 to issue an injunction requiring Catholic monks to "attend a scripture reading for an hour daily throughout the year, to cover the whole of the Bible from start to finish" (Diarmaid MacCulloch, *Thomas Cranmer*, New Haven: Yale University Press, 1996, p. 128).

## Miles Coverdale

1488-1568

Miles Coverdale and Tyndale were "labourers together with God" (1 Cor. 3:9). Much like Tyndale, "Coverdale...left the monastery in order to give himself entirely to evangelical preaching." "Coverdale was in hearty accord with Tindale and others in the defiance of the Romanist..." (Guppy, pp. 5, 17). He "began to preach against confession and the worship of images" (*Encyclopedia Britannica*, 1910 ed., s.v. Coverdale, Miles, p. 343). "All accounts agree in his remarkable popularity as a preacher" (Schaff-Herzog, s.v. Coverdale, Miles, p. 291).

Due to persecution he left England for Europe, and according to Foxe, began polishing the English Old Testament with Tyndale in Hamburg. Having come out of the corrupt Catholic church, like Tyndale, he could discern the theological differences between the pure Bible and corrupt Catholic editions. Consequently, he issued a book

in 1531 called *The Old God and the Newe* (Guppy, p. 6; Riplinger, *New Age Bible Versions*, p. 39).

Because Coverdale was "exercised to discern both good and evil," he was hired by Antwerp merchant, Jacob van Meteren, to oversee and polish the first complete PRINTED English Bible (Heb. 5:14). It was published in October, 1535 and today is commonly called the Coverdale Bible. He wisely separated the non-canonical Apocryphal books from the Old Testament text. Although he dedicated it to Henry VIII and Anne Boleyn, it did not receive royal approval for distribution. However, in answer to Tyndale's dying prayer of 1536, its second edition of 1537 was "set forth with the King's most gracious license" (Guppy, p. 17).

## John Rogers

### The Matthew's Bible

John Rogers was led to Christ by Tyndale. Rogers then worked "in company with that worthy servant and martyr of God William Tyndale, and with Miles Coverdale, who both, for the hatred they bare to popish superstition and idolatry, and love to true religion, had forsaken the country." According to Foxe, Rogers joined with them in "translating the Bible," which is entitled, The Translation of Thomas Matthew" (Foxe, vol. 6, p. 591).

In 1538 there were two printings of the English Bible in legal circulation - Coverdale's 1535-1537 and Matthew's 1537. The latter was printed by Grafton and Whitchurch in Hapsburg. Although it contained the translation work of Tyndale and Coverdale, it was printed with the pseudonym, *Thomas Matthew's Bible,* because Tyndale's name was ill-favored with King Henry VIII at that time. It was printed with the king's approval and imprinted with a line in red which said: "Set forth with the king's most gracious

license." The King permitted the Thomas Matthew Bible "to be sold and read of every person without danger of any Act, Proclamation, or Ordinance..." (Dore, 2nd ed., p. 117). In November, 1539 the king ruled that *other* Bibles could not be printed. The Matthew's Bible contained Tyndale's final New Testament. It used Tyndale's Pentateuch (1530, not 1534), with little change, and added some of Tyndale's Old Testament that had never been published before (Joshua to 2 Chronicles). Coverdale's translation was used for the remainder (e.g. Ezra and Malachi with some revision to the middle of Job and only a bit thereafter). The book of Jonah is Coverdale's, not Tyndale's. Rogers himself added his own translation of the Apocrypha, which Tyndale would not translate (*Cambridge History of the Bible*, vol. 3, p. 150).

## The Great Bible

Miles Coverdale was asked by King Henry VIII's representatives, Archbishop Thomas Cranmer and Thomas Cromwell (who bore the expense), to compile and fine tune an English Bible without the anti-Catholic notes used in the Matthew's Bible. It had penetrating notes such as:

> "The Pope's part is cast out and given to the sword,
> When the church is measured with God's word..."
> (Dore, 2nd ed., p. 123).

The Great Bible was not a slavish re-printing of earlier Coverdale editions, nor was it entirely Tyndale's edition; it shows *more* polishing by Coverdale. King Henry VIII licensed the university of Paris to print it. "The Inquisitor-General got notice of the project" and burned most of the first 2,500 copies (Smyth, pp. 109, 108). The printers fled to England, printing plates in hand, and reprinted it there in 1539. It was called the Bible of 'the great Volume' and

today is referred to as the 'Great Bible.' Within two years, 20,000 copies were sold. Although Coverdale's and Matthew's Bibles were licensed, the Great Bible was the first (in the 1500s) "authorized to be used and frequented in every church in the kingdom" (Smyth, p. 108). The title page of the Great Bible called it,

> "**The Bible in English** in the largest and greatest Volume, **authorized**...to be frequented and used in every church" (Guppy, p. 22).

For a time King Henry VIII permitted the free use of the Bible.

> "Being desirous to have our people attaining the knowledge of God's word, whereby they will the better honour him...as by the granting to them the free and liberal use of the Bible, in our own maternal English tongue..." (Dore, 1st ed., pp. 45-46).

The second edition of the Great Bible was often called Cranmer's Bible because he wrote its excellent *Prologue.* It commends the scriptures to all, including the "old... unlearned...poor...laymen...tenants ...[and] widows."

> "[T]he scripture to be read of all sorts and kinds of people, and in the vulgar tongue..." (Great Bible, 1540, Cambridge: Chadwyck-Healey, 1997, p. 10).

The Bible was so popular, Cranmer said, "every company of men, every assembly of women is filled with such talk" (Great Bible, Chadwyck, p. 11). Churches were ordered to purchase copies and place them "whereat your parishioners may most commodiously [comfortably] resort to the same and read it" (Dore, 2nd ed., p. 155). They were usually placed

in the choir or the entry vestibule. The notion that it was always 'chained' to the *pulpit* is false. Churches were not locked and the Bible was "for the common use of the people" (Dore, 1st ed., p. 50).

## Apocrypha

Like Wycliffe, the translators of the 1500s knew, and stated in print, that the *Apocrypha* was not the word of God.

- ✓ **Tyndale** would not translate the Apocrypha.

- ✓ **Coverdale** removed the Apocrypha from the Old Testament scriptures. He prefaced his intertestamental section saying, these books "are not reckoned to be of like authority with the other books of the Bible neither are they found in the Canon of the Hebrew...[and] are not judged among the doctors to be of like reputation with the other scripture...And the chief cause thereof is this: there be many places in them, that seem to be repugnant unto the open and manifest truth in the other books of the Bible" (Dore, 2nd ed., p. 110).

- ✓ Rogers' Thomas Matthew's Bible said, "the books called Apocrypha...are not found in the Hebrew nor in the Chaldee" (Dore, 2nd ed., p. 116).

## ENTER the JESUITS & Persecution (1535-1547)

> "The coming of the **Jesuits** forboded future trouble" (*The Columbia Encyclopedia*, William Bridgwater ed., NY: Columbia University Press, 1950, s.v. Henry VIII, p. 883).

When Henry VIII wanted to wisk a new wife to the altar, he *altered* his spiritual views once again. He beheaded godly Queen Anne Boleyn in 1536 and Lord Protector Thomas Cromwell in 1540. Once their strong Christian influence was 'cut off,' wicked men convinced the king to suppress the sale and use of Bibles, especially those with "annotations or prologues" (Foxe, vol. 5, p. 258). Earlier, in 1535, King Henry VIII had given the Baptists "twelve days to depart out of the realm under pain of death." His 1538 proclamation echoed,

> "Anabaptists and the like who sell books of false doctrine, and all who lately rebaptize themselves, are ordered from the kingdom or shall burn at the stake" (cited in Bill Bradley, *Purified Seven Times*, Claysburg, PA: Revival Fires Publishers, 1998, p. 60).

Once again many Christians were persecuted and burned at the stake.

- In 1541 "great multitudes" of people stood and listened as John Porter read one of the six Bibles in a London church vestibule. The large crowds he drew incited the envy of the bishops who sent him to prison where he died a torturous death at their hands (Foxe, vol. 5, p. 452).

- Andrew Kempe and others were martyred in 1541, "for disturbing the service of the church, with brabbling of the New Testament" in protest to the Catholic practice of having idols (Foxe, vol. 5, p. 443).

- William Plaine was martyred in 1541 for "loud reading the **English** Bible" to expose false Catholic practices (Foxe, vol. 5, p. 443).

- A man named Stile was burned at the stake and a copy of the book of Revelation was "fastened unto the stake, to be burned with him" (Foxe, vol. 5, p. 655).

- Thomas Forret was burned at the stake in Scotland for preaching the gospel. He said "I have read the New Testament and the Old, and all the epistles and the gospels..." (Foxe, vol. 5, p. 622).

Coverdale defied King Henry's 'Six Articles' which forbad the clergy to marry. He finally fled England again in 1540 as the Christian cause grew in disfavour with the king. On the continent he became a Lutheran pastor and later worked on the Geneva Bible with John Knox, William Whittingham, John Foxe and others. In 1542 Coverdale's Bible was specifically prohibited by royal proclamation. Between 1541 and 1547 no Bibles were printed in England.

In 1543 an Act of Parliament took away the right to use any Bible except the Great Bible. In 1544 it specifically outlawed Tyndale's work.

> "By the same parliament, moreover, many things were provided for the advancement of **popery**, under the colour of religion; so that all manner of books of the **Old and New Testament** bearing the name William Tyndal, or any others, having prologues, or containing any matters, annotations...were debarred...In the same parliament, furthermore, it was provided, that the text of the New Testament, or of the Bible, being **prohibited** to all women, artificers...and labourers; yet it was permitted...to noblemen...and gentlewomen..." (Foxe, vol. 5, p. 527).

The Great New Testament was printed once again in 1546. Although it did not contain the objectionable notes of the Matthew's Bible, the bishops did not like it or its preface, so sales finally were stopped (Foxe, vol. 5, pp. 410-413; McGrath, pp. 89-91).

## Death Sentence & Salvation?

On July 8 of 1546 King Henry VIII set forth a proclamation, to go into effect on September 1, rescinding altogether the private use of the Bible and forbidding that anyone should read or own one. All Bibles were "to be openly burned," along with a long list of Christian books (Foxe, vol. 5, pp. 565, 566). When Henry penned his name on that proclamation, he was signing his own death certificate. After the passing of a dozen weeks, he would become gravely ill and pass away on January 28, 1547. But, like the thief on the cross before he died, *at the last moment*, Henry VIII began to "consider his life past" and asked **"is the mercy of Christ able to pardon me, all my sins, though they were greater than they be."** His advisors called for Archbishop Cranmer, who arrived when the king could no longer speak.

> "Notwithstanding, perceiving Dr. Cranmer to be come, he, reaching his hand to Dr. Cranmer, did hold him fast, but could utter no word unto him, and scarce was able to make any sign. Then the archbishop, exhorting him to put his trust in Christ, and to call upon his mercy, desired him, though **he could not speak**, yet to give some token with his eyes or with his hand, that he **trusted in the Lord**. Then the king, holding him with his hand, **did wring his hand in his as hard as he could**; and so, shortly after, departed..." (Foxe, vol. 5, p. 689).

Reaping what he had sewn, the king had been struck dumb and now was "brought to silence" (Isa. 15:1). The Christ and the scriptures he had so stifled offered his only hope.

## *King Edward* VI (reigned: 1547-1553)

The heir of Henry VIII, nine-year-old Prince Edward VI, brought six years of peace and the printing of Bibles once again to England. When crowned King, Edward was given three swords, symbolizing the three countries he ruled. He asked where the *fourth* sword was —

> "The Bible, the sword of the Spirit, and to be preferred before these swords" (W. Kenneth Connolly, *The Indestructible Book*, Grand Rapids, MI: Baker Books, 1996, p. 154).

Edward VI, "did that which was right in the sight of the Lord," like godly King Josiah, who began ruling Judah at the age of eight. Like Josiah, he returned "the book of the law in the house of the LORD" (2 Kings 22). Thirty-one printers in England set about printing only Bibles (Guppy, p. 24). He commanded also that "the whole Bible of the largest volume in English and...the paraphrase of Erasmus" be placed in churches for, "every person to read the same as the very **live**ly word of God" (Foxe, vol. 5, p. 708). Through the kindness of the Lord and the generosity of Jewel and David Smith, this author has one of the few remaining original editions (now kept in a bank vault). Its preface shows strong Christian convictions and marked anti-popery; the *Paraphrase of Erasmus* shows perfect Christian orthodoxy.

In 1547 Edward brought back the "old British custom of reading the Scripture in a language 'understanded of the people'" (Dore, 1st ed., p. 52). He said Sunday services should consist "in hearing the word of God read and taught." He charged that every Sunday at every service pastors should "read, one chapter of the New Testament in English...[and] one chapter of the Old Testament." "Few sermons...but he

would be at them." He also charged pastors to "comfort promptly their flock with the **live**ly word of God," if any members were "sick and in peril of death." He exhorted pastors to "exercise themselves in teaching youth to read and write" and "at all times as they shall have leisure, they shall hear or read somewhat of Holy Scripture..." (Foxe, vol. 5, pp. 711, 710, 700, 713, 708).

Coverdale returned to England in 1548 and was made chaplain to King Edward VI. He "assisted in the translation" of the *Paraphrase of Erasmus* (1549 edition of Whitchurch, 2nd volume; Guppy, p. 25). Coverdale took part in King Edward's reforming measures. He helped —

> "Edward the Sixth, utterly to banish all popery forth of England, and to receive in true religion, setting God's gospel at liberty" (Foxe, vol. 6, p. 592).

According to Exodus 20:4 Edward commanded that churches "take down and destroy" all Catholic images, like crucifixes (a cross with an image of Jesus on it). Communion was returned to the early form of ordinary bread, instead of the Romish "round" sun ○ symbol wafers. Simple tables replaced altars (Foxe, vol. 5, pp. 707, 717; vol. 6, pp. 4, 703).

Edward died at the age of 15. The authentic *Chronicle* of that period reports:

> "And he was **poisoned**, as everybody says" (*Chronicles of the Tudor Kings*, David Loades, ed., Godalming, Surrey: CLB International, 1997, p. 245).

King Edward had decreed before his death that the next ruler should be Lady Jane Gray, a godly Christian relative. However, his sister Mary, with much public support, took

the crown. Foxe mentions that Mary even received support from 'gospellers,' who were tricked with false promises of 'unity' and 'freedom from religious persecution.' Lady Jane said the following while in prison and before Queen Mary beheaded her:

> "[F]aith, as Paul said, only justifieth...I affirm that faith only saveth...I am, by the blood of Christ, which he shed for me on the cross, made partaker of the everlasting kingdom...I ground my faith on God's word...I die a true Christian woman, and that I do not look to be saved by no other means, but only by the mercy of God, in the blood of his only Son Jesus Christ" (Foxe, vol. 6, pp. 416-424).

## Bloody Queen Mary

Reign of terror 1553-1558

> "[Q]ueen Mary, obtaining the crown, banished the gospel and true religion, and brought the Antichrist of Rome, with his idolatry and superstition" (Foxe, vol. 6, p. 592).

Foxe said, "[T]he manifold iniquities of Englishmen deserved another plague..." in the reign of Queen Mary (Foxe, vol. 5, p. 699). He adds,

> "Alas! You know the cause of all these plagues fallen upon **us** [*Foxe witnessed it*], and of the success which God's adversaries have daily, is for our not loving God's word. You know how that we were but gospellers in lips, and not in life" (Foxe, vol. 7, p. 209).

He called Queen Mary and the false religion of her day a "just plague for the little love which the English nation did bear to the blessed **word of God**, which had been so **plentifully offered** unto them" (Foxe, vol. 6, p. 613).

In 1554 the reading of Scripture was by Act of Parliament placed under severe restrictions. To get rid of what the Catholics called, the "heretically translated Bible," Mary banished every "preacher, printer, bookseller" in 1554 (Foxe, vol. 6, pp. 504, 430). The Great Bibles and *Paraphrases of Erasmus* were removed from the churches and destroyed; yet to glorify his word, the Lord hid one for this writer's collection.

Because of Bloody Mary's continued persecution of Christians, "[T]he prisons in England were becoming right Christian schools and churches" (Foxe, vol. 6, p. 684). Coverdale, who had been Bishop of Enter under Edward, was put out of office and imprisoned. He was finally able to flee to the continent through the intervention of Denmark's King, Christian III.

King Edward had wisely removed from churches any "picture of Christ" and painted scripture verses over them. But, Mary, Mary, quite contrary, made a mandate to "abolish and extinguish such manner of Scriptures" which were "painted upon the church-walls" (Foxe, vol. 6, p. 565).

In her short six-year reign, bloody Queen Mary brutally **murdered about 300 Christians**, who would not trade their faultless English Bible and faith in Christ, for a false hope in her frail pope. She died a miserable death at the *immature* age of 42.

"...**bloody** and deceitful men
shall not live out
half their days;"
Psalm 55:23

# CHAPTER 24

## Text: 900 to 1600

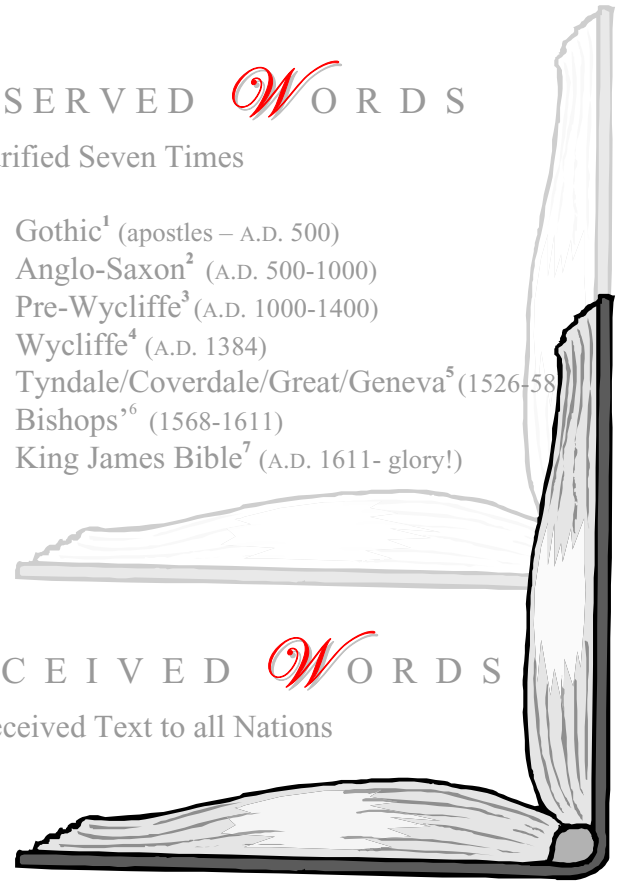
### INSPIRED WORDS

**Views of Translators:** Tyndale & Coverdale
**Martyrs:** Rogers, Cranmer, Cromwell, Ridley
**King:** Henry VIII

### PRESERVED WORDS

Purified Seven Times

Gothic[1] (apostles – A.D. 500)
Anglo-Saxon[2] (A.D. 500-1000)
Pre-Wycliffe[3] (A.D. 1000-1400)
Wycliffe[4] (A.D. 1384)
Tyndale/Coverdale/Great/Geneva[5] (1526-58)
Bishops'[6] (1568-1611)
King James Bible[7] (A.D. 1611- glory!)



### RECEIVED WORDS

Received Text to all Nations

Only God's living rhythmic "breath" on every line of our English Bible could prompt *The History of England* to comment:

> "The peculiar genius — if such a word may be permitted — which **breathes** through it...[is] unequalled, unapproached in the attempted improvements of modern scholars" (James Froude, *History of England*, vol. 3, London: Longmans, Green, and Co., 1893, p. 84).

Jesus asked the skeptics of his day if John's preaching was a breath from heaven or of men.

> "...whence was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him? but if we shall say, Of men; we fear the people;..." Matt. 21:25, 26.

"Few pastors would be unwise enough to stand in their pulpits and openly say that the King James Bible in the hands of the congregation is a good translation, but somehow not equal to the manuscripts," writes Dr. James Sightler. "Where then is the authority for what they preach?" (James Sightler, *Lively Oracles: The Inspired Bible in the Hearts of Believers*, Greenville, SC: Sightler Publications, 2002, Preface).

**Tyndale** realized the Bible was God's words, not his:

> "God hath made me...speechless and rude, dull and slow witted..." (Foxe, vol. 5, p. 134).

> "It is the grace of God that does everything; without him we can do nothing; it is **God** that **works**; we are but the instruments, we deserve no reward for what **God does** by us, and can claim no merit for it" (Benson Bobrick, *Wide as the Waters*, New York: Simon & Schuster, 2001, p. 135).

> "...God gave me **the gift of knowledge and understanding**" (J.R. Dore, *Old Bibles: An Account of the Early Versions of the English Bible*, 2nd edition, Eyre and Spottiswoode, 1888, p. 24).

**Coverdale** also said that God had given him the "gift" of interpretation. His Bible's *Prologue* described his part in the translation as "my simple and rude labor herein" (Dore, 2nd ed., p. 106). Of the "exquisitely melodic ear" ascribed to him by scholars, he admits only the *ear* is his (Bobrick, p. 145). The 'exquisite melody' is God's.

> "...pondering also **mine own insufficiency** therein, and how **weak** I am to perform the office of a translator...Yea we ought rather to give God high thanks therefore, which through **his spirit** stirreth up men's minds, so to exercise themselves therein...[W]e have great occasion to give thanks unto **God**, that he hath **opened** unto his church **the gift of interpretation** and of printing..." (Coverdale Bible 1535, Cambridge: Chadwyck-Healey, 1997, pp. 5, 6, 7).

**Cranmer's** *Prologue* to the Great Bible's said,

> "Yet in the meantime, refuse not the gifts of God, which are offered unto thee by the labours of other men whom **God** hath **endued** with the most excellent **gift of**

**interpreting**..." (J.R. Dore, *Old Bibles: An Account of the Early Versions*, 2nd edition, Eyre and Spottiswoode, 1888, pp. 176-177).

The New Testament uses the word 'interpretation' to describe *translation* from one language to another (e.g. John 1:42, 9:7, Acts 9:36, 13:8; Heb. 7:2). Therefore, the "private interpretation," forbidden in 2 Peter 1:20, includes private *translation* (e.g. TNIV, NKJV, Strong's), as well as private 'meaning.').

Tyndale and Coverdale, to whom God entrusted the preservation of the English Bible, believed the English interpretation (translation) came through the gift of the Spirit of God. Since these men had *experienced* it, their views carry more *weight* than the Bible critics of today who say, "God did not do it — man did it" (quote on file).

**Coverdale said,**

"No, the **Holy Ghost** is as much the **author** of it in Hebrew, Greek, French, Dutch, and **English**, as in Latin" (W. Kenneth Connolly, *The Indestructable Book*, Grand Rapids, MI: Baker Books, 1996, p. 148).

## "All Scripture Is Given by Inspiration of God" 1 Tim. 3:16

Throughout the entire Reformation, its leaders and translators described their vernacular translations as "scripture," whose author was God. The prologues to all

Reformation era Bibles refer to the English Bible as "scripture." Martyr and Archbishop Thomas Cranmer, wrote in his *Prologue* to the Great Bible that it was "**given**" by the "holy spirit."

> "To the intent that we should know this, by the goodness of God working **by** his **holy spirit**, are the holy writings of the **Bible given us. That we** should know and believe that there is one God, and Jesus Christ whom he hath sent: and that in believing we should have everlasting life through his name" (Great Bible, Chadwyck, p. 4).

Coverdale, its editor, said the "poor man" with an English Bible, not the schoolman with a library of lexicons, has the "scripture" which "is given by inspiration of God."

**Coverdale said,**

"...the **scripture**...leaveth no poor man unhelped ...And why? because it **is given by the inspiration of God**..."
(Coverdale Bible, Chadwyck, p. 5)

The *Prologue* often refers to the Great Bible itself as "scriptures." For example, it says,

> "...[**B]uy** and provide us the Bible, that is to say, the books of holy **scripture**...these holy

and **ghostly** books" (Great Bible, Chadwyck, p. 9).

Tyndale referred to his English Bible as "scripture" many times, saying in his *Prologue* to the 1534 edition,

- "Now read all the Scripture, and see where..."
- "...the Scripture saith, Matt 7, "Ask, and it shall be given you;"
- "This have I said, most dear reader, to warn thee, lest thou shouldest be deceived, and shouldest not only read the Scriptures in vain..." (*Tyndale's Triumph: The New Testament of the Matthew's Bible of 1537*, Houston, TX: John the Baptist Printing Ministry, 1989, pp. 2, 3).

In the *Prologue* to the 1535 edition, Coverdale used the term *scripture* to refer to *the English text.* He closed the introduction with these words,

> "Finally, who so ever thou be, **take these words of scripture** in to thy heart...and have ever an eye to the words of **scripture**...that the holy scripture may have free passage, and be had in reputation, to the worship of **the author** thereof, which is even **God himself**: to whom for his most blessed word be glory and dominion now and ever. Amen" (Coverdale Bible, Chadwyck, pp. 11, 12).

The title of the second edition of the Great Bible, no doubt written by Coverdale, reads,

> "The Bible in **English**, that is to say the content of all the holy **scripture**, both of the

> Old and New Testament..." (Dore, 2nd ed. p. 164).

The front material also includes, "An exhortation to the study of the holy **Scripture**."

> "On the 11th of May 1542, he [Bishop Bonner] issued a formal injunction that every clergyman should read a chapter of the Bible a day" (Dore, 2nd ed, pp. 164, 169).

**"[T]he Little Book...Tongues and Kings"** Rev. 10:10, 11

**King Henry VIII**, acting as "God's minister," (before he slid), recognized the English Bible as the very word of God (Rom. 13:6). "In the year of our Lord God 1536," he said,

> "That every...church within this realm shall...provide a book of the whole **Bible**...**in English** and lay the same in the choir, for every man that will, to look and read thereon; and shall discourage no man from the reading of any part of the Bible, either in Latin or **English**; but rather comfort, exhort, and admonish every man to read the same, as **the very word of God**, and the spiritual food of man's soul..." (Foxe, vol. 5, p. 167).

King Henry VIII knew the English Bible was the scriptures (2 Tim. 3:16); his proclamations declared further that men should —

> "...in no wise...resort to any taverns...but at such times as they have such leisure, they shall read or hear somewhat of holy **Scripture**..." (Foxe, vol. 5, p. 167).

When it became legal to own Bibles again in 1538, almost 160 years after Wycliffe's efforts began. "Further Injunctions of the King" decreed,

> "That ye shall discourage no man privily or apertly from the reading or hearing of the said Bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the **very lively word of God**, that every Christian person is bound to embrace, believe, and follow, if he look to **be saved**..." (Foxe, vol. 5, p. 168).

## Inspiration for All Nations

Christians have historically believed that God gave his inspired word "to all nations." In the 1500s Foxe recorded a statement from what he called "a certain **old** treatise, found in a certain **ancient** English book." It went so far as to say that —

> "...the **four evangelists** wrote the gospels in **divers languages**...since Christ commanded his apostles to preach his gospel unto all the world, and excepted no people or language" (For details see Foxe, vol. 4, pp. 671, 675).

Early manuscript collator and researcher, Herbert Hoskier, agreed. To support his multi-lingual theory of the originals he documented the *very early* existence of vernacular editions (See *Concerning the Genesis of the Versions of the New Testament*, 1910). Bobrick asserts that Erasmus and Wycliffe believed that Christ did not use Greek, but the vernacular Aramaic, which then became an *inspired translation* (Greek, Latin, Gothic et al.) (Bobrick, p. 88).

The scriptures were "given" in "divers languages"; whether each language group has *cared enough* about them to keep pure copies *in print* is another question. Yet God preserves the words on bookshelves, just as he did for the Hebrews who exclaimed, "I have found the book..." (2 Kings 22:8). Many Englishmen have offered to give their lives for the English Bible. When Queen Mary sent murderous inquisitors to the counties of Norfolk and Suffolk, a large group responded with a lengthy letter. It stated that they would die for the treasured English Bible, and —

> "...to suffer all manner of persecution, and to lose their lives in the defense of God's word...[They believed the] **Holy Ghost** came upon the apostles in fiery tongues, so that they **spake the tongues of all nations** under heaven" (Foxe, vol. 8, pp. 123, 125).

Martyr **Nicholas Ridley** was burned with Hugh Latimer. Ridley believed, "the Holy Ghost teacheth" "in the English tongue" (1 Cor. 2:13).

> "[O]ur **Lord Jesus Christ** in his prayer, whereof he would have no man ignorant, **and** also the **Holy Ghost** in the psalms, hymns, and spiritual songs which are set forth **in the Bible,** did **teach** and instruct all the people of England **in the English tongue**..." (Foxe, vol. 7, p. 430).

Measuring God's mind by their own, Bible critics claim that the inspiration of vernacular Bibles has expired. They make the claim with nothing but bare words. But the Bible's inspiration can be defended with plain scripture, the invincible force and power of God's word.

**Purified Seven Times — Not Eight**

In the main, the English Bible has always been the same —

Gothic[1] (apostles – A.D. 500)
Anglo-Saxon[2] (A.D. 500-1000)
Pre-Wycliffe[3] (A.D. 1000-1400)
Wycliffe[4] (A.D. 1384)
Tyndale/Coverdale/Great/Geneva[5] (A.D.1526-1558)
Bishops[6] (A.D. 1568-1611)
King James Bible[7] (A.D. 1611- glory!)

"The words of the LORD are pure words: as silver tried in a furnace of **earth, purified s e v e n** times. Thou shalt keep them, O LORD, **thou** shalt **preserve** them from this generation for ever" Ps. 12:6, 7.

Sparkling water from seven different wells, although not precisely the same in chemical analysis, could be described as *pure*, as long as it contained no life threatening pollutants. These seven Bible periods flow from the pure "spring of water, whose waters fail not" (Isa. 58:11), unlike modern polluted editions which come from the "corrupt spring" of human invention (Proverbs 25:26). Cranmer's *Prologue* to the Great Bible traces the unbroken cord of English scriptures from ancient times.

## 1. ANCIENT GOTHIC

MacCulloch said Cranmer's *Prologue* is "of interest" in "sketching out the **deep roots** of vernacular Bible translation in English..." (Diarmaid MacCulloch, *Thomas Cranmer*, New Haven: Yale Univ. Press, 1996, p. 259). It claimed,

> "[W]e might also allege custom for the reading of the scripture in the **vulgar** tongue, and prescribe the more **ancient** custom" (Great Bible, Chadwyck, pp. 7, 8).

## 2. ANGLO-SAXON 

When King Henry VIII closed all Catholic monasteries, ancient Gothic and Anglo-Saxon manuscripts came rushing forward to guide the translation of the Tyndale, Coverdale, and Great Bibles. McCulloch said this was "...the beneficial spin-off from the dissolution of the monasteries, as hitherto unknown copies of Anglo-Saxon Bible translations turned up at the opening of monastic libraries" (MacCulloch, p. 259). The *Prologue* said of these earlier English scriptures,

> "[I]t was translated and read in the **Saxon** tongue, which at that time was our mother tongue. Whereof there remaineth yet divers copies found **lately** in old abbeys, of such antique manners of writing and speaking, that few men now be able to read and understand them" (Great Bible, Chadwyck, p. 7).

## 3. PRE-WYCLIFFE 

The *Prologue* says further, "And when this language waxed old and out of common usage, because folk should not lack the fruit of reading, it was again translated in **the newer language [pre-Wycliffe]**. Whereof yet also many copies remain and be daily found" (Great Bible, Chadwyck, pp. 7, 8). Remember, Sir Thomas More,

> "...believed he had seen **pre-Wycliffite versions** in use by ecclesiastical permission..." (*The Cambridge History of the*

*Bible: The West From the Reformation to the Present Day*, S.L. Greenslade, ed., vol. 3, Cambridge: Cambridge University Press, 1963, p. 154).

## HIDDEN: Athelstane & Pre-Wycliffe Bibles (900-1300)

The martyr John Lambert (c. 1538) revealed *why* the existence of the **pre-Wycliffe** English Bible has been wiped from the history books and how "divers such Testaments are yet to be seen." Foxe said, "Scripture is not suffered to come to light..." and Lambert tells why, saying,

> "[Bede] promised that he would translate into English all the Bible; yea and perhaps he did so, but...**all such things be kept away**; they may not come to light: for there are some walking privily in darkness that will not have their doings known" (Foxe, vol. 5, p. 213).

**Tyndale** states that his interest in scripture was prodded when he read the Latin Chronicles (*Gesta Regum Anglorum*; *Great Deeds of the English Kings*) which recounts —

> "'how that **King Athelstane**, caused **the Holy Scripture** to be **translated into English**" [Athelstane was Alfred's grandson who lived in the **900s**] (Bobrick, p. 80).

## 4. WYCLIFFE

The *Prologue* also "acknowledged the contribution of the [medieval] Lollards [i.e. Wycliffe] to biblical translation..." (MacCulloch, p. 259).

The invention of *movable* type, the printing press, and the printing of the first book, which was a Bible, occurred near 1456. Immediately Bibles were printed in almost all of the world's languages, except English. In 1483, what could be called the first PRINTED English Bible was produced by Caxton. A sample of it, from part of Gen. 3:7 (with current spelling) shows that the KJV takes *all* of its words from the 1483 text (Dore, 2nd edition, 1888, p. 12).

> " ... they knew then that they were naked. And they took fig leaves and sewed them together..." (Pre-Tyndale, 1483)

> "...they knew that they were naked; and they sewed fig leaves together..." (KJV)

**Tyndale** followed the **Pre-Wycliffe** and **Wycliffe Bibles** closely; "'[A]ddicted to the study of Scripture' from an early age, he had to have known them well [pre-Wycliffe and Wycliffe Bibles]" (Bobrick, p. 104). "Attempts have been made to show that, especially in the Old Testament, he based a great deal of his work on the Wycliffite translations..." (EB, s.v. Bible, English, p. 898). Daniell admits there is "overlap with Tyndale" and the Wycliffe edition (David Daniell, *Tyndale's New Testament*, New Haven: Yale University Press, 1989, pp. xviii, xxii).

The following red letter comparisons from Matthew 3 show the Bible's preservation from pre-Wycliffe times through Tyndale, to the KJV. All editions use *pure* words that do not change the meaning. I have updated the spelling so that the reader can focus on the words.

**Pre-Wycliffe** (MS Camb. Univ. Libr. Ii. 2.12; EB, s.v. Bible, English, p. 896; Matt. 3:1-4).



"In those days come John Baptist preaching in desert of the Jewry, and saying, Do ye penance; forwhy the kingdom of heaven shall come nigh. This is he of whom it was said by Isaiah the prophet, saying, "The voice of the crying in the desert, ready ye the way of God, right made thee the little ways of him" and John and his clothing of the hairs of camels, and a girdle of a skin about his loins; and his meat was the locusts and honey of the wood."

**Tyndale:** Of 78 words, Tyndale used 54 words from pre-Wycliffe Bibles. The red letters show that about 70% of the words remain identical from A.D. 1000 to 1526.



"In those days John the baptiser came and preached in the wilderness of Jewry, saying, Repent, the kingdom of heaven is at hand. This is he of whom it is spoken by the prophet Isaiah, which saith: the voice of a cryer in wilderness, prepare ye the lord's way, and make his paths straight. This John had his garment of camel's hair, and a girdle of a skin about his loins. His meat was locusts and wild honey." (Tyndale c. 1526)

**KJV:** Of 82 KJV words, 56 were taken from the pre-Wycliffe edition, which makes them about 70% identical. The KJV differs from Tyndale in about 24 words (about 30%); the KJV took some of these different words from the pre-Wycliffe version, (e.g. "Baptist" "preaching" and "and saying"). Notice that the pre-Wycliffe Bible had the 'easy' word "clothing," instead of the 'separate from sinners' KJV word "raiment." Coverdale used "the Baptist" and "in the." Many mistakenly credit Coverdale or Tyndale with certain renderings, when in fact, they both took words from pre-Wycliffe and Wycliffe Bibles. Coverdale did introduce "a leathern girdle about his loins" (a lethre gerdell 1535).

> "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." (KJV)

**From Pre-Wycliffe → The Great Bible → KJV:**

Coverdale's Great Bible moves *closer* to the KJV.

**Pre-Wycliffe:**

> "In those days come John Baptist preaching in desert of the Jewry, and saying, Do ye penance; forwhy the kingdom of heaven shall come nigh. This is he of whom it was said by Isaiah the prophet, saying, "The voice

of the crying in the desert, ready thee the way of God, right made thee the little ways of him" and John his clothing of the hairs of camels, and a girdle of a skin about his loins; and his meat was the locusts and honey of the wood" (Pre-Wycliffe).

**The Great Bible:** Historians, most of whom do not actually *collate* documents themselves, wrongly state that the Great Bible of 1540, edited by Coverdale, is simply a reprint of Tyndale's and Coverdale's earlier work. It is not a reprint, and does contain *further* polishing by Coverdale.



In those days came John the Baptist, preaching in the wilderness of Jewry, saying Repent of the life that is past, for the kingdom of heaven is at hand, For this is he, of whom the prophet Esay spake, which sayeth, the voice of a cryer in the wilderness, prepare ye the way of the lord: make his paths straight. This John had his garment of camels hair And a girdle of a skin about his loins. His meat was locusts and wild honey" (EB, Bible, English, p. 900).

**KJV:** Of 82 KJV words, 65 match the Great Bible; this is about 80%. Notice that the *word order* is beginning to be identical. Very little credit is given to the Great Bible, but its unique part in our Authorized Version is evident. The increase in red matching-words and the decrease in black text show the similarity to today's Bible.

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The

> voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." (KJV)

The words in black, which do not match the Great Bible, such as "ye," "saying," and "crying" **come from the pre-Wycliffe Bible**; "spoken...by" is from **Tyndale**. The **Geneva** used "Judea," "saying," and "And." The **Bishops**' used "one" and "raiment." The word "**leathern**" was taken from the Coverdale Bible of 1535.

## NASB & NIV

The words that differ in the early English Bibles are pure synonyms. New versions use words that change the meaning. For example, the NIV has no emphatic command for "ye" to do anything. John merely calls, not cries. He wears a leather belt on his waist, not a full girdle about his loins; try keeping a full camel skin wrapped around you with a little belt. The veteran NASB clippers neuter John. Is it now Joni? Is he still a "he"?

"this is **he**" KJV

"this is the **one**" NASB

Such a change could seem insignificant to those who are unaware of the gender neutral agenda of new version editors, like the NIV's lesbian stylist, Virginia Mollenkott. She believes the lie that Jesus, and certain men, are "chromosomally female." (Riplinger, *Language of the King James Bible*, p. 114; *New Age Bible Versions*, chapter 5).

Coverdale's greatest strength was his use of English Bibles *before* Tyndale. Although some say that "...many charming touches in the authorized version of 1611 belong to Coverdale," his changes can often be traced to earlier English Bibles (Henry Guppy, *Miles Coverdale and the English Bible*, Manchester: The Manchester University Press, 1935, p. 14).

*Wide as the Waters: The Story of the English Bible* by Benson Bobrick, Columbia University Ph.D., gives some mis-information, like so many other books on the history of the Bible (p. 145). Authors are tempted to copy information from *other* books, without checking its accuracy. Bobrick wrongly says that Coverdale introduced the phrase "the pride of life" (1 John 2:16), but this was in the Wycliffe Bible (the pride of lijf). Bobrick said, "our debts" is Coverdale's, but it was in Wycliffe's ("our dettis") in Matt. 6:12. Bobrick also wrongly claimed that Coverdale introduced "Enter thou into the joy of the lord" (Matt. 25:21, 23). But Wycliffe had those *very* words of perfect meter ´--´--´--´.

| | | |
|---|---|---|
| en´ | tre | thou |
| in´ | to | the |
| ioje´ | of | thi |
| lord´ | | |

Although Coverdale helped and improved upon Tyndale's work, he generally relied on Tyndale. In the Epistle of James, for example, Coverdale changed Tyndale's 1534 edition in *only* three words, and those three words go back to Tyndale's 1525 edition! Coverdale's Epistle of Jude is Tyndale's 1534 edition verbatim.

## RED MATCHING WORDS

Dore said, "[T]he language of our present New Testament...almost every sentence, is substantially the same as Tyndale wrote it in 1525" (Dore, 2nd ed., p. 25). "[O]ur present New Testament and portions of the Old are mainly as Tyndale left them" (Dore, 1st ed., p. 13). In the first chapter of Matthew, only 13 word changes have been made (such as, 'who' for 'which'). Moulton observes that there are not more than eighty words in Tyndale's Gospel of Mark and epistle to the Hebrews which are not found in today's KJV.

> "...that is to say, there are not more than four strangers in every thousand words, or nine in every hundred verses" (William F. Moulton, *The History of the English Bible*, London: Cassell Petter & Galpin, 2nd ed. , 1878, p. 70).

Various printers on the continent continued to print Tyndale's New Testament between his first edition in 1525 and his second in 1534. Documentation of a 1531 and a 1532 printing have been found. The second edition of the New Testament (1534) contains on one of its title pages a verse from Joel 2. Although this New Testament was printed a year before the first PRINTED entire English Bible, its words are identical to today's KJV, except for two minor words and the order of the last phrases (updated spelling).

> "I will pour out of my spirit upon all flesh/ and your sons and your daughters shall prophesy/ your young men shall see visions/ and your old men shall dream dreams" (Tyndale 1534).

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:" (KJV).

Matching red letters, abound in the following typical example from Rev. 21:1-3. Here, the KJV is identical to the Tyndale Bible, except for **four** words, which the KJV translators took from earlier Bibles. They took **three** of these from the **Wycliffe** Bible (*the*, *coming*, *adorned*) and one from the **Geneva** Bible (*passed*).

**Wycliffe: 1300s**

"And I saw new heaven and new earth; for the first heaven and the first earth went away, and the sea is not now. And I John saw **the** holy city Jerusalem, new, com**ing** down from heaven, made ready of God, as a wife **adorned** to her husband. And I heard a great voice from the throne, saying, Lo! the tabernacle of God is with men, and he shall dwell with them; and they should be his people, and he God with them shall be their God."

**Tyndale: 1500s**

"And I way a new heaven and a new earth: for the first heaven and the first earth were vanished away; and there was no more sea. And I John saw that holy city, new Jerusalem, come down from God out of heaven prepared as a bride garnished for her husband. And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God."

**KJV: 1600- present**

"And I saw a new heaven and a new earth: for the first heaven and the first earth were **passed** away; and there was no more sea, and I John saw th**e** holy city, new Jerusalem, com**ing** down from God out of heaven, prepared as a bride **adorned** for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The TNIV clangs —

> "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. --- I ---- saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride **beautifully dressed** for her husband. And I heard a loud voice from the throne saying, "**Look!** God's dwelling place is now among the people*, and he will dwell with them. ---They will be his people, and God himself will be with them and be their God." (TNIV)

The true bride's "adorning" is not her dress, not "outward adorning," but "the hidden man of the heart..." — those "who trusted in God...being in subjection" (1 Tim. 2:9, 10).

**Here TNIV doubles the syllables, letters and words.**
New versions almost always use *more* syllables and letters.

| **KJV** (letters, syllables, words) | | **TNIV** (letters, syllables, words) | |
|---|---|---|---|
| no more | 6 2 2 | no longer any | 11 6 3 |
| adorned | 7 2 1 | beautifully dressed | 18 5 2 |
| tabernacle | 10 4 1 | dwelling place | 13 3 2 |
| with men | 7 2 2 | now among the people* | 17 6 4 |
| **Total** | **30 10 6** | **double trouble** | **59 20 11** |

*The gender inclusive changes in the TNIV, such as changing "men" to "people," do not address the fact that Christians are seen as "in Christ." Christ is the **Son** (masculine); God is the Father (masculine). All of our blessings come because we are "in **him**" (not her). The KJV recognizes the pre-eminence of Christ and our position in *him*. We are sons of God because we are "in Christ" and he is the Son of God.

# *Summary*: Acts 2 to You

*Gothic*



*Anglo-Saxon*



*Pre-Wycliffe*



*Wycliffe*



*Tyndale / Coverdale / Great / Geneva*



*Bishops'*



*King James Bible*



**"the scriptures...to all nations"** Rom. 16:26

All pure vernacular scriptures began from the pure spring of languages used by the Holy Ghost in Acts 2; they were preserved and purified, generation by generation, as those root languages developed — Old Latin became Italian, Spanish, French, and Romanian; Gothic became English, German, Danish etc.. **In Acts 2 God's safety net provided that no one language group would have a monopoly on the *pure* gospel.** The aggregate body of Christ, as the New Testament priesthood, 'received' and preserved the true text. For example, the Old Latin and most vernacular versions, *retain* the true reading in 1 John 5:7, 8, even though in those verses, some Greek texts are "spiritually flawed...by association with...Greek Orthodoxy" (Christopher De Hamel, *A Book. A History of the Bible*, New York: Phaidon, 2001, p. 223; Michael Maynard, *History of the Debate Over 1 John 5:7, 8*, available from A.V. Publications, Ararat, VA).

Secular manuscript expert, Christopher De Hamel agrees that the pure Received Text is older than the critical text of the church of Rome. He traces the spawning of the "corrupt spring" from Origen (c. A.D.180) to Jerome (c. A.D. 350).

> "...Protestant Christianity found its cause allied to a Bible text [Greek, Old Latin, Gothic etc.] which was **older than the Church of Rome**...[T]he *Hexapla* of Origen...was the famous long-lost **third-century** compilation which Saint Jerome is reputed to have brought back to Bethlehem to use for **his own** preparation of the **Vulgate text**" (De Hamel, pp. 218, 221).

The multi-lingual abilities of many English Christians enabled them to compare their English text to the other vernacular editions. Martyr John Wallace said,

> "I have never said, nor taught any thing but that I found in this book, and writ (having there a Bible at his belt in **French, Dutch, and English**), which is the word of God...I have read the Bible and word of God in three tongues, and have understood them... (Foxe, vol. 5, pp. 637-639).

The men God used in the preservation of the English Bible were multi-lingual; they compared and "tried" its text with that of other language groups. Their extended stays on the continent assured that their language skills were not strictly academic; they compared the English Bible to foreign editions 'received' by Christians.

## Multi-Lingual, Tyndale & the Received Text

Tyndale, "by the age of ten or so could read **Latin** with ease." At age 11 or 12 he went to Oxford University to study "tongues" (Bobrick, p. 80). He consulted Erasmus' **Greek** and Latin texts (Smyth, p. 98, note 1). (A Greek grammar had been PRINTED in 1476 and a usable lexicon in 1480.) Because English has **Germanic** roots, he traveled to Germany in the mid-1520s and worked under Martin Luther. Therefore, when Luther's and Tyndale's texts were compared, "they were more than kin" (Bobrick, p. 103). Daniell said Luther preferred the vernacular over "the Greek" (Daniell, p. xv, xvi). Tyndale's ability to compare vernacular Bibles was noted by a German scholar whose diary of 1526 records their meeting.

> "One told us that 6,000 copies of the English **New Testament** had been printed at Worms,

> that it was **translated by** an English-man...who was so complete **a master of seven languages – Hebrew, Greek, Latin, Italian, Spanish, English, French –** that you would fancy that whichever he spoke in was his native tongue. He told us also that the English, in spite of the active opposition of the King, were so eager for the Gospel that they would buy the N.T. even if they had to give 100,000 pieces of money for it" (Smyth, p. 87, n.1).

For his Old Testament work, Tyndale had access to scores of handwritten **Hebrew Bibles**, brought recently to England and northern Europe by thousands of Jews fleeing the Spanish Inquisition. Hebrew texts had been PRINTED in 1477 and pointed in PRINT with vowels in 1488. He also would have had access to the Hebrew Rabbinic Bibles of 1516-17 and 1524-25. He no doubt made reference to Luther's **German**, the Old **Latin**, Pagnini Latin Version and the Zurich **Swiss**-German Bibles. (Grammars available were the first Hebrew grammar of 1503 (Pellican), Reuchlin's of 1506, Munster's of 1525, as well as a dictionary by Pagninus in 1529.)

## Multi-Lingual, Coverdale & the Received Text

Coverdale knew,

> "...**German** and **Latin** well, some **Greek** and **Hebrew**, and a little **French**" (Schaff-Herzog, s.v. Coverdale, Miles, p. 291).

His edition of 1535 was the first *complete* Bible to be **PRINTED.** For this first PRINTED English Bible, God chose "a version derived from other versions," not from 'the Greek and Hebrew' (Guppy, p.14). Wisely, "Coverdale

appears simply to have put together an amalgam of existing translations." In his *Prologue* he said,

> "[T]o help me herein I have had sundry translations...in **other languages**...lowly and faithfully I have followed mine interpreters" (Dore, 2nd ed., p. 107).

He used what he called "five sundry interpreters" (McGrath, pp. 89, 90). He followed closely, but not precisely Tyndale's New Testament (1525), Pentateuch (1529-30), and Jonah. The text of the Zwingli's Zurich **German-Swiss** Bible of 1524-34 was the "genesis of the translation," along with the German Bible of Luther (Guppy, p. 15). The Bishop of Hereford said,

> "...and the Germans have made the text of the Bible so plain and easy, by the Hebrew and Greek tongues..." (Foxe, vol. 5, pp. 382, 383).

Since English is a marriage of Germanic and Latin words, Coverdale also worked with the **Latin** of Erasmus, Sebastian Munster of 1534-35, and Pagninus of 1528 (Alister E. McGrath, *In the Beginning*, New York: Doubleday, 2001, pp. 89, 90; Walter Scott, *The Story of Our English Bible*, pp. 142-145, London: Pickering & Ingles, no date).

Coverdale's brother-in-law, Dr. Joannes MacAlpinus, was chaplain to Christian III, King of Denmark, and had helped to produce the first **Danish** Bible.

Coverdale did not use Tyndale's Joshua to 2 Chronicles. For Joshua through Esther he followed the **German**; for Job he follows the Zurich **Swiss** (*Cambridge History of the Bible*, vol. 3, pp. 148-149). His Psalms follow Luther closely; his Malachi shows the influence of the Swiss Bible.

Coverdale's **Great Bible** (1540) was a revision of Matthew's Bible, not Coverdale's, although Coverdale was hired to do the work (Scott, p. 151). He used Munster's annotated **Hebrew-Latin** Bible of 1535 to check the Old Testament and Erasmus' **Greek** text for the New Testament. His own work of 1535 in the Matthew's Job-Malachi was not edited until the 2nd edition of the Great Bible. The *Cambridge History of the Bible* states that this was a "step towards the Authorized version" with its international language including both **Germanic** and **Latinized** words (*Cambridge History of the Bible*, vol. 3, p. 152).

## Multi-Lingual, Rogers & the Received Text

John Rogers produced the Matthew's Bible, by adapting Tyndale's Bible, and comparing it again to the **German** (Scott, p.145). Roger's multi-lingual abilities enabled him to compare it further with the French, German, Latin and Greek Bibles. Of the 2000 notes in the Matthew's Bible, most were translated *by him* from the **French** Olivetan or Lefevre Bibles, Luther's **German** Bible, Erasmus' **Greek** and **Latin** editions, Pellican's and Coverdale's.

(God has sometimes chosen translators with the ability to collate Bibles in many other languages. This author had the privilege of collating my own original Nuremberg 1599 ***twelve*** language Polyglot with one of today's extraordinarily multi-lingual Bible translators, Carlos Donate. (See upcoming chapter entitled "A Documented History of the Bible.") God is using others, like Nicholas Verhoef, with skills in many languages, to help in the battle for the Bible on the continent. God is still preserving the Received Text).

Those in positions of "power" who could promote the printing of the Bible were multi-lingual (Eccl. 8:4).

**Queen Anne Boleyn**, the wife of King Henry VIII, had been mentored in **French** by the sister of Francis I, King of France. He had given "the Bible in the vernacular for his subjects to read" (MacCulloch, p. 371). Queen Anne Boleyn had read the French scriptures (Lefevre, 1523 New Testament). When Tyndale gave her his New Testament, she knew it was from the text 'received' by all Christians. (Queen Anne's Christian modesty led her to cover her neckline; this brought mockings from non-Christians who pretended she did it to "hide a secret deformity.") Queen Anne Boleyn's daughter, Queen Elizabeth, would also love the Bible. (J.H. Merle D'Aubigne, *History of the Reformation of the Sixteenth Century*, vol. V, New York: Hurst & Co., 1835, p. 101).

**King Edward VI**, Henry's son, could compare the text of the English Bible with Bibles in "**Latin...French...Greek, Italian, [and] Spanish**," which he spoke fluently, as did many of his subjects (Foxe, vol. 5, p. 702).

King Edward VI and
Queen Anne Boleyn
likely died
for their
faith.

# CHAPTER 25

# WARNING

from

# TRANSLATORS

&

# MARTYRS

1300s - 1568




# WORD BY WORD

"...slain for the word of God..." Rev. 6:9

The "furnace" which burned at the stake thousands of Christians and thousands upon thousands of Bibles sent its sparks flying in the face of "any part" of the Bible its critics could not bear. Hundreds upon hundreds were martyred for their belief that "every word" in their *English* Bible was *true* (Ps. 12:6, Prov. 30:5).

- **Ralph Allerton** was burned at the stake in 1557. Because he had no ink in prison, he — **wrote in his own blood ✍.** With his blood he wrote a report of his trial and a letter of encouragement to a widow. Within his blood-filled pen, he pleaded,

  ***"I believe the Scripture to be true, and in the defence of the same I intend to give my life, rather than I will deny any part thereof, God willing"*** (Foxe, vol. 8, p. 408).

- Many Christians have had to leave churches because, although the pastor preached the gospel, he wrongly thought he could improve upon the KJV in at least forty places. In 1556 **John Cavel** would not go to a church that 'corrected' the Bible one week and preached the true gospel the next; for this he was burned at the stake, along with five others. Foxe records Cavel's reply to his inquisitor:

  > "John Cavel...answered, that the cause why he did forbear the coming to the church, was, that the parson there had preached two contrary doctrines. For first, in a sermon that

> he made...he did exhort the people to believe the gospel; for it was the truth, and if they did not believe it, they should be damned. But in a second sermon, he preached that the **Testament was false in forty places**, which contrariety in him was a cause amongst others of his absenting from the church" (Foxe, vol. 8, p. 106).

Burn the Bible word by word or be burned. To hide from the heat, **Nicholas Hereford**, helper to Wycliffe, was among some who "draw back" (Heb. 10:38). He joined the critics of the Bible to save his own life. A letter was found in the public registry of 1391, written to Hereford from a faithful Lollard. It reproved him for being like Peter, who chose the warmth of the 'camp' fire, instead of the lonely firing line (John 18:18). It also chided Hereford for "coloring" the text of the Bible as he was "expounding" it (Foxe vol. 3, p. 189). The Lollard's letter said,

> "Woe be unto *us* Scribes and Pharisees, which shut up the kingdom of heaven; that is to say, the true knowledge of the holy Scriptures before men, by our **false glosses*** [saying, 'that word *actually* means...'] and crooked similitudes ['the word should have been translated...']" (Foxe, vol. 3, p. 188).

(*The OED describes a 'gloss' as an "explanation...Often used in a sinister sense...an interlinear translation [like Berry's, Marshall's, Kohlenberger's or Green's]...[T]he gloss indeed destroys the text...To veil with glosses, to explain away; to read a different sense into." 'Gloss' is an old fashioned word which describes the *painting over* of one thing with another. Have you heard the expression 'varnish the truth'? The gloss or varnish pretends to improve it, but sometimes veils it. To understand the use of the word *gloss*, examine a *gloss*y magazine page and notice that the glossy finish reflects an image of the light from a window or lamp; this white spot *obscures* the words on the page. From the word 'gloss,' the word 'glossary' was formed. Foxe said, glosses appear "in the margin" and pretend to "expound" the meaning of a "word" but "all the world may see that to be a gloss of mere sophistry [a definition that is sound in appearance but tends to mislead]" (Foxe, vol. 5, p. 307).)

Did translator Nicholas Hereford proudly think that it was *he* and not *the words* of the Bible which were 'inspired'? The same public record holds *another* letter which exposes the master-mind behind such so-called 'exposition.' The letter's anonymous author writes (as C.S. Lewis did in *The Screwtape Letters*), exposing some of the tactics of the devil — in 1391.

> "**I**, Lucifer, prince of darkness, and profound heaviness...:
>
> To all our children of pride...
>
> [W]e have poured our poison upon the earth, and therefore, fill yourselves full...
>
> [P]repare ye vices cloaked under the similitude of **virtues**. Allege for yourselves the glosses [definitions] of the holy Scripture, and wrest them directly to serve your purpose..." (Foxe, vol. 3, pp. 190, 192).

The "children of pride" are still burning Bibles – word by word (Job 41:34). Those today who give the impression that the English Bible does not always give the "same sense" as the originals, are parroting "The Cruel Constitutions of Arundel" of 1409. In them Catholic Archbishop of Canterbury, Thomas Arundel, forbade the preaching or possession of the word of God **in English**. His lying document said,

> "It is a dangerous thing, as witnesseth blessed St. JEROME, to translate the text of the holy

> Scripture out of the tongue into another; for in the translation the same sense is not always easily kept..." (Foxe, vol. 3, p. 245).

To phrase it another way, as the serpent would say, "Yea, hath God said?" (Gen. 3:1). Once the authority of the scriptures is questioned, the serpent offers *his* glossed interpretation of the facts and translation of the words.

## The New Dark Ages

The Dark Ages raged (c. 500-1500) because Rome taught that the pages of scripture could only be understood by a 'language scholar' — who gauged a Bible word's meaning by reading it in the context of the writings of early 'church' philosophers (e.g. Origen, Clement, Cyprian, Cyril, Jerome) and secular philosophers (e.g. Plato, Aristotle). This can be seen in the 1500s during a debate over how "the Scriptures may be best understood." The Catholic speakers said the "**often reading** of the Scriptures, and never so painful **comparing of places**" should be abandoned.

> "...for the often reading of them doth not bring the true understanding of them. What other thing is there then? Verily this is the ready way, not to follow our own heads and senses, but to give over our judgment unto the holy catholic church...[ he goes on to cite] Cyprian...Augustine...Cyril...Vigilius...Fulgentius..." (Foxe, vol. 6, pp. 511-514).

Rome recommended, "giving over our judgment" to the writings of the "schoolmen." Again today, we are being drawn into a new Dark Age with 'language and lexicon studies,' using definitions in Strong's or Thayer's lexicons

which were generated from the writings of *the very men* (Cyprian, Augustine, Cyril, etc.) recommended by Rome in the old Dark Ages. The true method of Bible study, which is the frequent "reading" and "comparing of places" in the English Bible, was recommended by the wise Archbishop **Cranmer** (born 1489 - martyred 1556). He replied to the priest,

> "I wonder likewise, why you attribute so little to the **diligent reading** of the **Scriptures** and **conferring of places**[1]...And as touching your opinion of these questions, it seemeth to me **neither to have any ground of the word of God**[2], nor of the primitive church. And, to say the truth, the **schoolmen** have spoken diversely of them, and **do not agree**[3] therein among themselves (Foxe, vol. 6, p. 514).

Reflect on the three thoughts of Cranmer, who was burned at the stake, for the treasures he found in the English Bible, and for the dangers he knew lay hidden in its *private* interpretation and translation.

**Cranmer** 1: Bible understanding and word meanings are derived from "diligent reading" and "conferring of places" **in** the English Bible.

**Cranmer** 2: There is *no* verse in the Bible which says, or even implies, that Bible study is to be done by 'language scholars,' redefining the words of the standard Bible with terms deduced from the writings of so-called 'Christian' and pagan philosophers. (If this were a key to Bible understanding, surely at least one verse would commend it).

**Cranmer** 3: The writings of these philosophers (and the variety of lexical definitions generated from their writings) do not agree with each other. Which will you choose? A tower of Babel is built as the Bible student's private interpretation is heaped upon the lexicon author's private interpretation, which had its foundation in the private interpretation of the philosopher (2 Peter 1:20).

❖ **John Philpot**, martyred in 1555, wrote to a friend,

> "...of the doubtful sentences of the Scripture. Let us not go about to show in us, by following any **private man's interpretation** upon the word..." (Foxe, vol. 7, p. 707).

**James Strong**, author of the *Strong's Concordance*, was a liberal who was on the corrupt *American Standard Version* committee (1909). The chairman of the ASV translation, arch-liberal Phillip Schaff, is quoted saying that he selected only committee members who **denied the inspiration** of the scriptures (David Schaff, *The Life of Schaff*, NY: Scribner's Sons 1897, pp. 439, 351, 357, 434-435). Strong's Greek and Hebrew *definitions* are simply *his own* collation of *his* corrupt ASV readings, with the RSV and KJV readings. The modern versions often use the ASV word. Therefore, Strong's definitions = ASV = NIV, TNIV, NKJV, ESV, HCSB, and NASB. Such wolves were recognized in a note in the Matthew's Bible of 1549. It said,

> "The open enemy is most ugly in sight,
> But the wolf in the **lamb's skin** doeth all the spite..."
> (Dore, 2nd ed., p.124).

❖ **Richard Wilmot** was **scourged** for his faith in 1558. He said,

> "[W]e must not believe them because...they are learned, neither because our forefathers... believed as they taught...Moreover, we read, that the...**learned men** have been commonly **resisters of the truth** from time to time, and have always persecuted the prophets in the old law, as their successors did persecute our Saviour Christ...We must take heed, therefore, that we credit them no further than God will have us..." (Foxe, vol. 8, p. 518).

The Catholic inquisitors replied to him,

> "Why, how knowest thou that St. Paul wrote those things that are in English now, it be true, whereas Paul never wrote English or Latin ?"

The martyr, Richard Wilmot, replied,

> "I am certified [certain]..." (Foxe, vol. 8, pp. 519-520).

Bible words are burned, word-by-word, with questionings echoing, "Yea, hath God said ?" Today's inquisitors re-echo saying, 'How do we *know* that Paul '*really*' said '*that*' since he didn't write in English?' In jealous rage small hearts burn Paul, part-by-part, point-by-point, then page-by-page.

- Imprisoned in 1457, **Reynold Peacock** "gave little estimation...to the authority of the old doctors [Origen, Cyprian, Ireneus and others cited in modern lexicons]. He said,

> "That man's reason is not to be preferred before the Scriptures of the Old and New Testament" (Foxe, vol. 3, p. 734).

- Burned at the stake in 1555, **John Hooper** said, "[T]hey use not only false allegations of the doctors, but also a piece of the doctors against the whole course of the doctor's mind" (Foxe, vol. 6, p. 664).

- **John Bradford** was martyred in 1555 for, among other things, challenging the 'that-word-*actually*-means' method of teaching. Bradford said Jesus Christ taught, "not that doctor...but me, saith Christ." Bradford said Christ taught his followers to:

  - ✓ "[F]ollow me...not that doctor..."

  - ✓ "Let Christ crucified be your book to study on..."

  - ✓ "His word is the lantern to lighten our steps, and not learned men..."

  - ✓ "As custom causeth error and blindness, so learning, if it be not according to the light of God's word, is poison, and learned men most pernicious" (Foxe, vol. 7, pp. 226, 251, 253).

Bradford said when he was being interrogated,

> "But the true interpretation and meaning of it [holy Scriptures] they did corrupt [Jewish Pharisees], as you [today's scholars] have done and do; and therefore the persecution which they stirred up against the prophets

> and Christ, was not for the law, but for the **interpretation** of it: for they taught as you do now, that we must **fetch the interpretation of the Scriptures at your hand**. But to make an end, death I look daily for, yea hourly, and I think my time be but very short" (Foxe, vol. 7, p. 172).

A dark shadow is cast over the pews by a pulpit chained Bible and a large head, looming with lexical definitions. Such a shadow leaves listeners looking darkly at the English Bible in their laps. Dead men's words, buried in numerous contradictory lexicons, cast questions on the *living* words of the Holy Bible. Would God hide his true words for only a select few who can afford the extra space on their computer hard drives? Small minds in big heads leave plenty of extra room for the haunting thoughts of the long dead early church writers. Would not God give the simple man the *true* Bible? God has said, "I have not spoken in secret..." (Isa. 45:10). Isaac was deceived because he was not content hearing only the words of his son. When he heard his voice, he knew the truth. But when *more* evidence was sought, he became deceived.

- Martyr **Roland Taylor** (c. 1555) warned that "These owls would have all day-lights" in the Bible "scraped out" and shadowed by the words from books darkened by the minds of unsaved men (Foxe, vol. 6, pp. 701, 676-703). Foxe said, "The scripture [is] falsely accused of the catholics to be obscure darkness," but as martyr Dr. Roland Taylor said, David called it "a candle to our feet and a light to our path" (Foxe, vol. 6, p. 701). Taylor wrote of those who used Hebrew and Greek and by doing so "reproved the Scriptures as full of darkness, and yet is full of darkness himself" (Foxe, vol. 6, p. 702). Of these Taylor said,

> "He might...have brought as ancient a doctor as any be **alleged out of Hebrew**...that is 'doctor Devil'" [1 Tim. 4] (Foxe, vol. 6, p. 703).

While the critical Bishop of London complained that "every...cobbler doth read in this mother tongue" the word of God, the Bishop of Hereford admitted,

> "The **lay people do now know the holy Scriptures** better than many of us...[N]ow many things may be better understood **without any glosses** at all, than by all the commentaries of the doctors" (Foxe, vol. 5, pp. 383, 382).

Some may say, 'Yes, but these are learned men. Surely they must know what they are talking about.' In our new dark ages many forget that God "hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

- **William Thorpe** (c. 1409) when imprisoned for his faith, said of the books of the wise and prudent: "[E]very book is nothing else, but diverse creatures which it is made of." His inquisitors asked him, "From whom thinkest thou that this understanding is taken away?" Thorpe answered,

> "Sir, by authority of Christ himself, the effectual **understanding** of Christ's word **is taken away from** all them chiefly, which are great lettered men, and presume to understand high things, and will be holden **wise men**, and desire mastership and high state dignity; but they will not conform them to the living and teaching of Christ and of his apostles" (Foxe, vol. 3, pp. 274, 276).

- John Hullier was burned at the stake at Cambridge in 1556. Although well-schooled himself, he came to renounce the "schoolmen," saying,

> "Surely I judge it to be better, to go to school with our Master Christ, and to be under his ferula and rod (although it seemeth sharp and grievous for a time), that at the length we may be inheritors with him of everlasting joy, rather than to keep company with the **devil's scholars**..." (Foxe, vol. 8, p. 132).

- **Hugh Latimer** was burned at the stake in 1555; many of his fellow martyrs were tortured on 'the rack' for hours and days at a time. This led Latimer to say,

> "What credence is to be given to papists, it may appear by their racking, writing, wrinching, and monstrously injuring of God's holy Scripture..." (Foxe, vol. 7, p. 423).

## Tyndale vs 'Antichrist' Terms

One edition of the Great Bible (c. 1540) included in its preface a warning not to follow the "interpreting" of unsaved men for "they are the spirit of **Antichrist**" (Dore, 2nd ed., p. 177). Foxe writes of God's "...assured and infallible word, which the adversaries have depraved and corrupted with their **false glosses**, to establish the fleshly kingdom of **antichrist**, and to purchase security in the world..." (Foxe, vol. 8, p. 201). Of those who usurp the authority of the scriptures, Foxe said,

> "[B]ecause they cannot uphold their cause by plain Scripture and the word of God, they bear it out with [de]facing..."
>
> "They charge them [Bible believers] with dissension and rebellion; and what dissension can be greater that to dissent from the Scripture and the word of God?" (Foxe, vol. 5, p. 603).

**William Tyndale** was credited with "Englishing the Greek New Testament" (David Daniell, *Tyndale's New Testament*, New Haven: Yale University Press, 1989, p. xvii ). Tyndale felt a howl rise from hell as critics began "examining that translation, and comparing it with their own...**terms**" (Foxe, vol. 5, p. 121). Tyndale replied,

> "**Antichrist** hath deceived us with unknown and strange **terms** to bring us into confusion and superstitious blindness" (Foxe, vol. 5, p. 579).

Tyndale said, "twenty doctors expound one text twenty ways" (Daniell, xvi.). He *contrasted* the Bible's built-in dictionary with the man-made 'definitions' used by others "whose perpetual study is to leaven the scripture with glosses" (Tyndale Bible, New Testament, Cambridge: Chadwyck-Healey, 1997, p. 2). Tyndale responds in his *Prologue* to those who think their definition and "**change** is the sense and **meaning** of those scriptures. I answer, '**it is sooner said than proved**.'" He said further that even *if* a definition were *a* correct *synonym*, the example of 'correcting' the scriptures destroys the authority of the scriptures. He writes,

> "But though it were the very meaning of the scripture: yet **if it were lawful after his example to every man to play boo pepe**

**with the translations that are before him, and to put out the words of the text at his pleasure and to put in every where his meaning:** or **what he thought the meaning were**, that were the next way to stablish all heresies and to destroy the ground wherewith we should improve them [heretics]..."

"If the text be left uncorrupted, it will purge her self of all manner false glosses, how subtle soever they be feigned, as a seething pot casteth up her scum. But if the false gloss be made the text...wherewith then shall we correct false doctrine and defend Christ's flock from false opinions, and from the wicked heresies of ravening of wolves?"

"In my mind therefore a little unfeigned **love** after the rules of Christ, is worth much high learning, and single and slight understanding that edifieth in unity, is much better than subtle curiosity, and **meekness** better than bold arrogancy and standing over much in a **man's own conceit**..."

"I receive not in the scripture the **private interpretation of any man's brain**..." (Tyndale Bible, New Testament, Chadwyck, pp. 10, 11).

Tyndale's *Prologue* to Jonah said,

"[T]he fleshly-minded hypocrites stop up the veins of life, which are in the Scriptures, with the earth of **their** traditions, **false similitudes [definitions]**..." (Tyndale Bible, Jonah, *Prologue*, Chadwyck, p. 1).

Tyndale called preachers to —

> "[C]reep alow by the ground...and not in the imaginations of the brain...and **not** to pronounce or **define**...things that neither help nor hinder, whether it be so or no [let the Bible define its own terms]"

> "...keep you alow by the ground, avoiding high questions, that pass the common capacity. But expound the law truly, and open the veil of Moses to condemn all flesh; and prove all men sinners...and then, as a faithful minister, set abroach the mercy of our Lord Jesus, and let the wounded conscience drink of the water of him. And then shall your preaching be with power..." (Foxe, vol. 5, p. 133).

## Private Interpretation: Illegal

In some areas of Europe, which remained free from Rome's yoke, and during some periods in England, the scripture was freely read. Imagine living where the city council discouraged the use of human definitions and explanations when expounding the Bible. Oxford professor Alister McGrath writes,

> "At some point in 1520, the Zurich [Switzerland] city council required all its priests to preach according to Scripture, avoiding 'human innovations and explanations'" (McGrath, pp. 89, 90; Walter Scott, *The Story of Our English Bible*, p. 53).

In 1523 the men of Zurich wrote an open letter. It reads, in part:

> "And whereas they charge their ministers with **wresting the Scriptures after their own interpretation**, God had stirred up such light now in the hearts of men, that **the most part of their city have the Bible in their hand**, and diligently peruse the same; so that their preachers cannot so wind the Scriptures awry, but they shall quickly be perceived" (Foxe, vol. 4, p 331).

The martyr's smoke settled for some, *for a time*, in England during the reign of Henry VIII. In 1538 the King's representative, **Thomas Cromwell** decreed,

> "That ye shall make...one sermon every quarter of a year at least, wherein ye shall purely and sincerely **declare the very gospel** of Christ...and **not** to repose their trust or affiance in **other works** devised by **men's fantasies besides Scripture**..." (Foxe, vol. 5, p. 169).

Cromwell said the King rightly would not allow "the Scripture to be wrested and defaced by any glosses [dubious notes or definitions]" (Foxe, vol. 5, p. 379).

Around 1541 "all bishops and preachers had been ordered to preach **only** on the **pure text** of scripture, without admitting any 'opinions of doctors,' that is, theologians" (Diarmaid MacCulloch, *Thomas Cranmer*, New Haven: Yale University Press, 1996, p. 283).

Such openness waxed and waned in England. The deceiver always has his own false image of Jesus Christ, the Word, and the written word. Foxe said that for many years "there was more gentleness showed to...images, than to God's word in Henry's time." "The scriptures reproveth false images made of stocks and stones, and so it doth false men made of flesh and bones," therefore it is burned word by word in lexicons (Foxe, vol. 6, pp. 28, 27).

However, during the subsequent reign of Henry's son, King Edward, the Bible was promoted and plaster icons were purged. Foxe repeatedly commends the Reformers' quick removal of crucifixes in obedience to the second commandment (and Heb. 6:6, Is. 47:3 and Rev. 3:18 et al.). In 1547 the Catholics protested when their icons and crucifixes were burned under Edward's command.

> "Papists can better abide the book of God's word, than images, to be burned" (Foxe, vol. 6, p. 28).

Of the practice of burning the Bible word by word, by questioning the English translation, the Lord Protector of England wrote in 1547.

> "[W]e see every day done, and sometimes commanded, because **the translator displeaseth us**; and yet herein no man exclaimeth of a terrible and detestable fact done. But let one image...be burnt...[or today, one song criticized] by and by some men are in exceeding rage...which thing hath seldom been seen done to the gospel of God, or the very true **B**ible...Nor do we now speak of false **b**ibles, nor false gospel, but of the **very true** gospel, either in Latin, **Greek** [Bibles, not lexicons], **or English**..." (Foxe, vol. 6, pp. 28, 29, 28).

England's Lord Protector compared graven images with the 'false bibles' appearing in his day. Both misrepresent the truth of God. The images were not the object of false criticism; the "very true Bible," whether English, Greek, or Old Latin, was criticized. The Lord Protector said listeners are lead to *suspect* their English Bibles when a Bible teacher esteems his own private translation of the Greek Bible more highly than the 'received' English Bible.

> "[I]t were more hardly done, if that you, or a few which can read in one or two languages (as **Greek** and Latin), the word of God, ...should pull away the English books from the rest which only understand English; and would have only your letters of **Greek** and Latin **in estimation**, and blind all them which understand not these languages, from the knowledge of God's word. And indeed, my lord, by your saying they have just occasion to **suspect** what is meant" (Foxe, v. 6, p. 29).

The persecution of Christians and Bibles was most severe under Catholic **Queen Mary**. When she reinstituted the Catholic mass in 1553, priests presented various Greek "authorities," such as "Theodoret," "to prove that" *the Greek word* reinforced the Catholic point of view on communion (Foxe, vol. 6, pp. 404-405 et al.).

When **John Rogers**, editor of the Matthew's Bible, was burned at the stake, he said that saying the Latin mass and quoting the Greek text were forbidden by the Bible. When imprisoned and called before the Catholic judges, he said,

> "'To speak with tongue,' said I, 'is to speak with a strange tongue, as Latin or **Greek**' etc., and so to speak, is **not to speak unto men...[it is]** '**to speak unto the wind**'" (Foxe, vol. 6, p. 595).

His inquisitor responded, "No, no, thou canst prove nothing by the Scripture. The Scripture is dead: it must have a lively expositor." To which Rogers replied,

> "No, the Scripture is **alive**" (Foxe, vol. 6, p. 596).

Rogers added, "all heretics...were confuted by the Scriptures, and by none other expositor" (Foxe, vol. 6, p. 596). When his inquisitor charged him with pride for claiming knowledge above the 'church fathers,' Rogers replied that although God had used him in the preservation of his word, he claimed no erudition or eloquence.

> "I also granted mine ignorance to be greater than I could express, or than he took it: but yet that I feared not, by God's assistance and strength, to be able by writing to perform my word...but **all** was of **God**, to whom be thanks rendered therefore" (Foxe, vol. 6, p. 597).

**Queen Elizabeth I** (1533-1603) brought in a long era of freedom for the Bible. She reigned from 1558-1603. Elizabeth deposed the Catholic bishops and non-Catholics took their place. These new bishops said that,

> "It is against the word of God, and the custom of the primitive church to use a **tongue unknown** to the people [Latin, Greek, Hebrew, etc]...[H]e plainly there [1 Cor. 14] speaketh not only of preaching and prophesying...and generally of all other public actions, which require any speech in the church or congregation...[Quoting a member of the early church, the bishops add], 'For all falsehood seeketh darkness,

> and showeth false things for true. Therefore with us nothing is done privily, nothing covertly...For if there be none which can understand [Greek, Latin, Hebrew], or of whom he may be tried, he may say, there is some **deceit** and vanity...'" (Foxe, vol. 8, pp. 682, 685).

To avoid today's leaning tower of Babel and spiritual deceit, "the scriptures," must remain the plumb line for measuring truth. The Bereans "searched the scriptures daily" to see "whether those things were so" which *men* said (Acts 17:11). They did not search *men's* reference books [e.g. Strong's ] to see if their Bible was correct. The early heresies were generated by the *very* Greek philosophers whose writings are combed today to generate lexical definitions. It has been said, "With their tongues they torment the word of God because they can no more torture the Word of God with their hands." Because of this, one untoward sermon in the 1520s even warned of "Greek, of which people should beware, since it was that which produced all the heresies" (J. Paterson Smyth, *How We Got Our Bible*: London, The Religious Tract Society, 1886, p. 93). Oxford History Professor Froude admits that in more conservative times (1497), there were "no grammars or dictionaries yet within reach, under much opposition and obloquy from old-fashioned conservatism." Christians would "call those who study Greek heretics. The teachers of Greek...are full grown devils, and the learners of Greek are little devils..." (Froude, *The Life and Letters of Erasmus,* pp. 38, 141).

Earlier, **Tyndale** had chided a *continuing* focus on the old languages of Greek, Latin, or Hebrew saying,

> "Why then should we, who walk in the broad day, not see as well as they that walked in the night, or...as well at noon as they did in the twilight" (Benson Bobrick, *Wide as the Waters*, New York: Simon & Schuster, 2001, p. 122).



What have the translators of the *Today's New International Version* (TNIV) or *Today's English Version* (TEV) watched as they were growing up — *Gilligan's Island*, *Superman*, *Hogan's Heroes* and the veiled Buddhism and Hinduism of *Star Wars*? What had the KJV translators seen? Some saw or heard about friends and neighbors being burned at the stake. Between 1553 and 1558 cruel Queen Mary killed over 300 people; 288 were burned at the stake; 112 were in the diocese of London alone.



King James Bible translator, Lawrence Chaderton, born in 1537 in Lancashire, would have been between 16 and 21 years of age when the burning of Bibles and martyrs was a weekly occurrence.



King James Bible translator, Thomas Holland, born in 1539 in Ludlow in Shropshire, would have been 14 to 19 years old during this holocaust.



King James Bible translation "chief overseer," Richard Bancroft, born in 1544, was 9 to 14 years of age when the fires burned in many public squares.

They saw their peers burned at the stake while debating the translation of **one word** of the Bible. Teenager William Hunter was only 19 years old when he was burned alive in 1555. Going to the stake, he "read the fifty-first Psalm, till he came to these words, 'The sacrifice of God is a **contrite** spirit; a contrite and a broken heart, O God, thou wilt not despise.' Then said master Tyrill..." —

**The inquisitor:** "Thou liest...thou readest false; for the words are an *humble* spirit."

**William Hunter:** "The translation saith, a **contrite** heart."

**The inquisitor:** "Yea, quoth master Tyrill, the translation is false: ye translate books as ye list yourselves, like heretics..."

"Then William rose and went to the stake, and stood upright to it...Immediately fire was made...And William answered, 'I am not afraid...Lord, Lord, Lord, receive my spirit;' and casting down his head again into the smothering smoke, he yielded up his life for truth, sealing it with his blood to the praise of God" (Foxe, vol. 6, pp. 728, 729 et al.).

The Bible read by the martyr used the word "contrite," just as today's KJV does. The word 'contrite' implies the acknowledgement of sin. The word 'humble' does not mean 'sorry,' 'sad' or 'repentant,' while the word 'contrite' does. Today's corrupt *Good News For Modern Man* says "humble," chanting with the Catholic *New American Bible* which says "humbled heart" (v. 19).

The KJV translators, as small children, could have seen their friend's parents go to the stake. Children were sometimes forced to watch their own parents burn or to set them on fire themselves (Foxe, vol. 5, p. 649; vol. 3, p. 245).

- King James translator, Henry Savile, was born in 1549 at Bradley in Yorkshire; he would have watched men and women burn at the stake for 5 long years, between the ages of 4 and 9.

- King James translator John Reynolds was born in Devonshire in 1549; he too would have seen saints burn for half of his young life, from age 4 to age 9.

- Another King James translator at an impressionable age was Giles Tomson, born in 1553. He would have

been 5 years old during the last years when men, women, children and Bibles were burned; he lived in London where these were frequent occurrences.

 Miles Smith was born in 1554 at Hereford, a region where Christians suffered much persecution. The re-told stories of the burnings would have filled his childhood, since they had only ceased when he was 5 years old.

 Lancelot Andrews, the paramount King James translator, would have been a toddler of age 3, perched on his mother's knee during the London burnings.

 King James translator Richard Eeded, born at Sewell in 1555 and a native of Bedfordshire, along with translator, Thomas Bilson, would never forget the stories of horror and heroism heard by every child of that day.

 King James translator George Abbot's own parents had been "sufferers for the truth in the times of popish cruelty."

 Hadrian Saravia was born in 1530 in Hedin in Artois (once Northern France). He was a teen when the Inquisition was killing Christians on the continent and Henry VIII was burning them in England. During his twenties he saw the torch carried again by Bloody Mary. (See Gustavus S. Paine, *The Men Behind the King James Bible,* Grand Rapids, MI: Baker Book House, 1959, pp. 16, 17 et al.; Alexander McClure, *Translators Revived*, Mobile, Alabama: RE Publications, 1858 edition).

## Dying to Defend The Bible's Dictionary

The KJV translators, no doubt, had heroes, much as today's children do. Cast over their era was the tall shadow of one such man, Johannes de Wesalia (c. 1479). He believed the Bible gave its own *authoritative* definitions of words; consequently, lexical definitions were not to be believed. He was "persecuted nearly to death" and his "articles were condemned by the inquisitor." He said,

> "That we should only believe the word of God, and not the gloss [word meaning] of any man, or father."
>
> "That the word of God is to be expounded with the collation of **one place with another**" (Foxe, vol. 3, pp. 779, 775, 776).

How is the Bible understood? The Holy Ghost teaches it by "comparing spiritual things with spiritual" — "one place with another." He does not use the "words which man's wisdom teacheth" (i.e. lexicons by liberals).

> "Which things also we speak, not in the words which man's wisdom teacheth, but which the **Holy Ghost teacheth**; comparing spiritual things with spiritual"
> 1 Cor. 2:13.

## CHAPTER 26

# *Understanding the Bible:*

# METHODS

of

# TRANSLATORS

&

# MARTYRS

1300s - 1568



USE THE BIBLE'S
BUILT-IN DICTIONARY



USE THEIR SEVEN KEYS:
SPIRITUALLY DISCERNED

- Fear
- Believe
- Be Humble
- Pray
- Obey
- Memorize
- Read



MEMORIZE & MEDITATE
UPON THE BIBLE WITH METER



How did Bible translators, such as Tyndale and Coverdale, study the Bible? Did they teach their readers to use linguistic skills in Greek, Hebrew or Latin to study or 'define' Bible words and concepts? No.

In **Tyndale's** New Testament *Prologue*, he taught the reader "wherewith the scripture is locked up" and "with what keys it is so opened," along with the "right use also of the scripture" (Tyndale Bible, Cambridge: Chadwyck-Healy, 1997, p.1). Tyndale described the English Bible's built-in dictionary as a "true key to open" the scriptures. Tyndale looked in the English Bible for the Bible's own parallelisms. This was one of the "secrets of his study," as Foxe called them (Foxe, vol. 5, p. 122). Tyndale's *Prologue* advised:

> "And in many places, where the text seemeth at the first chop hard to be understood, yet the circustaces [surrounding words and verses] **before and after**, and **often reading together**, make it plain enough" (Tyndale, New Testament, Chadwyck, pp. 1, 2).

Because the Bible *teaches* the meaning of its own words, "...many used Tyndale's New Testament to learn to read, as well as to learn about the Christian faith" (McGrath, p. 78). The Bible's parallel definitions occur in the original languages, as well as in the earliest English editions. Tyndale had observed the Greek, and especially the Hebrew Bible's "propensity for the parallel phrase...**[It] was especially true of Anglo-Saxon**, enabling Tyndale to

draw on traditions of native expressions" (Benson Bobrick, *Wide as the Waters*, NYC: Simon & Schuster, 2001, p. 119).

Tyndale complained that Bible teachers in his day "would darken the right sense...with worldly similitudes [secularized synonyms]...contrary unto the process, order, and meaning of the text" (Foxe, vol. 5, p. 118). The *Prologue* to the Great Bible of 1540 also warned against giving a word "meaning" from any "private interpretation."

> "[W]hen thou comest at such a place where...thou canst not attain to the **meaning** and true knowledge of that sentence, then do not rashly presume to make any **private interpretation**..." (The Great Bible, Cambridge: Chadwyck-Healy, 1997, p. 5).

**Coverdale** agreed saying,

> "[L]et **one text expound another** unto thee...[L]et the **plain text** be thy guide, and the spirit of God (which is the author thereof) shall lead thee in all truth" (J.R. Dore, *Old Bibles*, Eyre & Spottiswoode, 2nd ed., p. 111).

> "[T]here cometh more knowledge and **understanding** of the scripture by their sundry **translations [in different verses]**, than by all the glosses [definitions] of our sophistical doctors. For that one [scripture] interpreteth [translates] something obscurely in **one place**, the same translateth another [place] more manifestly by a more plain vocable [word] of the same meaning in **another place**...[He gave several examples of the built-in dictionary]...**[T]he interpreters have done so before me**...Only our hearts desire unto God, is,

that his people be not blinded in their **understanding**..." "Again, it shall greatly help thee to **understand scripture**, if thou mark not only what is spoken or written, but of whom, and unto whom, **with what words**, at what time where, to what intent, with what circumstance, **considering what goeth before, and what followeth after**" (Coverdale Bible, Chadwyck, pp. 10, 7).

## MARTYRS and Word Meaning

- **John Frith**, close friend of William Tyndale, was burned at the stake for writing that we should —

  "[U]nderstand Christ's words...according to the order and phrase of speech, **comparing phrase with phrase**, according to the analogy of the Scripture...The very words which **follow**, sufficiently **declare**...the true **meaning**..." (Foxe, vol. 5, pp. 6, 13, 15).

- In 1543 **John Marbeck**, began to make an English "Concordance of the Bible," listing *all* of its words and *where* they were used. When imprisoned for making such a work, he wrote that he was guilty of nothing except "the reading of the New Testament, which is common to all men..." He realized that to find and expand one's understanding of how *God* uses a word, it is sometimes necessary to examine that word in its other contexts. Knowing the Bible well is helpful; using a concordance to find *all* of a word's usages allows a thorough study. Marbeck said, "When Thomas Matthew's Bible came first out in print, I was much desirous to have one of them, I determined with myself to borrow one amongst my friends, and to write it forth." He testified that he had begun creating

this original concordance six years previous and "I am yet but in the letter **L**..." (Foxe, vol. 5, pp. 474-478). Only apostates, like James Strong, corrupt the pure purpose of a concordance and add *their own personal translations* and definitions in the back in so-called Greek and Hebrew lexicons.

- The manner of interpreting the Bible was a bone of contention between the Christians and those who would burn them at the stake. **Thomas Causton** and **Thomas Higbed** were burned at the stake in 1555; their *Confession of Faith* said:

> "[W]ords...must be searched out by **other open Scriptures**, whereby we may come to the spiritual understanding of them, which shall be most to the glory of God: for, as the holy apostle saith, 'There is **no** Scripture that hath any **private interpretation**' Besides this, Scriptures are full of the like figurative speeches...[built-in dictionary]" (Foxe, vol. 6, p. 735).

- The issue of *how* the Bible was to be taught and understood was *so* hotly contended, that in 1555, as **Rawlins White** was tied to the stake, his **last words** defended the Bible's own definitions. To the crowd who had just heard a priest misinterpret scripture to them, White cried out,

> "'Come hither, good people; and hear not a false prophet preaching:' and then [he] said unto the preacher [priest], 'Ah thou naughty hypocrite! dost thou presume to prove thy false doctrine by Scripture? **Look in the text that followeth**:...O Lord receive my spirit!'" (Foxe, vol. 7, p. 33).

## THE PROBLEM

"For all have **sinned**, and come short of the glory of God." Rom. 3:23

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are **spiritually discerned**." 1 Cor. 2:14

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God...That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

## THE PENALTY

"For the wages of sin is **death**; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23

"But God commendeth his love toward us, in that, while we were yet sinners, Christ **died for us**." Rom. 5:8

## THE PROMISE

"That if thou shalt confess with thy mouth the **Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be **saved**." Rom. 10:9

Jesus said, "I am the **door**: by me if any man enter in, he shall be saved..." John 10:9

"Then opened he their understanding, that they might **understand the scriptures**..." Luke 24:45



## Methods of Martyrs and Translators

After receiving Jesus Christ as Saviour, the indwelling "Holy Ghost teacheth" the "spiritually discerned" scriptures; he will guide into all truth and lead believers to:

1. **Fear God:**

   "The **fear** of the LORD is the **beginning** of knowledge:" (Prov. 1:7).

2. **Believe the Bible is the very word of God:**

   "Through **faith** we understand..." (Heb. 11:3).

3. **Be Humble:**

   "[T]he **meek** will he teach his way" (Ps. 25:9).

4. **Pray:**

   "If any of you lack wisdom, let him **ask** of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

5. **Desire to Obey:**

   "I understand more than the ancients, because I **keep** thy precepts" (Ps. 119:100).

6. **Meditate on Memorized scripture:**

   "I have more understanding than all my teachers: for thy testimonies are my **meditation**" (Ps. 119:99).

7. **Read the Bible again and again:**

   "...when ye **read**, ye may understand..." (Eph. 3:4).

## 1. Understanding the Bible: Fear God



Cranmer said, "[F]lesh is a cloud before the soul's eye..." Once we are born again, faith and fear toward God dissolve fleshly fears, doubts and questions.

> "Therefore, sayeth he, **the fear of God** must be **the first beginning** and, as it were, an abce or an introduction to all them that shall enter to the very true and most fruitful knowledge of holy scripture" (Great Bible, Chadwyck, p. 12).

## 2. Understanding the Bible: Believe It



Translator and martyr, William **Tyndale** compared the Bible to a "precious jewel," whose "value" must be recognized and whose words must be *believed* to benefit the reader; doubts cast upon the words of God are as firebrands, melting men of straw (Tyndale Bible, Pentateuch, Chadwyck, p. 3). "[T]he shield of faith" will "quench all the fiery darts of the wicked" (Eph. 6:16).

> "But God looketh first on the heart; what **faith** thou hast to his words" (Foxe, vol. 5, pp. 575, 576).

Many who saw and even touched Jesus Christ did not *know* what majesty was within their reach. And so it is with our majestic English Bible. **William Thorpe**, when examined during his imprisonment said,

> "[M]en and women here in the earth, touched Christ, and saw him, and knew his bodily person, which neither touched, nor

> saw, nor knew ghostly his Godhead, right thus, Sir, many men now touch, and see, and write, and read the Scriptures of God's law, which neither see, touch, nor read effectually, the gospel. For, as the Godhead of Christ (that is, the virtue of God) is **known by** the virtue of **belief**, so...Christ's **word**..." (Foxe, vol. 3, p. 275).

Translator Miles **Coverdale** said that "if thou find ought therein it, thou understandest not...ascribe it to thine own ignorance, not to the scripture..." (Covedale Bible, Chadwyck, p. 7).

> "Salt laid on a sore, if it doth vex it, the fault is not the salt, but in the flesh, which cannot abide it" (Foxe, vol. 6, p. 31, note 4).



## 3. Understanding the Bible: Pray

In 1538 the Bishop of London felt that study without prayer was like lungs without air — no life.

> "[B]y devout prayer he shall attain, percase, as much or more, as by study or learning, for **without prayer the words will little prevail**. Look in Christ's life, and thou shalt find in every thing he went about, he prayed..." (Foxe, vol. 5, pp. 174-175).

Martyr **Hugh Latimer** said that worldly wise men, are the *least* likely sources of wisdom and knowledge. Prayer, study and a willing heart *will* prevail.

> "[Y]ou shall prevail more with praying, than with studying, though mixture be best...For in the first we must stand **only** to the

> **Scriptures**, which are able to make us all perfect and instructed unto salvation, if they be well understood. And they offer themselves to be well **understood** only to them, which have **good wills**, and give themselves to **study** and **prayer**: neither are there any men **less apt** to understand them, than the prudent and **wise men** of the world" (Foxe, vol. 7, pp. 411, 416, 417).

The Bible has always had its own *unique* vocabulary; its words are only "spiritually discerned." **Coverdale** said, "[W]hen thou comest to such strange manners of speaking and dark sentences....commit them unto God..." Coverdale's *Prologue* closes with a suggested prayer, "Because that when thou goest to study holy scripture, thou shouldest do it with reverence..." The prayer reads in part, "Give me understanding according to thy word. Oh give me understanding..." (Coverdale Bible, Chadwyck, pp. 8, 12). Praying with the scriptures, we can ask as David did:

> "Open thou mine eyes, that I may behold wondrous things out of thy law" Ps. 119:18

## 4. Understanding the Bible: Be Meek



God has "hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). "**[E]very boy** and wench that could read English, thought they spoke with God Almighty and **understood** what he said," sourly admits Thomas Hobbes, a "wise and prudent" philosopher who lived in the 1600s. "So Wyclif and his dissident Lollard movement were rigorously suppressed" (William McCrum, *The Story of English*, New York: Penguin Group, 1986, p. 110).

**Tyndale** reminded us that,

> "...remembering that as **lowliness** of heart shall make you high with God, even so meekness of words shall make you sink into the hearts of men. Nature giveth age authority, but **meekness** is the glory of youth, and giveth them honour" (Foxe, vol. 5, p. 134).

Tyndale warned that colleges "ordained that no man shall look in the Scripture until he be nooselled [OED, "to train in some habit or to dig with the nose, grovel, to be snared"] in heathen learning [The writings of Greek philosophers who are the source of lexical definitions] eight or nine years and armed with false principles with which he is clean shut out of the **understanding** of Scriptures" (McGrath, p. 69).



ne edition of the Great Bible began the New Testament with an admonition to "search the scriptures" with a humble heart (John 5:39). It advises its readers that the Holy Ghost is the instructor.

> "I think it necessary that thou play not the sluggard following the example of the unprofitable drone bee, who liveth only by the honey that the diligent bees gather. But contrary wise, be thou a good bee, **search** for the sweet honey of the most wholesome flowers of **God's holy word**. And in all this give over thy self to the teaching of **God's holy Spirit**, who **instructeth** none but the **humble** spirited and such as **seek reformation** of their own mis-living and all such he instructeth to the full, making their hearts a meet temple for him to dwell in..." (Dore, 2nd edition, p. 176).



**Tyndale** said Christians are to "submit **themselves** unto the word of God, to be **corrected**." We are **not** to 'correct' **it** by "juggling terms...expounding it in many senses...(when it hath but one simple literal sense whose light the owls can not abide)..." Those who are "idle disputers and brawlers about vain words, ever gnawing upon the bitter bark" do not realize—

> "It is not enough therefore to read and talk of it only, but we must also desire God day and night instantly to open our eyes, and to make us understand and feel wherefore [for what reason] the scripture was given, that we many **apply** the medicine of the scripture, every man **to his own sores**...This comfort shalt thou evermore find in the **plain text** and literal sense...As thou readest therefore think that every syllable pertaineth to thine own self..." (Tyndale Bible, Pentateuch, Chadwyck, pp. 3, 4, 5).

Obedience brings understanding. "If any man will **do**[1st] his will, he shall **know**[2nd] of the doctrine..." John 7:17. The word is a light unto our path; when it is obeyed, "...thine ears shall hear a word **behind thee**, saying, This is the way, walk ye in it..." Isa. 30:21. Knowing sometimes follows going — "[A]s they went...Jesus met them..." Matt. 28:9. **Tyndale** said that God will *fill* a loving vessel that *spills* out to others.

> "[H]e that hath **a good heart** toward the word of God and a set purpose to fasten his deeds thereafter and to garnish it with **Godly living** and to **testify it to others**, the same

shall **increase** more and more daily...[in] **true knowledge**...For only **love** and **mercifulness** understandeth the law, and else nothing. And he that hath not them written in his heart, shall never **understand** the law, no: though all the angels of heaven went about to teach him...Love only understandeth..." (Tyndale, Chadwyck, pp. 4, 5).

"He [Tyndale] reserved or hallowed to himself two days in the week, which he named his pastime, Monday and Saturday. On Monday **he visited** all such **poor** men and women as were fled out of England, by reason of persecution, into Antwerp, and these, once well understanding their good exercises and qualities, **he** did very liberally **comfort and relieve**; and in like manner provided for the **sick** and diseased persons."

"On Saturday, he walked round about the town, seeking every corner and hole, where he suspected any poor person to dwell; and where he found any to be well occupied, and yet overburdened with children, or else were **aged** and weak, those also he **plentifully relieved**. And thus he spent his two days of pastime, as he called them...The rest of the days of the week, he gave wholly to his book..." (Christopher Anderson, *The Annals of the English Bible*, vol. 1, London: William Pickering, 1845, pp. 520-521).

If the Bible we would know,
from us heart and hands should *flow*.
We must lowly go and sow,
— *then* our understanding grows.

James 1:22 reminds us, “Be ye doers of the word...” The Matthew’s Bible note for Rev. 10:9 states,

> “God’s word is sweet in the mouth of the faithful, But bitter in the belly, to the flesh it is painful...” (Dore, 2nd ed, p. 123).

## 6. Understanding the Bible: Read Again



A mother sent her daughter with a *basket* to the river to fetch water. The daughter complained because she did not understand the task, since the weak and leaky vessel retained so little. The mother told the teen, ‘Yet, indeed, but the vessel is getting quite clean.’ Foxe said, “The best image of God is his word...As a man readeth so is he fashioned” (Foxe, vol. 5, p. 203). Reading cleans us from the “weight” of sin that slows our “race” (Heb. 12:1). Cranmer’s *Prologue* of the Great Bible states,

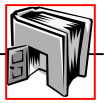
> “Peradventure, they will say unto me: how and if **we understand not** that we read, that is contained in the books. What then? Suppose, thou understand not the deep and profound mysteries of scripture, yet can it not be, but that much fruit and **holiness** must come and grow unto thee **by** the **reading**: for it cannot be that thou shouldest be ignorant in all things alike. For the holy Ghost hath so ordered and tempered the scriptures, that in them as well publicans, fishers, and shepherds may find their edification...[W]ho is there of so simple wit and capacity, but he may be able to perceive and understand them?”

> "These be but excuses and cloaks for the raiment, and coverings of their own idle slothfulness, I cannot understand it. What marvel? How shouldest thou understand, if thou wilt not **read**, nor look upon it? Take the books into thine hands, read the whole story, and that thou understandest keep it well in memory: that thou understandest not, **read it again and again**...And I doubt not, but God seeing thy diligence and readiness will himself vouchsafe with his Holy Spirit to illuminate thee, and to open unto thee that which was locked from thee" (p. 9).

Mark 4:24 says, "...unto you that hear shall more be given..." We must read the "scriptures daily," again and again (Acts 17:11). Our stony hearts and minds hardened in pride are like the hardened dirt in a planting pot. It must be removed bit by bit with daily portions of water; the hardness of the dirt will not absorb a flood of water all at once. Each morning, as we read the Bible, God will "sanctify and cleanse" us with "the washing of water by the word." God has preserved it and made it available "from generation to generation" (Isa. 51:8) to all parched hearts. The *Prologue* to the Great Bible indicates that the common man had access to the scriptures *in his home* in 1540. Quoting in part from a second century writer, it exhorts,

> "[E]very man should **read** by himself **at home** in the mean days and time, between sermon and sermon: ...[T]ake the book in hand, read, weigh, and perceive...[W]hen ye be at home in your houses, ye apply yourselves from time to time to the reading of the holy scriptures...Let no man make excuse and say: 'I am busy...it is not for me to read the scriptures...'" (p. 8).

## 7. Understanding the Bible:



### Meditate on Memorized Scripture

PRINTED Bibles were not a mandate for minds that meditated on memorized scriptures. **John Rogers,** martyr and Bible editor, wrote a poem to his family before he was burned at the stake. It read in part,

> "Give ear my children to my words
> whom God had dearly bought.
> Lay up his laws within your heart,
> and **PRINT them in your thought**."
> (Matt Whitling, *The Grammar of Poetry*,
> Moscow, Idaho, 2000, p. 5).

The fires of persecution had burned the Bible into the minds of many.

- **Thomas Cromwell,** martyr and Lord Protector of England, had **memorized** "the text of the **whole New Testament**" (Foxe, vol. 5, p. 363).

- Those who took **Adam Wallace** to burn him at the stake, "spoiled him of his Bible, which always, til after he was condemned, was with him wherever he went." He spent the night before he was burned at the stake, singing the **entire book** of Psalms **by heart** or "without book" as they called it then (Foxe, vol. 5, pp. 637-641).

- **Joan Waste**, a **blind** girl, was a burning beacon at the age of twenty-two, at the stake in the town of Derby. She was able "to **recite many chapters of the New Testament without book**." She purchased a New Testament with money earned by knitting. With her meager living she "would give a penny or two" to pay people to read the Bible to her (Foxe, vol. 8, pp. 247-248).

- **Nicholas Ridley**, became a signal fire to our generation; before he was consumed, he had his family members memorize many entire "chapters" of the Bible (Foxe, vol. 7, pp. 430, 408).

## Preaching and Memory

- One pastor kindled such a burning love for the word of God in his church, that it sparked his own holocaust in 1555. In his church —

> "[T]he gospel of Christ had such gracious success, and took such root there, that a great number of that parish became exceeding well learned in the holy Scriptures, as well women as men, so that a man might have found among them **many**, that had often read the whole Bible through, and that could have **said** a great sort of St. **Paul's epistles by heart**, and very well had readily have given a godly learned sentence in any matter of controversy. Their children and servants were also brought up and trained so diligently in the right knowledge of God's word, that the whole town seemed rather a university of the learned, than a town of cloth-making or labouring people" (Foxe, vol. 6, p. 677).

How did that martyred pastor produce so many church members who could repeat the word by heart? A clue is given in Tyndale's 1526 New Testament, in the only copy of its title page in existence. It was just recently found (1995) in Stuttgart and reads as follows:

> "The Newe Testament as it was written, and caused to be written, by them which **heard it**. To whom also our Saviour Jesus Christ commanded that they should **preach it** unto all creatures" (Christopher DeHamel, *The Book. A History of the Bible*, London: Phaidon Press Ltd., 2001, p. 243, ill. 176; William Tyndale, The New Testament 1526, The British Library, 2000, p. 1).

According to Tyndale, the New Testament was "preached," "heard," preserved and passed on from *memory*.

> "But hath in due times **manifested his word through preaching**..." Titus 1:3

No doubt many pastors obeyed the Bible's command to "Preach the **word**..." (2 Tim. 4:2) — not stories, news or commentaries. *Bible* exposition should not be 'stories,' but the glories *in* the word. The Bible's built-in definition of "preach" includes the "word." It pairs "preach" with "the word" over a dozen times (e.g. Mark 2:2, Acts 8:4, 25, 35, 11:19, 13:5, 14:25, 15:35, 15:36, 16:6, 17:13, Rom. 10:8, 2 Tim. 4:2, Titus 1:3, Heb. 4:2). (P**reach** means to **reach** each person with the word.)

- Martyr **John Lambert** said that the seeds sown from the word preached bring forth the precious fruit of a mind reached by God.

> "[I]t were a great grace, if we might have the **word of God** diligently and **often spoken** and sung **unto us** in such wise that the people might **understand** it. Yea, then it should come to pass, that craftsmen should sing spiritual Psalms sitting at their work..." (Foxe, vol. 5, p. 203).

- The constant and faithful *preaching of the word* of God instilled the scriptures in the minds of those who could not read...**John Maundrel** became such a "living epistle" that he was burned at the stake, like so many Bibles, in 1556. Foxe said of him:

> "[H]e delighted in nothing so much as to **hear** and speak God's word, never being without the New Testament about him, although he could not read himself. But when he came into any company that could read, his book was always ready, having a good memory, so that he could **recite by heart** most places of the **New Testament**" (Foxe, vol. 8, pp. 102-103).

My view from the pew
has seen only a few,
who don't preach what's *new*.
How about you?
We need the word "preached,"
like proud peacocks do,
who perch on the pew.
(Because we won't read,
it's our only feed.)

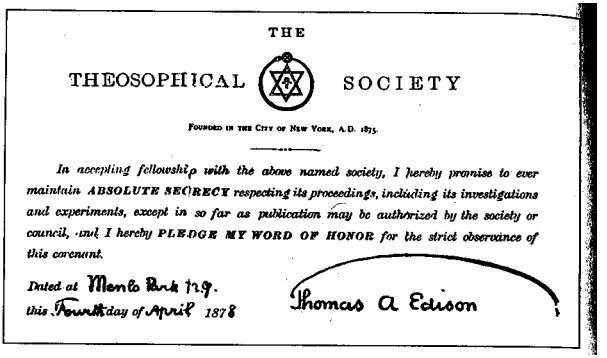
## Children: Testament or Television

**Tyndale** charged parents,

"[T]hou shalt buy them wholesome books, as the holy gospel, the epistles of the holy apostles, yea both the **New and Old Testament**, that they may **understand** and drink of the sweet fountain and waters of life"... "[B]ring thy children to the church, to hear the sermon; and when thou shalt come home, thou shalt ask them what they have kept in **memory** of the sermon..." (Foxe, vol. 5, p. 598).

Children's minds are like computers. Words take up very little 'memory' space, but pictures, particularly video images, use up **A LOT** of space. The same storage space gobbled up by a very short video clip could contain the entire Bible. A child's mind has enough storage space to easily memorize the New Testament, but not if it has stored away thousands of hours of television 'pictures.'

**Thomas Edison**, the inventor of this "thief," who comes to "steal" (John 10:10) so much space, was a card carrying Luciferian. He invented *every* device that brings all this vice. For this he paid a big price. Satan had said, "All this power will I give thee...If thou therefore wilt worship me (Luke 4:1-13). Edison entered the Luciferian Theosophical Society of Madame Blavatsky in 1878. The "power" followed at lightning speed with Edison's invention of the first sound recording, the first **movie picture**, the electric light to project it, and later, the generator to produce the power. The "power of Satan" competes today with God's command that man is to "live...by every word of God" (Acts 26:18; Job 1:12). (For Theosophy's influence see Sylvia Cranston, *H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky*, NY: G.P. Putnam's Sons Books, 1993); James Sightler, *Westcott's New Bibles*, Greenville, S.C.: Sightler Publications, 2000; Riplinger, *New Age Bible Versions*).



THE

THEOSOPHICAL SOCIETY

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

*In accepting fellowship with the above named society, I hereby promise to ever maintain* **ABSOLUTE SECRECY** *respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby* **PLEDGE MY WORD OF HONOR** *for the strict observance of this covenant.*

*Dated at* Menlo Park N.J.
*this* Fourth *day of* April *1878*

Thomas A Edison

## Meter & Memory

The living rhythmic 'breath' and meter on *every line* of our English Bible has been a key to its memorization and preservation. *The Cambridge History of the Bible* observes that Reformation era Bibles convey "happiness" through their "swift and gay" "rhythm." The word of God can make us happy and can do *everything* that music does for the Christian. Since some pastors seldom "preach the word," music has taken the place of the Bible in many churches. Some would be more distressed if a musician introduced his own *note* in a song, than if a teacher replaced a Bible word with a marginal *note*. (S.L. Greenslade, ed., vol. 3, Cambridge: Cambridge University Press, 1963, p. 144)

Bobrick said Tyndale's English Bible had "a certain rhythmic sonority...something in the pattern that completely captivated the English ear and directed the language to a form of eloquence that became its paradigm" (Bobrick, p. 119). Tyndale echoes the pre-Wycliffe meter, according to Bobrick.

> "[R]hythms and turns of phrase from the Wycliffe version found...echoes in his text" (Bobrick, p. 104).

Professor of Historical Theology at Oxford, Alister McGrath, affirms that the words in the Tyndale Bible were "well shaped in terms of their alliteration, rhyme, and word repetitions" (McGrath, p. 79). The true Bible has always had "a special rhythm and stress on open vowels" (Daniell, pp. xviii, viii). David Daniell, Yale University Press author of an updated spelling edition of Tyndale's New Testament, looks at Tyndale through the eyes of a Ph.D. in Shakespearian studies. After years studying theology and

English at Oxford and Tubingen, and lecturing in English at University College in Great Britain, he writes,

> "Rhythm depends on the pattern, and to some extent the weight, of stresses. Tyndale understood how to get variety of secondary stresses to make an even flow that pulls the reader along. The opening line of Psalm 115 (possibly Coverdale rather than Tyndale, in fact), is a sentence famously right for public declaration: 'Not unto us, O LORD, not unto us...'" (Daniell, p. xxi).

Daniell continues —

> "Perhaps now, having suffered some **modern versions** concocted by **committees of people with no ears**, we may approach Tyndale's solitary music with a little humility" (Daniell, p. viii).

New Versions, like the NIV, NASB and NKJV say, "Not to us, O LORD, not to us." Daniell warns,

> "This hurts the ear both in the clash of 't' sounds and in the change from the double light stress in the middle, 'unto' (which allows the fullest, and proper, weight on 'Not' and 'us'), to three thudding heavy stresses, 'Not to us.' Tyndale's own variation of 'to' and 'unto' would make a rich study" (Daniell, p. xxi).

Daniell adds, "Tyndale's skill with cadences, when to let the voice fall and when not to, would make a useful study." Daniell examines Romans 13 — "The powers that be are ordained of God" (KJV). He contrasts it to modern versions

like the NIV, NASB, which "duck out of the Greek word-play and turn it into Latin" with words like "authorities that exist (NIV)" (Daniell, p. xxi). His well-trained eye sees miraculous meter everywhere in the Tyndale/KJV readings in Romans 8 —.

> "Compare, for example, the firm endings of sentences in the famous Greek *bravura* passage in Romans 8, beginning 'For we are saved by hope...,' to the end of the chapter..."
>
> 1.) "[T]ake the first four sentences only: the first three end in a monosyllabic stress, 'hope,' 'hope,' 'seeth'; the next, longer sentence, ends with a dactyl, '...bide for it.'"
>
> 2.) "The following paragraph again alternates final monosyllabic, and powerful, stresses – 'ought´,' 'tongue´,' 'God´,' 'called´' – with trochees 'spir´-it,' 'pur´-pose,' 'breth´-ren' – and the ends of the first and last sentences are dactyls again – '...fir´-mi-ties,' 'glor´-i-fies'" (Daniell, pp. xxi, xxii).

God did not abandon his Bible to today's generation of translators who deny that God gave England, one of the "isles," such a "sharp sword' and "a **polished** shaft" (Isa. 49:1-2).

## Meter: Hebrew to English

Daniell said, "He [Tyndale] recognized that he was dealing mostly with poetry. Though the Hebrew is printed as prose, as are his translations, it is clear that he has understood the first structural principle of Hebrew poetry, that of parallelism –

‘He was wounded **for our transgressions**
and bruised **for our iniquities**’”
(Daniell, pp. xviii, xix).

*The Cambridge History of the Bible* describes **Coverdale’s** contributions to the Bible as “abounding in music, beautifully phrased...more melodious than Tyndale” (vol. 3, p. 149). Coverdale is credited with “melodious expressions especially in the Psalms” (Eric M. North, *The Book of a Thousand Tongues*, New York: Harper & Brothers, 1938). The *Bulletin of the John Rylands Library* refers to Coverdale’s “tender rhythm” (Henry Guppy, *Miles Coverdale and the English Bible*, Manchester: The Manchester University Press, vol. 19, No. 2, July 1935, p. 16). His edition introduced the following nine syllable match in Ps. 51:11 (Bobrick, p. 145).

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| Cast | me | not | a | way | from | thy | pre | sence |
| take | not | thy | ho | ly | spir | it | from | me |

Daniell says the “**Authorized version [KJV]** gets the **Hebrew** into **better** sense [than Tyndale]...” (Daniell, p. xix):

> Tyndale: “Hearken unto me, my people; and **turn** your ears to me my **folk**” (Isa. 51:4).
>
> KJV: “Hearken unto me, my people; and **give ear** to me, O my **nation**.”

Daniell says, modern versions have “lost the sharpness,” creating “a language spoken nowhere on this earth.” He mocks the Roman Catholic *Jerusalem Bible*, which says, *“Pay attention to me, you peoples, Listen to me, you nations.”* He chides, “This is chillingly distant, peremptory and dictatorial. The perspective of the people has vanished...If we are being invited in English to God and salvation, give us Tyndale any day” (Daniell, pp. xix, xx).

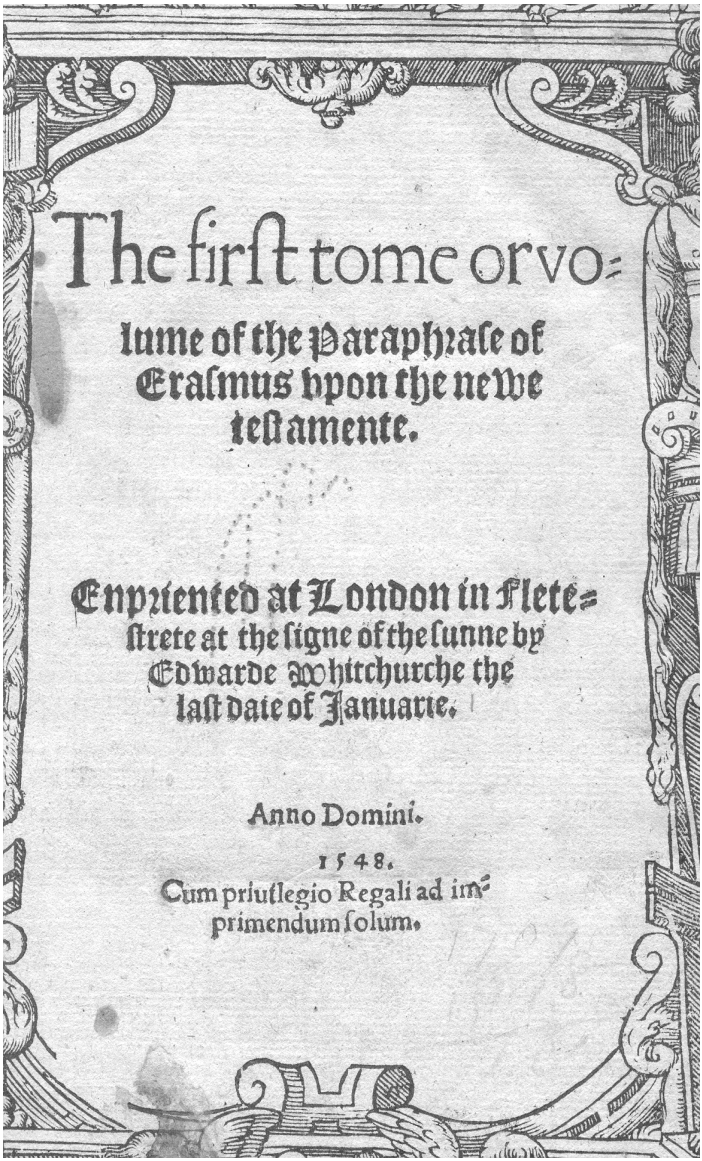
*Every line* of God's true word is miles deep with canyons of unnoticed echoes sounding with majestic meter.




has a "voice like him?" Job 40:9.
The voice of the LORD is powerful;
the voice of the LORD is full of majesty...
The voice of the LORD breaketh the cedars ...
The voice of the LORD divideth the flames of fire.
The voice of the LORD shaketh the wilderness; ...
The voice of the LORD maketh the hinds to calf, and discovereth the forests: and in his temple doth everyone speak of his

Glory ...

Ps. 29




Taken from the title page of the English translation of Erasmus' commentary on the New Testament

# CHAPTER 27



# THE RECEIVED TEXT

## ERASMUS

- THE LIFE OF ERASMUS
- ERASMUS' GREEK NEW TESTAMENT
- TODAY'S GREEK NEW TESTAMENTS:
  UBS & NESTLE VS BERRY & TBS
- LEXICONS OR INSPIRATION &
  THE BIBLE'S BUILT-IN DICTIONARY
- ERASMUS & VERNACULAR BIBLES
  - MEMORIZED NEW TESTAMENTS
  - *ITALA* AND ITALIAN BIBLE
  - GOTHIC BIBLE
  - ANGLO-SAXON BIBLE
  - GERMAN BIBLE
  - DUTCH BIBLE
  - FRENCH BIBLE
  - SPANISH BIBLE
- ERASMUS WRITES:
  - ON JESUS CHRIST
  - ON ROME: MONKS, POPES, 'VIRGIN'
    & 'SAINTS'; HIS BIBLE NOTES
  - ON LUTHER & FREE WILL
- ERASMUS MISREPRESENTED TODAY
  - HIS TRANSLATORS
  - HIS BIOGRAPHERS
  - HIS AND KJV CRITICS
  - HIS FORGERS
  - HIS CHARITY
  - HIS STYLE

RARE Bible collectors are offering for sale, *Erasmus' Paraphrases* on the New Testament [English translation], bound with an edition of the Great Bible. It is the only copy on the market today in the world. The price for this second edition is $26,000.00. God *gave* me the *first* edition (1548-49), which is now nestled away in a bank vault, following my eye straining analysis of it. Needless to say, I can now tell modern Christians exactly what Erasmus (1466?-1536) believed about most Bible subjects. (My rare two-volume set of *Erasmus' Paraphrases on the New Testament*, accompanied by the Great Bible's New Testament, 1548-49 edition, is being made available on CD-ROM by A.V. Publications.)

Who is this man, whose writings still generate such interest? He taught Tyndale, influenced Luther, and printed a Greek New Testament that was consulted by the KJV translators. His many admirers, who circle the globe, will pay huge sums for his writings; his detractors, who circumvent the truth, lay wait to tumble his righteous Greek New Testament. J.A. Froude, one of Erasmus' biographers and a Professor of History at Oxford writes,

> "[T]here had gathered about his name the hate which mean men feel for an enemy who has proven too strong for them...The vengeance which the monks could not inflict upon him in life, they proposed to wreak upon his bones" (Froude, J.A., *Short Studies on Great Subjects*, London: Longmans, 1901, vol. 1, p. 113).

Examining each sparkling facet of his spiritual writings will shed light upon the kind of man God would use to print the *pure* Greek New Testament, which the KJV parallels. He stands in sharp contrast to doctrinally tainted men, such as B.F. Westcott and Catholic Cardinal Carlo Martini, who edited Greek New Testaments, which underlie new versions such as the TNIV, NIV, NASB, ESV, and HCSB. Through Erasmus' eyes we will look at Bibles whose roots stem from the Apostles and whose branches spread around the globe, bearing the fruit of Reformation Bibles, such as the German Luther, French Olivetan, Italian Diodati, Spanish Valera, and the King James Bible.

"And that from a child thou hast known the holy scriptures..." 2 Tim. 3:15.

- Erasmus was the son of a man, who at some later point, became a priest and "went to Rome, supporting himself there by copying manuscripts..." (Roland H. Bainton, *Erasmus of Christendom*, NY: Charles Scribner's Sons, 1969, p. 8).

- His parents sent him, for six years, to Gerard Groote's school of the Brethren of the Common Life, a group which made their living by "the copying of manuscripts." Because of their location in Holland, this group escaped many of the heresies of the Catholic church. (The Roman Empire never went past the Rhine River.) "The piety was marked by a heartfelt, lyrical devotion to Jesus..." (Bainton, pp. 9, 10; see also John Joseph Mangan, *Life, Character and Influence of Erasmus*, NY: The Macmillan Company, 1927, p. 9).

When the parents of Erasmus died, "Erasmus was eager to go to a university, but the guardians...prevailed on them [Erasmus and his brother] to enter monasteries..." (*Encyclopedia Britannica,* 1910, vol. 9, p. 728).

> "The little Erasmus was the heir of a moderate fortune; and his guardians desiring to appropriate it to themselves, endeavored to force him into a convent at Brabant...[A]n orphan boy's resistance was easily overcome. He was bullied into yielding, and, when about twenty, took the vows" (Froude, *Short Studies*, p. 76).

According to one historian, Erasmus described his education as "one long conspiracy to force him into the monastic life" (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 4, p. 164). Erasmus stated, "You know that I was forced into it by interested guardians...[M]y profession was a mistake...Boys and girls, however, who have been tempted into religious houses ought to be set free, as having been taken in by fraud" (Froude, *The Life and Letters of Erasmus: Lectures Delivered at Oxford 1893-4,* NY: Charles Scribner's Sons, 1899, pp. 170, 340).

> "The kidnapping of boys and girls who had either money, or rank, or talent, was a common method of recruiting among the religious orders in the 15th century...Their business was to catch in some way superior lads, threaten them, frighten them, beat them, crush their spirits, tame them, as the process was called, and break them in for the cloister...Erasmus says [they] kissed him, caressed him,...[and] employed incantations and exorcisms when they found boys hesitating and frightened" (Froude, *The Life and Letters,* pp. 5-8).

Erasmus described in detail what happened, in a letter to a friend:

> "YOUNG men are fooled or cheated into joining these orders. Once in the toils, they are broken in and trained into Pharisees. They may repent, but the superiors will not let them go, lest they should betray the orgies which they have witnessed. They crush them down with scourge and penance, the secular arm, chanceries and dungeons" (cont.)

> "Nor is this the worst. Cardinal Matteo said at a public dinner before a large audience, naming person and place, that the Dominicans had buried a young man alive whose father demanded his son's release. A Polish noble who had fallen asleep in a church saw two Franciscans buried alive; yet these wretches call themselves the representatives of Benedict and Basil and Jerome. A monk may be drunk every day. He may go with loose women secretly or openly. He may waste the churches money on vicious pleasures. He may be a quack or a charlatan, and all the while be an excellent brother and fit to be an abbot; while one who for the best reasons lays aside his frock [which Erasmus did] is howled at as an apostate. Surely the true apostate is he who goes into sensuality, pomp, vanity, the lusts of the flesh..."
>
> "Is it not wicked, my dear friend, to entangle young men by false representations in such an abominable net? Monks whose lives are openly infamous draw boys after them into destruction. The convent at best is but a miserable bondage, and if there be some outward decency (as among so many there must be some undepraved), a knot which cannot be loosed may still prove so fatal to soul and body."
>
> "There must be no influencing, or violence or terror. It ought not to bind when a frightened lad has had the halter forced upon him..."

Erasmus states that they "made him wear the dress, but they never had his consent. His oath was but an oath sworn to so many pirates" (Froude, *The Life and Letters*, pp. 175, 176, see also 173-179). Erasmus' notes for Matt. 19:12 in his Greek New

Testament, comment on those, such as himself, "who by fraud or intimidation have been thrust into that life..." Scrivener reports that Erasmus was "forced" to become a priest (Scrivener, Frederick, *A Plain Introduction to New Testament Textual Criticism,* London: Bell, 1894, vol. 2, p. 182). "Erasmus after prolonged reluctance became an Augustinian...There he found little religion...his ardent spirit could not be content with monastic life" (*Encyclopedia Britannica,* 1910, vol. 9, p. 728).

He was persuaded to join the monastery "solely for its library, which was the finest of the century" and "by the promise of access to many books..." (Mangan, p. 41; Durant, Will, *The Story of Civilization: The Reformation*, vol. 6, New York: MJF Books, 1957, pp. 271, 272). He took advantage of their free education and "consumed the libraries." Corrupt scripture readings, no doubt, caught his eye, as he, along with others, "studied in the 'carrels' or wrote and illuminated in the Scriptorium" (Mangan, p. 180 et al.). Historians say he resisted taking their vows, but was forced to do it.

> "The words were forced into his mouth and choked him as he spoke his assent. The halter was about his neck. He was like a handcuffed prisoner in the clutches of the police. The vow was twisted out of him as if he was on the rack, and the fatal declaration was uttered. This is Erasmus' own account of his profession, exactly as he related it to the Pope" (Froude, *The Life and Letters,* pp. 16, 17).

Erasmus' tract, called *On Contempt of the World*, written while *at* the monastery, showed his contempt for it. "[T]here are priests among us who have never given any serious thought to what Christianity is all about," he said (Bainton, p. 261). He observed the monks and concluded:

> "A monk's holy obedience...consists in—what? In leading an honest, chaste and sober life? Not the least...A monk may be a glutton, a drunkard, a whoremonger, an ignorant, stupid, malignant, envious brute,

> but he has broken no vow...He has only to be the slave of a superior as good for nothing as himself..." (Froude, *Short Studies*, vol. I, p. 77).

In Nisard's *Études sur la Renaissance,* is portrayed the monk, "Erasmus depicts for us, whose corruption and filth used to cause him nausea...hiding within the walls of their convents debauchery that would have terrified the city...where prostitution is introduced by the back door" (p. 4, cited in Mangan, p. 184).

## FREEDOM FOR ERASMUS: TO PARIS

> "I MUST and I will be free," Erasmus wrote, (Froude, *The Life and Letters*, pp. 57, 21).

For the remainder of his life he did not wear "the habit of the Augustinians," nor live in a "monastery." "He may have been twenty when he left the convent." "In all of his bulky correspondence he never once mentioned having said the mass" (Froude, p. 21; Bainton, pp. 103, 244 et al.). "[T]here is no record that he ever exercised the priestly functions, and monasticism was one of the chief objects of his attack in his lifelong assault upon the evils of the Church" (*The New Schaff-Herzog,* vol. IV, p. 164).

Erasmus sought a position, near Brussels, working for a bishop, who had a great library. Here Erasmus found many manuscripts. Once he had thoroughly combed this library, he secured release from this position to go to the University of Paris for a doctorate in theology. Erasmus said,

> "I must acquire the **absurd** title of Doctor. It will not make me a hair the better...I have to fight with monsters, and I must wear the dress of Hercules" (Froude, *The Life and Letters*, p. 80; see also Mangan, p. 214).

"He was free for the first time in his life..." (Froude, *The Life and Letters*, pp. 21-22). At this time he was in his middle to late twenties. The *New Schaff-Herzog Encyclopedia* states,

> "FROM this time on Erasmus led the life of an independent scholar, independent of country, of academic ties, of religious allegiance, of everything that could interfere with the free development of his intellect and the freedom of his literary expression...holding himself aloof from all entangling obligations..." (vol. IV, p. 164).

During his theological studies at the University of Paris, "Unruly students were flogged till the blood came." Both John Calvin and Ignatius Loyola, founder of the Jesuits, were trained there, under the same merciless professor, Mr. Standock. Erasmus despised it; Calvin and Loyola did *not* see so clearly and integrated this sadistic Catholic thinking into their own theology. (This is part of the reason Erasmus could not join Calvin, who was not opposed to burning people at the stake.) "Upon his teachers in this discipline Erasmus emptied the vials of scorn," said Bainton. Erasmus finally left the University of Paris, concluding, "Heresy does not arise among the laity who have the scriptures in the vernacular, but among the doctors" (Bainton, p. 35, 36, 203). He spoke of both Catholic and other theologians,

> "[W]hose brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world...theologians. They are a proud, susceptible race...They live in the third heaven, adoring their own persons and disdaining the poor crawlers upon earth. They are surrounded by a bodyguard of definitions..." (Froude, *The Life and Letters*, pp. 70, 130). (These 'definitions' have been embalmed in Greek lexicons and haunt the pages of today's new versions. They may even materialize in KJV churches, with the magic incantation, 'That word *a-c-t-u-a-l-l-y* means...'

## FREEDOM: TO ITALY FOR MANUSCRIPTS

Young Erasmus moved on to Italy to "visit libraries," attracted by the immense collections the Catholic church had amassed, through its centuries of pilferage (*Erasmi Epistola,* vol. II, 808, p. 267). "[T]he fashionable occupation of Popes, Cardinals, and princes became the amassing of manuscripts and the collecting of vast libraries." Guarino of Verona (1371-1460) had traveled to Constantinople, "expressly for the purpose of buying Greek manuscripts." The Pope's secretary, Poggio Bracciolini (1380-1459) had "devoted himself to the fascinating task of searching the monastic libraries of Germany, France, and Switzerland, for copies" of lost manuscripts.

With the treasured manuscripts of many lands now housed in Italy, their universities were 'overflowing with students from every part of Europe, her libraries rich with manuscripts...' Pope Nicholas V (d. 1455) had collected "a library that excelled in every way anything that the learned world had yet attempted." He sent "scholars to scour Europe and Asia Minor for copies of the Greek and Latin classics..." In eight short years he added "five thousand" manuscripts, many Greek ones, to the collection (Mangan, pp. 87, 88 et al.).

While Erasmus was in Italy he spent all of his time "devouring the libraries," states Durant. "[C]omparing two codices...for the more correct reading of some intricate passage" was his passion (Durant, p. 275; Mangan, pp. 275, 91). Erasmus states,

> "It may easily be guessed how large a part of the usefulness of my work would have been lacking if my learned friends had not supplied me with manuscripts" (Mangan, p. 241).

THE Vatican librarians, Beroaldo and Inghirami, both befriended Erasmus. Cardinal Grimani, "offered him the use of his house," with "his library consisting of the best books written in all sorts of languages." "The Grimani library was, after that of the Pope, the most considerable that was in Rome at that time and consisted of eight thousand volumes." The Cardinal himself "had translated into Italian St. Chrysostom's *Treatise on the Incomprehensible Nature of God.*" Erasmus befriended Angleo Colocci, who had "a library of the rarest books and manuscripts, all of which he generously threw open for the delectation of his literary friends." Egidius Antonini, who "had a profound knowledge of Greek" and was soon to become Patriarch of Constantinople in 1524, befriended Erasmus (Mangan, pp. 284, 273-274, 271).

> "Surely the wrath of man shall praise thee:..." (Ps. 76:10).

Covetous Rome did the legwork for Erasmus, collecting Bible manuscripts the world over. Rome built beautiful and comfortable libraries for them. When all was complete, Erasmus came and spent years studying the manuscripts. When he was finished, the libraries were destroyed. "[F]ine libraries, which had been thrown freely open to him," were later destroyed when the French besieged Rome in 1527. Colocci lost his "library and all its treasures." "In the sack of Rome, he [Antonini] lost his priceless library," which no doubt afforded Erasmus many treasured manuscripts. Another friend Erasmus made during his trip to Italy was Jacopo Sadoleti, who had "priceless treasures" in his "valuable library." When the attack on Rome began, Sadoleti loaded all of his "treasured tomes" on a ship; it was refused landing at any post because of the plague, "so the library perished." Through Erasmus, God carried his word forward and the ancient manuscripts could be destroyed. Their survival would only lead to "endless genealogies" of texts. "For we walk by faith, not by sight:" (Mangan, pp. 275, 274, 272, 287; 2 Cor. 5:7).

While in Italy, Erasmus was befriended by Paolo Bombace, Professor of Greek at the University of Bologna. He shared Erasmus "anti-papal leaning" (Mangan, p. 228). Upon seeing Italy for the first time Erasmus said,

> "How much sense is there in squandering so much money in order that a few lone monks may chant in a marble church..." (Bainton, p. 80).

He viewed the pope in a garish procession "with a mighty groan," asking, 'was Pope Julius the successor of Jesus Christ or Julius Caesar?' (See upcoming section, "Erasmus Writes About Popes") (Bainton, p. 81).

> "[I]n the papal circle he sensed a paganism...Cruelty in Rome shocked Erasmus...The superstitions of the people revolted him" (Bainton, pp. 87, 88, 89).

"[I]t is certain that Erasmus places himself at the viewpoint of a gospel ideal which was not in the mind of any [Catholic] Italian of that time" (Mangan p. 277). He stayed in Italy only long enough to scour their libraries for manuscripts; he spent the rest of his life in England and Protestant Northern Europe, where he had been reared. Erasmus wrote to a friend,

> "All I ask for
> is leisure to live wholly to God,
> to repent of the sins of my foolish youth,
> to study Holy Scripture,
> and to read or write something of real value.
> I could do nothing of this in a convent"
> (Froude, *The Life and Letters,* p. 25).

Once Erasmus arrived back in the somewhat safe harbor of his own area of Protestant Europe, he could now publish and print *the scriptures* — the text he had seen as a child in handwritten form, handled in the great libraries and homes of Europe and England, heard preached from the pulpits of humble churches, and shared by devout Christians who had hidden them in their heart. *Handwritten* Greek New Testaments abounded throughout Europe, and particularly in Greece. But the **printing** press was a rather new invention and Erasmus was the *first* to marry this new iron soldier with the text of the ancient *handwritten* Greek New Testament. (The Catholic church had *printed* their Complutensian Polyglot Bible, with a Greek New Testament, but being true to form, they did not *publish and disseminate* it until many years later.) In Erasmus' Greek New Testament were lovingly woven many threads of the past. He drew his text from a lifelong friendship with manuscripts of the Bible.

This intimacy with Bible manuscripts carried with it the knowledge of just what THE Bible said in the multitude of vernacular editions which covered Europe. He did not create the text; he was merely the hub from which the printing press's wheels spun this standard text out to scores and scores of people who had never before seen a *printed* Greek New Testament. Erasmus was, like the good "wise men, and scribes," Jesus spoke of in Matt. 23:34. He was much like the "men" who "copied out" the scriptures in the Old Testament. (The technical name would be an '*analecta*,' one who collects the works of another, rather than 'creating' it.) He had a love for the Lord, an in-depth knowledge of Greek and a profound knowledge of the scriptures and their accurate readings. The readings of Erasmus' Greek New Testament were so profoundly correct, because from birth to death, his life was immersed in the Bible and in manuscripts.

By 1500, Erasmus (age 34),

> "...had formed his resolve to study and edit [from errors] the Greek text of the New Testament as the distilled essence of that real Christianity which, in the judgment of reformers and humanists alike, had been overlaid and concealed by the dogmas and accretions of centuries" (Durant, p. 273).

Rummaging through the library of the Premonstration abbey at Pare near Louvain, at the age of 35, Erasmus had seen the manuscript of Lorenzo Valla's annotations from at least ***three Greek New Testament manuscripts*** (*Cambridge History of the Bible,* vol. III, p. 80). Valla had noted "serious errors in the Vulgate" (Durant, p. 272). Erasmus then,

> "...devoted much of his career to the task of developing, refining, and extending Valla's methods" (Bentley, Jerry H., *Humanists and Holy Writ,* Princeton, NJ: Princeton University Press, 1983, chapter 2).

Erasmus continued combing Europe and England for manuscripts, "examining libraries," throughout his entire life. "He spent his time in the great libraries, devouring all the books he could find." He moved constantly, after he had exhausted the libraries and bookshelves of a city. He wrote that he had acquired so *many* manuscripts that he needed two assistants to help carry them and plenty of time to "arrange them" (Froude, *The Life and Letters*, pp. 55, 57-58, 54).

Erasmus wrote to a friend *very* early in his career,

> "I am comparing Greek MSS. I am determined to...devote myself to undiscovered [copies of the] epistles, which I burn to handle" (See the Leyden edition of *Ep*. vol. lxxxiii, 1702 or Froude, *The Life and Letters*, p. 63, note 2; "*arcanis literis"* is 'undiscovered epistles').

Erasmus had gone to Venice, Italy, because it had the world's only native Greek-speaking teacher. He gave his reasons for going to Italy in a poem which says in part,

> "Sucked every book like a bee
> To know the Greek and Latin
> Encompassed land and sea!...
> Casting everything other aside
> Your honor, your glory, your study
> Is this, that Christ be your guide..."
> (Bainton, p. 79).

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**"The Greek scholars were prodigiously obligating to Erasmus and inundated him with manuscripts"**
**(Bainton, p. 83)**

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While there, he wrote a book on the proper pronunciation of *ancient* Greek. Because of this:
As early as 1505, he wrote to a friend,

> "I shall sit down to Holy Scripture with my whole heart, and devote the rest of my life to it...[A]ll these three years I have been working entirely at Greek, and have not been playing with it" (Froude, *The Life and Letters*, p. 87).

At the age of 40, he became the world's leading authority on the Greek language and the Greek New Testament. As such, he was hired to teach Greek at Cambridge University. He had already declined invitations to many professorships in Europe (Durant, p. 275 et al.). Eight years before the printing of the Greek New Testament, its composition was central in his thinking.

> "The letter of 28 October 1507 to Aldus Manutius shows what an important place ...the Greek New Testament had now taken in his plans" (*The Cambridge History of the Bible: The West from the Fathers to the Reformation,* vol. 2, edited by G.W.H. Lampe, Cambridge: Cambridge University Press, 1969, p. 496).

He began working directly on the text much before 1507. Froude wrote that years before the text appeared, it was being prepared.

> "He was known to be preparing an edition of the [Greek] New Testament with a fresh translation [Latin]. He had been at work over the Greek MSS. for **many years**. The work was approaching completion" (Froude*, The Life and Letters*, p. 93).

> "...the edition was in great part prepared during a stay in England" (*Cambridge History of the Bible*, vol. 2, p. 498).

Erasmus said, " I am losing my eyesight from overwork...I toil over Greek texts..." (Froude, *The Life and Letters*, p. 76).

The Yale University Press states, "That it is often reported that printer Johann Froben asked Erasmus to work quickly..." To this lie Yale responds, "Erasmus himself wrote that he had been working on his edition for two years," between 1512 and 1514 (Allen, P.S., *Erasmi Epistolae* III, Oxford, 1906-58, vol. III, no. 256, lines 152-58). Yale adds that "Erasmus claimed in the preface to have consulted the oldest and best manuscripts..." (Hotchkiss, Valerie and Price, David, *The Reformation of the Bible & The Bible of the Reformation*, New Haven: Yale University Press, 1996, p. 100).

When he went to Basel to work on the printing of this Greek New Testament, he arrived "weighed down with books...and copious notes on the New Testament" (Rummel, Erika, *Erasmus's Annotations on the New Testament*, Toronto: University of Toronto Press, 1986, p. 23).

We have seen that Erasmus was surrounded with Bible manuscripts from his childhood in the 1460s, until the publication of his Greek Text in 1516. This is over 40 years! He worked for a dozen years on the text itself.

"THE PREPARATION HAD TAKEN YEARS"
(Durant, p. 283).

Froude agrees, writing,

> "Through all these struggling **years** he had been patiently labouring at his New Testament..." (Froude, *The Life and Letters*, p. 119).

Yet KJV *critics* love to *pretend* that Erasmus hurriedly put his Greek New Testament together.

> ✗One pamphleteer, tells his hapless readers, "The work on the Greek text was hastily and carelessly done...in great haste" (Kutilek, Douglas, *Erasmus: His Greek Text and His Theology*, Hatfield, PA: IBRI, 1995, pp. 4, 6; the footnote Kutilek offers to document this claim does not exist when checked!).

Erasmus states, "The only way to determine the true text is to examine the **early** codices...My work has been to restore a buried literature, and recall divines from their hairsplitting to a knowledge of the New Testament" (Bainton, p. 135; Froude, *The Life and Letters*, p. 279). In Erasmus' dedication to his Greek New Testament he writes,

> "I perceive that teaching, which is our salvation, was to be had in a much purer and more lively form if sought at the fountainhead and drawn from the actual sources than from pools and runnels [corrupt Catholic texts and teachings].

> And so I have revised the whole new Testament against the standard of **the Greek originals**..." (*The Collected Works of Erasmus,* 3:222-223, Epistle 384).

Erasmus *said* his text was "solidly based" (de Jonge, Henk J., "*Novum Testamentum a Nobis Versum*: *The Essence of Erasmus' Edition of the New Testament*," *Journal of Theological Studies* 35, October 1984, p. 400). "Erasmus suggested that he had consulted **many** manuscripts" (*Cambridge History of the Bible*, vol. III, p. 60).

"IT IS an exaggeration to maintain, as some do, that Erasmus only used the Greek manuscripts that he had found in the library of the Basle Dominicans for his edition."

"He himself protested against accusations of this sort, in his dedicatory letter to Leo X. And it seems undeniable that he used notes, at any rate, which he had made on the manuscripts that he had seen in England..." (*Cambridge History of the Bible,* vol. II, p. 498).

In fact, Erasmus' own manuscript collection was so large and valuable, it was covetously seized by customs when he left England to go to the Continent to finalize the Greek New Testament in 1514. He protested saying that "they had stolen the labours of his life." The manuscripts were returned in a few days (Froude, *The Life and Letters,* p. 169).

Yet false assertions, repeated over and over *ad nauseam,* state that Erasmus had only a few Greek manuscripts.

✗ William Combs of Detroit Theological Seminary writes in *error*, "Seven manuscripts were used by Erasmus in Basel to compile the Greek text...All of these were the property of the

Dominican Library in Basel with the exception of 2ap which was obtained from...Basel...It is based on a few very late manuscripts, and in some cases has no Greek manuscript support whatever."
(Actually, less than seven manuscripts from Rome support the errors in the HCSB, ESV, NASB, and the TNIV!) (William Combs, *Detroit Baptist Seminary Journal*, "Erasmus and the Textus Receptus," Spring 1996 pp. 45, 53).

✗Another Erasmus critic echoes, "Erasmus traveled to Basle and used what few Greek manuscripts were there as the basis of his text." This critic pretends further, that Erasmus' Greek Text is based on "the slimmest of manuscript resources" and the "feeblest of manuscript resources" (Kutilek, pp. 2, 5).

On the contrary, *The Cambridge History of the Bible* affirms, regarding the Greek New Testament of Erasmus:

> "IT CORRESPONDS to the manuscript tradition which in fact prevailed in the Greek Church; and not until the end of the nineteenth century were editions proposed that differed [Westcott & Hort] other than on points of detail" (vol. 2, p. 499).

Kenneth W. Clark, the scholar who has examined more Greek manuscripts than most, admits,

> "WE SHOULD NOT attribute to Erasmus the creation of a 'received text,' but only the transmission from a manuscript text, already commonly received, to a printed form, in which this text would continue to prevail for three centuries"
>
> (*The Gentile Bias and Other Essays*, The Erasmian Notes on Codex 2, Leiden: E.J. Brill, 1980, p. 168.)

Today there are over 5200 manuscripts of the Greek New Testament. KJV critics ignore the fact that over 99 % agree with Erasmus' Greek New Testament and the KJV. Less than one percent (.008) agree with the odd omissions and changes in the TNIV, NIV, ESV, HCSB, NASB, NRSV, NLB, CEV, NCV, NAB, and NJB. The agreement of this tiny minority is far from unanimous on many changes.

Yet other critics, such as James White, feel that, "Erasmus guessed" or "Erasmus' hunch" led him to the readings which match almost every Greek manuscript known today (White, James,*The King James Only Controversy*, Minneapolis, Minn: Bethany House Publisher, 1995, pp. 58, 59).

Were Erasmus alive today, he would find that, in the main, he had managed to match almost all of the over 5200 Greek manuscripts, and wisely ignore the other 44 corrupt ones. (If these critics had taken a course in Statistics in graduate school, they would know that guesses like this are statistically impossible, given the fact that the Greek New Testament has about 140,521 words.) Without the preservation of the text by God, try guessing all of them for yourself.

✗Critics of the KJV, like William Combs, ignore the over 5200 Greek New Testament manuscripts which match the KJV, and pretend,

> "The **origins** of the TR [*Textus Receptus*] go back to the Roman **Catholic** priest and Christian humanist Desiderius Erasmus of Rotterdam, who lived from **1466** [?] **to 1536**" (Combs, p. 36; emphasis added).

With this statement, Combs is trying to give unwary readers the false impression that:

 The text that Erasmus used is not representative of the majority of Greek New Testament texts (over 5200) extant today, which it is.

 The Greek text of Erasmus began in the 1400s, which it did not.

 Erasmus was a Catholic in theology, which he was not.

✗ Doug Kutilek, likewise pretends,

> "Erasmus is the father of the received Greek text" (p. 13).

✗ James White feigns,

> "Three men were primarily responsible for the **creation** of the Greek text utilized by the KJV translators in their work on the New Testament: Desiderius Erasmus, Robert Estienne better known as Stephanus, and Theodore Beza" (White, p. 62).

White, too, is trying to give his readers the false impression that these men 'created' this text, rather than merely PRINTING the Greek text that was received everywhere. Erasmus' Greek New Testament text was a mirror of the handwritten Greek texts which were used before the advent of the printing press. Erasmus was merely the *first* to PRINT IT, PUBLISH IT AND CIRCULATE IT, in the new printed format.

Errors critics ascribe to Erasmus' first edition were chiefly not errors, but misprints. Erasmus "devoted the remainder of his life, among other labors, to the improvement of this edition" (Bainton, p. 133). By the time he was doing his fifth and last edition of the Greek New Testament in 1535,

> "[H]e had a whole team of scholars working under his guidance..." (*Cambridge History of the Bible*, vol. 2, pp. 500, 498).

Erasmus' Greek New Testament text could not be faulted in its day, nor can it be impugned today. Erasmus writes,

> "When you find a man raging against my New Testament, ask him if he has read it. If he says 'Yes,' ask him to what he objects. Not one of them can tell you..."
>
> "They do not argue, because they cannot, and they trust entirely to evil speaking" (Froude. *The Life and Letters*, pp. 216-217, 233).

CRITICS often assert that 'Erasmus did not have the manuscripts we have today.' In fact, he had access to *every* reading currently extant, and rejected those matching the Catholic Vulgate (and the TNIV, NIV ESV, HCSB, and NASB today).

Erasmus even asked his acquaintance, Bombace, to check the *Vaticanus* in Rome. He was aware of its massive body of errors, but knew that, occasionally, it retained a few true readings from the Old *Itala*. (These types of readings are sometimes also evidenced in Jerome's writings, which Erasmus published, and in Jerome's Vulgate, which Erasmus believed sometimes evidenced an early Greek text which Jerome must have had access to (Bainton, p. 137; Froude, *The Life and Letters*, p. 187).

"He [Erasmus] was told by a friend in 1521 of an ancient Vatican codex (the now famous B) from which the *Comma Joanneum* was missing (*Letters*, IV, 530)...[A] list of some 365 places was sent to him where B was in **agreement** with the Vulgate against the Greek manuscripts he had followed (Letters, X, 307).

"TO THIS ERASMUS replied that one of the conditions of the union of Greek and Roman churches at Florence had been that the Greeks should conform their readings to those of the Latin Vulgate"
(*Cambridge History of the Bible*, vol. 3, pp. 203-204).

Note the importance of that last statement. Written by Erasmus, nearly 500 years ago, it reveals *why* the corrupt Latin manuscripts of the church of Rome often match the hand full (44) of corrupt Greek manuscripts (*Vaticanus*, *Sinaiticus*, P75 etc.) that underlie new versions. He said this was stated in the *Bulla aurea*, the written agreement between the politically minded Greek and Roman churches (*Letter,* X, p. 355).

Erasmus reveals clearly in the *Preface* (p. xviii) to his Greek New Testament, that he knew of the readings of the corrupt Greek text type. He attributed corruption to Origen! (p. xxi) (See Nolan, Frederick, *An Inquiry into the Integrity of the Received Text,* London: Rivington, 1815, pp. 414-415 for Erasmus' Latin.)

Erasmus wrote,

> "There were persons who were talking of mending religion, and even mending the Lord's Prayer...My chief fear is that with the revival of **Greek literature** there may be a revival of paganism [the source of today's Greek lexicon definitions]. There are Christians who are Christians only in name..." (Froude, *The Life and Letters,* pp. 186-187).

Frederick Nolan, writing in 1815, states,

> "IT is indisputable
> that **he was acquainted with every variety which is known to us;**
> having distributed them into two principal classes,
> one of which corresponds with
> the Complutensian edition,
> the other with the Vatican manuscript..."
>
> "ERASMUS...published an edition, which corresponds with the text which has been since discovered to **prevail in the great body of Greek manuscripts**" (*Nolan,* pp. 413, 419).

In addition to the manuscripts which Erasmus owned or had seen himself, he gathered readings from the whole of Europe through his broad friendships. He noted, "I have **a room full** of letters from men of learning..."

> "[W]e find by the dates of his letters that he was corresponding at length and elaborately with the learned men of his time on technical points of scholarship, Biblical criticism..." (Froude, *The Life and Letters,* pp. 377, 394).

# Erasmus' Greek New Testament & Early Christian Writers

Erasmus further verified his Greek New Testament with scripture quotations seen in the writings of early Christian writers. His Greek text is so perfect, because he spent the first fifteen years of his studies almost wholly given to translating the early Christian writers of the first few centuries after Christ. In these writings from the 2nd, 3rd, and 4th centuries, one finds evidence for *the* Bible's *oldest* readings. They usually predate, by several hundred years, the *Vaticanus* and *Sinaiticus* MSS, from which modern translations get their readings. Froben published Erasmus' work on the 'Fathers,' as a series which included, Cyprian, Irenaeus, Chrysostom, Basil, Ambrose and numerous others. Being a theologian, Erasmus knew the *origin* of heretical omissions. "[I]n many places the virus still lurked of...Marcion," he noted (Bainton, p. 264).

The prefaces (*Methodus, Apologia, and Paraclesis*) to Erasmus' Greek New Testament indicate that his methodology was vastly different from that which his enemies pretend. Yale's Professor Bainton states that Erasmus used,

> "...translations...[and] quotations from the Scriptures in the work of the Church Fathers who wrote centuries **earlier than any manuscript** available to Erasmus" (Bainton, p. 136).

In Erasmus' *Ratio* he, "denounces wrong quotations of the Fathers," still seen today in the *Glossa* [and Lexicons] — "truncated texts, wrenched from their contexts" (*Cambridge History of the Bible*, vol. 2, p. 492). "[T]runcated" texts, with only their trunk remaining, are used to support corrupt readings in today's versions.

The KJV states in Ephesians 3:9:

> "God, who created all things **by Jesus Christ**."

The TNIV, NIV, ESV, HCSB and NASB write,

> "God, who created all things ✂ — — —."

Noting another difference between Erasmus' Greek New Testament and the Catholic Vulgate text, a contemporary of Erasmus examined her extensive library and concluded he "...had made the addition on the basis of the text used by these Greek Fathers [Chrysostom, et al.]" (Bainton, p. 233). Erasmus' Greek text was based on such solid evidence that even the liberal *Encyclopedia Britannica* of 1910 had to admit of his Greek text,

> "[I]t revealed the fact that the Vulgate [whose readings can be seen today in the new versions]...was not only a secondhand document, but in places an erroneous document" (*Encyclopedia Britannica*, vol. 9, p. 732).

## CRITICS' ERRORS ABOUT I JOHN 5:7-8

Erasmus included I John 5:7 in his Greek New Testament of 1522.

✗ Doug Kutilek and James White re-write history thinking,

> "Since Erasmus had promised, in his response to Lee, to include the passage [1 John 5:7-8], should a Greek manuscript be found that contained it, he [Erasmus] was constrained to insert the phrase in the third edition when presented with an Irish manuscript that contained the disputed phrase..." (White, p. 61; see also Kutilek, p. 4).

The world's leading Erasmusian scholar, Henk de Jonge, finds Bruce Metzger, James White, and others sorely wrong in their appraisal of Erasmus. He states, in his "Erasmus and the Comma Johanneum," that White's assertions are patently wrong (*Ephemerides Theologicae Lovanienses* 56, 1980, pp. 381 -89).

Even Bruce Metzger has finally admitted, in a buried note in the Appendix to his **third edition** of *The Text of the New Testament,* that White *and* Metzger's own books are wrong about this (p. 291, n. 2).

✗ Critic Daniel Wallace, like some in this age, appear to have given up praying at the nursing home and taken up 'preying on their home page.' This Dallas Theological Seminary teacher is still repeating this outdated error about Erasmus and 1 John 5:7 on the internet. Wallace pecks away to say,

> "This implicit challenge-viz., that if he found such a reading in any Greek MS, he would put it in his text..."

When Theological Seminaries like Princeton (Metzger) and Dallas (Wallace) meet the word of God (as Dagon did in 1 Sam. 5:3), they too are "fallen" flat on their "face[s]." The "word of God" is "incorruptible"; it "liveth and abideth for ever" (1 Peter 1:23).

Erasmus' books, and particularly his New Testament, were worldwide bestsellers.

> "Never was [a] volume more passionately devoured. A hundred thousand copies were soon sold in France alone...His books were selling faster than ever, and the injury to the Church [of Rome]...was continually growing" (Froude, *The Life and Letters*, pp. 127, 354).

# ERASMUS' SUCCESSORS:

## TODAY'S TRADITIONAL GREEK TESTAMENTS

- STEPHANUS (BERRY),
- BEZA, ELZEVIR
- SCRIVENER (TBS)

**ROBERT STEPHANUS** (*Estienne* in French) produced a printed Greek New Testament after the death of Erasmus. He used the 16 Greek manuscripts in the library of King Francis I and his son Henry II. He said that they were all identical down to the letter! He used,

> "...**identical** ancient quality codices in the possession" of the King's Library ("*codices ipsa vetustatis specie pene adorandos*," identical down to the "**letter**" ("*leteram*") (Scrivener, *A Plain Introduction*, vol. 2, p. 188).

The King paid for the printing of this text and protected Stephanus from the scorn of the Catholic church. The Stephanus Greek New Testament of 1550 was surprisingly identical to that of Erasmus, except in about nine inconsequential places. (Some of these were typographical errors.) Stephanus does not mention ever seeing or using Erasmus' text! Stephanus was persecuted by the priests of the University of Paris for publishing Bibles "favoring Lutheranism"; he therefore moved to the land of Erasmus, a more Protestant environment. (See Scrivener, *A Plain Introduction*, p. 189 et al.; Armstrong, Elizabeth, *Robert Estienne, Royal Printer*, rev. ed., Abingdon, England: Sutton, p. 184 et al.).

**THEODORE BEZA** carried the printed Greek New Testament forward to the next generation. He began printing his own Greek New Testament in 1565. Beza joined Erasmus and the KJV translators in his appreciation of vernacular editions; he, too, was *not* 'Greek-only.' He used Stephanus' text, along with a comprehensive collation of the Syriac and Aramaic Bibles. His resulting text differs

from Stephanus in only 38 insignificant places, some of which follow Erasmus (Scrivener, *A Plain Introduction*, vol. 2, p. 193, Note 1).

The subsequent generation saw the printed Greek New Testament through the efforts of the **ELZEVIR** family. They followed the texts of Erasmus and Beza. When comparing the printed Stephanus Greek New Testament with the texts of the *next* editions of the Received Text, (Theodore Beza and the Elzevirs'), Scrivener says,

> "[T]here is no **material** difference between any of them" (Scrivener, vol. 2, pp. 193, 195).

The 287 microscopic differences (spelling, word order, etc.) between the text of Stephanus and the printed Greek text of the Elzevirs are often "errors of the press" (See Scrivener).



The term *Textus Receptus* is a Latin term which means 'received text.' In an effort to give the false impression that the T.R. is a fairly recent 'invention,' critics of the KJV promote the idea that the term was *'first* used in the preface of the Elzevir Greek text of 1633.' In fact, the preface of the Elzevir 1633 edition does **not** use the words *"Textus Receptus"*; it states,

> ***"Textum*** (text) *ergo habes, nunc ab omnibus* ***receptum*** (received)..." meaning, 'Therefore you have the **text** now **received by all**.'

Everyone recognized this as the Greek New Testament text. It was not the product of Erasmus, Elzevir, or any "private interpretation." Those who have widely read in the field of textual history know that the term '*Textus Receptus*' is not a title but a generic term used to refer to texts used, or 'received' by most people. As far back as 1533, 100 years before the Elzevirs used words like these, Sepulveda used the term *Vulgatam Graecum Editionem*, meaning common 'Greek Edition.' Even the Catholic Rheims New Testament

of 1582-1610, admitted in its preface that it did not follow the "common Greek text" (Maynard, p. 98).

The term *textus receptus* is often seen in reference to *any* vernacular edition commonly received among the people. For example, Yale University Press tells us, "Daniel Bomberg...produced the first printed Rabbinic Bible (that is, the Hebrew Scripture...[H]is second edition of 1524-25... prepared by Jacob ben Chayyim...became the **textus receptus**, the standard form of the Massoretic text..." (*The Reformation of the Bible*, p. 106).



Fifteen total editions of the Greek New Testament were printed by Erasmus, Stephanus, Beza, and the Elzevirs. They are, in the main, identical. The KJV translators availed themselves of all of these, as well as numerous Greek manuscripts and vernacular editions. On the title page of the KJV, the translators said that the King James Bible was "Translated out of the Originall Greeke." They would not have made this claim if they did not have authoritative documentary proof or if they had followed any Latin Vulgate readings, as some critics, like Frederick Scrivener, claim.

In 1881, **F.H.A. SCRIVENER**, a textual critic and member of the corrupt Revised Version Committee of Westcott and Hort, attempted to create his own Greek *Textus Receptus*, by back-translating the KJV ***into*** Greek. As he was back-translating, Scrivener remarked that in insignificant details (spelling, word order, etc), the KJV seemed to follow Beza rather than Stephanus about 113 times, Stephanus rather than Beza in 59 places, Erasmus and others against both Stephanus and Beza about 80 times. These variants merely represent the errors these individual men or their printers made from "the Originall Greeke," to which the KJV translators referred on their title page. The wealth of ancient and antique Bibles, which God providentially provided for the KJV translators, was not available to Mr. Scrivener almost 300 years later. These manuscripts and Bibles had passed on to collections around

the world. So, with Scrivener's so-called 'skills' of textual criticism, mixed with his own opinions, and truncated by the limits of his own bookshelf, he altered this back-translation in a small number of places. Scrivener admits his "corrected" places were "precarious," based on what he "presumed" and what "appears" to him to be "more likely" the correct data. To top it off, he followed "the punctuation of the Revised Version." Also, he admits, "The paragraphs into which the body of the Greek text is here divided are those of the Revised Version..." (F.H.A. Scrivener, *The New Testament in Greek*, Cambridge: University Press, 1908 edition, pp. vii-xi, 655, 656; Scrivener, *The Authorized Edition: Its Subsequent Reprints*, p. 60).

Scrivener's Greek New Testament is sold today as the **Trinitarian Bible Society's** Greek *Textus Receptus*. Its preface states that it,

> "...follows the text of Beza's 1598 edition as the primary [not complete] authority, and corresponds with the "*The New Testament in* ***the Original Greek*** *according to the text followed in the Authorized Version," edited by F.H.A. Scrivener*..." (emphasis added).

The words "primary" (not complete) and "edited" [changed] are glossed over by many readers, who fall upon the presumptuous word, "the Original Greek." In fact, it is **not** the text of Beza precisely; it is Scrivener's text. It is **not** precisely the Greek text followed by the KJV translators, but only those Greek readings to which Scrivener had access. Therefore it is **not,** in the *minutia* "the Originall Greeke," cited on the preface page of the KJV.

This text of Scrivener is also sold by Hendrickson Publishers as J.P. Green's *Interlinear Greek-English New Testament.* Its preface presumptuously states that it is "the original Greek" (Peabody, Mass.: Hernrickson, pp. vi, xi).

Imagine the irony of well-meaning scholars who state that a foreign translation should be made from the 'original' Greek (and not from the KJV), when the Greek [TBS Scrivener's] they are using was translated *from the KJV*. It becomes a double irony when some mockingly chatter, "Are you saying that the KJV translators were inspired like Moses?" — when the printed Greek edition that they naively think is 'the originals' was edited by men, such as Scrivener, who were no more 'inspired' than the KJV translators. God's *word* is inspired.

The only other '*Textus Receptus*' Greek New Testament in print, is the 1550 edition of Stephanus. It is sold by Baker Books as the *Interlinear Greek-English New Testament* by **George Ricker Berry**. As previously mentioned, it was not deemed accurate by the KJV translators in over 193 places. The Baker edition includes Berry's blasphemous interlinear *English* translation above Stephanus' Greek. Berry's use of anti-Trinitarian liberal G.B. Winer's *A Grammar of the Idiom of the New Testament*, translated by J. Henry Thayer, makes Berry's English interlinear useless. Furthermore, the English interlinear "has been drawn chiefly from Thayer." (See the back of the paperback edition after p. 670, on p. v. preceding the dictionary in Baker's reprint of the 1897 Hinds Noble edition.) Thayer was a Unitarian whose heresies were so well known in his day that the publisher introduced Thayer's work with this warning:

> "A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through...The reader should be alert for both subtle and blatant denials of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force)...and Biblical inerrancy (*Thayer's Greek English Lexicon of the New Testament*, Grand Rapids, MI: Baker Books, 1977, p. vii).

Consequently, in Baker's hardback edition of 1981 there is an admission in its preface that Berry's "literal translation is not finely tuned" (p. ix).

Yet how many hapless students read Berry's or the TBS Greek New Testament and assume that they are 'the Original Greek' and can 'correct' the Holy Bible (KJV).

Neither Berry's edition of Stephanus nor Scrivener's edition should be used, as some do today, to 'correct' the KJV. These texts can create unnecessary confusion for students who have one of these two printed editions and are comparing it to the Received Text of the KJV.

- For example, in Mark 2:15, the Received Text uses the name of Jesus *twice.* (e.g. See *Reina-Valera* pre-1599-1602, French 1599, Old Latin (pre-5th century), Tyndale 1526, Great Bible, Mathew's Bible, Bishops' Bible, the Geneva 1599, King James 1611, et al.). The mistake of including 'Jesus' *only once,* as seen in Berry's and Scrivener's Greek New Testaments, arises from a Latin text, as seen in Wycliffe's edition of 1389, taken in a few tiny points, as here, from a poor Latin source. When in doubt, the context will determine easily which is correct. If the name of 'Jesus' is replaced with the pronoun "He," as it is in the NASB and all new versions, "He" as a pronoun, could refer to "Levi" (seen in verse 14) as the antecedent, instead of "Jesus." God is not the author of confusion.

  In Mark 2:15, the name of Jesus occurs twice in today's good foreign editions, such as the French, Le Nouveau Testament (Traduit sur Les Textes Originaux Grecs Version D'Ostervald, Mission Baptiste Maranatha, 1996). 'Jesus,' as "Jezzus...Jezusem" is also twice in the Polish New Testament (Biblia To Jest Cale Pismo Swiete Starego I Nowego Testamentu Z Hebrajskiego I Greckiego Jezyka Na Ploski Pilnie I Wiernie Przetlomaczona). Both the French and the Polish state that they were translated out of the 'original' Greek ("Originaux Grecs," "Greckiego"). Even the sometimes corrupted 1960 edition of the pure

Spanish Reina-Valera Bible includes the name of 'Jesus' twice in this verse. Edward Hills states that it is more honoring to God to believe he has preserved the true text in the Bible *used* by the people, than to think he abandoned the truth to the library shelf of the "wise and prudent." Scrivener and Berry "take away from the words" (Rev. 22:19).

- Again, in 2 Peter 1:1, the KJV follows the Greek New Testament (e.g. Elzevirs') reading of "God and our Saviour," rather than Stephanus' reading of "our God and Saviour." Those who have Berry's edition of Stephanus would think the KJV did not follow *the* Greek, unless they looked at the fine print in Stephanus' notes. (Dr. Kirk DiVietro has collated Berry's edition against a copy of the original Stephanus and has discovered that Berry introduced a few errors when transcribing Stephanus' notes.)

- **Beelzebub,** in the New Testament 7 times (e.g. Matt. 10:25), is spelled Beelzebu**b** by pure vernacular Bibles (e.g. English, German, Latin, Bohemice, Italian, Galice, and Danish) as seen in the Nuremberg Polyglot of 1599. It is spelled in Berry's and the TBS edition as Beelzebu**l**. Did the entire body of Christ, worldwide, make a mistake, or did one apostate church (Greek Orthodox) or a few men carry forward an error? Jesus revealed truth to the "babes" who read Bibles, not the 'brains,' who spur revivals.

- Acts 19:20 states, "So mightily grew the word of **God** and prevailed," in the KJV and *the most ancient versions*. The KJV reading "word of God" is based on a long history of ancient manuscripts and vernacular editions. Extant Greek manuscripts from as early as the 5th and 6th centuries, which representing much earlier texts, have the word "God" in this verse (e.g. D, E). The most ancient

versions use the word "God" (e.g. Old *Itala*, $it^{d}$, $it^{w}$ fourth century; Syriac, $syr^{p}$ fifth century, the Armenian Bible, written in the 300s by Chrysostom et al.) Beza Codex *Cantabrigiensis* uses "God" in both its Greek and Latin parallel edition (*Bezae Codex Cantabrigiensis*, ed. Frederick H. Scrivener, Cambridge: Deighton, Bell, and Co., 1864).

The United Bible Society's 4th edition, edited by Catholic Cardinal Carlo **Maria** Martini, states that they are "almost," but not quite sure that Acts 19:20 should say, "word of the **Lord**," based on their favorite Vatican manuscript (pp. 3, 484). The NIV, TNIV, NASB, HCSB, ESV follow this corrupt text saying, "word of the **Lord**" in Acts 19:20. The NKJV also uses "Lord," following the pitiful Hodges-Farstad *so-called* Majority Text, which naively follows von Sodden's error-filled collation of *a small number of manuscripts*. Both Berry (Stephanus) and Scrivener also replace "God" with "Lord."

When manuscripts are divided, the KJV always pays particular attention to the context and always brings out the deity of Christ. Although there are some manuscripts which use the word "Lord," the word "God" is critical here in proclaiming the deity of Christ. The book of Acts progressively builds a case for the deity of the Lord Jesus Christ. Acts 4 through 18 begins using the phrase "word of God" eleven times. Acts 8 through 15 follows, using the phrase "word of the Lord" six times. (This is similar to the pattern of the initial use of the term "God" in the Old Testament, *followed by* the introduction of the word "LORD.") Old Testament Jews knew about the "word of God" and the "word of the Lord." Acts 19:10 introduces the deity of Christ with the phrase, "word of the Lord Jesus." Through this phrase readers are being taught that the "Lord" of the Old Testament was "Jesus." Acts 19:20, culminates returning to the use of the phrase "word

of God," thereby showing that Jesus is not only the "Lord," but he is also "God." The study of a verse's context and theological import will always determine the correct reading, when a question arises.

None of these microscopic differences between the KJV and today's printed one-man editions of the 'Textus Receptus' are of major consequence. They are insignificant compared to the thousands upon thousands of **serious** differences between the pure *Textus Receptus* text type and the corrupt new versions' minority text type.

Authority must remain with the Bible in use, not with the critical edition of one man or one ecclesiastical tradition. Scrivener's and Berry's *printed editions* are not 'authoritative' or to be regarded as 'the Original Greek' "in the microscopic points of detail," where they differ from the manuscript tradition or the King James Bible and other great vernacular Bibles (*Cambridge History of the Bible*, vol. 2, p. 499). The scriptures are of no "private interpretation" (2 Peter 1:20). These minute varieties exist between today's printed editions of the pure Greek New Testament, because each of these critical (meaning analyzed) editions are the product of *one* man — an intellectual exercise, so to speak. These *particular editions* were never read and used by the *masses* of Greek-speaking true Christians.

It must be remembered that even the 5200 existing *handwritten* Greek manuscripts were the product of the **Greek Orthodox Church**. Its membership has never been made up of true believers. The scriptures have been entrusted to the priesthood of true believers, just as they were entrusted to the Hebrew priests in the Old Testament. Unbelievers, Greek speaking or otherwise, cannot discern spiritual things. (In fact, Greece, under the influence of the Greek Orthodox Church, is today and has always been, one of the least receptive countries to the gospel. Their laws restricting the propagation of the gospel are some of the most stringent in the world.)

**Scrivener's and Berry's** printed Greek editions of the *Textus Receptus* must be understood to be what they are and nothing more. They are excellent tools to prove that the Received Text readings of the KJV are, in fact, based on a long history of Greek editions. They are also excellent tools to prove wrong the corrupt editions of the Greek New Testament, such as the UBS, Nestle, Westcott & Hort, and Hodges-Farstad Greek Texts, which underlie the new versions. The complete history, as well as the gross errors of these corrupt Greek New Testaments, underlying the TNIV, NIV, HCSB, ESB, and NASB, is discussed thoroughly in the exhaustive 700 page bestseller, *New Age Bible Versions* (G.A. Riplinger, Ararat, VA: A.V. Publications, 1993).

The topic of Bible inspiration and infallibility can only be discussed with reference to actual words and verses. A fog of emotional steam, that carries no substance, precedes comments such as, 'I don't believe the KJV corrects 'the original *Greek*' or 'I don't believe the KJV corrects the 'Majority Text' or the '*Textus Receptus*.' The desire to *appear* intelligent or superior by referring to 'the Greek' and downplaying the common man's Bible, exposes a naivety concerning textual history and those documents which today's pseudo-intellectuals call '*the* critical text,' '*the* original Greek,' *the* 'Majority Text,' or *the* '*Textus Receptus*.' There existed a true original Greek (i.e. Majority Text, *Textus Receptus*). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no 'Dead Bible Society' to translate it into "everyday English," using the same corrupt secularized lexicons used by the TNIV, NIV, NASB and HCSB (quote on file). God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check *us* for errors.

**What Would Jesus Do?**

☑ Inspire a Bible people can read?
❑ Inspire conflicting Greek editions which few can read?
❑ Inspire unsaved liberals to write conflicting Greek lexicons to translate conflicting one-man Greek editions?
❑ Inspire originals, then loose them?

Just as Wycliffe, Coverdale, and the KJV translators were not 'Greek-only,' Erasmus also consulted foreign language translations in his analysis of the Bible's text. Froude writes of Erasmus,

> "[H]e had lived in every country in Europe..." (Froude, *The Life and Letters*, p. 35).

During the four years Erasmus taught at Cambridge University, he researched Greek manuscripts *and ancient vernacular Bibles*. Erasmus wrote to a friend,

> "After collation of Greek **and other ancient manuscripts**, I have emended the whole new testament [correcting corrupt Latin and Greek editions], and I have annotated [made notes next to] over a thousand passages..." (The word 'ancient' refers to the years **before** the fall of the Western Roman Empire, about **A.D. 475**; *Collected Works of Erasmus* translated by R.A.B. Mynors and D.S.F. Thomson, Toronto: University of Toronto Press, 1975, vol. 2, p. 300; see *Epistle* (*The Correspondence of Erasmus*) p. 296.)

Will Durant said Erasmus was the "the richest and quickest mind of that brilliant age" (Durant, p. 290). "He had a reputation, which detraction could not take from him, of being the most learned and clearest-sighted of living men" (Froude, *The Life and Letters*, p. 308).

> "[H]e was in a singularly true sense the center of the literary movement of his time. In his correspondence he put himself in touch with more than five hundred men of the highest importance in the world of politics and thought, and his advise on all kinds of subjects was eagerly sought... (*New Schaff-Herzog*, p. 164).

Henry VIII of England wrote to Erasmus and begged him to return to England, saying,

> "[Y]ou have applied your talents in the advancement of Christian truth" (Durant, p. 276).

Francis I of Paris, Charles of the Netherlands and Spain, Margaret of the Low countries, the King of Hungary, the Archbishop of Canterbury, Pope Leo, and Pope Hadrian, all urged him, to no avail, to become a part of their entourage. The Universities of Cambridge, Oxford, Louvain, Basel, and Vienna strove for his presence.

> "He was offered many positions of honor and profit in the academic world, but declined them all..." (*New Schaff-Herzog*, p. 164).

> "Erasmus could have had benefices, episcopacies, even later, a cardinal's hat; he refused such offers time and again in order to remain a 'freelance,' intellectually fetterless" (Durant, p. 274).

"[H]e continued to refuse lucrative posts that would have extended his income at the cost of his freedom" (Durant, p. 289). Erasmus wrote,

> "The Emperor wants me in Spain, Ferdinand wants me at Vienna, the Regent Margaret invites me to Brabant, the King of England to London. Each offers me an ample salary, and this they can give...[L]earned men of whom I have never heard, write daily to me, to say nothing of kings and princes and high prelates who are known to all mankind...The French King invites me to Paris..." (Froude, *The Life and Letters*, pp. 350-351, 377).

Bainton writes, "[T]he consummate scholar Erasmus was the star of his age, who, though he might have lived opulently in France, Germany, or Italy..." (Bainton, p. 103).

"He conceived of himself as, above all else,

a preacher of righteousness"

(*New Schaff-Herzog*, p. 164).



How did Erasmus know *exactly* which words should be in the Bible? Likewise, how did the translators of Reformation Bibles, like the King James Bible of 1611, the French *Olivetan*, the Dutch *Statenvertaling*, the German Luther Bible, the Italian *Diodati*, and the Spanish *Valera* know what readings were accepted by the true body of Christ? Follow Erasmus on this guided tour of Europe in the centuries *preceding* his Greek New Testament text and the KJV. It will become clear that "the word of God grew and multiplied" between Acts 2 and 1502 (Acts 12:24).

## Memorized Scripture

As we have seen, all true Christians in Europe and England, from the time of Christ until the 1500s, knew the difference between the real Bible and the corrupt readings of the Catholic church, seen today in the TNIV, NIV, HCSB, ESV, NASB, and Jehovah Witness Version. But how? — By memorization.

> "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119:11)

In countries where paper was scarce, people were poor, and persecution was plenty, Christians memorized the Bible. This probably includes a large percentage of the Christians who have ever lived.

The *Cambridge History of the Bible* (p. 427) recounts "an inquisitor's tract written about 1260":

"FOR I have heard and seen a certain

unlettered countryman,
who used to recite Job
word for word,
and many others who
knew the whole New Testament perfectly"

(See M. Deanesly, *The Lollard Bible,* 1920, p. 62).

The translators of the Ferrara Bible [Spain 1400s] tell us that they had all the versions, both ancient and modern, at their disposal...

"WE can safely say

that they would have been able
to reproduce much the same
translation
as we have ...
Through long years of
memorization
and recitation..."

(*Cambridge History of the Bible,* vol. 2, p. 475).

SINCE Erasmus spent his entire life devoted to the study of the Scriptures, he knew much, if not all of the New Testament, by heart. Of his hero Vitrier, Erasmus said,

"HE knew the letters of Paul by heart,

and when I asked him
how he prepared for preaching,
he replied that he would sink himself in Paul
till his heart took flame" (Bainton, p. 64).

The *Cambridge History of the Bible* states,

> "No doubt only a small part of the translations actually made have come down to us" "There are immense gaps in our knowledge...[O]ral tradition was important, too" (vol. 2, pp. 427, 424).

Luther "was influenced by an oral tradition of German translation which is hard to identify" (*Cambridge History of the Bible*, vol. III, p. 100).

The proliferation of printed Bibles in America in the last hundred years may not be typical. How much better to be poor and have the word of God hid in the heart, than to be rich and have it hid on the shelf.

The recent amazing report of the conversion to Christianity of former Soviet premier **Nikita S. Khrushchev**, included his testimony that,

> "...as a child he had learned
> the gospel of John
> verbatim..."

(Reported in *Dayspring*, vol. 3, 2000, p. 24. Gilbert Egerton, editor, 15a Whyte Acres, Castlewellan Road, Banbridge, Co. Down, Northern Ireland BT32 4HZ.)

Khrushchev did not say he had memorized "John 3:16"; he said he had memorized the *entire* book of John. The seed of childhood scripture memorization brought forth fruit, out of season, and he was deposed from office.

(Children's church, Sunday schools, and camps need Christ's word — not 'crafts' — learned. 'Bible' videos are no better teachers than secular TV and video games. Parents and children's teachers, who seat children in front of the cartoon or real 'actors' on 'screens', thinking it will quiet them, will find that when the program or game is over, the children will 'act' up, and their 'screams' will replicate the media's higher than normal decibel level. Watch children in the pediatrician's office. Those who have animated cartoons for babysitters are highly 'animated' (from the same root word as 'animal'). The media's frantic flashing frames, which purposefully alternate from dark to light for the hypnotic effect, cause attention deficient disorder, the inability to concentrate for extended periods, and a distaste for the calm "still small voice" of God in the scriptures. How much better are the "still waters" of the scriptures, whose rhythms calm and satisfy the soul (Psalm 23). Faith or sight? Images or the word of God? — *that* has been the question since man carved his first pagan idol. The technology has changed, but the temptation (the lusts of the eyes) continues. Khrushchev was reared before TV; thank God. How lean will be the following generations, unless weaned from their 'screens'?)

## PRE-ERASMUS: *ITALA* & ITALIAN BIBLES

(A.D. 1-1500)

What Bibles had Erasmus and early Christians meditated upon? The extended amount of time Erasmus' spent in the "Roman libraries," and the other libraries of Italy on his several tours there, would have exposed him to the text of the Old *Itala* (Latin) Bible (Froude, *The Life and Letters,* p. 86). Since Erasmus was *the* world's leading authority on Latin, he could easily read the Old *Itala*, and its offshoot, Italian, which was spoken in Italy during his tenure there. The Old *Itala* Bible, dating back to the time of the apostles, matches Erasmus' Greek New Testament and the King James Bible. (This author collated them.) Even Augustine in his fourth century writing, *De doctrina Christiana*, admitted that 'in the early centuries of the church, a very great number of Latin' [pre-Jerome] Bibles were available, saying,

> "Now among the translations themselves the Italian (*Itala*) is to be preferred to the others, for it keeps closer to the words without prejudice..." (Metzger, *Early Versions*, p. 291).

Erasmus wrote in his Preface that he consulted, not the Latin Vulgate, but these ancient Italic Bibles. *"Sunt in quibus nostra Vulgata magis probatur editio, aut Ambrosiana lectio, quam Graeci Codices. Et tamen consentientibus omnibus Graecis exemplaribus, quoniam illa mutare non licuit Latina accomodavimus, ne non responderent, quum in hoc ipsum adderentur*" (*Nov. Test. Praef*, Basil: Froeben, 1546, p. xi).

Manuscripts and fragments of this ancient text type, still available today, include the following: forty-six manuscripts for the Gospels, nineteen for Acts, twenty for Paul (including Hebrews), twelve for the other Epistles, and **seven for the book of Revelation** (Metzger, *The Early Version,* p. 294). The Latin readings Erasmus had for the book of Revelation date back to the first and second century, as evidenced by the still extant Old *Itala* manuscripts of the book of Revelation: *c*(6), *dem* (59), *g*(51), *h* (55), *m* (PS-AU spe), *reg* (T), *t* (56), and *z* (65) (Metzger, *The Early Versions,* p. 308).

JEROME *corrupted* this pure Old *Itala* Bible in the fourth century. He admitted in his Preface,

> "You [Pope Damasus] urge me to revise the Old Latin, and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world...Is there not a man, learned or unlearned, who will not, when he takes the volume in hand...call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes..." (See Wordsworth and White, *Novum Testamentum...Latine*, vol. I, pp. 1-4 or any critical edition of the corrupt Latin Vulgate).

In Jerome's *Prologue to the Catholic Epistles*, "Preserved in the Codex Fuldensis" (PL 29, 827-31), he admits that Christians "have pronounced to have branded me a falsifier and a corrupter of the Sacred Scriptures" (Lit. "*qui me flasarium corruptoremque sacrarum pronunciant Scripturarum*"). Even Metzger admits,

> "Jerome's apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence."
>
> "According to Augustine (*Epist*. lxxi), during the reading of the Scripture lesson in a service of worship at Oea, a town in North Africa, when the congregation heard that Jonah rested under a hedera ('ivy'), instead of the familiar *cucurbita* ('**gourd**') of the **early** Latin versions, such a fanatical **tumult** was raised that the Bishop was nearly left without a flock!" (Metzger, *The Early Versions,* p. 334).

Is there any wonder that there is a tumult in churches today, as Jerome's clansmen plant their word-burning bibles on their pulpits? As usual, the oldest reading in Jonah 4:6 is in the KJV.

| KJV | NIV | NASB | NKJV | ESV |
|---|---|---|---|---|
| a **gourd** | a vine | a plant | a plant | a plant |

Jerome's corrupt Catholic Latin readings match the ESV, NIV, NASB, Jehovah Witness version, and most new versions *place after place*. Visit a Christian bookstore and compare the texts of their Catholic *New American Bible* with the often matching texts of a TNIV, NIV, HCSB, ESV or NASB.

The TNIV, NIV, NASB, ESV, HCSB, Jehovah Witness Version and most new versions are the corrupt Roman Catholic Latin Vulgate, under a different cover. Examine the identical wording. (Portions of this comparison were adapted from James Sightler's *A Testimony Founded Forever: The King James Bible Defended In Faith and History*, Greenville, S.C.: Sightler Publications, 2nd edition).

| **Colossians 1:14** | **The blood atonement** |
|---|---|
| KJV | In whom we have redemption **through his blood** |
| Latin Vulgate | in quo havemus redemptionem ✂ ------- --- ---- |
| TNIV, NIV, HCSB | in whom we have redemption ------- --- ----- |
| NASB, ESV | in whom we have redemption ------- --- ----- |
| Jehovah Witness | by means of whom we have release by ransom------- --- ---- |

| **1 Timothy 3:16** | **The deity of Christ** |
|---|---|
| KJV | **God** was manifest in the flesh |
| Latin Vulgate | --- pietatis sacramentun quod manifestatum est in carne (sacrament of piety manifested in the flesh) |
| TNIV, NIV | He appeared in a body |
| NASB | He who was revealed in the flesh |
| HCSB, ESV | He was manifested in the flesh |

**Ephesians 3:9** **The deity of Christ**

| | |
|---|---|
| KJV | God, who created all things **by Jesus Christ** |
| Latin Vulgate | Deo, qui omnia creavit ✂-- ----- ------ |
| TNIV, NIV, HCSB | God, who created all things -- ----- ------ |
| NASB, ESV | God, who created all things -- ----- ------ |
| Jehovah Witness | God, who created all things -- ----- ------ |

---

**Luke 2:33** **The virgin birth (Joseph was not Jesus' Father.)**

| | |
|---|---|
| KJV | And **Joseph** and his mother marvelled |
| Latin Vulgate | et erat pater [father] eius et mater mirantes |
| TNIV, NIV | The child's father and mother marveled |
| NASB, HCSB | And His father and mother were amazed |
| ESV | And his father and his mother marveled |
| Jehovah Witness | And its father and mother continued wondering |

---

**1 Corinthians 5:7** **Sinfulness of man**

| | |
|---|---|
| KJV | For even Christ our passover is sacrificed **for us** |
| Latin Vulgate | pascha nostrum immolatus est Christus ✂--- -- |
| TNIV, NIV, ESV | For Christ, our Passover lamb, has been sacrificed --- -- |
| HCSB | For Christ our Passover has been sacrificed --- -- |
| NASB | For Christ our Passover also has been sacrificed --- -- |
| Jehovah Witness | For, indeed, Christ our passover has been sacrificed --- -- |

---

**Matthew 23:14** **Woe to the scribes [those who handle the scriptures].**

| | |
|---|---|
| KJV | Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. |
| Latin Vulgate | ✂ OMIT |
| TNIV, NIV | ✂ OMIT |
| ESV, J.W. | ✂ OMIT |
| NASB, HCSB | [BRACKET] |

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**John 5:29** **Second chance (e.g. Catholic Purgatory, Hindu transmigration of souls, etc.)**

| | |
|---|---|
| KJV | the resurrection of **damnation** |
| Latin Vulgate | resurrectionem judici |
| NASB | a resurrection of judgment |
| ESV, HCSB | resurrection of judgment |
| Jehovah Witness | resurrection of judgment |

In pagan Roman *mythology*, Lucifer was vaunted as 'the day star,' Christ himself. The Roman Catholic church continued this myth in their Latin Vulgate bible by matching the word 'lucifer' in both Isaiah 14:12 (about the devil) and 2 Peter 1:19 (about Jesus Christ). Modern versions and lexicons continue this dangerous myth. The word Lucifer means 'light bearer.' The word 'star' is *not* in the Hebrew Old Testament in Isaiah 14:12. New versions' use of the word 'star' there is not a translation, but an *interpretation*, from lexicons that follow Roman mythology. (Alexander Murray, Dept. of Greek and Roman Antiquities, British Museum, *Who's Who In Mythology*, NY: Portland House, p. 168.)

| | **Isaiah 14:12**<br>**The Devil** | **2 Peter 1:19**<br>**Jesus** |
|---|---|---|
| **KJV** | **Lucifer** | **day star** |
| Latin Vulgate | lucifer | lucifer |
| NASB | star of the morning<br>(*note directs reader to 2 Peter 1:19!) | morning star |
| NKJV | *Lucifer Lit. Day Star | day star |
| TNIV, NIV | morning star | morning star |
| ESV | Day Star | morning star |

The chart above shows just a tiny sample of the thousands upon thousands of identical matches which fuse the new versions (just about all of them), the Roman Catholic Latin Vulgate, and the Jehovah Witness New World Translation.

When Erasmus was in Italy he would have seen, not only the ancient pure Old *Itala* manuscripts, but the Italian Bibles of his day, as well. These Italian Bibles did not match the corrupt Latin Vulgate of Jerome, according to Samuel Berger, who has done *the* definitive work on the history of the Italian translations (*Romania*, vol. XVIII (1889, p. 353-438) XIX, (1890), XXIII, (1890, 1894, pp. 358-431) XVII, (1888, p. 121 et al.).

> "Berger's general conclusion was that Italian translators depended in large

> measure on previous French and Provinçal versions...before the mid-thirteenth century and representing, in part at least, **non-Vulgate** versions....These conclusions have been accepted in the main...[T]he formation of the Italian Bible was influenced by transalpine versions...It is probable...that the first Italian versions were the work of Waldensian...[and] certain variant readings found in these..." (*Cambridge History of the Bible*, vol. II, pp. 459, 460 et al.).

The Waldensians were *true* Christians, who were, considered "heretics" by the Catholic church. Despite being surrounded by the tyrannical Catholic church, the true Christians of Italy had the real Bible. Praise the Lord!

In spite of Rome's penchant for burning *real* Bibles, *The Cambridge History of the Bible* lists over one dozen vernacular Italian Bible manuscripts still in existence; most of these contain the book of Revelation ( vol. 2, p. 453).

> "Among Italian Christians in the Middle Ages, the parts of the bible for which translations were in the most demand seem to have been the Gospels, and the Psalter, the Proverbs...the Apocalypse [the book of Revelation]." "The Apocalypse [book of Revelation] is found in at least ten manuscripts, in one of which the version seems to derive from a Catalan text, itself derived for a French version" (*Cambridge History of the Bible*, vol. 2, pp. 454, 455, 456).

We are sometimes given the false impression that during the Middle Ages, the only Bibles were those produced by a few monks who created illuminated (painted) manuscripts of somewhat corrupt Latin Bibles. On the contrary, F. Somer Merryweather asserts that "secular copyists...were an important class during the Middle Ages" and "ancient

manuscripts were by no means so very scarce..." "The price for copying a Bible was" only "eighty Bolognese livres..." Those seeking their skills "were particularly numerous in the tenth century..." (F. Somer Merryweather, *Bibliomania in the Middle Ages*, NY: Benjamin Blom, Inc. 1972 (originally London, 1933) pp. 52, 53, 54).

Today we have copies of Italian Bibles that would have been very familiar to Erasmus: the Tuscan version of the early 1200s, a Venetian dialect Bible of the 1300s, the Riccardiani Bible of 1252, the Malermi Bible of 1420, and the Jenson Italian Bible. Erasmus would have had no problem determining what readings were accepted by the *real* body of Christ in Italy.

## ERASMUS: GOTHIC BIBLES (A.D. PRE-350-1500)

Erasmus spent time in England, teaching Greek to English students at Cambridge University. Although he was not a native speaker of English, Durant states that he spoke English (Durant, pp. 273, 291 et al.). Its Gothic, Anglo-Saxon and Anglo-Norman roots would make it easily understandable to Erasmus, who spoke Dutch, an offshoot of these same Germanic tongues.

The Goths, an east Germanic people, extend back to the time of Christ. The scriptures no doubt reached them as "the scriptures" quickly spread "to all nations" (Romans 16:26). The gift of tongues included the languages of "every nation under heaven," including those "strangers" (Acts 2: 5, 10) on the Black Sea, where the Goths lived at the time of Christ and could still be found at the time of Erasmus (*Cambridge History of the Bible*, vol. 2, p. 339). We are most familiar with the Gothic Bible of Ulfilas, who Philostorguis states copied or translated the entire Gothic Bible (except Kings) (*Cambridge History of the Bible*, vol. 2, p. 362). The Gothic Gospels, among the oldest of the vernacular versions, match the text of Erasmus and the King James Bible.

> "THE original Greek manuscript or manuscripts, from which Ulfilas made his translation of the Gothic Gospels, belonged to the Byzantine group [KJV type]...As in the Gospels, the original Greek text in the epistles was of the Byzantine type...and differs very little from the fully developed *Textus receptus* of the later period" (*Cambridge History of the Bible*, vol. 2, pp. 347, 355).

Students who had a corrupt UBS [United Bible Society] Greek New Testament in its earlier (1st-3rd) editions could read in the notes, buried at the bottom of the page in its critical apparatus, references documenting the affinity of the Gothic and the KJV texts. However, this fact weighed too heavily in favor of the King James Bible. It proved that the most ancient version of the Bible did not match the new versions. The now current UBS 4th edition has *omitted* these most important references to the Gothic edition. Even Bruce Metzger, an editor for the UBS text, admits the new edition's critical error in dropping the references to the Gothic Bible. He says,

> "On the negative side was the elimination, for some unexplained reason, of evidence of the Gothic version, made by Ulfilas about A.D. 385" (Bruce Metzger, *Reminiscences of an Octogenarian*, Peabody, Mass.: Hendrickson Pub., 1997, p. 73).

A man such as Erasmus, who combed Europe searching for the most ancient readings of the New Testament (See his *Annotations on the Greek New Testament*) would have seen this Bible of the Goths, still extant today in the Codices *Argenteus, Carolinus, Ambrosiani, Taurinensis*. The Gothic codex *Argenteus* was in Italy before A.D. 795 and was housed *near* Erasmus in the 1500s in a German monastery ("Werden on the Ruhr in Westphalia") (Metzger, *The Early Versions*, pp. 378-379). Since the Goths sacked Rome and remained there for some time, Erasmus no doubt also saw this Gothic Bible as he combed the libraries of Italy. The Brixian

manuscript, a Gothic and Latin parallel Bible, shows the strong affinity of the Goths and Italians in the ensuing years. If someone pretends that a West-Germanic Dutchman, such as Erasmus, could not read Gothic, try reading it yourself:

| | Gothic A.D. 350 | KJV |
|---|---|---|
| Luke 20:28 | whis brothar | his brother |
| Luke 20:42 | In bokom Psalmo | In the book of Psalms |
| Luke 14:19 | Yuka auhsne (Pronunciation was 'yoke a oxen') | yoke of oxen |

In the following comparisons, notice that the KJV matches the Gothic Bible from A.D. 350; the NIV matches the Catholic *Jerusalem Bible* instead. The KJV retains the consonants with their important phonaesthetic value. The Catholic *Jerusalem Bible* and its undercovers, the TNIV and NIV, do not match this ancient pure Bible.

| | Gothic A.D. 350 | KJV | TNIV, NIV, JB |
|---|---|---|---|
| Jn 10:9 | Ik im thata daur | I am the door | I am the **gate** |
| Lk 8:30 | Wha ist namo thein | What is thy name | What is **your** name |
| Mk 9:3 | wheitos swe snaiws | white as snow | **dazzling** white |

(See Joseph Bosworth, *The Gospels: Gothic, Anglo-Saxon, Wycliffe and Tyndale Version,* London: Gibbings and Co., 1907, pp. ii, iii, et al..)

The readings of the Gothic Gospels and Epistles are considered as old as those of the corrupt Greek *Vaticanus* and *Sinaiticus* manuscripts, which the TNIV, NIV, ESV, HCSB, and NASB follow. The gift of tongues, which enabled the apostles to go to the surrounding peoples and preach the gospel, no doubt extended to their Gothic neighbors to the north. It appears the King James Bible *would have been* good enough for Paul, who spoke with tongues, "more than ye all," for as the reader can see, Gothic sometimes *sounds* very much like English.

# PRE-ERASMUS: ANGLO-SAXONS BIBLES

(A.D. 500-1500)

The soil of Erasmus' youth served as a bridge which had been traversed by the Anglo-Saxons in A.D. 449, as they branched from Europe to England. Erasmus spent most of his life on the European continents' edge, less than 100 miles from England. Because of this proximity, there was a language in northern Holland that was very similar to old English. The Latin Bible, with which Erasmus was so familiar, existed in an edition with an interlinear Anglo-Saxon Bible, still extant today as the Lindisfarne Gospels. Erasmus had immediate access to this vernacular Bible, (as well as to the West-Saxon Gospels of the 1200s).

## ANGLO-SAXON TEXT TYPE

The Anglo-Saxon Bible, used from the 6th to 10th centuries, matches the KJV, not the new versions. Bosworth writes,

> "This MS of the Gospels, sent by Gregory the Great, is not the Vulgate, but the old Latin, the *Vetus Italica*, in constant use until the time of Jerome...As the Anglo-Saxon Version was made from the *Vetus Italica*, it may be useful in ascertaining the readings of the oldest Latin Version. We may cite one or two examples more in proof that the Anglo-Saxon was from the *Vetus Italica*, and not from Jerome's Vulgate" (Joseph Bosworth, *The Gospels: Gothic Anglo-Saxon, Wycliffe, and Tyndale Versions, London: Gibbings and Company,* 1907, p. xi).

This proves wrong the church of Rome's claim to King James I that, "what Scriptures we have, we had them from Rome" (from a tract sent to King James I entitled, "A Petition Apologetical"). The entire tract and Romish claims were wrongly based on this Bible which Gregory 'the Great' sent to England in the 6th century, still "in existence in the time of James I." Rome's so-called "proof that we derived our knowledge of Scripture originally from the church of Rome" crashes to

the ground with Bosworth's collations of the Anglo-Saxon Bible and the non-Vulgate *Itala* (Merryweather, p. 91).

## AVAILABILITY OF ANGLO-SAXON BIBLES

An entire book has been written to dispel the myth that Bibles and books were rare objects during the Middle Ages (c. 500-1500). Its title, *Bibliomania In the Middle Ages*, describes the enthusiasm for Bibles and books that its authors discovered. He writes,

> "[I]nspite of all those outcries which have been so repeatedly raised against the illiterate state of the dark ages...labours have produced evidence of what few anticipated, and some even now deny...that in the olden time, in "merrie Englande" a passion which Dibdin has christened Bibliomania existed...That the learning of the Middle Ages has been carelessly represented there can be little doubt..." (*Bibliomania*, pp. 17, 18).

Merryweather discovered that the thousands of manuscripts remaining, "are but a small portion" of those which had existed. "In England, the Saxons, the Danes, and the Normans were each successively the destroyers" of libraries, Bibles, and books (Merryweather, p. 20). He researched the catalogues of libraries, which had been destroyed or dismantled. They listed a treasure trove of Bibles. In just one library, its recovered catalogue listed,

> "[M]any a rare Hebrew MS. Bible, *bibliotheca hebraice*...There were no less than twenty volumes in this ancient language. But we often find Hebrew manuscripts...after the eleventh century. The Jews, who came over in great numbers about that time, were possessed of many valuable books, and spread a knowledge of their language and literature among the students..." (Merryweather, p. 225).

"[G]reat was the demand" for "secular scribes" that copied Bibles. "[T]he profession was flourishing in Saxon times...in the seventh and eighth centuries." Popular were "book merchants," "circulating" and "public" libraries, and "book marts to rummage over the stalls," where "for a few sous" a Bible, New Testament or book could be had in Europe (and England). An old register lists a "Bible Concordance, 9 sous" and "A Bible, 10 sous." Paper for Bibles was available, and "in the thirteenth and fourteenth centuries, a dozen skins of parchment could be bought for sixpence" (Merryweather, pp. 53-54, 59, 60, 61, 70).

## KINGS & TEXTS OF ANGLO-SAXON BIBLES

**KING AELFRIDE** of Northumbria (c. 680) was "learned in Holy Scripture" (Merryweather, p. 159). His namesake, Anglo-Saxon ruler, **KING ALFRED** (800s) later commanded,

> "All the freeborn youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture" (J. Paterson Smyth, *How We Got Our Bible*, London: Winnipeg, Russell, Lang & Co., 1911 edition, p. 56, before the "re-written" 1915 edition).

King Alfred's contemporary, William of Malmesbury, said that "in all his journeys it was his custom to repeat the whole psalter [all of the book of Psalms!] in order to keep his attendant clerk from such vain talk as is the common snare of travelers; and that 'lying, standing, walking, sitting, he had always a psalm on his lips, always Christ in his heart." King Alfred, who knew Greek, translated the Bible into Anglo-Saxon (Merryweather, pp. 151, 152). Alfred's piety was known world-wide, as Cipriano de Valera mentions it in the Preface to his 1602 Spanish Bible. Valera also writes of an English Bible, earlier than most care to admit. He writes, "In times of Aelthstan, who once reigned in what we now call England, about A.D. 900, the Bible was translated to British, which was the language used then in that island." The Saxon Bible of **Aelfric** (c. 995) was widely circulated. Aelfric wrote,

> "I ventured to translate...the Holy Scriptures, into our common language; for the edification of the ignorant, who only understand this language...Wherefore I have...given the plain English. By which means the hearts, both of the readers and of the hearers, may be reached more easily; because they are incapable of being otherwise instructed, than in their native tongue...I trust through the grace of God, that I ought to translate this book...into the English language..." (Merryweather, pp. 80, 81, 83).

Spiritual and doctrinal discernment was high among true believers during the Anglo-Saxon period. "The Saxon Church ever denied the Romish doctrine of transubstantiation...Aelfric [wrote] against transubstantiation..." [that is, the false doctrine that Christ's physical flesh is in the communion] (Merryweather, p. 83). Aelfric sought, through access to the translated Bible, to "shake off a little of their absurd dependence on secondary sources for biblical instruction." [Today second hand sources are sold piecemeal via comments such as, 'That word in the original languages has the sense of...' Such exegesis is nothing more than a *man*, reading another *man's* lexicon, both usurping the authority of the Holy Bible. Romish priests in the Middle Ages privately interpreted every word of the Bible with their corrupt Latin text. Today, 'Romish' teachers attack our English Bible word by word.] Pure Bibles were used; corrupt ones usually sat on library shelves. One Anglo-Saxon translator "was always anxious...to compare their various readings" (Merryweather, p. 90).

"In the year 1077, **Gundulph**, a Norman...applied his patience and erudition" to a "careful revisal of the Holy Scriptures. He purged the sacred volume of the inadvertencies of the scribes, and restored the purity of the text." William of Malmesbury, a staunch Christian and anti-Romanist, "highly extols him...'for his abundant piety.'" Gundulph wrote a Bible that was "rendered pure in its text" (Merryweather, pp. 97, 98, 99).

Between 1200 and 1400 scores of "concordances, bible dictionaries...and etymologies" abounded (*Cambridge History of the Bible*, vol. 2, p. 380). The Ormulum Gospel Harmony would also have been accessible to Erasmus, as would the early English-Latin Bible commentary of Richard Rolle, done in the early 1300s. A glimpse here at the Anglo-Saxon Bible shows that the KJV retains its wording, the TNIV and NIV do not. Once again we see that the English Bible has remained the same since the origin of the English language (See Smyth, p. 60).

| | Anglo-Saxon | KJV | TNIV, NIV |
|---|---|---|---|
| Matt. 7:27 | thaer comun flod | the floods came | the streams rose |

A Scottish translation, done in the 1300s by Murdoch Nisbet was available to Erasmus. The Anglo-Norman Bible, possessed by one John de Welles in 1361, would also have been accessible for his use (*Cambridge History of the Bible,* vol. 2, p. 448). Erasmus would have had at hand the translation of Revelation, with commentary, by William Gifford (*Cambridge History of the Bible*, vol. 2, p. 379).

*A Fourteenth Century English Biblical Version*, reprinted by Cambridge University Press (edited by Anna C. Paues, 1904, p. 41) reveals that the English people with whom Erasmus came into contact, had a Bible text, like the one he was to print in Greek. It contains *all* of 1 John 5:7 and reads quite easily, beginning, "For ther beth thre that beueth wytnesse in hefne, the Fader, ..."

Erasmus and the translators of the KJV knew what the Bible had said to the English speaking peoples since its origin. They would have felt the wrath of all Christendom if they had followed the readings seen in those remote and never used Catholic manuscripts, seen too widely today in the TNIV, NIV, HCSB, ESV, NASB and the Jehovah Witness version.

## PRE-ERASMUS: GERMAN BIBLES
(A.D. 600 - 1500)

The Dutch language of Erasmus underwent the High-German consonant-mutation, and thus is near in form to English and Scandinavian. However, German would still be highly recognizable to a *deutchman*, like Erasmus. The term 'Dutch,' really means *deutsch* or German. Froude says that Erasmus did speak German (Froude, *The Life and Letters,* p. 35). Erasmus referred to Germany as "my Germany" (Bainton, p. 129). He could not present Europe with a Greek New Testament that did not match the beloved scriptures of his next-door neighbors in Germany. Germany and its Christian people were teeming with a knowledge of scripture; "The habit of vernacular Bible study...was too widespread to be rooted out now" (*Cambridge History of the Bible*, vol. 2, p. 432).

The Bavarian German dialect book of Matthew from the 600s is still extant today. The Lord's prayer is extant from A.D. 802 in Frisian, the land of Erasmus. Because the Old Frisian Bible of the 1000s came from the precise area where Erasmus spent most of his life, no doubt he would have seen many copies of it. Also still extant are the East Franconian German Gospels of A.D. 830. Parts of a Saxon Bible, dated A.D. 850, have been found. 'Heresy' trials report German translations considered 'heretical' (that is, non-Latin Vulgate) were circulating in 1231.

Between 1300 and 1400, numerous German translations of both the Old and New Testaments were produced. Among these were the works of Matthew of Beheim in 1343 and Henry of Mügeln in 1365. The complete New Testament is extant in High German in the Augsburg Bible of 1350. It *contains* I John 5:7, as do eighteen pre-Luther German Bibles. In error, Luther removed this verse in his edition of 1522, but German Bibles, as a whole, still had it, as seen in the Swiss German Bibles of 1524/25 and the 'Luther' Bible of 1581 (See Maynard, Michael, *The History of the Debate Over I John 5:7-8*, Tempe, Arizona: Comma Publications, 1995, p. 97 et al.). The German Old Testament can be seen in the Wenzel Bible of 1389.

The Codex Teplensis (Tepl Bible) of 1389 is thought to be of the Waldensian text type (KJV) and not a Latin text type (*Cambridge History of the Bible,* vol. 2, p. 432). This is evident because it does not invert 1 John 5:7, as the corrupt Latin does. Even Metzger admits it is non-Vulgate in Acts and the epistles (Metzger, Bruce, *The Early Versions of the New Testament,* Oxford: Clarendon Press, 1977, p. 304). It is written in Middle High German and contains the KJV readings in 1 John 5:7, Acts 8:37, 9:5, 6, and 15:34, which are missing in new versions (Maynard, pp. 61-63).

The New Testament books, including "...Revelation, are all extant from this period in High German" (*Cambridge History of the Bible*, vol. 2, p. 432). Today's pure German Bible, like the KJV, says "Lord Jesus Christ" (*Herrn Jesu Christi*) in Rev. 22:21 (*Luther German Translation*, Middlebury, IN: Christian Mission Charities, P.O. Box 523). This reading matches the majority of Greek manuscripts, as well as the ancient Old Latin, Syriac, Coptic, and Armenian versions (as well as being identical to the closing words in most of the books of the New Testament!). The TNIV, NIV ESV, HCSB, and NASB err and drop the word "Christ."

The first *printed* complete German Bible is the Mentel Bible of 1466; it follows a text written some 150 years earlier (*Cambridge History of the Bible*, vol. 2, p. 433). It was the first printed Bible in any vernacular language, and was taken from a Nuremberg Bible from the 1300s. Note a typical comparison, showing the affinity of the German 1350 and 1466 Bibles (which also match today's pure German Bible). Pure Bibles worldwide have changed little throughout time.

**Daniel 5:5**

**Cranc (1350)**
der selbin stunde irschenen vingir als einis

**Mentel (1466)**
der selben stund erschinen vinger als einer

The Mentel Bible, printed by Johann Mentelin, contained 1 John 5:7, as do dozens of pre-Luther German Bibles. (See Maynard's *A History of the Debate Over 1 John 5:7*, p. 64; see p. 57 for a picture of this verse in the 1350 German Bible, *Augsburger Biblehandschrift.*) The Mentel Bible was followed by thirteen High German Bibles *before* Luther's *Septembertestament.* It is an error to pretend Luther gave the Bible to the German people (Pelikan, Jarosla, *The Reformation of the Bible The Bible of the Reformation*, New Haven, Conn.: Yale University Press, 1966, p. 131).

> "Recent researches however have shown that the elements of Luther's style are already present in a large measure in the manuscript literature of the fourteenth and especially the fifteenth centuries" (*Cambridge History of the Bible*, vol. 2, p. 434).

Today there are over 800 manuscripts available of the German Bible used between 1300 and 1500. Imagine how many more Erasmus had access to. He would have had the Eggestein of 1470, the Pflanzmann of 1475, the Sensenschmidt and Frisner of 1476, the Zainer of 1476/77, the Sorg of 1477/80, the Delft Bible of 1477, the Quentell Cologne Bible of 1478/79, the Kölner of 1478, Schutken's Bible of 1480, the Cologne Low German Bible of 1482, which "circulated widely in the Netherlands," the de Grüningen of 1485, the *Biblia Germanica* published in 1483 in Nuremberg by Anton Koberger, the Schönsperger and Malermi Bibles of 1490, and the Low German Bible from Lübeck, done in 1492/94 (*Cambridge History of the Bible,* vol. 2, p. 434).

In nearby Bohemia there were Bibles from as early as A.D. 860, leading to an edition in the 1400's by John Hus.

> "A Czech (or "Bohemian") Bible translation existed long before the printing press or the Reformation" (*The Reformation of the Bible*, p. 151).

- As a young Dutchman, Erasmus' teachers "taught him to read and write Dutch" (Durant, pp. 271, 291). He had access to vernacular editions of the scriptures in his native Dutch. He would have studied the Dutch *Liège Diatessaron*, whose text dates from A.D. 1250. It is still extant today and "It is considered significant for the textual criticism of the New Testament" because it "varies so much from the Vulgate...." [corrupt new version readings]. It "shows a large number of peculiar readings which are held to derive from the **lost Old** Latin **original**" (*Cambridge History of the Bible,* vol. 2, p. 429; See also D. Plooif, *The Liège Diatessaron*, 1929-38, pp. 80-81).

- Erasmus had Jacob van Maerlant's *Rijmbijble* of A.D. 1271. Its author was persecuted because he "made the Bible available in the Dutch tongue" (*Cambridge History of the Bible,* vol. 2, p. 431).

❧

Erasmus knew the readings in the West Flemish book of **Revelation** from A.D. 1280. As the reader has seen, he had volumes of resources to determine the last verses of the book of Revelation. Critics of his choices here expose their lack of familiarity with the readings in the standard Bibles which framed the backbone and sinew of European and British culture and civilization.

Today the last six verses of Revelation are identical in the KJV and the Dutch *Bijbel* of 1618 (*Staten-Generaal der Verenigde Nederlanden*). It says, "*het boek des levens*" in Rev. 22:19, just as the KJV's, "the book of life." The *Bijbel* even cross references this verse to the "book" of Rev. 13:8 and 17:8. This *Bijbel* is still in print and is used by the true Christians in Holland. The French *Olivetan* also has, "book" of life (*livre di vie*). The "tree" of life is incorrect in the TNIV, NIV, HCSB, NASB and others.

CRITIC William Combs *pretends*, that "the last six verses of **Revelation**" contain "errors" in the KJV. He blindly claims, "They have no Greek manuscript support whatsoever" (William Combs, *Detroit Baptist Seminary Journal*, "Erasmus and the Textus Receptus," Spring 1996, p. 47). The KJV's "book" of life is in Greek Manuscripts 051, 296, 2049, 2067 mg, as well as in the ancient Coptic and Arabic Bibles. Herman Hoskier, the pre-eminent collator of the manuscripts of Revelation, said Erasmus did *not* take this reading from the Latin, but from Greek Manuscript 2049 or 141. It is also in Andreas manuscripts. Combs assertions dissolve when one looks in any critical apparatus. (Please check: von Soden, Tischendorf's 8th edition, Nestle-Aland 26th edition, Alford, United Bible Societies, Metzger's Textual Commentary, Hoskier: Revelation, Charles: Revelation. (See Hoskier's *Concerning the Text of the Apocalypse*. If the reader cannot access the cited critical editions, J. Moorman's book, *When the KJV Departs from the [false] Majority Text of Hodges-Farstad*, contains this and much additional information. It is available from A.V. Publications.)

Contrary to Combs' footnoted list of KJV errors:

- The word "and" is *in* Rev. 22:16 in MSS 296 and 2066 and 17 of Hoskier's Greek cursives.
- The second "and" is also *in* Rev. 22:17 in Greek MSS 209, 218, 254, 296, 1894, 2049, 2050, 2066, 2075, 2321, as well as in the ancient Syriac, Coptic, Arminian, and Arabic Bibles.
- In Rev. 22:18 "for" is *in* Greek MS 2066 and 8 of Hoskier's cursives, as well as the ancient Coptic and Ethiopic Bibles.
- "[A]nd *from* the things which are written in this book" is *in* Rev. 22:19 in Greek MS 296, 2049 and the ancient Arabic Bible.
- Finally, "you" is *in* Rev. 22:21 in Greek manuscript 296, 2050, 2066, and 15 of Hoskier's cursives, as well as in the ancient Ethiopic Bible.

Erasmus had, in hand, generations of pure Dutch Bibles.

- In the early 1300s, the Gospels were circulating in Southern Dutch also. "Between 1359 and 1390 an anonymous translator rendered [*Historiebijbel*] a large number of books of both testaments, into Southern Dutch" (*Cambridge History of the Bible,* vol. 2, pp. 429, 431).

- Gerard Groote, who founded the Brethren of the Common Life, the group who educated Erasmus in his early years, prepared a *Book of Hours*, a Dutch translation of many books of the Bible. Groote and his followers were "filled with the true apostolic spirit" and set about "to perfect themselves in the knowledge of the Scriptures, to copy and spread to others the truths of the Bible..." (Mangan, p. 8).

- Erasmus had the Dutch translation of the entire New Testament and Psalms by Johan Schutkenin 1383.

- Erasmus had the Delft Bible of 1477; it "circulated widely in the Netherlands."

- None of the aforementioned Bibles were of the corrupt Latin Vulgate variety, hence, "opposition to vernacular bibles was still very strong..." (*Cambridge History of the Bible*, vol. 2, p. 434).

It is from Erasmus' own Dutch Bible and those used by true Christians in the surrounding Low countries, that Erasmus had learned just *what* the Bible said and why the Latin Vulgate readings (seen in today's new versions) are in error. At the University of Louvain, Erasmus "frequently stayed on account of its rich library," affording access to scores of Bibles (Mangan, p. 120). The land of the Dutch is a stone's throw from England, less than 100 miles across the English Channel. The KJV translators would have been familiar with these 'persecuted' Dutch vernacular Bibles, as would their 'fellowservants' in Europe, who intermingled freely with the Reformers from this area, and gave us the French, Italian and Spanish Bibles of the Reformation.

## PRE-ERASMUS: FRENCH BIBLES

(A.D. 1100-1500)

Erasmus had moved to Paris to attend graduate college in his late twenties. According to Durant, he learned to speak French there and would have seen and examined the French vernacular versions (Durant, pp. 272, 291; Froude, *The Life and Letters*, p. 35). According to the *Cabinet des Manuscripts*, Vol. III, as early as 1388, the University of Paris had 33 complete Bibles, 18 copies of the Old Testament Pentateuch, 15 historical books about the Bible, 28 editions of the Psalms, 24 Books of the Prophets, 42 Gospels, 15 of Paul's epistles, and 38 other copies of the Epistles, Acts, and Revelation. When Erasmus attended the University of Paris 100 years later, this number would have been greatly increased.

> "French speaking families on both sides of the Channel had a great and growing familiarity with Scripture in their mother tongue during the centuries before Wyclif [pre-1300s]" (*Cambridge History of the Bible,* vol. 2, p. 448).

In the 1100s, "The Apocalypse (Revelation) had an immense appeal, and there were numerous translations" (*Cambridge History of the Bible*, vol. 2, p. 442). Erasmus would have seen these Old French versions of the book of Revelation. They were not from the Vulgate and would have corroborated his word choices when he printed his Greek New Testament.

Jacques LeLong states that even in the editions of 1170 and 1180, the French Bible follows the readings of the Christian Waldensians, not the Catholic edition. (*Bibliotheca Sacra*. Tom. I, p. 313 as cited in Nolan, xviii, note 1 et al.. See: Nolan, Frederick, *An Inquiry into the Integrity of the Received Text,* London: Rivington, 1815 for one of the very best histories of the transmission of the Greek Received Text underlying the KJV.)

- In 1199 evil Pope Innocent III ordered a commission of Inquiry (the Inquisition) to investigate reports of "Gospels, epistles" in Old French. Lambert the Stammerer, one of the

> suspects, defended himself, saying that a Flemish version already existed. (For good measure, he translated the book of Acts while in jail.)

Today there are six remaining copies of the 1180 edition of the French Provençal (Romaunt) version of the Bible. This language was spoken in the south of Europe between the 9th and 14th centuries. It carried forward the pure old *Itala* Bible of the Waldenses (Willaim Gilly, *The Romaunt version of the Gospel according to John*, London, 1848; *Waldensian Researches*, London, 1831; Wylie, James, *History of the Waldenses*, London: Cassell and Co., n.d.). The *Oxford Companion to the Bible* reports that,

> "In Provence, the followers of Peter Waldo (d. 1217), who claimed the scriptures as their sole rule of life and faith, translated the Psalms and other books of the Old Testament and the complete New Testament into Provençal by the early thirteenth century. Pope Innocent III attempted to suppress the movement, but their influence was felt not only in France but also in the Netherlands and Germany and in Italy" (Bruce Metzger, ed., Oxford: Oxford University Press, 1993, p. 756).

The French *Biblia historiale* (1291-1295) of Guyart des Moulins, expanded from Comestor's *Historia scholastica*, "incorporated versions of many biblical books." Erasmus would have seen this "medieval biblical encyclopedia," as well as the Provençal Bible (Metzger, *The Oxford Companion to the Bible*, pp. 756, 757).

Erasmus would have also had the De Thou Bible of 1280, which contained most of the books, including the book of Revelation. *The Cambridge History of the Bible* states that "The Psalter and the Apocalypse represent an archaic [ancient] stratum" (vol. 2, p. 446). The French Bible of Gareth Des Malawians from 1297 also contains the book of Revelation, as did the French Decoy Bible (vol. 2, p. 449, et al.).

- Erasmus would have seen the French Bible of Raoul de Presles of 1380, the Bible of Jean II from the 1400s and the Bouillon Bible of 1410 (which has been held by the Walters Art Gallery in Baltimore, Maryland).

The French translation of 1333 by Jean de Vignay, who translated both the Gospels and the epistles for the Queen of France, would be well known to Erasmus.

- The French Old Testament was readily available in editions by Metz, Raoul de Presles, and Beauneveus, from between 1100 and 1300. The French Acre Bible of 1250 and the Sanford Bible of the late 1200s would have been available also. The Marzarine Library at Paris has Kings and Chronicles from the 1100s.

- The *Bible abrégée* and *Biblie historiale* were produced between 1291 and the 1400s and would have provided a resource for Erasmus.

These vernacular Bibles of France were generally not the Vulgate variety and commend the readings seen in Erasmus Greek text, the KJV and the Reformation French Olivetan (See Nolan, pp. xvii, xviii, xix).

The Preface to the corrupt Catholic *Rheims Douai New Testament* (1582-1610?) admits that in the 1400s, the French king, Charles V, was anxious to "shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses."

This Catholic *Rheims Douai* Preface also admits that Bibles "**were extant in English even before** the troubles that **Wicleffe** and his followers raised in our Church, as appeareth, as well by some peeces **yet remaining**..." (*Rheims Douai New Testament,* Preface (1582-1610) orig. spelling digitized Chadwyck-Healey, 1997, p. 3).

## PRE-ERASMUS: SPANISH BIBLES

(A.D. 1200-1500)

Spanish writers have traced the beginnings of their church to visits by the apostles James and Paul. In the 2nd and 3rd centuries, Irenaeus and Tertullian refer to the Christians in Spain as, "truly subject to Christ."

> "Teofilo Ayuso Marazuela contends that *a priori* one should expect to find an Old Latin [non-Vulgate] version which originated in Spain. His thorough examination of 256 Spanish codices seems to corroborate this preliminary judgment. His findings may be summarized as follows: From the earliest apostolic times there existed in Spain a Latin version of the Bible...The *Vetus Latina* texts [pure]...continued to be used in Spain concurrently with the Vulgate [corrupt Catholic] until the XI century...Under Arab rule...those Christians who lived under the Crescent, had preserved their ancient biblical text of the Visigothic origin" (Teofilo Ayuso Marazuela, *La Vetus Latina Hispana: Prolegomenos, Introduccion general, estudio y analisis de las fuentes*, (Madrid: Consejo Superior di Investigaciones Cientificas, 1953, 321b) A. van den Born, "Santiago el Mayor," *Diccionario de la Biblia*, Col. 1797; Serafin de Ausejo, "Pablo: IIG, Viaje a Espana," *Diccionario de la Biblia*, Cols. 1395-7; Sebastian Bartina, "Espana en la Biblia: 8, San Pablo en Espana," *Enciclopedia de la Biblia*, III, cols. 167-8. Jorge Augusto González, *Valera's Method for Revising The Old Testament in the Spanish Bible of 1602*, Atlanta, GA: Emory University (Dissertation), 1967, pp. 16, 17, 18, 19, 23, 25 et al. [His use of Kittel is in error]).

In the Preface to the Spanish Bible of 1602, **Valera** states that in the first centuries after Christ, many rulers of Spain encouraged the use of the scriptures. He writes,

> "[G]ood [Roman] Emperor **Theodotian II** [A.D. 401-450], of Spanish descent, whom with his own hand (since books were not printed, but written by hand then) wrote the entire New Testament, and had by custom to

read it every morning, with the Empress Eudocia, his wife, who was also well-versed in Holy Scripture..."

"Of **Emperor Charlemagne** is read that he spent a lot of time reading holy Scripture. The King of our Spain named **Receswinth** (A.D. 649-672)...would ask all kinds of deep questions as to what was needed in order to be saved...The same author [Illescas] said that **Alonso I**...would diligently acquire...portions of holy Scripture...He would save them, I say, so that they would not get lost, and so that the faithful would take advantage of them..."

"Our good **King Reccared** (A.D. 586-601), well studied in the reading of holy Scripture, wisely convinced many Arian ministers with reason rather than with his royal authority) to convert to the true religion of Christianity. I would beg God that our King and other kings...would imitate the example of these godly emperors and kings who are true Christians, reading holy Scripture, meditating and praying" (*Sagrada Biblia, "Exortacion Al Christiano Lector...," Cipriano de Valera, En Amsterdam, En Casa de Lorenco Iacobi,* 1602, n.p., 6th page top left; translated by Carlos Donate, on file).

Emory University scholar, Jorge González, states that King Alfonso X (1221-1284) ordered "the sacred books of the Bible to be translated into the language of Castille [Spanish]. From this it has frequently been inferred that the first Spanish Bible version was produced under royal patronage. But there is reason to suppose the existence of earlier versions. The decrees of the councils of Tolosa and Tarragona which prohibit the Bible in vernacular would so indicate." Jose Llamas,' thorough study of medieval Romance Bibles, documents, "A Bible of the Pre-Alfonsine period which included both testaments" (González pp. 16, 17, 18, 19, 23, 25 et. al).

The Spanish Old Testament was non-Vulgate, and was "a direct heir of the ancient Spanish Bibles used by the Jews of the Peninsula" (González, p. 16). Between the 3rd and 8th centuries, migrating Jews brought their Hebrew Old Testament manuscripts to Spain. In fact, in 1250 true Spanish Christians used the Hebrew Old Testament, and would not use the Vulgate. Valera (1602) even states in his preface, "We have also eliminated that which was added from the 70 interpreters (Septuagint), or from the Vulgate, and which is not to be found in the Hebrew text." Of interest to Erasmus and the KJV translators were Old Testaments, such as:

- The text of David Kimchi (1232).
- The Bible which Alfonso X (reigned 1252-1284), translated from the vernacular French into Spanish about 1280, which was based in part on pre-Alfonsian editions.
- The text of Rabbi Moses Arragel in the *La Biblia De La Casa De Alba*. It gives the Hebrew *almah* (*virgen*) in reference to Isa. 7:14, matching the KJV, virgin. The note in *La Biblia de Valera* (1602) says "*Almah en heb*."
- The text (e.g. 1417) of what came to be called the *Biblia de Ferrara*. It did not follow the Mariological interpretation of the Vulgate in Genesis 3:15 ("she shall bruise thy head").
- The Sephardie Jewish *Pentateuco* (1497).
- The Complutensian Polyglot of Ximenex de Cisneros.

The true Christians of Spain also had a non-Vulgate New Testament.

> "Samuel Berger points to certain similarities between the Peiresc manuscript [a Spanish Bible of the 1400s] and the Marmoutier New Testament,...and in turn earlier French and Provençal versions" (*Cambridge History of the Bible*, vol. 2, p. 467).

This is evident because the Catholic Councils of Tarragona (1233) and Toulouse (1229) demanded that Christians "hand over to ecclesiastical authorities all bibles in *romancio.*" (*Romancio* is the language of the common man and of the Bible of the northern Italians (Gaul), France, and Spain, as opposed to the Latin of the Catholic church. The *Oxford English Dictionary* relays, '*unum romance boke, is callyd ye gospelles*' ) (*Cambridge History of the Bible*, vol. 2, p. 473; *Oxford English Dictionary*, Oxford: Clarendon Press, 2nd edition, vol. XIV, p. 61).

When the Inquisition was established in 1478 at Castile, "Catalan and Spanish Bibles...became its concern**.** The disappearance of the Valencian Bible of 1478 is the best proof that it was dangerous to own any such book" (*Cambridge History of the Bible*, vol. 2, p. 474). The Bibles stolen from their owners during the Inquisition, "lie hidden in manuscripts scattered in many different libraries, awaiting those who will study..." them. Erasmus did just that in the libraries of robber Rome (*Cambridge History of the Bible,* vol. 2, pp. 474, 491). Erasmus' books and influence spread to Spain, as discussed in "*Erasme et l'Espagne*" (Marcel Bataillon, 1937). The Spanish Inquisition listed as forbidden, "books by Erasmus" and Spanish Bibles printed in Geneva (González, pp. 12, 28-29, 141).

Later Spanish translations that parallelled Erasmus Greek New Testament, and not the corrupt Vulgate, include Enzinas (Greek Chair at Cambridge), Pineda, Reina, and Valera. "It could be shown that their own translation owed much to the earlier tradition in the vulgar tongue" (*Cambridge History of the Bible*, p. 491). "[I]n Valera's version we have one which harkens back to several centuries of Bible versions in Spain. Through the Ferrara Bible it would derive from the ancient Jewish Bibles which circulated in the Peninsula and which preserved a tradition independent from those of the rest of [Catholic] Europe" (González, p. 116).

The similarity of the Spanish language to Latin and Italian would have enabled Erasmus to determine what true Spanish Christians believed to be the Bible (e.g. *Jesu Christi, Gesu Cristo*, *Jesuchristo*). Spanish scholars on the KJV committee likewise examined the Spanish Bible.



The NAMES, which are associated with all of the Bibles which have been mentioned, are not indicative of *different translations*, but of the *different men* who printed, distributed, owned, or were associated with duplicating and proliferating the Bible.

Nothing new was created by the Reformation Bibles in the French Bibles of Lefèvre d'Etaples, Olivetan, Diodati, the Czech Kralice Bible, printed on a "secret press," the Danish Bibles of Pedersen and of Christian III, the Spanish Reina-Valera, the Portuguese Almeida, the German Luther Bibles, the Dutch translations of 1523/24 by Pelt and some anonymous translators, the States-General of 1636, the Slavonic Bible of 1653, the Arminian Bible of 1666 (which the Catholics admit "were translated by Chrysostom" in the 300s), Gutbier's Syriac of 1633, and the Georgian Bible of 1743. They simply *printed* the Bible which had been in use since the respective language originated (*The Reformation of the Bible,* p. 151 et al.; *Rheims Douai*, Preface, p. 3).

The BIBLES that have been mentioned in this chapter would have added mortar to the Greek building blocks of Erasmus' Greek New Testament. Since he was the world's leading literary figure at that time, no doubt he knew of scores more.

> "He was for ever on the wing, searching libraries, visiting learned men...[H]e was no stationary scholar confined to desk or closet. He was out in the world, traveling from city to city, gathering material among all places and all persons...In all literary history there is no more extraordinary figure" (Froude, *The Life and Letters*, p. 219).

Erasmus would not have had the respect that he did, from the finest scholars in the world, had he not had intimate knowledge of the Bibles listed herein. The vernacular Bibles in use before the time of Erasmus' printed Greek edition and the KJV, in the main, read *just* as the KJV does in unjustly disputed passages, such as I John 5:7 and Acts 8:37(see Maynard).

Because some of today's seminary deans and professors think research is 'surfing' (and snoring) between the History and Discovery channels on TV, posed for their coffins in their recliners, they can not imagine a man, whose love for the word of God sent him traversing Europe, feeling every bump on the road in heat and cold, and scouring libraries by candlelight. For those wishing to pursue further detailed study into the history of the true Bible from its inception to the present, the book, *The History of the Debate Over I John 5:7* by Michael Maynard is available from AV Publications. Maynard (p. 69) cites Sebastion Brant, who in 1494 stated in his book *Narrenschiff*,

"All the lands
are now filled
with the sacred Scriptures."

When Erasmus printed his Greek New Testament, all the world was "filled" with the word of God. He could have printed no other text. Examination of the text 'received' by the aggregate body of Christ throughout time (continuity) and by *various* language groups, determined the text when questions arose for Erasmus and the KJV translators. (This can be difficult to do today, but God made such materials available to those who needed them. English-speaking translators today can simply use the pure preserved King James Bible when translating the Bible into other languages. Lexicons are not an option. Let Erasmus and other Christian men explain why.

Because the KJV is a precise and contextual accurate translation, thousands of foreign language translations were subsequently made directly *from it*. In the 1800s the *then* conservative American Bible Society was not 'Greek-only.' It insisted that new foreign Bibles be translated *from the KJV*, not from any Greek or Hebrew texts. (Although there were pure Greek and Hebrew texts available, they knew that lexicons were secularized and devoid of contextual interpretations, which were readily available in the KJV. The KJV is a lexicon, showing the perfect God-honored English translation of each word in each context.)

> "It maintained that it would not publish or distribute any bibles that did not 'conform in the principle of their translation, to the common English version.' This emphasis on the common English version (King James Version) as the root translation from which translators had to work raised the issue of this version's accuracy to another level. The American Bible Society was tying its translators to an English translation of the Scriptures..." (Paul Gutjahr, *An American Bible*: *A History of the Good Book in the United States 1777-1880*, Stanford: Stanford University Press, 1999, pp. 106, 107 et al.).

Recognizing the danger in the current lexicons and their lack of precise contextual applications, the American Bible Society rejected Adroniram Judson's 1834 Burmese translation because it rested solely on *his* translation from *a* Greek printed edition, without reference to the KJV.

Sectarian influences ["Unitarian," "Mormon," etc.] "maintained that the American Bible Society was encouraging the production and distribution of error-filled texts in ignoring the primacy of the originals" (Gutjahr, p. 106, see chapter 3). The

Christ-denying Unitarians saw a wide open door in the use of the so-called "original text," instead of the KJV (See Gutjahr, ch. 3 for details.) Stanford Professor Gutjahr states that the emphasis on "the originals" and "its inspired penmen" was a "thinly veiled" ploy to permit private and even sectarian interpretation. The wide variety of men-authored lexicons meant that *anyone* could ascribe just about *any* meaning to *any* word. (See Riplinger, *The Language of the King James Bible*, p. 72 et al.). Just as today, often,

> "The issue was not whether the words were there; the issue was what the words meant" (Gutjahr, p. 107).

In protest, the sectarians broke away and formed the liberal American and Foreign Bible Society; their founder was soon joined by arch-heretic and ASV chairman, "Philip Schaff." The American and Foreign Bible Society and its sectarian members, "resolved at the first meeting of its Board of Managers that all missionaries of the board engaged in translation work...'study, to ascertain the exact meaning of the **original** text'...with numerous philological **sources** [lexicons]" (Gutjahr, pp. 107-108).

Erasmus writes of a similar situation,

> "Now you can imagine what happiness is theirs while they form and re-form the Sacred Scriptures at their own behest, just as you would mould wax..." (Mangan, p. 300).

Erasmus wrote extensively about the fallacy of defining words based on lexicons. "[U]nless this particular form could be discovered in a glossary [lexicon]," skeptics find fault with a translation. Erasmus wisely objected to translating using the lexicon's "pagan terms for Christian truths" (Bainton, p. 205).

> "But Erasmus was not so sure that those who used pagan words were not thinking pagan thoughts" (Bainton, p. 209).

Are Turks who have Christian Bibles which call God, *Allah*, able to divorce themselves from all of their previous notions about the false moon god, *Allah*? (Exod. 23:13). (It is interesting to note that the Hebrew word for Lucifer (pronounced, hay-lale´) sounds exactly like the Arabic word for 'cresent moon,' the symbol for the god of Islam.) The unlearned may not have these associations; many others will. Bainton points out:

> "When Christianity takes over a new culture shall it invest indigenous words with Christian connotations or introduce foreign words into the native tongue?...[I]ndigenous [terms] may retain their former connotations" (Bainton, p. 209).

Erasmus said that using lexicons would allow the following translation (Bainton, p. 208).

**Christian translation:**
*"Jesus Christ, Word and Son of the eternal Father, came into the world according to the prophets and was made man. Of his own will he gave himself to death to redeem his church..."*

**Pagan translation**

*"The Interpreter and Son of Jupiter Optimus Maximus, savior and king according to the responses of the augurs, came down from Olympus to earth, assumed human shape and voluntarily consigned himself to the shades for the welfare of the republic"* (Bainton, p. 208).

Erasmus attributed much Bible corruption to Origen and the use of his citations and those of other Greek writers, stating,

> "...My chief fear is that with the revival of Greek literature [e.g. lexicon citations of Greek writers such as Origen, Plato, etc.] there may be a revival of paganism. There are Christians who are Christians only in name...[T]he study of Hebrew may lead to Judaism, which would be

> worse still. I wish there would be an end of scholastic subtleties..." (p. xxi; see Nolan, pp. 414-415 for Erasmus' Latin; Froude, *The Life and Letters,* p. 187.)

During the reigns of Protestant monarchs in England (e.g. Edward VI), books which cited the pagan Greeks or had citations of "scholars in them, they cast out of all college libraries and private studies." Such citations form the backbone of modern Greek lexicons (*Bibliomania*, p. 24, note).

Erasmus was a man before his time. Semantics, that is, the meaning of words in a culture, was *the very topic* of the book, *New Age Bible Versions.* Bainton said, Erasmus forewarned five-hundred years ago, that if lexicons cited pagan definitions, strong words like "church" would become "assembly" and "heresy would be faction" (Bainton, p. 205). Surprise! Surprise! New versions have done it. The new versions make the following 'politically correct' change in 1 Cor. 11:19:

| KJV | NKJV | NASB | ESV | HCSB |
|---|---|---|---|---|
| heresies | factions | factions | factions | factions |

As Erasmus warned, secularized lexicons allow the new versions (i.e. Acts 7:38, 45, Heb. 4:8) to erase the pre-incarnate Christ and his pre-figured church from the Old Testament.

**KJV**
"church in the wilderness...Jesus"

**TNIV**
"assembly in the desert...Joshua"

(The latest *Oxford English Dictionary,* reflecting our current pagan culture, now defines 'love' in a very sensuous, unbiblical way. Aren't you glad the KJV does not substitute 'love' for 'charity,' as do all of the new versions?)

Location...Location...location. Real estate brokers are often heard repeating the fact that a place's character and value are reflections of its *location*. The same 3000 square foot 'space,' hidden on a Tennessee mountain top or centered on Time Square, must be translated into two different styles of architecture. The KJV translators were highly skilled at building Bible words to match the surrounding skyline. Erasmus denounced Bible teaching and exegesis done by taking words out of their contexts.

> "[I]t is common usage of the theologians to stretch their heaven, that is, Sacred Scripture, like a skin...[T]he words of Sacred Scripture...in their own place are in complete accord...[Y]oung divines accommodate to their own usage four or five words torn out here and there, and even, if need be, deliberately corrupted, [ignoring] what precedes and what follows in the text..." (Mangan, p. 308).

The Bible's built-in definitions are in complete "accord" with a word's context. Bible teachers unwisely *search* for a 'synonym' or definition of a KJV word, in concordances, which list the numerous ways individual Greek and Hebrew words have been translated into English (e.g. George V. Wigram, *The Englishman's Greek Concordance of the New Testament* et al.). Ignoring the finely woven fabric of the scriptures, they rip words from their contexts and proclaim, 'That Greek word was translated *elsewhere* as...' A word's context circumscribes the limits of its meaning and application. For instance, the Hebrew *pesilim*, which describes 'stone cutting,' is translated "graven images," when the context identifies it with false "gods." But it is translated "quarries," when it describes a geographic *location* (e.g. Judges 3:19). The Hebrews, who had a Bible with the same word (*pesilim*) in both places, knew the difference. They were *there*; we are not. *We need* a translation that is contextually sensitive.

## ERASMUS & INSPIRATION:

## KNEES NOT DEGREES

Although Erasmus printed the Greek New Testament, he believed that Christ, through the Holy Spirit, speaks directly and simply, through vernacular Bibles. Erasmus' words bear repeating:

> "Heresy does not arise among the laity who have the scriptures in the vernacular, but among the doctors" (Bainton, p. 203).

He had left his theological studies at the French Soborne for this reason. Erasmus states,

> "THE Spirit teaches, not Aristotle; grace, not reasoning; inspiration, not the syllogism" (*Cambridge History of the Bible*, vol. III, p. 82).

> "I ADVISED divines to leave scholastic subtleties and study Scriptures...I wish there could be an end of scholastic subtleties, or, if not an end, that they could be thrust into a second place, and Christ be taught plainly and simply. The reading of the Bible...will have this effect. Doctrines are taught now which have no affinity with Christ and only darken our eyes" (Froude, *The Life and Letters*, pp. 356, 187).

Erasmus said God speaks to babes, not bookworms.

> "He upbraided the Pharisees, the Scribes, and the Doctors of the Law, while he sedulously protected the unlearned

> multitude. For what else does, 'Woe to you Scribes and Pharisees' mean but 'Woe to you wise ones'? But he seems to have been wonderfully delighted with children, women, and fishermen..." (Mangan, p. 310).

Erasmus said that in vernacular editions of "the gospels and the epistles" Christ is "more genuinely present than were we to view him with the eyes of flesh" (Hajo and Annemarie Holborn, eds., *Enchiridion, Paraclesis, Ratio,* in *Ausgewählte Werke,* München, 1933, pp. 146-149; parts cited in Bainton, p. 140).

The belief among Christians that vernacular Bibles are truly God's words, not man's words, has always been the rule, not the exception. Even today, Dr. James Sightler writes,

> "Nowhere does the Bible say that inspiration was limited to Greek or Hebrew alone" (Dr. James Sightler, *Lively Oracles*, Greenville, SC: Sightler Publications, 2002, p. 1).

Even *The Columbia Encyclopedia* states that the English scriptures were first given to Caedmon (c. 600) "by divine inspiration...Linguistic evidence proves that they are not of Caedmon's region..." (Compilers of the *Encyclopedia* may not personally believe it, yet they are recording what *has been believed* throughout history; 2nd edition, s.v. Caedmon). Bede (c. 600s) writes that, "the sublime gift was bestowed upon him by inspiration..." Vernacular Bibles have always been metrical. So strikingly so, that Caedmon, "did not learn the art of poetry from man, but from God," adds Bede. Caedmon wrote, "in English [Saxon], which was his native language. By his verses the minds of many were often excited to despise the world and to aspire to heaven" (Merryweather, p. 180).

The British Museum still has the 312 page manuscript that many believe is the Saxon Bible of Caedmon. If it is not his very manuscript, its notes, which are by Bede in Saxon, prove that it was done at the same time (Cottonian Collection, Claudius, B. iv; Merryweather, p. 181).

The Preface of Erasmus' Greek New Testament states,

> "I WOULD have the weakest woman read the Gospels and the Epistles of St. Paul...I would have those **words translated into all languages**, so that not only Scots and Irishmen, but Turks and Saracens might read them. I long for the plowboy to sing them to himself as he follows the plow, the weaver to hum them to the tune of his shuttle, the traveler to beguile with them the dullness of his journey...Other studies we may regret having undertaken, but happy is the man upon whom death comes when he is engaged in these. These sacred **words** give you the very image of **Christ speaking**, healing, dying, rising again, and make him **so present, that were he before your very eyes you would not more truly see him"** (Durant, p. 285).

Erasmus calls for "the oracles of God" (1 Peter 4:11),

> "Do not assume that you are a great doctor of whose wisdom the people should not be deprived. Just see what you have at home and bring that to the Lord. He will bless it and give it back to you to distribute. The people will then receive more benefit than if some superstitious Pharisee, some arrogant philosopher, some eloquent orator should come with a carefully prepared discourse...If some pompous doctor comes announcing that he has more to deliver than time will permit and mysteries to expound which will be over the heads of his audience, they will go away hungry. Just bring the two little fishes. Bring them to Jesus. Nothing which he has not touched will be of any avail" (Bainton, p. 144).

God used Erasmus to print the purified Greek, Latin (and even Dutch) New Testaments. His *own writings* reveal the kind of Christian God entrusted with his holy word. Let Erasmus speak for himself, pleads Froude,

> "Whenever possible, let us not be told *about* this man or that. Let us hear the man himself speak...[L]et us be left to form our own opinions about him" (Froude, *Short Studies*, p. 36).

Yale University professor of church history, Dr. Roland H. Bainton said of Erasmus in his book *Erasmus of Christendom,* "[H]e was a Christian man." Bainton called Erasmus an "Anabaptist," one of the terms used in that period to describe true Christians. Erasmus said, "In innocence of life they excel all others" (Bainton, pp. 227, 261).

Froude said, "He had no vices." "His dream was a return to early Christianity, as it was before councils had laid the minds of men in chains; a Christianity of practice, not of opinion...[H]e had merely tried to recall men to the original fountain of the faith" (Froude, *The Life and Letters*, pp. 57, 206, 235). Erasmus writes, "Would that men were content to let Christ rule by the laws of the Gospel..." (Smith, Preserved, *The Age of the Reformation*, NY: Henry Holt, 1920, p. 58). "The Pietists also found much to their liking in the devotional writings of Erasmus" (Bainton, p. 279). Quotes from Erasmus will reveal why millions worldwide have been so uplifted by his writings. He wrote:

"As to me, all I have sought has been to open my contemporaries' eyes and bring them back from ritual to true Christianity...Read the Gospels...and see how we have degenerated...A man of piety would feel that he could not employ his time better than in bringing little ones to Christ...We must forget ourselves, and think first of Christ's glory..." (Froude, *The Life and Letters*, pp. 260, 356, 118, 349).

"HE who with full face fixes his eyes upon Christ crucified and fears to crucify him afresh, when he considers how much he suffered for us, who was without blemish, will surely bear with greater patience the afflictions of this life. Who would be so inhuman and ungrateful as not to love in turn him who first loved him and by such benefits prompted to a life of love?" (Bainton, p. 268).

Bainton gives Erasmus' description of a Christian:

"HIS confidence is solely in the Lord Jesus who takes away his sins nailing them to the cross, 'Far be it from me,' says he, 'that I should come armed with merits and briefs to summon my Lord to enter into judgment with his servant, certain as I am that in his sight no man living shall be justified!" (Bainton, p. 215).

One is baptized into the body of Christ by the Spirit, and not by Catholic, Lutheran, Anglican, or Episcopalian *water* baptism. Erasmus wrote about this baptism into Christ by the Spirit. He did not believe in infant baptism (*Erasmus' Paraphrases of the New Testament*). "For by one Spirit are we all baptized into one body" I Cor. 12:13.

"...OUR hope lies in God who freely gives us all things through his Son Jesus, by whose death we are redeemed, into whose body we are implanted by baptism, that we should be dead to the lusts of the world and live according to his teachings and example, bearing adversity with patience and looking for the recompense of the reward, undoubtedly in store for all the godly at Christ's coming, and that we should ever progress from virtue to virtue, ascribing nothing to ourselves but whatever is good in us to God" (Bainton, p. 186; *Erasmi Epistolae*, P.S. Allen, vol. V, 1039, p. 118).

"GOD...is far more clement to sinful man, if only he repents and despises himself..." Bainton said Erasmus believed, "[A] godly man...has no interest in [Catholic] indulgences. His confidence is solely in the Lord Jesus who takes away his sins nailing them to the cross." Erasmus said, "Let us give up the cult of wailing unless it be for our sins..." (Bainton, pp. 147, 215, 236).

"WE are assured of victory over death, victory over the flesh, victory over the world and Satan. Christ promises us remission of sins, fruits in this life a hundred-fold, and thereafter life eternal. And for what reason? For the sake of our merit? No indeed, but through the grace of faith which is in Christ Jesus. We are the more secure because he is first our doctor. He first overcame the lapse of Adam, nailed our sins to the cross, sealed our redemption with his blood, which has been confirmed by the testimonies of the prophets, apostles, martyrs...and by the universal church of the saints. He added the seal of the Spirit lest we should waver in our confidence...What could we little worms do of ourselves? Christ is our justification. Christ is our victory, Christ is our hope and security. 'Unto us a child is born.' Unto *us*, born for us, given for us. He it is who...for us suffers hunger and thirst, is afflicted, endures the agonies of death, sweats blood, for us is conquered, wounded, dead and resurrected, and sits at the right hand of God the Father" (Bainton, p. 269).

"WHO in all history, is like to Jesus, ineffable, inconceivably God of God, before all times, eternal and fully equal to his eternal and loftiest parent? Does not his human birth easily overshadow that of all kings? By the will of the Father and the breath of the Spirit he was born of a virgin, a man in time and still God, unsullied by our corruption. Who is richer than he who gives all things and is not diminished? Who more illustrious as the splendor of the glory of the Father, enlightening every man that comes into the world?"

"WHO more powerful than he to whom the Father has given power in heaven and on earth? Who more mighty by whose nod the universe was established? at whose nod the sea is calm...diseases flee, armed men fall on their faces, devils are expelled, rocks rent, the dead raised, sinners repent, and all things are made new? Who is more august whom angels adore and before whom devils tremble? Who more invincible than he who has conquered death and cast down Satan from heaven? who more triumphant than he who has harrowed hell and brought souls to heaven where he sits at the right hand of God the Father? Who is more wise than he who founded and governs the universe in harmony?"

"WHOSE authority is greater than his of whom the Father said, "This is my beloved Son. Hear ye him."? Who is more to be feared than he who can cast body and soul into hell? Who is more ancient than he who has no beginning and will have no end? But perhaps boys may better think of him as a boy, lying in swaddling clothes in a manger, while angels sang, shepherds adored, the animals knew him, the star stood over where he lay, Herod trembled, Simeon embraced, Hanna prophesied. O humble simplicity! O sublime humility! How can thoughts conceive or words suffice to express his greatness? Better to adore than to seek to explain. What then shall we do, if John the Baptist said he was unworthy to unloose the latchet of his shoes? Strive, my dear boys, to sit at the feet of Jesus..." (Bainton, p. 102).

"You talk of the great name which I shall leave behind me, and which posterity is to never let die. Very kind and friendly on your part; but I care nothing for fame and nothing for posterity. I desire only to go home and to find favour with Christ" (Froude, *The Life and Letters*, p. 417).



## RASMUS WRITES: ABOUT ROME

Although Erasmus' early years had been hemmed in and hovered over by haunting, hooded Catholic monks, he spent his adult life writing and protesting their false doctrines. Erasmus' two most widely read books, *The Praise of Folly* and *Enchiridion,* were mainly unbridled mockeries of the activities of the Catholic church. Naturally, the Catholic church despised the writings of Erasmus. In 1559 Pope Paul IV "placed everything Erasmus had ever written on *The Index*" of forbidden books (Bainton, pp. 277-278).

During that period, Sebastian Frank published a world history, including an alphabetical list of heretics in the eyes of the Roman church. "Under the letter E" was the name "Erasmus" (Bainton, p. 257). "[T]he Council of Trent condemned Erasmus' translation," because it matched that of the true Christians, and did not match their corrupt Vulgate translation (Durant, p. 285).

"[H]e was branded as an impious heretic, and his works were forbidden to Catholic readers" (Durant, p. 437). "In Spain...the monks of the Inquisition began a systematic scrutiny of Erasmus' works, with a view to having him condemned as a heretic (1527)" (Durant, p. 435). (Current Catholic, Calvinistic and liberal scholars sometimes pretend he was a friend of the Catholic religion. If their fables were true, why would the Catholic church itself and the scholars of the day consider him an enemy of that religion?)

Read Erasmus' anti-Roman views from the following samples of his own writings. (Having been likewise trapped and trained in the Catholic religion, *until* I received the Lord Jesus Christ as my Saviour in my late twenties, this author sadly can attest to this systems' *continuing* heresies and whoredoms and the precious Catholic people it hides from Christ.)

# ERASMUS WRITES ABOUT:

## PRIESTS, MONKS, & POPES

What did this "ex-monk," Erasmus, write about the Reformation?

> "...until we are rid of the Roman See and its satellites the Dominicans, Carmelites, and Franciscans, and I don't see how that can be attempted without grave tumult..." (Allen, P.S., *Erasmi Epistolae* III, Oxford, 1906-58, vol. III, p. 609 or qtd. in Bainton, p. 159).

> "You think I am responsible. The source lies in the immorality of the priests, the superciliousness of the theologians, the tyranny of the monks...[A]re not these enough to provoke tumult?" (Bainton, p. 204).

> "The shamelessness of the Roman Curia has reached its climax" (Durant, p. 18).

"He had employed all his resources of wit and satire against the priests and monks..." (*Encyclopedia Britannica,* New York, 1910, vol. 9, p. 730). Of them Erasmus said, "What fungus could be more stupid?" (Froude, *Short Studies*, p. 73). In Erasmus' *De Conscribendis Epistolis,* he told of his disagreement with the Catholic church's view that priests and nuns should not marry. "[A]s for celibacy, it was of late introduction," according to Erasmus (Bainton, p. 181). He felt it had to do with the church's 'income.' Because of this, many convents of men and women differ little from "public brothels" ("*publicis lupanaribus*" Froude, *Life and Letters*, p. 352).

Froude writes,

> "The Dominicans at once recognized Erasmus as their most dangerous enemy" (Froude, *Short Subjects*, p. 83).

Erasmus wrote of what he called these, "hooded whoremasters the monks, vile rascals as they are."

> "The stupid monks say mass as a cobbler makes a shoe; they come to the altar reeking from their filthy pleasures. Confession with the monks is a cloak to steal the people's money, to rob girls of their virtue, and commit crimes too horrible to name!"
>
> "...Beware!...beware how you offend the monks. You have to do with an enemy that cannot be slain; an order never dies, and they will not rest till they have destroyed you..."
>
> "But observe that the monks and the friars be allowed no voice; with these gentlemen the world has borne too long. They care only for their own vanity, their own stomachs, their own power; and they believe if the people are enlightened, their kingdom cannot stand." (Froude, *Short Subjects,* pp. 87, 88, 86; see also *The Life and Letters*, p. 59).
>
> "I knew a noble woman who gave a large sum to a priest to have masses said for her soul at Rome. Her money might better have been spent to obligate the priest *never* to go to Rome...The way to enter paradise is the way of the penitent thief" (Bainton, p. 270).

In *Moria*, Erasmus writes,

> "They pretend to resemble the Apostles, and they are filthy, ignorant, impudent vagabonds...[T]hey quarrel with each other and curse each other. They pretend to poverty, but they steal into honest men's houses and pollute them, and wasps as they are, no one dares refuse them admittance for fear of their stings."
>
> "They hold the secrets of every family through the confessional, and when they are drunk, or wish to amuse their company, they let them out to the world. If any wretched man dares to imitate them, they pay him off from the pulpits, and they never stop their barking till you fling them a piece of meat" (Froude, *The Life and Letters*, p. 132).

Erasmus wrote dozens of personal letters to men around the world, exposing the vices of the Catholic hierarchy of his day. (The news media expose their vices today.)

> "The aim of the monks is not to benefit men's souls but to gather harvests out of their purses, learn their secrets, rule their houses...The religious orders nowadays care only for money and sensuality...The tables of priests and divines run with wine and echo with drunken noise and scurrilous jest..." (Froude, *Life and Letters*, pp. 351, 235, 236).
>
> "The reports of the state of morals at Rome have caused vast numbers of men to dislike and even abhor it..." (p. 268).

"The corruption of the church, the degeneracy of the Holy See are universally admitted..." (p. 184).

"Priests who are loose in their lives and yet demand to be honored as superior beings have brought their order into contempt...[T]he monks have trusted to their wealth and numbers, to crush those whom they can no longer deceive...They are now scarcely thought honest men...[T]he Catholics, instead of repenting of their sins, pile superstition on superstition..." (pp. 364-365).

ERASMUS writes,

"I am but a sheep;
but a sheep may bleat
when the Gospel is being destroyed.

Theologians, Schoolmen, and monks fancy that in what they are doing they strengthen the church. They are mistaken" (p. 374).

"I trust, at any rate, that there will be no bloodshed, that the victory will be to Christ's honour, and that we shall not have papal officials and monks in power again. The clergy are thinking only of revenge, and not the least of amending their lives" (p. 374).

"They know that the whole storm has risen from the pride and self-indulgence of the ecclesiastical order, yet they go on spending, feasting, gambling night after night. The people see it all, yet the clergy think that the revolt can be crushed by force. The only

remedy is for the heads of the church to mend their ways, but this is the last thing in their thoughts...It is to defy God Almighty. The world cannot overcome the world. They blow their trumpet and say, they are making war on heresy. The war will be only for their own revenues and power and idle pleasures." (pp. 391, 392).

"They ought to be preaching the Gospel; you find them instead haunting princes' courts and rich men's houses..." (p. 401).

"Those wretches in the disguise of poverty are the tyrants of the Christian world..." (p. 183).

"Behind the monks are crafty influential men who have the Pope's ear and urge him into dangerous courses..." (p. 248).

ERASMUS writes,

"They forget Christ,
and preach preposterous
doctrines
of their own invention..." (p. 246).

"There might still be hope if the Pope trusted in Christ. Alas! He trusts more in his cardinals and...in those wicked monks whose depravity has caused the whole disturbance" (Froude, *The Life and Letters*, pp. 351, 235, 236, 268, 184, 364, 365, 374, 391, 392, 401, 374, 246, 248, 183).

Froude states, "[H]e [Erasmus] mentions, on his own personal knowledge, several specially distinguishing features of monastic life. Part of a monk's duties was to read aloud...[I]n the intervals, the reader would introduce licentious anecdotes of adventures in brothels. Others would baptize and hear confessions when they were drunk..." (Froude, *The Life and Letters,* p. 353).

Erasmus wrote further,

> "I TOLD parsons to leave their wranglings and read the Bible; because I told the popes and cardinals to look at the Apostles, and make themselves more like them. If this is to be their enemy, then indeed I have injured them...You bishops, cease to be corrupt: you popes and cardinals, reform your wicked courts: you monks, leave your scandalous lives..." (Froude, *Short Subjects,* pp. 134, 123).

Erasmus wrote of a "young man" who,

> "...has disgraced himself by accepting a cardinal's hat and becoming a Pope's monk...[W]hat a fate for a human soul!...Princes, popes, Turks combine to make the world miserable. Christ grows obsolete, and is going the way of Moses" (Froude, *The Life and Letters*, p. 226).

## ERASMUS WRITES: ABOUT POPES

What did Erasmus think of popes? His dislike for them is expressed most directly in *Julius Exclusus*, a work which Thomas More lists as the product of Erasmus (Allen, P.S., *The Age of Erasmus*, Oxford, 1914, pp. 185-189). In it Erasmus calls the papacy, "the synagogue of Satan." He describes "Pope Julius Excluded from Heaven" at his death. ☛

In Erasmus' dialogue, he speaks *through the apostle Peter*, challenging the Pope. Erasmus writes:

"**Peter:** Have you won souls by holiness to Christ?

**Spirit:** He has sent plenty to hell...

**Peter:** Tell me again, what have you done for the church?

**Pope Julius:** I found the Church poor, I made her splendid with regal palaces...

**Spirit:** And glamorous prostitutes and obsequious pimps...

**Pope Julius:** See the loftiest princes kissing the blessed feet of the pope...
**Peter:** Paul did not speak of the...princes he had slaughtered...He spoke of shipwreck, chains, dangers and plots...You consider it flourishing when drunk with debauchery...
**Peter:** You pretend to be a Christian...
**Pope Julius:** ...They talk of simony, and blasphemy, sodomy, poisoning, witchcraft, in language expressing abomination of such actions.
**Peter:** I do not wish to be personal, but can it be that such crimes are to be found among yourselves...?
**Pope Julius:** The barbarians have vices of their own...[W]e tolerate ours and abominate theirs...They say Rome is no See of Christ, but a sink of the devil...[W]e are rich and this commands a certain deference; and there is a superstitious impression that it is unlucky to quarrel with priests. We have ceremonials which impose upon the vulgar. We give the princes grand titles, call one Catholic, another Serene Highness, another Augustus, and all of them our Beloved Sons. They in turn call us Holy Father, and now and then kiss our foot. We send them consecrated roses, cups, and swords, and Bulls confirming the rights to their crown. They make us presents of soldiers, money, and now and

then a boy or two. So it goes on — as the Proverb says, 'Mule scratches mule'...

**Peter:** Poor worldly madman— ...These are Satan's arts...Christ has sovereign power, but he has sovereign goodness, sovereign wisdom, sovereign simplicity. Power with you is joined with madness and vanity. If Satan needed a vicar, he could find none fitter than you. What sign have you ever shown of an apostle?...The church is a community of Christians with Christ's Spirit in them. You have been a subverter of the church.

**Pope Julius:** The Church consists of cathedrals, and priests, and the court of Rome, and I myself at the head of it.

**Peter:** Christ is our Head, and we are his ministers. Are there two heads?...

**Pope Julius:** Behold all, myself, Supreme Pontiff, borne on soldiers' shoulders in a golden chair, and waving my hand majestically to adoring crowds...

**Peter:** I look at a very worldly tyrant, an enemy of Christ and a disgrace to the Church.

**Pope Julius:** You would not say so had you seen me carried in state at Bologna and at Rome...Those were spectacles. Carriages and horses...lovely boys,...pomp of bishops, glory of cardinals...and I carried aloft, the head and author of it all! Scipio and Caesar were nothing by the side of me.

**Peter:** Enough, enough, most valorous boaster. Those heathen were human compared to you...many thousand Christians had been slain for your ambition; you...who never did good to any single soul in a word or a deed...Him who spent himself that He might save all; you who have spread desolation through the world for the sake of your own single pestilent self!

**Pope Julius:** Mere envy!

**Peter:** Insolent wretch! Dare you compare your glory with mine?— and mine was Christ's and not my own...I gained thousands of souls for Christ: you have destroyed as many thousand. I healed the sick, cast out devils, restored the dead to life, and brought a blessing with me where I went. What blessings have you and your triumphs brought? I

used my power for the good of all: you have used yours to crush and vex mankind.
**Pope Julius:** You have not told the whole. You have left out of your list poverty, vigils, toils, prisons, chains, blows, and the cross to end with.
**Peter:** You do well to remind me. I glory in those sufferings more than miracles. It was in them Christ bade us rejoice, and called us blessed. Paul...talked of shipwrecks, bonds, disgrace, stripes. These were apostolic triumphs; these were the glories of a Christian general. When he boasted, it was of the souls whom he had recovered from Satan, not of his piles of ducats. For us even the wicked had good words, while you, every tongue of man has been taught to curse.
**Pope Julius:** All this is news to me.

**Peter:** **Very likely. With your treaties and your protocols...you had no time to read the Gospels. The disciple of Christ will not work on a mind absorbed in this world. Our Master did not come from heaven to teach an easy philosophy. To be a Christian is no idle profession. To be a Christian is to be careless of pleasure, to tread riches under foot as dirt, and count life as nothing. And because the rule is hard, men turn to empty forms and ceremonies, and create a spurious body of Christ for a spurious head.**

**Pope Julius:** Do you mean to say I am to give up money, dominion, revenues, pleasures, life? Will you leave me to misery?
**Peter:** Yes, if you count Christ as miserable. He who was Lord of all became the scorn of all, endured poverty, endured labour, fasting, and hunger, and ended with a death of shame.
**Pope Julius:** Very admirable, no doubt. But he will not find many imitators in these times of ours.
**Peter:** ...Christ takes nothing good from any man. He takes what is falsely called good, to give him instead, of eternal truth, as soon as he is purged from the taint of this world.

Being himself heavenly, he will have his church like him, estranged from the world's corruption, and those who are sunk in pollution can not resemble one who is sitting in heaven. Once for all, fling away your imagined wealth, and receive instead what is far better.

**Pope Julius:** What, I beseech you?

**Peter:**...Christ himself. The more a man is afflicted in the world the greater his joy in Christ, the poorer in the world, the richer in Christ, the more cast down in the world the more exalted in Christ. Christ will have his followers pure, and most of all his ministers...The higher in rank they are the more like Christ they are bound to be, and the less entangled in earthly pleasures. Yet you...who make yourself equal with Christ, think only of money...to say nothing of vicious pleasures, and you abuse his name to support your own vanities. You claim the honour due to Christ, while you are Christ's enemy. You bless others, you are yourself accursed. You pretend to have the keys of heaven, and you are yourself shut out from it....If the world saw the gifts of Christ in you, saw you holy, learned, charitable, virtuous, it would think more, not less of you for being poor. If Christians had no care for riches, or pleasure, or empire, if they were not afraid of death, then the church would flourish again. It withers now because Christians have ceased to exist except in name. Did you never reflect...how the church began in this world, how it grew, how it strengthened itself? —not by war, not by horses, not by gold ingots; but by suffering, by the blood of martyrs, my own among the rest, by imprisonments and stripes...You call the church flourishing when it is drunk with luxury, and tranquil when it can enjoy its wealth and its pleasant vices with none to reprove...

**Pope Julius:** I have heard this sort of thing before.

**Peter:** Did you ever hear it in your preachers' sermons?

**Pope Julius:** I have never heard anything in their sermons but my own praises...They say I was a real god, the saviour of mankind, and such like.

**Peter:** No wonder none was found to speak the truth to you. Salt you were without savour, and a fool besides.

**Pope Julius:** Then you won't open the gates?

**Peter:** ...We are not of your communion in this place...I can say no more to this monster...

*Julius, refused admittance, says that when more of his soldiers arrive he will knock down the gates of heaven"* (Bainton, pp. 106, 108; Durant, pp. 279-281; Froude, *The Life and Letters*, pp. 149-168).

## ERASMUS WRITES ABOUT:

### VIRGIN & SAINT CULTS

Erasmus bemoans, 'How men pile up images and candles before the Virgin and think she will help them...while to Christ they do not turn!' In his colloquy, *The Pilgrimage,* "The Virgin thanks him for his attack upon her cult..." This book also "derides the inanities attendant upon the cult of the saints." Of images he wrote, "[I]t might be well if bishops in an orderly fashion should remove them all except the cross...What could be more revolting than the cult of relics?" (Bainton, pp. 214, 213, 268, 244).

Bainton said of Erasmus' works, written as late as 1524, (i.e. *Rash Vows* and *The Shipwreck*), "[H]is satire was so disparaging that others might well be induced to give up the pilgrimages, the cult of the saints, indulgences, monastic vows and habits, and even the very sacraments, in favor of an interior piety" (Bainton, p. 181). Erasmus said of the Catholic's own holy days, "...as for holy days...we find none of them in the New Testament" (*Lugduni Batavoru,* Leiden, 1703, vol. IX, 1197-1214 B, Easter 1522). Erasmus' essay, *Fish Diet,* mocks the Roman church's mandate to eat fish on Friday. Of Erasmus' collected *Colloquies*, an English translator deemed, "no book fitter to read which does, in so delightful and instructing a manner, utterly overthrow all the Popish Opinions and Superstitions" and show the "shocking contrasts between the Christianity of the [Roman] Church and the Christianity of Christ" (Durant, p. 282).

Froude said, books such as the Erasmus' *Adagia* were only a "preliminary specimen" of his rancor for the Catholic church.

> "[I]n his later writings, the Christian religion appears to have been superseded by a system which differed only in name from the paganism of the old world. The saints had taken the place of the gods. Their biographies were full of lies, and as childish and absurd as the old theologians. The Gospels were out of sight. Instead of praying to Christ, the faithful were taught to pray to miracle-working images and relics. The Virgin, multiplied into a thousand personalities — our Lady of Loretto, our Lady of Saragossa, our Lady of Walsingham, and as many more as there were shrines devoted to her —was at once Queen of heaven and local goddess."
>
> "Pious pilgrimages and indulgences had taken the place of moral duty. The service of God was the repeating of masses by priests, who sold them for so much a dozen. In the exuberance of their power the clergy seemed to exult in showing contempt of God and man by the licentiousness of their lives and the indolence of their dominion. They ruled with their self-made laws over body and soul...The spiritual food provided in schools or parish church was some preposterous legend or childish superstition, varied with the unintelligible speculations of scholastic theology. An army of friars...watching through the confessional the secret thoughts of man and woman...abused the women's confidence for the vilest purposes..." (Froude, *The Life and Letters*, pp. 65, 66, 67).

From Spain a Christian writes to Erasmus,

> "They hate you, but do not you be disturbed. You have torn the masks from their faces, and shown them to the world as they are...They know that if your writings are read there will be an end of them. But their abuse does not hurt you. We love you the better for it. A Spanish translation of the 'colloquies' is in the hands of every man and woman" (Froude, *The Life and Letters*, p. 344).

His *Adagia* was translated into English, French, Italian, German, and Dutch during his lifetime (Durant, p. 274). Erasmus could not go to Catholic regions, saying, "[I]f I go there the Catholics will fall upon me" (Froude, *The Life and Letters*, pp. 354, 396).

## ERASMUS WRITES:

### AN ANTI-CATHOLIC 'STUDY BIBLE'

Erasmus added numerous notes to his Greek New Testament. It was "garnished with notes and commentaries as stinging as Luther's own." Most notes exposed the crimes of the "Catholic Church...whose awful countenance was now practically revealed for the first time for many centuries." Froude says further, "They were deliberate accusations attached to the sacred text, where the religion which was taught by Christ and the Apostles and the degenerate superstition which had taken its place could be contrasted side by side. Nothing was spared; ritual and ceremony, dogmatic theology, philosophy, and personal character were tried..." Erasmus' explanatory notes, *Annotations in Novum Testamentum*, were finally printed separately (Froude, *The Life and Letters*, pp. 286, 126, 127, et al.). Froude writes of Erasmus,

> "To his edition of the New Testament he had attached remarks appropriate to the time, and sent them floating with it throughout the world, which must have made the hair of the orthodox divines stand on end, 'like quills upon the fretful porcupine'..."
>
> "Erasmus opens with a complaint of the neglect of Scripture, of a priesthood who thought more of offertory plates than of parchments, and more of gold than books; of the degradation of spiritual life, and of the vain observances and scandelous practices of the orders specially called religious" (Froude, *The Life and Letters,* pp. 120, 121).

Observe Erasmus' notes for the following verses in his Greek New Testament:

### MATTHEW 19:12

"Eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake."

> "Men are threatened or tempted into vows of celibacy. They can have license to go with harlots, but they must not marry wives. They may keep concubines and remain priests. If they take wives they are thrown into the flames" (Froude, *The Life and Letters,* p. 121).

## MATTHEW 23 (regarding the scribes and Pharisees)

> "You may find a Bishop here and there who teaches the Gospel, though life and teaching have small agreement. But what shall I say of those who destroy the Gospel itself, make laws at their will, tyrannize over the laity, and measure right and wrong with rules constructed by themselves? Of those who entangle their flocks in the meshes of crafty canons, who sit not in the seat of the Gospel, but in the seat of Caiaphas and Simon Mangus — prelates of evil, who bring disgrace..." (Froude, *The Life and Letters*, p. 121).

## MATTHEW 23:27

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

> "...the avarice of priests and the hypocrisy of monks playing on the credulity of the people. Even Bishops play their parts in these fantastic shows..." (Froude, *The Life and Letters,* p. 122).

## MATTHEW 24: 23

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."

> "I saw with my own eyes Pope Julius II at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Caesar...Peter subdued the world with faith...if they had Peter's spirit..." (Froude, *The Life and Letters*, p. 122).

## I CORINTHIANS 14:19

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

> "They chant nowdays in our churches in what is an unknown tongue [Latin, Hebrew etc.]...while you will not hear a sermon once in six months telling people to amend their lives. Modern church music is so constructed that the congregation cannot hear one distinct word. The choristers themselves do not understand what they are singing, yet according to priests and monks it constitutes the whole of religion."
>
> "Why will they not listen to Paul?...Words were then pronounced plainly. Words nowadays mean nothing. They are mere sounds striking upon the ear, and men are to leave their work and go to church to listen to worse noises than were ever heard in Greek and Roman theatre."
>
> "Money must be raised to train boys to squeal...[T]he laity are burdened to support miserable, poisonous corybantes, when poor, starving creatures might be fed at the cost of them...[A] set of creatures who ought to be lamenting their sins fancy they can please God by gurgling in their throats. Boys are kept in the English Benedictine colleges solely and simply to sing morning hymns to the Virgin."
>
> "If they want music let them sing Psalms like rational beings..." (Froude, *The Life and Letters*, p. 122, 123).

### EPHESIANS 5:4

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."

> "Monks and priests have a detestable trick of burlesquing Scripture. When they wish to be specially malicious, they take...*Thou God* and introduce infamous words into them, making themselves as hateful when they would be witty as when they are serious..." (Froude, *The Life and Letters,* p. 123 et al.).

### 1 TIMOTHY 1:6

"From which some having swerved have turned aside unto vain jangling."

> "[C]an a Pope...make a decree which contradicts the Gospel?...[I]s he quasi-God...[C]ompared with Christ, the best of men are but worms" (Froude, *The Life and Letters*, pp. 124, 125).

### 1 TIMOTHY 3:2

"A bishop then must be blameless, the husband of one wife..."

> "[H]omicide, parricide, incest, piracy, sodomy, sacrilege, these can be got over, but marriage is fatal. There are priests now in vast numbers, enormous herds of them, seculars and regulars, and it is notorious that very few of them are chaste. The great proportion fall into lust and incest, and open porfligacy. It would surely be better if those who cannot contain should be allowed lawful wives of their own, and so escape this foul and miserable pollution...[S]uch of our modern clergy as keep themselves out of mischief do it more from fear of the law than from conscience. They dread losing their benefices or missing their promotions" (Froude, *The Life and Letters*, p. 126).

Froude said, not surprisingly,

> "Ignatius Loyola [founder of the notorious Jesuit Order] once looked into Erasmus's New Testament, read a little, and could not go on. He said it checked his devotional emotions. Very likely it did." (Froude, *The Life and Letters*, p. 122).

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*HOW* can the myriad of KJV critics write about Erasmus pretending, that,

> "He was a lifelong, devoted Catholic" (Kutilek, Douglas, *Erasmus: His Greek Text and His Theology*, Hatfield, PA: IBRI, 1995, p. 16).

Bainton said Erasmus was "Rejected by the Catholics as subversive" (Bainton, p. vii.). KJV critics, such as Doug Kutilek, Dan Corner, and James White do not cite any primary sources in their discussion of Erasmus; all of their quotes are little snippets, taken second or third hand out of their original contexts. Apparently these critics have never read the complete writings of Erasmus, either in Latin or in translation. (Kids! Do not complain when your mother, as mine did, sits you in a stuffy room with a private Latin tutor at the age of 13. God can use the oddest things for his glory!) Such critics have apparently not even read the entire writings of Bainton or Froude from which they pull quotes.

We will assume Erasmus' detractors have not read widely on the life and writings of Erasmus (lest we surmise that they have a troubled relationship with the truth).

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## ERASMUS WRITES: ABOUT

## LUTHER, FREE WILL & NO SACRAMENTS

Of Erasmus, Bainton states, "He was entirely at one with Luther that salvation depends solely on grace...And as a matter of fact there was nothing in Luther's program [on salvation] which he could not endorse..." (Bainton, pp. 165, 155). Erasmus "applauded Luther's Thesis." He sent copies of it to Colet and More, saying, "The Roman Curia has cast aside all shame. What is more impudent than these [Catholic] indulgences?" (Durant, p. 428). Erasmus wrote to another friend,

> "I HEAR that Luther is approved by all good men...I think his Thesis will please all, except a few about purgatory, which they who make their living from don't want taken from them...I perceive that the monarchy of the Roman high priest (as that See now is) is the plague of Christendom, though it is praised through thick and thin by shameless preachers. Yet I hardly know whether it is expedient to touch this open sore, for that is the duty of princes; but I fear that they conspire with the pontiff for part of the spoils" (Durant, p. 428).

Erasmus wrote to Luther,

> "DEAREST brother in Christ, your epistle, showing the keenness of your mind and breathing a Christian spirit, was most pleasant to me...[Y]ou have friends here too— me in particular..." (Durant, pp. 429, 430).

Erasmus would not attack Luther and wrote,

> "THE WORLD has been besotted with ceremonies. Miserable monks have ruled all, entangling men's consciences for their own benefit. Dogma has been heaped on dogma. The bishops have been tyrants, the Pope's commissaries have been rascals. Luther has been an instrument of God's displeasure, like Pharaoh or Nebuchadnezzar, or the Caesars, and I shall not attack him on such grounds as these" (Froude, *Short Studies*, p. 128).

When Erasmus was expelled from his professorship at Louvain for defending Luther, he moved to Cologne and there defended Luther in conference with Frederick of Saxony. "He encouraged the Elector, as we have seen, to protect Luther from the Pope" (Froude, *Short Subjects*, p. 120). Erasmus stated,

> "LUTHER has taken up the cause of honesty and good sense against abominations which are no longer tolerable. His enemies are men under whose worthlessness the Christian world has groaned too long...May Christ direct Luther's actions to God's glory, and confound those who are seeking their own interest. In Luther's enemies I perceive more of the spirit of the world than of the Spirit of God" (Froude, *Short Subjects*, p. 121; *The Life and Letters*, p. 259).

Erasmus then wrote *Axiomata Erasmi*, "to the effect that,"..."good men and lovers of the Gospel were those who had taken least offense at Luther; that the world was thirsting for evangelical truth (i.e. truth based solely on the Gospel); and that such a mood, so widely spread, could not be suppressed" (Durant, p. 430).

Erasmus wrote,

> "I PERCEIVED that the better a man was, the less he was Luther's enemy. The world was sick of teaching which gave it nothing but glosses [e.g. 'That word in the originals has the sense...'] and formulas, and was thirsting after the water of life from the Gospels and the Epistles...A few persons only were clamoring at him in alarm for their own pockets..."
>
> "[T]here are persons calling themselves bishops...whose moral character is abominable, can it be right to persecute a man of unblemished life, in whose writings distinguished and excellent persons have found so much to admire" (Durant, p. 431; Froude, *The Life and Letters*, pp. 270, 271).

Pope Leo published the bull, *Exsurge,* against Luther. Erasmus responded saying, "this bull is appalling"; Erasmus made every effort in England to thwart Pope Leo's command to burn Luther's books (Bainton, p. 160).

The next Pope, Adrian VI, who had gone to school years earlier with Erasmus, asked him to come to Rome. Erasmus replied, "You say, Come to Rome; you might as well say to the crab, Fly." Froude recalls, "They offered him a bishopric if he would attack Luther. He only laughed at them" (Froude, *Short Subjects*, pp. 127, 125).

Erasmus wrote to Pope Adrian:

> "IF you mean to try prison, lashes, confiscation, stake, and scaffold, you need no help from me..."

> "FOR myself, I should say, discover the roots of the disease. Clean out those to begin with. Punish no one. Let what has taken place be regarded as a chastisement sent by Providence...[R]eform the abuses which are justly cried out against..." (Durant, p. 433; Froude, *The Life and Letters*, pp. 310-312).

Pope Adrian never responded. Erasmus tells a friend, "I wrote to Pope Adrian. I suppose it did not please him, for he took no notice of it..." (Froude, *The Life and Letters,* p. 334). "To Adrian he may well have seemed a dangerous person ─ a renegade monk who had thrown up his profession, as Luther had done" (Froude, *The Life and Letters,* p. 307).

Erasmus wrote regarding Luther, to friends and dignitaries,

> "The papal party have acted like fools. The whole affair has been mismanaged by a parcel of stupid monks. The Pope's Bull directed them to preach against Luther, that is, to answer him out of Scripture. They have not answered him. They have only cursed him and lied about him..." (Froude, *The Life and Letters*, p. 293).

> "It is easy to call Luther a fungus; it is not easy to answer him..." (p. 296).

> "None can deny that Luther had an excellent cause...Christ had almost disappeared... Christendom was being asphyxiated with formulas and human inventions...[N]othing was heard of but...the powers of the Pope...men who, like Demas, loved the life that now is. Men needed waking. The Gospel light had to be rekindled..." (p. 305).

"The defeat of Luther will destroy evangelical truth and Christian liberty..." (p. 318).

"They require me to revoke what I had said at first in Luther's favor. A pretty condition! I was to lie against my own soul, make myself the hangman of a set of prostitute wretches..." (p. 329).

"[I] regarded Luther as a good man, raised up by Providence to correct the depravity of the age. Whence have all these troubles risen? From the audacious and open immorality of the priesthood, from the arrogance of the theologians and the tyranny of the monks..." (p. 332).

"The monks, instead of looking for a reign of Christ, want only to reign themselves. The theologians curse Luther, and in cursing him curse the truth delivered by Christ and the apostles...No fact is plainer than that this tempest has been sent from heaven by God's anger..." (p. 350).

"Luther's books were burnt when they ought to have been read and studied by earnest and serious persons..." (p. 375).

Contrary to all of the aforementioned facts, those who oppose the KJV, like Doug Kutilek, grab any straw to frame their twisted caricature of our English Bible. Kutilek gives his readers none of the true facts about Erasmus and pretends that Erasmus "disapproved of the doctrinal revolution initiated by Luther" (Kutilek, p. 1).

ERASMUS could *not* agree with *some* of the unbiblical ideas of Calvin and Luther, particularly, their idea that God **PRESELECTED** *which* "nine out of every ten souls were divinely predestined to everlasting hell" and **COULD NOT** receive Jesus Christ as their Saviour in this life (Durant p. 420). Erasmus believed the scripture that pleads, "whosoever will let him come..." Erasmus wrote *De libero arbitrio*, a mannerly treatise that proclaims the doctrine of 'free will,' that is, the doctrine that *denies* that man is a puppet and God a cruel tyrant who *makes* people sin and who would *forbid* a person to be saved.

Nor could Erasmus consent to Luther's *toleration* of graven images and statues (*Cambridge History of the Bible*, vol. III, p. 30). Erasmus also objected to the Reformers' insistence on infant baptism and legal restraints against the Anabaptists; Although Erasmus wrote about "a convent of nuns, some of whom were possessed by evil spirits...," he did not deem decent Calvin's burning of witches (Durant, p. 424 et al.; Mangan, p. 347).

Erasmus could not conform to the Lutheran and Catholic view that the communion was the actual flesh of Christ. "He thought of the Eucharist as a symbol rather than a miracle..." just as the scriptures teach (Durant, pp. 288, 424). "His spiritualism inclined him to reject a physical presence." Luther believed in con-substantiation, a modified Catholic view of the Lord's supper. "Erasmus interpreted the bread, not as the Lord's body but as the bread of the gospel" (Bainton, pp. 256, 144, 145). Erasmus said the ceremonies of the Catholic church savor more of Judaism than of Christianity. Bainton writes,

> "AS for the sacraments...in his eyes no rite of the Church, no external framework of the Church was necessary for salvation, which depends rather on a heartfelt piety...This was a position actually more radical [and scriptural!] than that of Luther,

> and Melanchthon acutely observed that the views of Erasmus 'with respect to the sacrament of the altar would have given rise to much graver tumults had not Luther arisen to channel the zeal of men in another direction'" (Bainton, p. 165).

It was for these scriptural reasons that Erasmus did not join the Lutherans. "I would be happy to be a martyr for Christ, but I cannot be a martyr for Luther" (Bainton, p. 167). Many were being killed for expressing beliefs such as Erasmus.' His followers were being sent by the Catholics to the stake and by Protestants to the block.

When rumors circulated that Luther was dead, Albrecht Dürer, wrote in his diary, "O God if Luther is dead, who will so clearly teach us the gospel? O Erasmus of Rotterdam where are you staying? Ride forth you, knight of Christ. Defend the truth and win the martyr's crown" (Bainton, p. 167). Dürer, a well-known reformer and artist, created the woodcut, *The Four Horsemen of the Apocalypse*. Dürer saw his friend Erasmus, as one who, as his woodcut depicts, would spiritually tread on the pope's miter, which represents the authority the Pope has usurped. These reformers despised violence, as do all true Christians.



# ERASMUS MISREPRESENTED

Erasmus has been widely misrepresented by unsaved authors who have sought to discredit either Christianity, the Received Text, or the KJV. Exod. 20:16 warns,

> "Thou shalt not bear false witness against thy neighbour."

Oxford historian J.A. Froude said in his lecture on "The Scientific Method Applied to History" —

> "Historical facts are of two kinds: the veritable outward fact — whatever it was which took place in the order of things — and the account of it which has been brought down to us..." (Froude, *Short Studies,* vol. II, p. 567).

Erasmus says that *much* of what we read today is the latter, merely 'opinion and tradition' (Froude, *Short Studies*, vol. 1, pp. 1-38). Erasmus himself penned a jab "at scholars who throw a smog of annotations over the work of others" (Bainton, p. 94). Since Erasmus was one of the best known Christians in history, he has been the victim of what historian Isaac Disraeli called, "killing a man by lies" (Disraeli, Isaac, *Curiosities of Literature*, London: Routedge, 1863). The unsaved scholars cannot tolerate the fact that Erasmus, one of the greatest intellects of all time, was a Bible-believing, born-again Christian, who used the KJV text type. So they remold Erasmus to fit their own Catholic, Anglo-Catholic, Calvinistic, Platonic, or Humanistic mold. Erasmus himself forewarned that, "They will take Erasmus for one of themselves by-and-by" (Froude, *The Life and Letters*, p. 70). Such unsaved men do not have the spiritual discernment to 'analyze' the writings of a true Christian. They agree 'to agree' that Erasmus was anything but what he actually was.

> "The concord of wolves is proverbial" (Erasmus, *Complaint of Peace,* p. 721).

CRITICS of Erasmus call him a 'Humanist.' The *Oxford English Dictionary* states that the old academic meaning of the word 'humanist,' in the 1500s, was vastly different than its use and meaning today. The OED states that the term 'humanist' *was* used to describe,

> "a classical scholar; esp. Latinist, a professor or teacher of Latin."

Samuel Johnson's 1863 *Dictionary of the English Language* defines a 'humanist' as, "A philologer; a grammarian." Period. Johnson elsewhere defines a 'philologer' as a "one who studies language" (Johnson, Samuel, *The Dictionary of the English Language*, ed., Alexander Chalmers, London: Studio Editions, 1994 printing of 1843 edition).

The old classic, *The Encyclopedia of Religion and Ethics*, in their article on "Humanists," quoted Erasmus as saying the highest object of the revival of studies "will be to become acquainted with simple and pure Christianity in the Bible." This is in direct opposition to today's secular humanist (Hastings, James, *The Encyclopedia of Religion and Ethics,* New York: Scribner's, 1928, vol. 6, p. 832).

Erasmus wrote to a reformer concerning the unfortunate current state of the study of 'theology':

> "But nowadays the good and the wise keep clear of it, and leave the field to the sordid, who think themselves omniscient...You are trying to bring back the Christianity of the Apostles, and clear away the thorns and briars with which it is overgrown..." (Froude, *The Life and Letters*, p. 48).

THE writings of Erasmus, which have come down to us, must be carefully evaluated in light of the following six facts: ☛



# Erasmus Misrepresented: 1

## by Translators

Erasmus wrote in Latin, and those who cannot read Latin are forced to see him through the dark prejudices of the men who translated his works. Translation is not a science. Most of his translators take his Latin words and give them a liberal slant. (Just like the new translations of the Bible!)

Does the Latin *agito* mean, 'to agitate,' 'to celebrate,' or 'to manage'. Does *liber* mean 'licentious' or 'unbiased'? Is *paganus* 'a heathen' or an 'unlearned,' or 'rustic' individual? Do we 'celebrate unbiased, rustic individuals?' Or do we 'agitate licentious heathens'? Two opposite views can be generated from one Latin (or Greek) original! The first is a liberal's translation; the second would be a conservative translation. Remember this the next time you hear someone say, "Erasmus said." Most Latin or Greek words have *many* English equivalents, with various connotative meanings.

Erasmus wrote much against the Ciceronian method of translation (using the pagans as a determiner of meaning). Sadly, his own works are being translated by that method today. What prejudices might be found in Erasmus' *The Handbook of the Militant Christian*, translated and *edited* (!) by John P. Dolan of the Jesuit stronghold, Notre Dame University? Perhaps Tyndale's translation of *Enchiridion Militis Christiani*, would be more trustworthy. The Allens, via Oxford University Press, translated Erasmus' correspondence. The Royal Dutch Academy has translated the entire corpus. Today many are using the more easily accessible recent translations published by the liberal University of Toronto, who asked Bruce Metzger, the editor of the *corrupt* Greek UBS New Testament, to be the general editor! He declined, but became an advisory committee member (Metzger, *The Reminiscences*, p.164). Which translation would you trust?

To make matters worse, these translators do not work from photocopies of an original edition of Erasmus, but work from Latin 'critical editions,' like the highly dubious *Erasmi Opuscula*, edited by Wallace Ferguson (Hague, 1933).

Erasmus' "In Praise of Folly" was translated into many languages. Of one translation a friend wrote, "Erasmus was very displeased with this translation, for he asserts in a letter to Lystrius that the translator made him say things of which he had never thought, that he had omitted much that he did not understand, and that he had badly rendered many passages. This translation did much harm to Erasmus" (Mangan, p. 319).

## ERASMUS MISREPRESENTED: 2

### BY BIOGRAPHERS

After Erasmus' Latin text has been critically *edited* by who-knows-who, and then *translated*, by who-knows-who, a *biographer* pokes and jabs at what remains until Erasmus is deflated to match the worms-eye view of his secular biographers. "[F]ew men have suffered so much from the rashness of their biographers...[M]any of them have imputed ideas and motives to him which have no foundation in any statement that he has left in his writings" (Mangan, p. 172).

> "[B]iographers...resent, perhaps unconsciously, the sense that they stand on a lower level, and revenge their humiliation when they come to describe great men by attributing to them the motives which influence themselves [projection]"
>
> "Unable to conceive, or unwilling to admit, that men of lofty character may have had other objects than are familiar to their personal experience, they delight to show

> that the great were not great after all, but were very poor creatures, inferior...[T]hey have thus reduced history to the dung-heap of humiliating nonsense which a large part of it has unfortunately become" (Froude, *The Life and Letters*, pp. 272-273).

Unfortunately *most* of the books and encyclopedia articles available to our generation, about Erasmus, allow their readers to catch only a glimpse of the true Erasmus through their lattice-work of lies. Even the 1899 standard, but sometimes deceptive work, *The Life and Letters of Erasmus*, by J.A. Froude, distorts his beliefs. Froude was an unbeliever, whose book, "Nemesis of Faith," was so anti-Christian that it was "burnt." Christians blamed Froude's heresy on the evil influence of his brother, who "hated Protestantism...detested the reformers, admired the church of Rome" and began the movement to return the Church of England back to Catholicism (*Dictionary of National Biography*, s.v. Froude, James, pp. 678-686 and Froude, Richard, pp. 730-731). J.A. Froude admits that he often wrote, not to present the facts of history, but to sway his reader to his point of view, using emotional prose.

> "He [Froude]...compares the facts of history with the letters of the alphabet, which by selection and arrangement can be made to spell anything. He derided the claims of history to be treated as a science, and concerned himself exclusively with its dramatic aspect...Froude admits that the dramatic poet 'is not bound, when it is inconvenient to what may be called the accidents of facts.' In his *Siding at a Railway Station*...he imagines himself...undergoing an examination on his life's work; the judges use a magic fluid, which deletes all that is untrue in his books, and page after page, chapter after chapter, disappear, leaving only a statement here and there..." (*Dictionary*, p. 686).

Those few true 'here and there' statements are seen in the book you are now reading. [Quotes were checked by referring to several other biographies, translations, and editions]. Critics of Erasmus and the KJV pick out and print the remaining pieces of Froude's fables. The trustworthy *Dictionary of National Biography* wrote of "the carelessness with which Froude not infrequently used his authorities."

> "Froude was charged with misrepresenting the views of many persons...He was accused of misreading his documents and even manipulating them in order to justify his preconceived ideas...Of Froude's editorial methods, Prof. Norton says, 'Almost every letter [in one book]...which I have collated with the original is incorrectly printed, some of them grossly so'...*The Life and Letters of Erasmus*, which was translated into Dutch (2 Vol. 1896, 1897) was as bitterly attacked as anything Froude wrote, the main accusation being that he seriously garbled Erasmus's letters and misrepresented his meaning (cf. *Quarterly Review*, January, 1895; *Dictionary*, pp. 679-687).

Erasmus' "misrepresented" letters are used today by Erasmus' critics. Froude's father, who knew him best, said that his son "was little better than a common swindler." Froude's biographer, Lytton Strachey, writes that Froude's work was seen as "a mass of inaccuracies" by one of Oxford's greatest history professors, Edward Freeman. He also states that Froude's eyes were actually "red"! (Lytton Strachey, *Biographical Essays*, New York: Harcourt Brace Jovanovich, Pub., n.d., pp. 257-263 ). Froude even admits, "I have...compressed the flow of Erasmus's eloquence, and have omitted some parts of it. One of these omissions contains what is perhaps, the most curious passage in the whole letter" (Froude, *The Life and Letters*, p. 238).

The second most widely quoted biography of Erasmus is by neo-Platonist and modern humanist, Roland Bainton. Erasmus' other biographies are by Catholic sympathizers, John Magnan and Will Durant. The latter candidly admits,

> "The reader should be warned that I was brought up as a fervent Catholic, and that I retain grateful memories of the devoted secular priests, and learned Jesuits..." (Durant, p. viii).

To compound the problem, Durant and Bainton took much of their research from Froude, Johannes Janssen (a Catholic historian), and the rationalist Preserved Smith. I have used these works with extreme caution, finding grave discrepancies and contradictions in all of them.

For instance, Froude quotes Erasmus as writing to Luther, "You have friends here too— **one** in particular" (who is it?). Durant quotes Erasmus as saying, "You have friends here too— **me** in particular" (Erasmus considered Luther his friend!). The difference between 'me' and 'one' is critical to an understanding of the friendship between Erasmus and Luther. This friendship was denied by critics of Erasmus (Durant, p. 430; Froude, *Life and Letters,* p. 234).

Erasmus' writings foresaw biographers such as these.

> "There is not a martyr, there is not a virgin, whose biographies have not been disfigured by these monstrous absurdities...One might fancy they were invented by knaves or unbelievers to destroy the credibility of Christianity itself" (Froude, *The Life and Letters*, p. 301).

Martyr John Huss wrote that his personal letters were also, "evil-favouredly translated" (Foxe, vol. 3, p. 500). A friend of Erasmus wrote to him bemoaning the fact that Erasmus was being misrepresented already:

> "Here are you, in a condition which would break the spirit of a vigorous youth, still bringing out book on book, for the instruction and admiration of the world. What matter the attacks upon you? No great writer ever escaped malignity...Thus it has been with them as with you, and heretics can quote passages from the Fathers which seem to make for their view; but so they can quote Apostles and Evangelists and even Christ Himself" (Froude, *The Life and Letters*, p. 405).

## ERASMUS MISREPRESENTED: 3

## BY ENEMIES OF THE KJV

After Erasmus has been pressed of his every passion by Catholic and liberal biographers, the anti-KJV pamphleteers draw their poison pens from hell's deep wells, citing misquotes or evil surmisings from Froude, Durant, or liberal encyclopedias. They then jab at little quotes, until the life has left them entirely. It is as if these authors care nothing about praying 'knees', or even real 'degrees'*, but only about 'fees' and 'royalties.' Reading the writings of James White, Robert Morey, Dan Corner, and Doug Kutilek, one would think that Erasmus was a Luther-hating, ignorant, unsaved, Catholic buffoon. (*It may have something to do with ignoring, "The fear of the LORD is the beginning of knowledge," then getting a degree from a mail-order college. The book *Name It and Frame It* calls the school where James White got a degree, a "degree mill, period"; see the 1995, 4th edition, p. 141).

Even the Dean of Detroit Baptist Theological Seminary, William Combs, pretends that Erasmus was an "illegitimate" child, even though Erasmus himself writes otherwise. J.A. Froude admits it is a "lie" told by "enemies"..."who liked to throw a slur" upon him (Combs, p. 36; Froude, *The Life and Letters,* pp. 2, 3). Erasmus himself wrote of men, such as these who, "would rather be notorious by doing

harm than live quietly and not be noticed." He tells us, "Nothing pleases them like blackening another man's good name...They care not for the disgrace to themselves so long as they can injure me" (Froude, *The Life and Letters*, pp. 50, 217, 281).

Typical of much of the misinformation about Erasmus is a small booklet by Dan Corner. His references and footnotes indicate that he has never read the original writings of Erasmus. Corner's booklet, done in the vein of a high school term paper, cites a few encyclopedias. With a forked-tongue he spoon-feeds his readers sop such as, 'Erasmus had "a limited number of MSS, rather haphazardly consulted." He cites as his reference the *New* ***Catholic*** *Encyclopedia*! Although the Catholics like to claim the *person* of Erasmus as their own, they despise his books and Greek New Testament, which show the errors in their own Latin Vulgate and Greek *Vaticanus* manuscript. Corner's only other references about Erasmus includes a book entitled, *Erasmus: A* ***Critical*** Biography. The author admits his prejudice in the title. To twist Erasmus' beliefs, Corner adds words. Notice how he changes the meaning by adding bracketed words:

✗Corner erringly writes,

> "He told Luther, 'I always freely submit my judgment to the decisions of the [Roman Catholic] Church...'" (Dan Corner, *A Critique*... Washington, PA: p. 5).

Elsewhere Corner mentions Bainton's book, *Erasmus of Christendom*, but apparently did *not* read it, because Bainton said Erasmus defined 'the Church,' not as the 'Roman Catholic' church, but as the true Christian church.

Quoting directly from the letters of Erasmus, Bainton states,

> "What is the Church?...'Christian people throughout the whole world...the hidden society...No individual can be identified as a member, but we are to believe that there is

> such a society on earth which Christ united by his spirit...'" (Bainton, pp. 193-194).

Corner, again quoting from *A Critical Biography*, tries to lead his readers to believe that Erasmus thought, "Mary is Diana and Jesus is Jupiter!" (Corner, p. 11). Actually Erasmus said nothing of the kind. Erasmus wrote (in his treatise against Ciceronian Latin) protesting against the use of pagan terms by Christians. Bainton states (cited earlier),

> "But Erasmus was not so sure that those who use pagan terms were not thinking pagan thoughts...the Father would have to be called Jupiter...the Virgin...Diana" (Bainton, pp. 209, 205).

Erasmus' book, *The Pilgrimage,* is an unbridled mockery of anyone who would be involved in the "cult of the Virgin." Corner pretends over and over that Erasmus believed exactly *the opposite* of what he really believed.

✗Corner pretends, that Erasmus was "very favorable to Catholicism,"

> "...in 1524, at the solicitation of the Romish party, he [Erasmus] published his opposition to the Reformer '...'[Luther] by issuing a treatise against his doctrine of the will...' This last sentence is significant, for it shows that Erasmus was still very favorable to Catholicism **two years after he formulated the edition of the Textus Receptus which was used for the KJV!**" (Corner, p. 9).

Erasmus was *never very* favorable toward Catholicism!; His only agreement with them is that man has a free will. He joins almost all Christians in believing that 'whosoever will' may come to Jesus Christ. (Corner himself believes in free will and he is not a Catholic. But Corner takes his Arminianism so far that he believes that salvation is lost with *every* sin!)

Luther and Calvin believed the false teaching that God chooses some to go to hell; according to them, these can *never* receive Christ as their Saviour in this life. The term 'Reformed' is embraced by those who still hold this unscriptural belief; it is a euphemism used to put a pretty name on an ugly teaching. The theology of those who today call themselves 'Reformed' has more in common with Catholicism than Christianity (e.g. infant baptism, Augustinian theology, and state churches, with their harsh treatment of Baptists and Evangelicals, etc.).

✘Corner pulls a quote out of context and pretends Erasmus defended the monks and the pope!!! (Corner, pp. 8, 9). To do this Corner cites the last sentence in the following item. He must not know that Frederick and Erasmus worked together to defend Luther and attack the pope and monks. Durant states,

> "Erasmus defended Luther, pointed out that there were crying abuses in the Church, and argued that efforts to remedy them should not be suppressed. When Frederick asked him what were Luther's chief errors, he replied: "Two: he attacked the pope in his crown and the monks in their bellies"" (Durant, p. 358).

The last sentence is hyperbole, that is, exaggeration to emphasize a point. Anyone familiar with the writings of Erasmus knows when reading this that Erasmus did not consider these errors of Luther, simply the moves which got him into so much trouble with the pope and the monks. Read Durant (p. 358) or the original in Johannes Janssen's *History of the German People at the Close of the Middle Ages* (vol. III, St. Louis, MO, n.p., n.d., p. 173). (Both Durant and Janssen were Catholics; Durant even studied for the priesthood, so there is no benefit in their revealing that Erasmus felt antagonism against the papacy and the monks.)

## BY FORGERS

If one reads so-called quotes from Erasmus which seem out of character, remember that he has not only been mis-translated and misquoted, his works have also been forged.

> "THE Louvainers got hold of more of his letters, and published them with alterations in the text. He had written "Lutherus"; they changed it...[T]hey reprinted his "Colloquies," imitated his style, and made him say the contradictory of what he had really said."

> "HE had denounced extorted confessions, he had laughed at pilgrimages and ridiculed indulgences. His new editors reproduced his real language, but they attached paragraphs in his name where he was represented as declaring that he had once thought all that, but had perceived his error."

> "HE had written that 'the best confession was a confession to God'; his editor changed it into 'the best confession is confession to a priest'" (Froude, *The Life and Letters,* pp. 291, 292).

## BECAUSE OF HIS CHARITY

Along with Erasmus' ability to "reprove, rebuke," he followed the scriptural command to do it "with all longsuffering and doctrine" (2 Tim. 4:2). He generally spoke "the truth in love" (Eph. 4:15), as we are commanded. He was the consummate genteel politician. His Christian colors — charity, meekness, gentleness, and longsuffering — have been used by critics to paint him in a soft and unclear light. He dedicated books to many who sometimes opposed his views, such as Henry VIII and even Pope Leo. "Erasmus reduced one hazard by dedicating the work to Leo X" (Durant, p. 283). The popes, when asked why they did not try to have him killed, as they did other reformers, responded that "tolerance was only strategic" (Bainton, p. 211). Pope Paul III offered to make him a Cardinal to silence him "but he would have none of it" (Bainton, p. 255).

Erasmus tried to keep the lines of communication open between himself and people he had met during his early years in the Catholic church— with the hope of converting those he criticized. (Pope Adrian had been a schoolmate of his). Erasmus' thinking was like some today, who stay for a time in bad churches, trying to be salt and light to those whom they have come to love. He hoped to change the point of view of the Catholic leadership, and through that, to help the hundreds of thousands whom they held in sway. In explaining his cordiality to the popes he said,

> "If he is curable, civility is in order. If he is not, modesty will damage his reputation more that invectives. How far do you think I would get...from a bad pope were I to start out like this, 'Impious Antichrist, extinguisher of the gospel, oppressor of liberty...'" (Bainton, p.177).

Erasmus believed that "grievous words stir up anger," but "a soft tongue breaketh the bone" (Prov. 15:1, 25:15). "They are wretches and deserve to be torn in pieces; but we shall play into their hands by striking back at them" (Froude, *The Life and Letters*, p. 251). He said,

> "Man of all creatures, born without claws, is contrived to live by benevolence. Nature confesses that she seeks to mollify men by conferring upon them alone the gift of tears, that they may grieve over each other's woes...[W]hat serpent ever tried to poison another serpent?" (Bainton, p. 23).

"He was a harmless person...[H]e had never hurt anybody, and was surprised at the outcry against him," writes Froude (Froude, *The Life and Letters*, p. 235). Near the end 'his spirit was being extinguished and his hopes belied,' writes one biographer. He died having converted no popes or cardinals. Even to the end, Erasmus "did not temper in the least his attacks upon what he deemed to be abuses in the Church" (Bainton, pp. 211-213 et al.).

## ERASMUS MISREPRESENTED: 6

## BY HIS WRITING STYLE

In the Renaissance, the dialogue was a popular literary device. One would write both a persuasive and a dissuasive, presenting both their *own* views and those of the *opposition*. This classical dialogue style greatly influenced Erasmus' style of writing so that he often presented both points of view.

> "As his habit was, he lays down both sides of the argument..." (*The New Schaff-Herzog*, p. 165).

For example, Erasmus was asked to write such a dialogue on the pope's right to wage war. The portion expressing Erasmus' *own* strong views *against* such activity have been conveniently lost, but the Catholic church used the *other* portion, assigning his name to it (Bainton, p. 89). Historians have "suppressed the correspondence because it contained virulent references to the warrior pope Julius II" (Bainton, p. 103).

Those who want to make him appear to be in agreement with Catholic viewpoints can simply quote chopped up bits of his writings from the portion in which he is presenting the view with which he disagrees.

He was "extremely fond" of "hyperbole" (Mangan, p. 64). His poem, written to St. Genevieve was "ironical," hyperbole, notes Pennington, in his more honest than most, *Life of Erasmus*. Yet some cite the poem as if Erasmus were serious (Mangan, p. 74, note 2).

## SUMMARY: ERASMUS

When taken as a whole, it is quite clear that Erasmus was a strong opponent of the activities and unscriptural beliefs of the Catholic church. He loved their people; he hated the error that would resign them to an eternity without Christ. Yale University Professor Roland H. Bainton states in his book, *Erasmus of Christendom*, that Erasmus was "rejected by the Catholics as subversive and by the Protestants as evasive" (Bainton. p. vii). Perhaps it was because he was neither; he was a Christian with views and a piety often seen in the Anabaptist tradition. "Erasmus had the highest respect for the Anabaptists. . . [who] insisted that they were simply Baptists..." (Bainton, pp. 260- 262).

It has not been the purpose of this chapter to 'defend' Erasmus or come to any judgments about him. Erasmus and his small ink well, are not to be equated with the pure river of life, the word of God. It appears, however, that he was immensely more noble than we have been led to believe by the scoffers. Like most who have defended the word of God, against the critics and corrupt texts of their day, he has obviously been severely slandered. Of Jesus they said,

> "Hearest thou not how many things they witness against thee?" Matt. 27:13

As the King James translators said in their "The Translators to the Reader," "[E]nvy striketh most spitefully at the fairest, and at the chiefest." Erasmus reminds all,

> "I can keep my own innocency. I cannot help what men may say about me" (Froud,. *The Life and Letters*, p. 32).

Erasmus died much estranged from the Catholic church. *The New Schaff-Herzog Encyclopedia of Religious Knowledge* states, "in the midst of the group of Protestant scholars who had long been his truest friends, and, so far as is known, without relations of any sort with the Roman Catholic Church, he died" (NY: Funk and Wagnalls, 1909, vol. IV, p. 166). Hastings' *Encyclopedia of Religion and Ethics*, agrees saying,

> "He died at Basel in 1536, committed to neither party, but amid an admiring circle of friends who were all on the Reformed side" (New York: Scribner's, 1928, vol. VI, p. 83).

He was buried at a Protestant church in Basel. Cambridge historian, Owen Chadwick, closes the pages on this, "ex-monk," saying, "[A] Protestant pastor preached his funeral sermon, and the money that he left was used to help Protestant refugees" (Chadwick, Owen, *A History of Christianity*, New York: St. Martin•s Press, 1995, p. 198).

# FINALLY:

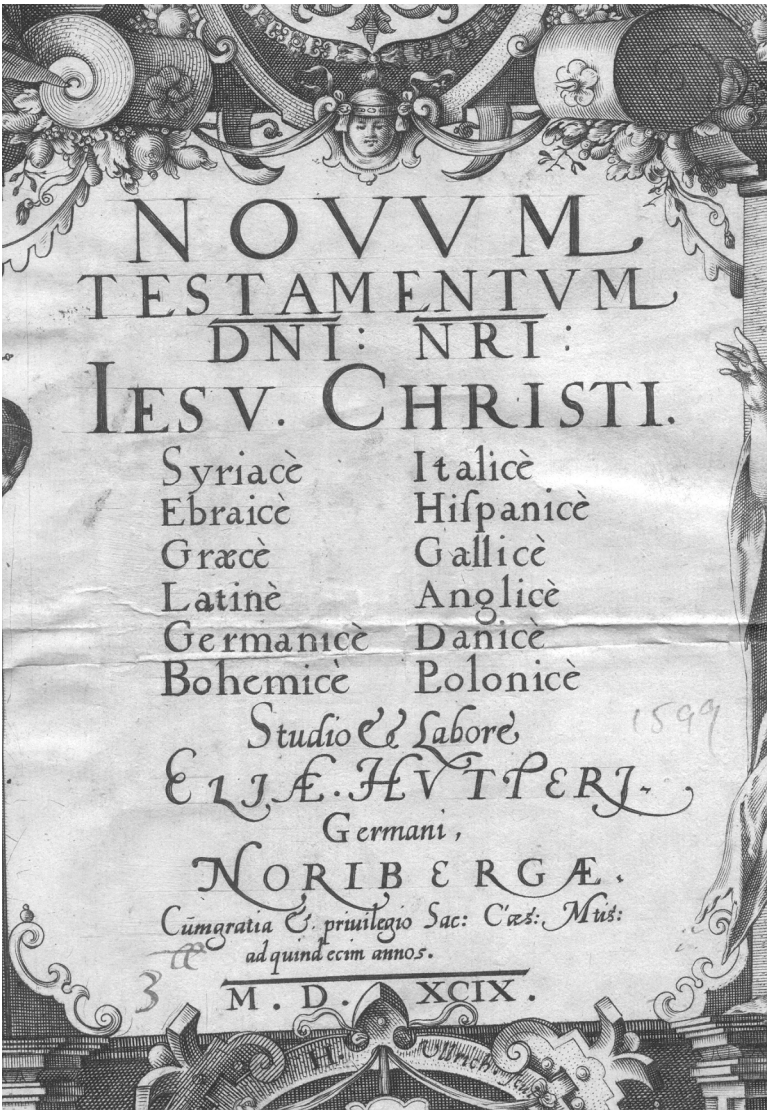
ERASMUS REMINDS ALL,

"LET US
NOT FORGET
THAT SPEEDILY
WE SHALL ALL STAND
BEFORE THAT JUDGE
WHOSE JUDGMENT IS JUST"

(*Erasmi Epistolae*, VII, 2061, pp. 513-14).

"'THE WORD
THAT I HAVE SPOKEN,
THE SAME SHALL JUDGE HIM
IN THE LAST DAY."
JOHN 12:48






Taken from the title page of

the Nuremberg Polyglot of A.D. 1599

# CHAPTER 28



# A DOCUMENTED HISTORY of the BIBLE

"The word of God...
went into
all the earth,
and their words
unto
the ends of the world.
Romans 10:17, 18

the scriptures...made known
to all nations
Romans 16:26

---

...the word...
Which is come unto you,
as it is
in all the world..."
Col. 1:5, 6





**Where was the Bible before the English King James Bible of 1611?** How do we know which type of Bible God gave to "all nations under heaven" (Acts 2)? Why do a few of the KJV readings differ from those in some *currently* printed editions of the Greek *Textus Receptus*? These questions can be answered by looking at the Bibles that the KJV translators had access to, those that were *used* around the world before the King James Bible.

God has graciously given this author one of the scarce remaining original editions of the twelve language polyglot Bible printed at Nuremberg, Germany in A.D. 1599. It contains the Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish. Its previous owner was A. Gifford D.D., co-founder of the British Museum. Its price tag was well worth the secrets it revealed. It demonstrates the perfect agreement of the English King James Bible with all pure Bibles from other languages. It is perhaps the most important polyglot Bible in print because it was printed twelve years *before* the KJV and five years before the KJV's translation work began.

Its editor, Elias Hutter, was an unsurpassed linguist who "founded a school of languages at Nuremberg...a thing at that time without precedent in any school or University" (*The New Schaff-Herzog*, vol. V, p. 422). As a Reformer he followed the vernacular editions which were *not* from the Catholic lineage. Therefore, Anglo-Catholic historians have a distaste for his text. Europe's monarchs recognized his text as the authoritative and beloved Bible of the Christian people. In 1579 he was asked to teach Hebrew to the elector Augustus of Saxony. In 1600 Charles IX of Sweden asked him to produce a Swedish Bible. (The entire 1,100 pages of the A.D. 1599 Nuremberg Polyglott, which includes the Gospels of Matthew through John, Vol. 1, are available on a CD-ROM from A.V. Publications. Rare Bibles are available from

Baptist Missions to England, P.O. Box 602, DeWitt, Arkansas 72042 and Humber Books, Rozel House, 4 St. Mary's Lane, Barton-on-Humber, DN18, 5EX, South Humberside, England.)

Note the following regarding the charted collations of the Nuremberg Polyglot: **1.)** The **fonts** (letters) and orthography (spelling) used in A.D. 1599 for Hebrew (Ebraice), Greek (Græce), Syriac (Syriace), Bohemice, and Polish (Polonice) are not available and would be unreadable by most if scanned. Consequently, I have often simply noted that they match the KJV. **2.)** The **spelling** shown for the various languages and editions is exactly as it occurs in the polygolt. Spelling sometimes varied for line justification; the KJV spelling used is sometimes that of the 1611. **3.)** In 1599 the following fonts were used in some languages in place of those used *today*: f = s, v = u, u = v, and i = j; those letters were **pronounced** just as they are today; for instance, the English *Jefus* was pronunced *Jesus*; actually the old *ſ* font is not 'f' but a giant 's' with a tiny line in it. **4.)** Letter **capitalization** did not carry the same meaning it does today, nor does it carry the same meaning in all languages. **5.)** All **languages** are not listed due to space limitations. The antique language and condition of the polyglot made translation difficult in a few places. **6.)** In *a few* cases the 1599 Latin exhibits the corrupt Catholic edition of Jerome; in these cases I have also shown the **Old Latin** reading still evident in MS D (Latin *d*, Codex Bezae, *Jesu Christi Domini Nostri Novum Testamentun*, *Ex Interpretatione Theodori Bezae*, *Impressa Cantabrigiae* A.D. 1642 *In Officina Rogeri Danielis, Londoni: Sumptibus Societatis Bibliophilorum, Britannicae et Externae,* MCMLXV; sometimes cited was *Bezae Codex Cantabrigiensis*, ed. Frederick H. Scriveners, Cambridge: Deighton, Bell, and Co., 1864, which sometimes disagrees with the *Sumptibus* edition. **7.)** The pure readings of the Nuremberg Polyglot are shown in contrast to the corruptions in the NIV, TNIV, NASB, and NKJV. Errors and omissions occur in practically **all new versions** such as the Holman Christian Standard Bible (HCSB), English Standard Version (ESV), New Living Translation (NLT), The Contemporary English Version (CEV), New Century Version (NCV), New Revised Standard Version (NRSV), Amplified Bible, New Jerusalem Bible (NJB), New American Bible (NAB) and others.

The KJV translators did not create some new text or any new readings. They merely reproduced the type of Bible the world had since the word was given to "all nations." The following charts will also demonstrate, by contrast, that the corrupt readings in today's new versions, like the NKJV, NIV, TNIV, NASB, Holman Christian Standard Bible and English Standard Version, yoked their unsuspecting readers with the Jehovah Witness sect and the Roman Catholic system. The purity of the KJV and the depravity of the new versions will be demonstrated through examination of *random* verses which present important doctrines of the Christian faith. The major doctrines covered include:

1. The Word of God
2. The Nature of God
3. The Deity of Christ, his death, resurrection & ascension
4. The Salvation by grace through faith
5. The Christian life

> "But **now** is made manifest, and by the **scriptures** of the prophets, according to the commandment of the everlasting God, made known **to all nations** for the obedience of faith..." Rom. 16:26

The collation to follow will document that the KJV matches *precisely* all of the pure Bibles from around the world, that were written *before* the printing of the KJV.

# 1 The Word of God

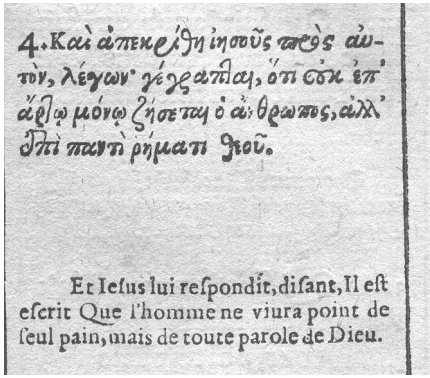


"...for thou hast magnified thy word above all thy name."
Ps. 138:2

Jesus elevated the scripture above his own words. When he faced the devil, he replied with scripture from Deut. 8:3:

> "And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God."

A glimpse at how a translation handles verses about the word of God will expose the heart of its translators. New version editors **omit** the phrase, "but by every word of God" from Luke 4:4. The following chart documents that it has been in every pure Bible since the time of Christ. ☛

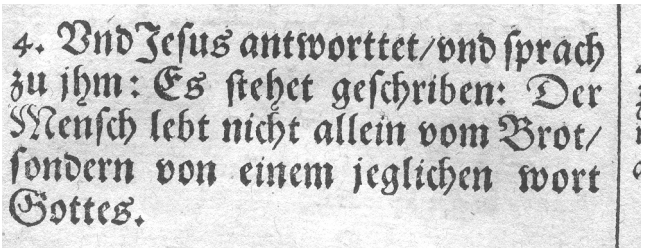


4. Καὶ ἀπεκρίθη ὁ Ἰησοῦς πρὸς αὐτὸν, λέγων· γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.

Et Ieſus lui reſpondit, diſant, Il eſt eſcrit Que l'homme ne viura point de ſeul pain, mais de toute parole de Dieu.

| Nuremberg Polyglot Bible A.D. 1599 | Where was the Bible before the KJV of 1611 ? Luke 4:4 |
|---|---|
| Greek 1599 | Same as KJV, German, Spanish, Italian, French, Latin and others |
| KJV | but by every worde of God |
| English 1599 | but by every word of God |
| German 1599 | fondern von einem jeglichen wort Gottes |
| French 1599 | mais de toute parole de Dieu |
| Spanish 1599 | mas con toda palabra de dios (Spelled 'Dios' in Reina 1569 et al.) |
| Italian 1599 | ma d'ogni parola di Dio |
| Latin 1599 | fed in omni verbo Dei |
| NIV & TNIV | **Omit** |
| NASB | **Omit** |
| NKJV note | **Omit** |
| Catholic Version | **Omit** |
| Jehovah Witness Version* | **Omit** |
| **See errors in the ESV, RSV, etc.** | |

*Also referred to as the J.W. Version.


4. Vnd Jeſus antworttet/vnd ſprach zu jhm: Es ſtehet geſchriben: Der Menſch lebt nicht allein vom Brot/ ſondern von einem jeglichen wort Gottes.

Satan rejected Jesus' command concerning "every word of God." Like Satan, new version editors are not concerned with "every word." Jesus' response to Satan's rejection of "every word" was — "Get thee behind me, Satan." Neither Satan nor new versions can bear to keep that line.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611** **Luke 4:8** |
|---|---|
| **Greek 1599** | Same as KJV, German, Spanish, Italian, French Latin and others |
| **KJV** | Get thee behind me, Satan |
| **English 1599** | hence from me Satan |
| **German 1599** | Heb dich von mir weg Sathan |
| **Danish 1599** | Bige bore fra mig Satan |
| **French 1599** | Va arriere de moi, Satan |
| **Spanish 1599** | (Vete de mi Satan porque) |
| **Italian 1599** | Vattene dietro a me Satana |
| **Old Latin** (D, ***Sumptibus***) | Abscede a me, Satana |
| **Latin 1599** | **Omit** |
| **NIV & TNIV** | **Omit** |
| **NASB** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J.W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

# 2




When Abraham asked God who he was, God said, "I am..." This is repeated again in the New Testament numerous times, such as in John 15:1, 6:51, 8:12 and Matt. 22:32, which say, "God is." This is omitted in the Catholic Latin Bible and new versions which replace "God" with, "**He** is...." — Who is *he*?

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Matt. 22:32** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Hebrew 1599** | Same as KJV and others |
| **KJV** | God is |
| **English 1599** | God is |
| **Spanish 1599** | es Dios |
| **Italian 1599** | Iddio |
| **French 1599** | Dieu...eft |
| **German 1599** | Gott...ift |
| **Danish 1599** | er Gud |
| **Old Latin (D, *Sumptibus*)** | Deus...ist |
| **Latin 1599** | **Omit** |
| **NIV, TNIV, NASB Catholic & J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, RSV, NRSV, etc.** | |

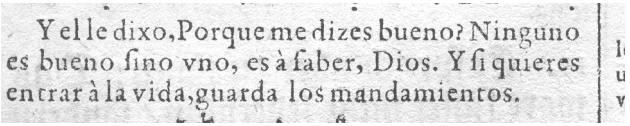
"...the word of the truth of the gospel; Which is come unto you, as it is in all the world" Col. 1:5, 6

The word "Which is come unto...all the world" states in Mark 12:32 that, "there is one God." Corrupt versions say instead, "**He is One**," which leads again to the question, 'Who is *he*?' New versions give a characteristic (oneness) to an unidentified single person (he), thereby denying the Godhead. The tri-unity of the "true God" is seen in 1 John 5:7, 20 which states, "these three are one." (See also *New Age Bible Versions*, chapter 5.)

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Mark 12:32** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | God |
| **English 1599** | God |
| **Danish 1599** | Gud |
| **Spanish 1599** | Dios |
| **German 1599** | Gott |
| **Italian 1599** | Iddio |
| **French 1599** | Dieu |
| **Latin 1599** | Deus |
| **NIV & TNIV** | God is one (true fact, but not what text says) |
| **NASB** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NRSV, RSV, etc.** | |

Not only is there only "one God," he is the only one that is good. Jesus said, "...there is none good but one, that is, God..." New versions omit the critical identification of the one that is good, — "God."

| 1599 Nuremberg Polyglot Bible | Where was the Bible before the KJV of 1611? Matt. 19:17 |
|---|---|
| Greek 1599 | Same as KJV and others |
| KJV | God |
| English 1599 | God |
| Danish 1599 | Gud |
| Spanish 1599 | Dios |
| German 1599 | Gott |
| Italian 1599 | Iddio |
| French 1599 | Dieu |
| Latin 1599 | Deus |
| NIV & TNIV | **Omit** |
| NASB | **Omit** |
| Catholic Version | **Omit** |
| J. W. Version | **Omit** |
| See errors in the HCSB, ESV, NRSV, RSV, etc. | |


Y el le dixo, Porque me dizes bueno? Ninguno
es bueno ſino vno, es à ſaber, Dios. Y ſi quieres
entrar à la vida, guarda los mandamientos.

Not only is there only "one God," who is "good," but the kingdom is God's, not man's. It is the "kingdom of God." All pure Bibles say,

> "But rather seek ye the kingdom of God; and all these things shall be added unto you."

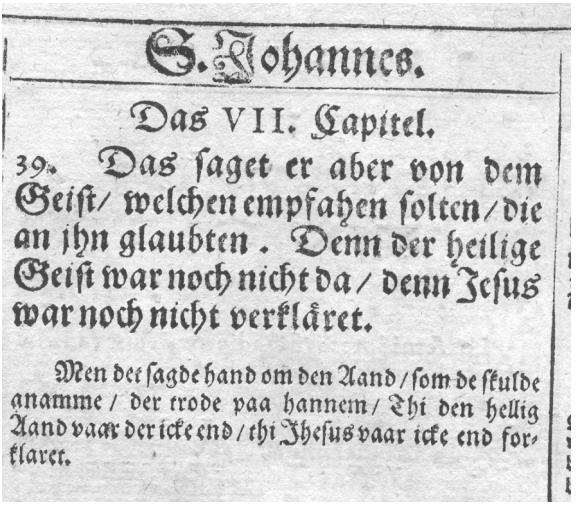
Corrupt new versions de-throne the 'King of Kings' in both Luke 12:31 and Matt. 6:33 and set up "his kingdom" instead. Again, who is *he?* Is it "Satan...[and] his kingdom" (Matt. 12:26)? Is it "the beast; and his kingdom" (Rev. 16:10, 17:17)? Is the word "God" becoming an archaic word?

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 12:31, Matt. 6:33** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Hebrew 1599** | Same as KJV and others |
| **KJV** | God |
| **English 1599** | God |
| **Spanish 1599** | Dios |
| **Italian 1599** | Dio |
| **French 1599** | Dieu |
| **German 1599** | Gottes |
| **Danish 1599** | Gudz |
| **Latin 1599** | dei |
| **NIV, TNIV, NASB** | **Omit** |
| **Catholic & J.W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

**THE BASICS:** God is. God is good. There is only one God. God is the King. God is holy. God is a Spirit. The three words "Holy, holy, holy" in Rev. 4:8 proclaim the holiness of *each* of the three members of the Godhead. Each is called 'holy' in the Bible. For example:

**The Father**: "I am holy" Lev. 11:45
**The Son**: "holy...Son of God" Luke 1:35
**The Holy Ghost**: "to the Holy Ghost...unto God" Acts 5:3-4

The Holy Spirit is the third person of the Godhead. Can you imagine denying the holiness of the Holy Ghost? None of the pure Bibles in the world would dare, except those touched by the unholy hand of the church of Rome. The unholy *trinity* adored by Rome, *in practice*, is the Father, Son, and *Mary* — not the Holy Ghost. The Jehovah Witnesses also deny the person and deity of the Holy Ghost. Are the NIV and most new versions blaspheming the Holy Ghost (Matt. 12:31) by denying he is Holy? Their 'spirit' gives voice to the unholy "spirit of error" and of "antichrist" (1 John 4:3, 6).



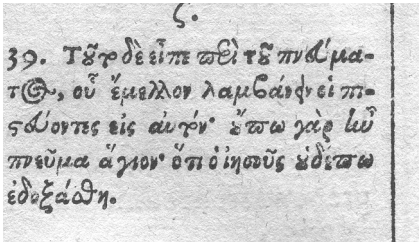
S. Johannes.

Das VII. Capitel.

39. Das ſaget er aber von dem Geiſt/ welchen empfahen ſolten/ die an jhn glaubten. Denn der heilige Geiſt war noch nicht da/ denn Jeſus war noch nicht verkläret.

Men det ſagde hand om den Aand/ ſom de ſkulde anamme/ der trode paa hannem/ Thi den hellig Aand vaar der icke end/ thi Jheſus vaar icke end forklaret.

| 1599 Nuremberg Polyglot Bible | Where was the Bible before the KJV of 1611? John 7:39 |
|---|---|
| Greek 1599 | Same as KJV and others |
| Hebrew 1599 | Same as KJV and others |
| KJV | Holy Ghost |
| English 1599 | holy Ghoft |
| Spanish 1599 | Efpiritu Sancto |
| Italian 1599 | Spirito fanto |
| French 1599 | fainct Efprit |
| German 1599 | heilige Geift |
| Danish 1599 | hellig Aand |
| Old Latin (D, *Sumptibus*) | Spiritus sanctus |
| Latin 1599 | Spiritus _____ |
| NIV & TNIV | _____ Spirit |
| NASB | _____ Spirit |
| Catholic Version | _____ Spirit |
| J. W. Version | _____Spirit |
| See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |


ζ.
39. Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα ἅγιον· ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

# 3 The Deity of Jesus Christ



The deity of Jesus Christ was shown first by his virgin birth. God is his Father, not man. Therefore he is the Son of God.

The King James Bible and all other scriptures to the nations proclaim that Jesus is the Son of God. New versions omit the word "God," calling him the Son of 'Man,' thereby denying one of the main doctrines of the Christian faith.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 9:35** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Hebrew 1599** | Same as KJV and others |
| **Syriac 1599** | Same as KJV and others |
| **Bohemice 1599** | Same as KJV and others |
| **Polonise 1599** | Same as KJV and others |
| **KJV** | Son of God |
| **English 1599** | Sonne of God |
| **German 1599** | Sohn Gottes |
| **Danish 1599** | Guds Son |
| **Italian 1599** | Figliuol de Dio |
| **French 1599** | Fils de Dieu |
| **Spanish 1599** | Hijo de Dios |
| **Latin 1599** | filium Dei |
| **NIV, TNIV, NASB & NKJV note** | Son of **Man** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Jesus refers to "my Father's hand" and "my Father" in John 10:29 and 32 as a further reference to his virgin birth. Again, new versions change it to the generic '**the** Father' denying the virgin birth and therefore the deity of Christ.

> "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand...I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?...I said, I am the Son of God?" John 10:29-36 "...the Jews sought the more to kill him, because he...said also that God was his Father, making himself equal with God." John 5:18

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611** **John 10:32, 29 etc.** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | my Father |
| **English 1599** | my Father |
| **German 1599** | meinem Vater |
| **Danish 1599** | min Fader |
| **Italian 1599** | Padre mio |
| **French 1599** | mon Pere |
| **Spanish 1599** | mi padre (Spelled 'Padre' in Reina 1569) |
| **Latin 1599** | patre meo |
| **NIV, TNIV (v. 32), NASB (v. 29 & 32), Catholic & J.W.** | **the** Father<br>**the** Father |
| **See errors in the HCSB, ESV, NRSV, RSV, NCV, etc.** | |

Those mocking Christ on the cross said scorningly, "If thou be the Son of God..." (Matt. 27:40). Satan said, "If thou be the Son of God..." Luke 4:3.

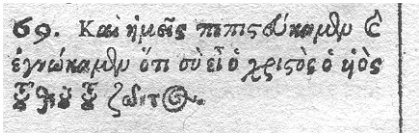
> "He is antichrist, that denieth the Father and the Son...Whosoever denieth the Son, the same hath not the Father:" 1 John 2:22, 23

*Who* denies that Jesus is the Son of God and calls him the 'Holy One of God'? *The devils* call Jesus "the Holy One of God" in Mark 1:24 and Luke 4:34; the new versions echo the devils again and strike at the "living" God with their pen (Heb. 10:31).

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **John 6:69** |
|---|---|
| **Greek 1599** | Same as KJV, German, French, Spanish, Italian, Latin and others |
| **KJV** | that thou art the Christ, the Son of the living God |
| **English 1599** | that thou art that Christ the Sonne of the living God. |
| **German 1599** | dafz du bift Christus der Son des lebendigen Gottes |
| **French 1599** | que tu es le Chrift le Fils du Dieu viuant |
| **Spanish 1599** | Que tu eres el Chrifto, el hijo del Dios biuiente (Spelled 'Hijo' in Reina 1569 et al.) |
| **Italian 1599** | che tu fei Chrifto il Figliuol di Dio vivete |

| Latin 1599 | quia tu es Chriftus filius Dei vivi |
|---|---|
| **NIV & TNIV** | that you are the Holy One of God |
| **Catholic Version** | that you are the Holy One of God |
| **J. W. Version** | that you are the Holy One of God |
| **NASB** | that You are the Holy One of God |
| **NKJV note** | that You are the Holy One of God |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

* *Fils*, *hijo*, Figliuol, and filius mean 'Son'; *lebendigen*, *viuant*, *biuiente*, *vivete*, *vivete* mean 'living.'

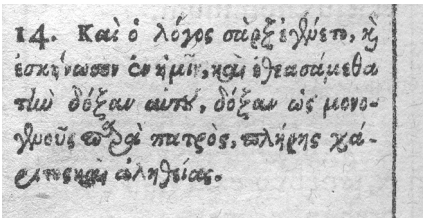


The most rabidly anti-Christ version, the old *Revised Standard Version* (RSV), has been resurrected and rehashed by Reformed and Calvinist translators and renamed the *English Standard Version* (ESV). It still contains the anti-Jesus RSV readings set in place years ago by non-Christian Jewish seminary professor Harry Orlinsky, professor at the Jewish Institute of Religion. As one might expect, Jesus is not the eternal God, but his "origin is from old" in Micah 5:2, in the ESV, NIV and most new versions.

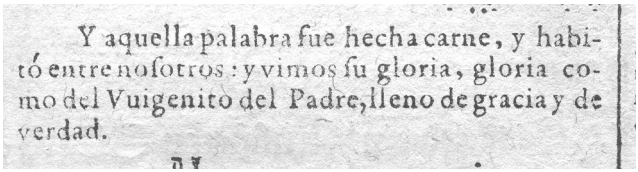
"Truly this was the Son of God" Matt. 27:5

The book of the generation of Jesus Christ, in Matthew 1, begins by saying, "Abraham begat Isaac." It is followed by thirty-eight other 'begats' denoting ancestry. In John 1:14 and 18, Jesus is described as the "only begotten of the Father" and the "only begotten Son." All pure Bibles in the world have "the only begotten," exactly as the KJV does. They contain either the word 'only' or the word 'one' (i.e. '*uni*,' '*ein*' etc.) *joined* to the word 'begotten' ('*genito*,' '*borne*' etc.), just as the Greek text does.

The TNIV, NIV and Catholic versions deny that Jesus Christ is God's begotten Son. The TNIV and NIV double the 'only' portion by saying, "One and Only." No Greek manuscript or foreign edition in history doubles this. This is pure invention by the NIV and TNIV committees. Is this done so that their readers will not notice the omission of the second word "begotten"? These versions create a contradiction by calling Jesus "the one and only" Son; *Christians* are called the sons of God (John 1:12, 1 John 3:1, 2). The term "begotten" cannot mean 'one and only' because Isaac was called Abraham's "only begotten son" (Heb. 11:17, 18), yet he had another son, Ishmael. Isaac was called "only begotten son" because only his 'genealogy' or genes were lawfully recognized and pure; Ishmael was illegitimate.


14. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ
ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα
τὴν δόξαν αὐτοῦ, δόξαν ὡς μονο-
γενοῦς παρὰ πατρός, πλήρης χά-
ριτος καὶ ἀληθείας.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **John 1:14** |
|---|---|
| **Greek 1599** | Same as KJV and others<br>(*monogenes*; *mono* means 'only'; *genes* means 'begotten') |
| **KJV** | only begotten |
| **English 1599** | onely begotten |
| **Danish 1599** | fom en Enborne |
| **Bohemice 1599** | gednorozeneho |
| **Spanish 1599** | Vuigenito |
| **German 1599** | eingebornen |
| **Italian 1599** | vnigenito |
| **Latin 1599** | unigeniti |
| **NIV**<br>**TNIV** | One and Only _____<br>one and only_____ |
| **Catholic Version** | only _____ |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |



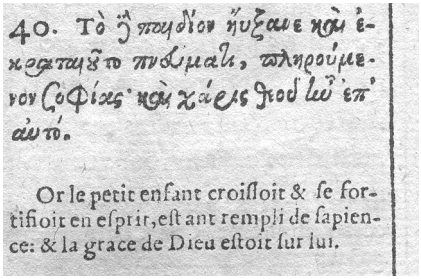
Y aquella palabra fue hecha carne, y habitó entre nosotros: y vimos su gloria, gloria como del Vuigenito del Padre, lleno de gracia y de verdad.

New versions deny the virgin birth by omitting "begotten Son" in John 1:18. Some substitute 'God' for "Son," teaching the Arian heresy of a created 'God'; the twins, the TNIV and Catholic version, cunningly omit "begotten," denying the virgin birth.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 1:18** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | only begotten Son |
| **English 1599** | onely begotten Sonne |
| **Bohemice 1599** | Gednorozeny Syn |
| **Danish 1599** | den Enborne Son |
| **Spanish 1599** | Vnigenito hijo |
| **German 1599** | eingeborne Son |
| **Italian 1599** | Figliuolo unigenito |
| **Latin 1599** | unigenitus filius |
| **NIV** | God the One and Only (omits 'begotten' and 'Son,' denying the virgin birth) |
| **NASB** | only begotten God (replaces 'Son' with 'God,' promoting the Arian heresy of a created 'God') |
| **Jehovah Witness Version** | the only-begotten god (In keeping with their false doctrine, they omit 'Son,' thereby denying the virgin birth, the deity of Christ, and the Trinity.) |
| **TNIV** | one and only \[Son\] (omits 'begotten' denying the virgin birth) |
| **Catholic Version** | the only _____ Son, (omits 'begotten,' denying the virgin birth) |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

The ancient heresy of Adoptionism has slipped into the new versions. This sect denied that Jesus had the spirit of Christ *before* his baptism. They change Luke 2:40, which says that, as a child, Jesus "waxed strong in spirit."

| 1599 Nuremberg Polyglot Bible | Where was the Bible before the KJV of 1611? Luke 2:40 |
|---|---|
| Greek 1599 | Same as KJV, German, Spanish, Italian, French, Latin and others |
| KJV | in spirit |
| English 1599 | in Spirit |
| German 1599 | im Geift |
| French 1599 | en efprit |
| Spanish 1599 | del Efpiritu |
| Italian 1599 | di spirito |
| Latin 1599 | **Omit** |
| NIV, TNIV, NASB | **Omit** |
| NKJV note | **Omit** |
| Catholic Version | **Omit** |
| J. W. Version | **Omit** |
| See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc. | |


40. Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

Or le petit enfant croiſſoit & ſe fortifioit en eſprit, eſtant rempli de ſapience: & la grace de Dieu eſtoit ſur lui.

Adoptionism fills the gap left when a sect denies that Jesus is the only begotten Son of God. In their twisted view, Jesus was adopted by God and 'chosen' from among men. These deceivers may admit that he is *a* son of God, but only an adopted or chosen son. The Adoptionists of old and the NIV-ers of late change "beloved" Son to 'chosen' Son. New versions follow the 'deity-of-Christ-*denying*' Jehovah Witness version like a ghostly shadow. All true vernacular editions throughout the world agree with the KJV.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 9:35** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | my beloved Son |
| **English 1599** | my beloved Sonne |
| **German 1599** | mein lieber Son |
| **French 1599** | mon Fils bien-aimé |
| **Spanish 1599** | mi hijo amado (Spelled with caps in 1569, 1602) |
| **Italian 1599** | il mio Figliuol diletto |
| **Latin 1599** | filius meus dilectus |
| **NIV & TNIV** | This is my Son, whom I have **chosen** |
| **NASB** | This is my Son, My **Chosen** One |
| **NKJV note** | My Son, the **Chosen** One |
| **Catholic Version** | This is my Son, the **Chosen** One |
| **J. W. Version** | This is my Son, the one that has been **chosen** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

James A. Sincavage Jr. writes,

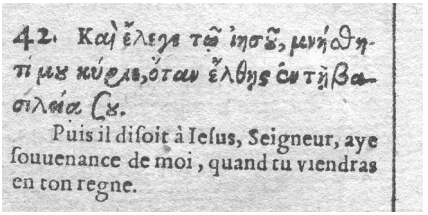
> "The sacrifice of God becomes far greater when sending his "beloved" Son to die a cruel death on the cross, than if simply sending his "Son, the chosen one" [the new version reading]. "Beloved" emphasizes the love and close relationship between Father and Son. To remove "beloved" is to downplay this closeness and to make of lesser value the price God paid when he delivered his Son for our transgressions" (quote on file).

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). The thief on the cross did it (Luke 23:42), Paul did it (Acts 9:6, 22:16), and the woman caught in adultery did it (John 8:11) — but not in the *new* versions. The thief said, "Jesus, Lord" in the KJV and all the good national Bibles. He was acknowledging Jesus as the Lord God of the Old Testament, "God manifest in the flesh" (1 Tim. 3:16).

> "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" Romans 10:9.

The Adoptionists believe 'the Christ' left Jesus when he was on the cross. Consequently, they steal the word "Lord" from the mouth of the thief on the cross. "Satan cometh immediately, and taketh away the word" Lord from the TNIV, NIV, NASB, and most new versions (Mark 4:15).

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Luke 23:42** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Hebrew 1599** | Same as KJV and others |
| **Syriac 1599** | Same as KJV and others |
| **Bohemice 1599 (Central Europe)** | Same as KJV and others |
| **KJV** | Jesus, Lord |
| **English 1599** | Jefus, Lorde |
| **German 1599** | Jefu, HERR |
| **Danish 1599** | Jhefum / HERRE |
| **Polonise 1599 (Polish)** | Jezufa / Panie |
| **French 1599** | Iefus, Seigneur |
| **Spanish 1599** | Iefus, Sennor |
| **Italian 1599** | IESV, Signore |
| **Latin 1599** | Iefum, Domine |
| **NIV, NASB, TNIV** | Jesus _____ |
| **NKJV note** | Jesus _____ |
| **Catholic Version** | Jesus _____ |
| **J. W. Version** | Jesus _____ |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |


42. Καὶ ἔλεγε τῷ Ἰησοῦ, μνήσθητί μου κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

Puis il diſoit à Ieſus, Seigneur, aye ſouuenance de moi, quand tu viendras en ton regne.

> "...God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36

The KJV and the word to all the world say, "this is indeed the Christ, the Saviour of the world." The antichrists and liars deny this in the NIV, TNIV, NASB, Jehovah Witness, and Catholic editions.

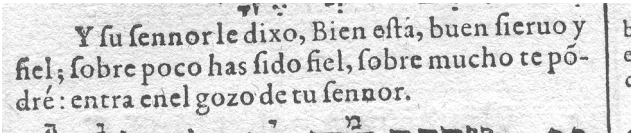
> "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist..." 1 John 2:22

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 4:42** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Polonise 1599 (Polish)** | Kryftus |
| **KJV** | Christ |
| **English 1599** | Chrift |
| **Danish 1599** | Chriftus |
| **Spanish 1599** | Chrifto |
| **German 1599** | Chriftus |
| **Italian 1599** | Chrifto |
| **French 1599** | Chrift |
| **Old Latin (D *Sumptibus*)** | Christum |
| **Latin 1599** | **Omit** |
| **NIV, TNIV & NASB** | **Omit** |
| **Catholic & J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Matt. 25 tells of the blessed who share in the "kingdom of heaven" (v. 14) and the others who are "cast...into outer darkness" (v. 30). It clearly speaks of the Lord of lords, not an earthly 'master.' The exclusive word for 'lord' is used in French, Spanish, German, Danish, Latin and English Bibles.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Mat. 25:21** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | lord |
| **French 1599** | feigneur |
| **Spanish 1599** | fennor |
| **Italian 1599** | padrone* |
| **German 1599** | Herr |
| **Danish 1599** | Herris |
| **Latin 1599** | dominus |
| **NIV, NASB, TNIV** | master |
| **Catholic Version** | master |
| **J. W. Version** | master |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

* Robert Preble, *Britannica World Language Dictionary*, New York: Funk and Wagnalls Company, 1958, Vol. 2, p. 1738, s.v. *padrone*, lord, p. 1774.


Y ſu ſennor le dixo, Bien eſtá, buen ſieruo y
fiel; ſobre poco has ſido fiel, ſobre mucho te pō-
dré: entra enel gozo de tu ſennor.

Matt. 24:45 concerns the Lord and his servants. It is prefaced by verse 42 which says, "your Lord doth come." Only the devil would want Bible readers to think of our relationship with Jesus Christ as a 'slave and master' situation. When it is uncertain what connotative meaning a Greek word might have, the KJV matches the world's Bibles. The KJV and the Bibles of the world share the sounds of the letter s, e, r, v, in 'servant'; new versions lower the 'lord' and his redeemed by following corrupt Greek lexicons. (For a full discussion of the problems which arise when Christians are called 'slaves' or bond slaves see this book's chapter entitles, "Pure Words...Tried," *New Age Bible Versions*, pp. 221-225, and *The Language of the King James Bible*, pp. 68, 75.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Matt. 24:45** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | servant...lord |
| **Spanish 1599** | siervo*...sennor |
| **Italian 1599** | servitore...signor |
| **Latin 1599** | servus...dominus |
| **NASB** | slave...**master** |
| **J. W. Version** | slave...**master** |
| **NIV & TNIV** | servant...**master** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*The spelling 'fieruo,' pronounced *siervo* in 1599, has been updated in this chart to show the sound similarity. The German also says 'lord' (*Herr*).

Jesus said, "thou holdest fast my name...and hast kept my word, and hast not denied my name" (Rev. 2:13, 3:8). The devils even cry out, "Jesus, thou Son of God (Matt. 8:29, James 2:19). Acting *worse* than devils, new version editors have not kept the name "Jesus."

> "That at the name of Jesus every knee should bow..." Phil. 2:10

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Matt. 8:29** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Bohemice 1599** | Same as KJV and others |
| **KJV** | Jesus |
| **English 1599** | Jefus* |
| **Polonice 1599** | Jesusie |
| **Danish 1599** | Jefu |
| **Spanish 1599** | Iefus* |
| **German 1599** | Jefu |
| **Italian 1599** | Iesv* |
| **French 1599** | Iefus |
| **Latin 1599** | Iefu |
| **NIV, NASB, TNIV** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

*The font shaped like the letter *f* is pronounced like the letter 's'; .The font shaped like the letter 'I' was pronounced like a soft 'g.' The font shaped like the letter 'v' was pronounced like a 'u'; consequently the word **'Jesus' was always pronounced as it is today**. Inflected endings on the word 'Jesus' will vary.

Skeptics say the name of Jesus is repeated unnecessarily in the "the things which are written in this book." Let's hope *their* name is not 'taken away' from the book of life.

> "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" Rev. 22:19.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Mark 10:52** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **Polonise 1599 (Polish)** | Same as KJV and others |
| **KJV** | Jesus...Jesus |
| **English 1599** | Jefus...Jefus |
| **Italian 1599** | IESV...IESV |
| **French 1599** | Iefus...Iefus |
| **Spanish 1599** | Iefus...Iefus |
| **Latin 1599** | Iefus...**him** |
| **Catholic Version** | Jesus...**him** |
| **NASB** | Jesus...**him** |
| **J.W. Version** | Jesus...**him** |
| **See errors in the HCSB, ESV, NRSV, RSV, etc.** | |

## The Received Text *or* *Currently* Printed Editions of the *Textus Receptus* ?

In Mark 2:15, the name of Jesus occurs *twice* in today's Spanish Valera Bible (*Jesús...Jesús*) as it does in today's pure foreign Bibles such as the French, *Le Nouveau Testament* (*Traduit sur Les Textes Originaux Grecs Version D'Ostervald*, Mission Baptiste Maranatha, 1996). 'Jesus' (*Jezus...Jezusem*) also occurs *twice* in the Polish Bible (*Biblia To Jest Cale Pismo Swiete Starego I Nowego Testamentu Z Hebrajskiego I Greckiego Jezyka Na Ploski Pilnie I Wiernie Przetlomaczona*). Both the French and the Polish state that they were translated out of the 'original' Greek ("*Originaux Grecs*," "*Greckiego*"). The omission of 'Jesus' is one of the several errors in currently printed editions of the *Textus Receptus* (i.e. Trinitarian Bible Society and Baker Books' Interlinear *Greek-English New Testament* by Berry). (See also pp. 848-956).

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Mark 2:15** |
|---|---|
| **KJV** | Jesus...Jesus |
| **English 1599** | Jefus...Jefus |
| **Spanish 1599** | Jefus...Jefus |
| **French 1599** | Iefus...Iefus |
| **Old Latin** | Jesus...Jesu **(D, *Sumptibus*)** |
| **NIV & TNIV** | Jesus...**He** |
| **NASB** | **He**...Jesus |
| **NKJV** | **He**...Jesus |
| **Catholic Version** | **He**...Jesus |
| **J. W. Version** | **He**...Jesus |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV etc.** | |

There is none good but God. That is why Jesus is called the Good Master. The Jehovah Witness sect carries material from door to door to convince the world that Jesus is just a 'teacher' and not God, the Lord, Christ, the only begotten Son of God and the Good Master. New version editors, carrying their cankered Greek lexicons, beat them to the door. (For the problems created by the use of the word 'teacher' see "Antichrist: The World Teacher" in *New Age Bible Versions*, pp. 322-329.)

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Matt. 19:16** |
|---|---|
| **Greek 1599** | Same as the KJV and others |
| **KJV** | Good Master |
| **English 1599** | Good Mafter |
| **Spanish 1599** | Maestro bueno |
| **Italian 1599** | Maeftro buono |
| **French 1599** | Maiftre qui es bon<br>(*La Bible de Genève* 1669 has "Bon Maistre") |
| **Latin 1599** | Magifter bone |
| **German 1599** | Guter Meifter |
| **NIV, NASB, TNIV** | ____Teacher |
| **J.W. Version** | ____Teacher |
| **Catholic Version** | ____Teacher |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Who can be two places at once?— only God. Jesus said he was,

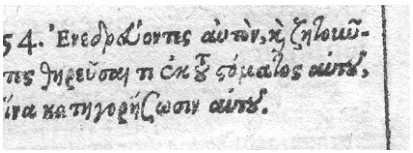
> "he that came down from heaven, even the Son of man which is in heaven" John 3:13.

Sects and scribes *silence* Jesus' claim that he was Jesus Christ on earth and God in heaven — at the same time.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **John 3:13** |
|---|---|
| **Greek 1599** | Same as KJV, German, French, Spanish, Italian, Latin and others |
| **KJV** | even the Son of man which is in heaven. |
| **English 1599** | the Sonne of man which is in heauen |
| **German 1599** | nemlich des Menfchen Son der im Himmel ift. |
| **French 1599** | le Fils de l'homme qui eft au ciel |
| **Spanish 1599** | el Hijo del hombre que eftá en el cielo |
| **Italian 1599** | il Figliuol de l'huomo il quale é in cielo |
| **Latin 1599** | Filius hominis qui eft in cælo |
| **NIV, NASB, TNIV** | the Son of Man_____ __ __ _____. |
| **NKJV note** | Omits |
| **J.W. Version** | the Son of Man_____ __ __ _____. |
| **Catholic Version** | the Son of Man_____ __ __ _____. |
| **See errors in the HCSB, ESV, NLT, NRSV, NCV, etc.** | |

After Jesus said, "Woe unto you, scribes"— they tried to turn the tables "that they might accuse him" (Luke 11:44, 54). Today's scribes, who accuse the written word of having errors, are sure to **omit** that phrase.

| 1599 Nuremberg Polyglot Bible | Where was the Bible before the KJV of 1611 Luke 11:54 |
|---|---|
| Greek 1599 | Same as KJV, German, Spanish, Italian, French, Latin and others |
| KJV | that they might accuse him |
| English 1599 | whereby they myght accuse him |
| German 1599 | dasz fie eine fache zu jhm hetten |
| French 1599 | l'accufaffent |
| Spanish 1599 | para accufarlo |
| Italian 1599 | per accufarlo |
| Latin 1599 | ut accufarent eum |
| NIV & TNIV | Omit |
| NASB | Omit |
| NKJV note | Omit |
| Catholic Version | Omit |
| J.W. Version | Omit |
| See errors in the HCSB, ESV, NRSV, NCV, etc. | |

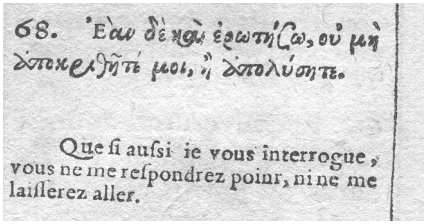

54. Ενεδρεύοντες αὐτὸν, καὶ ζητοῦν-
τες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ,
ἵνα κατηγορήσωσιν αὐτοῦ.

When "the Word was made flesh, and dwelt among us," "they struck him on the face." Jesus added, "If I tell you, ye will not believe...nor let me go." New versions editors must "not believe," because they strike the words from the page, just as they struck the living Word. The scribes omit this because it shows the fulfillment of the specific Old Testament prophecies of Micah 5:1 ("they shall smite the judge of Israel with a rod upon the cheek") and Isa. 50:6 ("I hid not my face from shame").

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611** **Luke 22:64** |
|---|---|
| **Greek 1599** | Same as KJV, Spanish, German, Italian, French, Latin and others |
| **KJV** | they struck him on the face |
| **English 1599** | they smote him on the face |
| **German 1599** | und fchlugen in ins Angefichte |
| **French 1599** | coups fur la face |
| **Spanish 1599** | herian fu roftro |
| **Italian 1599** | gli percoteuano la faccia |
| **Latin 1599** | percutiebany faciem eius |
| **NIV & TNIV** | **Omit** |
| **NASB** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J.W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NRSV, NCV, RSV, etc.** | |

Scribes would not "let" Jesus "go," but don't want a soul to know.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 22:68** |
|---|---|
| **Greek 1599** | Same as KJV, German, Spanish, French, Italian, Latin and others |
| **KJV** | nor let me go |
| **English 1599** | nor let me goe |
| **German 1599** | und laffet mich doch nicht lofz |
| **French 1599** | ni ne me laifferez aller |
| **Spanish 1599** | ni me foltareys |
| **Italian 1599** | ne mi laffarete andare |
| **Latin 1599** | neque dimittetis |
| **NIV & TNIV** | **Omit** |
| **NASB** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |


68. Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.

Que ſi auſsi ie vous interrogue, vous ne me reſpondrez point, ni ne me laiſſerez aller.

Jesus promised he would "go to the Father." His resurrection and ascension into heaven have been denied by new version editors for many years. These gravediggers deny the resurrection of the written word, and dig for it buried in a mound of dusty reference books.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 16:16** |
|---|---|
| **Greek 1599** | Same as KJV, German, French, Spanish, Italian, Latin and others |
| **KJV** | because I go to the Father |
| **English 1599** | I go for to my Father |
| **German 1599** | den ich gehe zum Vater |
| **French 1599** | car ie m'en vai à mon Pere |
| **Spanish 1599** | porque yo voy al Padre |
| **Italian 1599** | percioche io me ne vo al Padre |
| **Latin 1599** | quia vado ad Patrim |
| **NASB 1960-1995** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up..." Acts 2:31, 32

Hell is accurately pictured in other languages as a place of "fire." The transliterated archaic Greek '*Hades*' or NIV 'depths' do not carry the cries to today's reader of those whom the Bible describes as being "burned in the fire," the "hell fire," "eternal fire," "everlasting fire," and "fire unquenchable" (Matt. 5:22, 13:40, 18:9, Matt. 25:41, Jude 7, and Luke 3:17). (For a full discussion of the problems with the words in new versions see "Judgment or Interment," *New Age Bible Versions*, pp. 290-298 and *The Language of the King James Bible*, p. 121.)

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Matt. 11:23 etc.** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | hell |
| **English 1599** | hell |
| **German 1599** | helle |
| **Spanish 1599** | infiernos |
| **Italian 1599** | l'inferno |
| **French 1599** | enfer |
| **Latin 1599** | infernu |
| **NASB** | Hades |
| **NKJV** | Hades |
| **J. W. Version** | Hades |
| **NIV & TNIV** | depths |
| **Catholic Version** | realm of death or netherworld (...near Disney World?) |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

> "Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18

Hebrews 2:14 states that the devil "had the power of death," but Jesus rose and now he has "the keys of ...death." However the TNIV and NIV state that the devil still "holds the power of death." The ESV and HCSB agree with the devil also!

Jesus arose from the dead, just as he said he would, and then spoke words of peace to his followers, just as he does today through the words of the Bible—some Bibles, that is.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 24:36** |
|---|---|
| **Greek 1599** | Same as KJV, German, French, Spanish, Italian, Latin and others |
| **KJV** | and saith unto them, Peace be unto you |
| **English 1599** | and faid unto them / Peace be to you |
| **German 1599** | und fprach : Friede fey mit euch |
| **French 1599** | & leur dit, Paix foit auec vous |
| **Spanish 1599** | y les dixo, Paz fea a vofotros |
| **Italian 1599** | e diceli, La pace fia con voi |
| **Latin 1599** | & dicit eis, Pax vobis |
| **NASB & RSV** | **omit** |

The cruel NASB chops and changes crucial verses in their peaceless bible. For thirty-five years it did not admit Luke's record of the ascension of Christ into heaven, and his worship as God. Yet the preserved Bibles of the world had this verse back in A.D. 1599. Finally in 1995, due to pressure from *New Age Bible Versions,* NASB editors admitted their mistake and corrected it. The KJV had the words all along.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 24:51, 52** |
|---|---|
| **Greek 1599** | Same as KJV, German, Spanish, French, Italian and Old Latin |
| **KJV** | and carried up into heaven. And they worshipped him |
| **English 1599** | and was caried up into heauen. And they worshipped him |
| **German 1599** | Unnd fuhr auff gen Himmel. Sie aber beteten in an |
| **French 1599** | & fut efleué au ciel. Et eux l'ayans adoré |
| **Spanish 1599** | y era lleuado arriba al cielo. Y ellos defpues de auerlo adorado |
| **Italian 1599** | & era portato in cielo. Et effi poiche l'hebbero adorato |
| **Latin 1599** | & ferebatur in cælum. Et ipfi adorantes |
| **NASB 1960-1995 & RSV** | **Omit** |

## 4 Salvation By Grace Through Faith

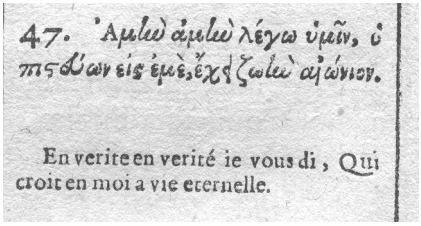


Jesus said, "He that believeth **on me** hath everlasting life."

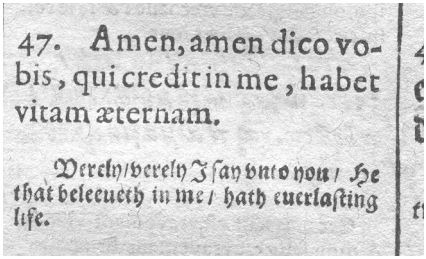
The NIV says, "he who believes __?__ has everlasting life." The NIV, TNIV, NASB and most new versions *omit*, "on me." To broaden their sales market, new version publishers want to "meet sales thresholds by appealing to the broadest possible audience." The narrow way of faith in Jesus Christ is not *b r o a d* enough to generate huge profits (Len Goss, former Zondervan editor, as cited in *World Magazine*, July 12/19, 1997, p. 13.) Zondervan, owner of the NIV's printing rights, now publishes liberal books like, *More Than One Way? Four Views on Salvation in a Pluralistic World*; Zondervan's owner, Rupert Murdoch, also owns the Bart Simpson TV program, Twentieth Century Fox, and HarperSanFrancisco Publishing House, known for its "unseemly...men with men" books and John Spong's heretical book, *Why Christianity Must Change or Die*. No wonder Murdoch's HarperCollins logo seems to picture the lake of fire

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 6:47** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | on me |
| **English 1599** | in me |
| **Spanish 1599** | en mi |
| **German 1599** | an mich |
| **Italian 1599** | in me |
| **French 1599** | en moi |

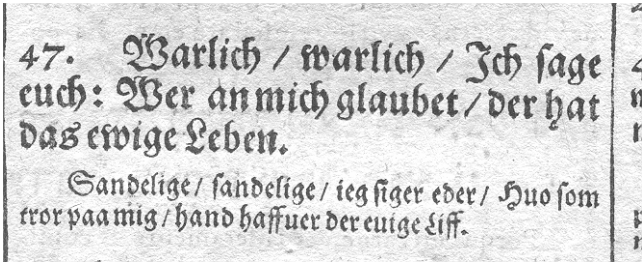
| Latin 1599 | in me |
|---|---|
| NIV & TNIV | **Omit** |
| NASB | **Omit** |
| Catholic Version | **Omit** |
| J. W. Version | **Omit** |


47. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

En verite en verité ie vous di, Qui croit en moi a vie eternelle.


47. Amen, amen dico vobis, qui credit in me, habet vitam æternam.

Verely/verely I say vnto you/ He that beleeueth in me/ hath euerlasting life.


47. Warlich / warlich / Ich sage euch: Wer an mich glaubet / der hat das ewige Leben.

Sandelige / sandelige / ieg siger eder / Huo som tror paa mig / hand haffuer der euige Liff.

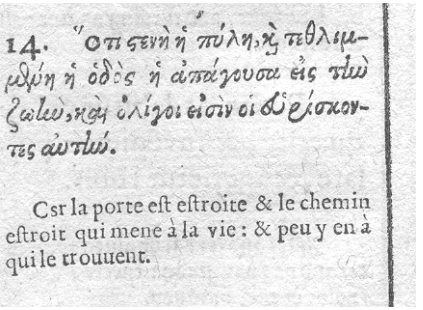
The NKJV teaches salvation by works saying, “difficult is the way which leads to life” in Matt. 7:14. It is similar in wording and theology to the Catholic *New Jerusalem Bible* which says it is, “a hard road that leads to life.”

In truth, the way of salvation is *not* difficult. It is strait and narrow. “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). There is only one way of salvation.

> “...one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all...” Eph 4:4-6.

All the true Bibles of the world say, “strait” and “narrow” not ‘difficult.’

> “...narrow is the way, which leadeth unto life” Matt. 7:14


14. Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

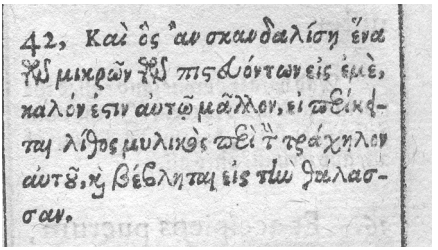
Car la porte eſt eſtroite & le chemin eſtroit qui mene à la vie: & peu y en à qui le trouuent.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Matt. 7:14** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | narrow |
| **English 1599** | narrowe |
| **Spanish 1599** | angofto |
| **German 1599** | fchmal |
| **Italian 1599** | stretta |
| **French 1599** | eftroit |
| **Latin 1599** | arcta |
| **NKJV, HCSB** | difficult |
| **ESV** | the way is hard |
| **NRSV** | the road is hard |
| **Catholic Version** | a hard road (The New Jerusalem Bible) |
| **J. W. Version** | cramped the road leading off into life (This gives the notion that salvation is painful.) |

The *Oxford Duden German Dictionary* citation under 'narrow' says, "*schmal*" (p. 1282). Remember the 's' type font in the 1500s looked like an 'f'. (ed. W. Scholze-Stubenrecht, Oxford: Clarendon Press, 1990.) *A Dictionarie of the French and Engliſh Tongues*, under the citation '*eftroit*' (*eftroict*), defines it as "narrow" (compiled by Randle Cotgrave in 1611 and currently reproduced by the University of South Carolina Press, Columbia, S.C., 1968). This dictionary from the 1600s has no page numbers. The pronunciation and modern spelling would be 'estroit,' like 'strait.' *Britannica World Language Dictionary* defines the Italian '*stretto*' as "narrow" (p. 1787). *The Junior Classic Latin Dictionary*, under the citation 'narrow' defines it as '*arctus*' (p. 130). If it were 'difficult' it would be '*difficillis*,' p. 60 (ed. Antonio Provost, Chicago: Follett Publishing Co., 1957).

Jesus spoke of "little ones that believe in me" (Mark 9:42). If the road were difficult, little ones (and the rest of us) would never arrive at the gates of pearl leading to the street of pure gold. The NASB and many new versions close "the door" (John 10:7) again.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Mark 9:42** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | in me |
| **English 1599** | in me |
| **Spanish 1599** | en mi |
| **German 1599** | an mich |
| **Italian 1599** | in me |
| **French 1599** | en moi |
| **Latin 1599** | in me |
| **NASB** | **Omit** |
| **Catholic Version** | **Omit** |
| **J.W. Version** | **Omit** |


42, Καὶ ὃς ἂν σκανδαλίσῃ ἕνα
τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ,
καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περίκει-
ται λίθος μυλικὸς περὶ τὸν τράχηλον
αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασ-
σαν.

"I declare unto you the gospel...Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" 1 Cor. 15:1, 3, 4

Jesus told the rich man to "take up the cross" and not trust in his own works. New versions omit the cross.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611** **Mark 10:21** |
|---|---|
| **Greek 1599** | Same as KJV, Spanish, French, Italian, German, Latin and others |
| **KJV** | take up the cross, and |
| **English 1599** | and take up the croffe |
| **German 1599** | und nimb das Creutz auff dich |
| **French 1599** | ayant chargé la croix |
| **Spanish 1599** | (tomado tu cruz (Valera 1602 has no bracket) |
| **Italian 1599** | togliendo la croce tua |
| **Latin 1599** | (tollens crucem tuam.) |
| **Scrivener's** *Bezae Codex Cantabrigiensis* | **Omit** |
| **NIV** | **Omit** |
| **NASB** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, RSV, NLT, NRSV, etc.** | |

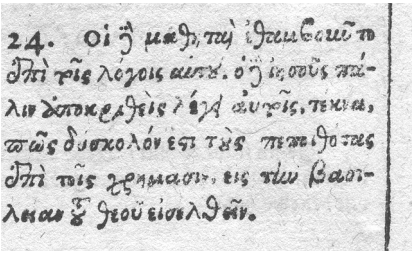
The NIV, NASB and most new versions *falsely* say,

> "**Children**, how **hard** **it** **is** to enter the kingdom of God!"

Imagine the cruelty of telling a child that heaven can only be entered by **hard** works. The KJV and all true Bibles around the world say,

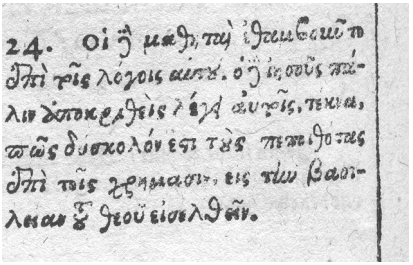
> "Children, how hard **is it** for them that trust in riches to enter into the kingdom of God!" Mark 10:24.

The KJV teaches that trusting in 'self' is not the way to salvation. The NIV and new versions omit six words and switch two others around ("is it" to 'it is') to preach what God calls "another gospel" (2 Cor. 11:4).



24. Die Jünger aber entſatzten ſich über ſeiner rede. Aber Jeſus antwortet widerumb / vnd ſprach zu jhnen: Lieben Kinder / wie ſchwerlich iſts / daß die / ſo jhr vertrauen auff Reichthumb ſetzen / ins Reich Gottes kommen.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611** **Mark 10:24** |
|---|---|
| **Greek 1599** | Same as the KJV, German, Spanish, Italian, French, Latin and others |
| **KJV** | for them that trust in riches |
| **English 1599** | for them that truft in riches |
| **German 1599** | fo jhr vertrauen auff Reichthumb feltzen |
| **French 1599** | qui fe fient es richeffes |
| **Spanish 1599** | confian en las riquezas |
| **Italian 1599** | che quei che fi confidan ne le richezze |
| **Latin 1599** | eft confidentis in pecuniis |
| **NIV & TNIV** | **Omit** |
| **NASB** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.** | |


24. Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

This false doctrine of salvation by works, *instead of by grace through faith in the finished work of Jesus Christ on the cross*, is repeated in many places throughout false bibles. Jesus said "I must work" in John 9:3, 4. Sects that teach salvation by works change this verse, to "**We** must work." (**Ich, me, mi,* etc. mean *I.*)

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 9:3, 4** |
|---|---|
| **Greek 1599** | Same as KJV, Spanish, German, French, Italian, Latin and others |
| **KJV** | Jesus answered, ...I must work |
| **English 1599** | Jefus anfwered/...I muft worke |
| **German 1599** | Jefus antworttet...Ich mufz wirken |
| **French 1599** | Iefus refpondit,...Il me faut |
| **Spanish 1599** | Refpondio Iefus...A mi me conuiene obrar |
| **Italian 1599** | IESV rifpofe...A me bifogna operare |
| **Latin 1599** | Refpondit Jefus...Me oportet |
| **NIV & TNIV** | said Jesus...**we** must do the work |
| **NASB** | Jesus answered...**We** must work |
| **HCSB** | Jesus answered...**We** must do the works |
| **NKJV note** | Jesus answered...**We** must work |
| **Catholic Version** | Jesus answered...**We** have to do the works |
| **J. W. Version** | Jesus answered...**we** must work |
| **See errors in the ESV, NLT, NRSV, NCV, RSV, etc.** | |

Another gospel appears in new versions just as Jesus warned. He said,

> "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" Matt. 15:8, 9.

Coming too close to home, new versions cut and hone this verse until God's commandments and doctrines become simply suggested **rules**-of-the-road and take-it-or-leave-it **teachings**, given by just-another-teacher, not our Lord and Master, Jesus Christ.

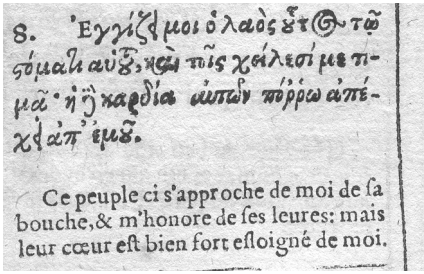
| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Matt. 8:19** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | Master |
| **English 1599** | Mafter |
| **Spanish 1599** | Maeftro |
| **Italian 1599** | Maeftro |
| **French 1599** | Maiftre |
| **Latin 1599** | Magifter |
| **German 1599** | Meifter |
| **NIV, NASB, TNIV** | Teacher |
| **J. W. Version** | Teacher |
| **Catholic Version** | Teacher |
| **See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.** | |

| 1599 Nuremberg Polyglot Bible | Where was the Bible before the KJV of 1611? Matt. 15:9 |
|---|---|
| Greek 1599 | Same as KJV and others |
| KJV | doctrines the commandments |
| Spanish 1599 | doctrinas, mandamientos |
| Italian 1599 | dottrine...comandameti |
| French 1599 | doctrines...commandemens |
| Latin 1599 | doctrinas...manda |
| NIV & TNIV | teachings...rules |
| Catholic Version | dogmas...precepts |
| See errors in the NLT, NRSV, RSV, NCV, etc. | |

| 1599 Nuremberg Polyglot Bible | Where was the Bible before the KJV of 1611? Matt. 7:28 |
|---|---|
| Greek 1599 | didache |
| KJV | doctrine |
| Spanish 1599 | doctrina |
| Italian 1599 | dottrina |
| French 1599 | doctrine |
| Latin 1599 | doctrina |
| German 1599 | lehre* |
| NIV, NASB, TNIV | teaching |
| Catholic Version | teaching |
| J. W. Version | teaching |
| See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc. | |

**The Oxford Duden German Dictionary*, s.v. doctrine "lehre" p. 1024.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Matt. 15:8** |
|---|---|
| **Greek 1599** | Same as KJV, German, Spanish, French, Italian, Latin and others |
| **KJV** | draweth nigh unto me with their mouth |
| **English 1599** | draweth nere unto me with their mouth |
| **German 1599** | nahet fich zu mir mit seinem Munde |
| **French 1599** | ci s'approche de moi de fa bouche |
| **Spanish 1599** | de fu boca fe acera de mi |
| **Italian 1599** | mi s'appreffa con la fua bocca |
| **Old Latin** (D, ***Sumptibus***) | Appropinquatmih populus hic ore suo |
| **Latin 1599** | **Omit** |
| **NIV & TNIV** | **Omit** |
| **NASB** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |



8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

Ce peuple ci s'approche de moi de ſa bouche, & m'honore de ſes leures: mais leur cœur eſt bien fort eſloigné de moi.

Faith in Jesus Christ, alone, brings man forgiveness of sin.

> "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee."

In Luke 5:17 the NASB denies the deity of Christ by saying, "The power of the Lord was present **for Him** to perform healing," as if Jesus were not the Lord himself and needed outside power. The KJV says, "the power of the Lord was present to heal them." Additionally, new versions ignore the Greek witness and every good vernacular Bible by changing "Man" to 'friend.'

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 5:20** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | Man |
| **English 1599** | Man |
| **Danish 1599** | Minnifee |
| **Spanish 1599** | Hombre |
| **German 1599** | Menfch |
| **Italian 1599** | Huomo |
| **French 1599** | Homme |
| **Latin 1599** | homo |
| **NIV & TNIV** | **Friend** |
| **NASB** | **Friend** |
| **Catholic Version** | **Friend** |
| **See errors in the HCSB, NRSV, NCV, etc.** | |

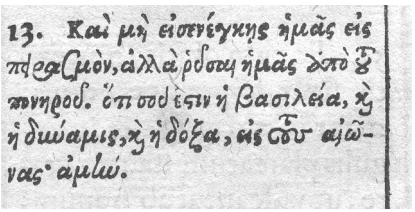


"And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" Eph. 6:17, 18

We can catch a glimpse of the street of gold, striding on the two legs of 'Bible reading' and 'prayer.' Sadly, new versions cripple their readers and steer them on a broad prayerless path. They are missing huge portions of the model prayer given by Jesus. Omission and brackets in the Lord's prayer in the new versions were foreshadowed in Catholic reading found sporadically in the Latin Bible of 1599.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 11:2-4 Lord's Prayer** |
|---|---|
| **Greek 1599** | Same as English, German, French, Spanish, Italian, Old Latin (pre-Jerome) and others |
| **KJV** | Our...which art in heaven...Thy will be done, as in heaven, so in earth...but deliver us from evil |
| **English 1599** | Our...which art in heauen...Let thy will be done even in eart/ as it is in heauen...but deliuer us from euill |
| **German 1599** | onfer...im himmel...auff erden wie im himmel...fonder erlöfe vns von dem übel |

| | |
|---|---|
| **French 1599** | nostre...qui es és cieux...Ta volonté foit faite en la terre comme au ciel...mais nous diliure du malin |
| **Spanish 1599** | nueftro...que eftas en los cielos...fea hecha tu voluntad como enel cielo anfi tambien en la tierra...mas libranos de mal |
| **Italian 1599** | noftro...che fei ne cieli...Sia fatta latua volonta, fi come in cielo, cofi ancora in terra...ma liberact dal maligno |
| **Old Latin** (D, *Sumptibus*) | noster...qui in caelis ...fiat uoluntas tua, sicut in caelis et in terra...sed libera nos a malo |
| **Latin 1599** | omit...omit...(Fiat voluntas tua, ficut in cælo & in terra.)...(sed libera not á malo.) |
| **NIV, NASB, TNIV NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

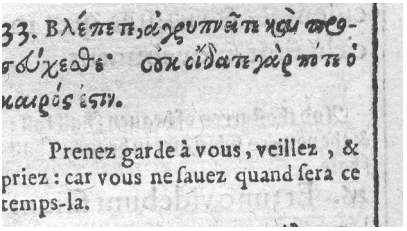

13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας· ἀμήν.

The glory is "thine," not mine. But, here comes the leaven, new versions omit sentence seven.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Matthew 6:13b** |
|---|---|
| **Greek 1599** | Same as English, German, French, Spanish, Italian, Old Latin (pre-Jerome) and others |
| **KJV** | For thine is the kingdom, and the power, and the glory, for ever. Amen |
| **English 1599** | for thine is the kingdome / and the power / & the glory for euer/ Amen |
| **German 1599** | Denn dein ift das Reich/und die Krafft / und die herrligkeit inn ewigkeitj. Amen |
| **French 1599** | Car à toi eft le regne, & la puiffance, & la gloire à iamais, Amen. |
| **Spanish 1599** | Porque tuyo es el Reyno, y la potencia, y la gloria, por todas los figlos, Amen |
| **Italian 1599** | Percioche tuo è il regno, e la potentia, e la gloria in fempiterno, Amen |
| **Latin 1599** | (Quia tuum eft regnu, & potentia & gloria, in fecula feculum). Amen. |
| **Corrupt Latin D** | **Omit** |
| **NIV, TNIV, NKJV note, Catholic & J. W. Version** | **Omit** |
| **NASB** | **[Bracket]** |
| **See errors in the ESV, NLT, NRSV, RSV, NCV, etc.** | |

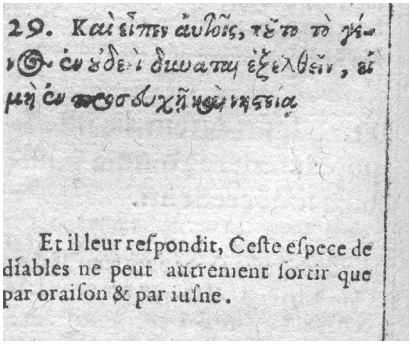
"Keep awake" and "Be alert" (NIV) are road signs on the broad path of the NIV. Directions to pray have been removed.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Mark 13:33** |
|---|---|
| **Greek 1599** | Same as KJV, Spanish, French, Italian, German, Latin and others |
| **KJV** | watch and pray |
| **English 1599** | watch and pray |
| **German 1599** | wachet und betet |
| **Danish 1599** | Baager oc beder |
| **French 1599** | veillez, & priez |
| **Spanish 1599** | velad y orad |
| **Italian 1599** | vigilanti,e fate oratione |
| **Latin 1599** | vigilate & orate |
| **NIV & TNIV** | Be alert ___ ____ |
| **NASB** | Keep on the alert ___ ____ |
| **Catholic Version** | Be watchful ___ ____ |
| **J.W. Version** | Keep awake ___ ____ |
| **See errors in the HCSB, ESV, NLT, NRSV, NCV, etc.** | |


33. Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.

Prenez garde à vous, veillez, & priez: car vous ne ſauez quand ſera ce temps-la.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Mark 9:29** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | and fasting |
| **English 1599** | and fafting |
| **French 1599** | & par iufne |
| **German 1599** | und faften |
| **Italian 1599** | e digiuno |
| **Spanish 1599** | y ayuno |
| **Latin 1599** | & ieiunio |
| **NIV** | **Omit** |
| **NASB** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J.W. Version** | **Omit** |
| **See errors in the ESV, NLT, NRSV, RSV, NCV, etc.** | |


29. Καὶ εἶπεν αὐτοῖς, τοῦτο τὸ γέ-
νος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ
μὴ ἐν προσευχῇ καὶ νηστείᾳ.

Et il leur reſpondit, Ceſte eſpece de
diables ne peut autrement ſortir que
par oraiſon & par iuſne.

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Matt. 17:21** |
|---|---|
| **KJV** | Howbeit this kind goeth not out but by prayer and fasting |
| **Greek 1599** | Same as KJV and others |
| **Hebrew 1599** | Same as KJV and others |
| **Syriac 1599** | Same as KJV and others |
| **Bohemice 1599 (Central Europe)** | Same as KJV and others |
| **Polonice 1599 (Polish)** | Same as KJV and others |
| **English 1599** | Same as KJV and others |
| **French 1599** | Same as KJV and others |
| **German 1599** | Same as KJV and others |
| **Italian 1599** | Same as KJV and others |
| **Spanish 1599** | Same as KJV and others |
| **Latin 1599** | Same as KJV and others |
| **NASB** | **bracket** |
| **NIV & TNIV** | **Omit** |
| **NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **ESV** | **Omit** |
| **NRSV** | **Omit** |
| **See errors in the NLT, RSV, NCV, etc.** | |

God's formula for praying to the Father, in the Son's name, through the Holy Ghost is totally circumvented in new versions. Jesus said, "ask any thing in my name"; new versions do not ask the Father, but say, 'ask **me** for anything." The influence of the Catholic Latin version is seen briefly in the bracketed (**me**) seen in this 1599 printing of the Spanish Bible. Occasionally errors slip into *one printer's* edition of a pure Bible. The correct reading is seen in Valera's 1602 Spanish Bible.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? John 14:14** |
|---|---|
| **Greek 1599** | omit |
| **KJV** | omit |
| **English 1599** | omit |
| **French 1599** | omit |
| **German 1599** | omit |
| **Old Latin Reading (Preserved in Scrivener's *Bezae Codex Cantabrigiensis*)** | omit |
| **Italian 1599** | omit |
| **Spanish 1599** | (me) fixed in the Valera 1602 |
| **Latin 1599** | me |
| **NIV, TNIV, NASB** | me |
| **Catholic Version** | me |
| **HCSB** | me |
| **See errors in the, ESV, NRSV, NCV, etc.** | |

But the fruit of the Spirit is:




True Christians throughout the ages have been led by the Spirit to *bless* and *do good* to their enemies. Sects which murder and behead Christians cut off the verse which forbids their evil actions.

> "This know also, that in the last days...men shall be...fierce" 2 Tim 3:1, 2, 3

| 1599 Nuremberg **Polyglot Bible** | **Where was the Bible before the KJV of 1611?** **Matt. 5:44** |
|---|---|
| **Greek 1599** | Same as KJV, German, Spanish, Latin, Italian, French and others |
| **KJV** | bless them that curse you, do good to them that hate you, and...despitefully use you |
| **English 1599** | bleff them that curfe you: doe good to them that hate you / and...persecute you |
| **German 1599** | Segenet die euch verfluchen. Thut wol denen die euch haffen...und verfolgen. |
| **French 1599** | beniffez ceux qui vous maudiffent, faites bien a ceux qui vous haiffent: &...vous perfecutent |
| **Spanish 1599** | Bendezid a losque os maldizen: hazed bien a losque os aborrecen, y...perfiguen |
| **Italian 1599** | benedite quelli che vi mala dicono, fate bene a quelli che v'odiano, e...vi perfeguitano |
| **Latin 1599** | (*bene precamini qui imprecantur vobis*) benefacite his qui oderunt vos: &...perfequentibus...vos |
| **NIV, TNIV, NASB NKJV note** | **Omit** |
| **Catholic Version** | **Omit** |
| **J. W. Version** | **Omit** |
| **See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.** | |

Is it necessary to 'complete' Bible school or be "well taught" like corrupt Greek lexicons say? Or can children be "perfect" in God's eyes, walking in the robe of righteousness given by the merits of the blood of Jesus Christ and obeying the light God has given them. The word 'instructed' or 'trained,' added by the Jehovah Witnesses years ago, emerges in the NKJV. Finally the word 'perfect' was dropped completely by the Catholic version and its clones the NIV and NASB. Consequently, today's Christianity focuses on 'education' instead of 'transformation.' One may "works hard" (NLT) and be "fully qualified" (NRSV), but not be born again.

| **1599 Nuremberg Polyglot Bible** | **Where was the Bible before the KJV of 1611? Luke 6:40** |
|---|---|
| **Greek 1599** | Same as KJV and others |
| **KJV** | perfect |
| **English 1599** | perfite |
| **Spanish 1599** | perfecto |
| **German 1599** | vollkommen* |
| **Italian 1599** | perfetto |
| **French 1599** | bien accompli** |
| **Latin 1599** | perfectus |
| **J. W. Version** | perfectly **instructed** |
| **NKJV** | perfectly **trained** |
| **NIV, NASB Catholic Version** | fully **trained** |
| **See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.** | |

**The Oxford Duden German Dictionary*, s.v. perfect, "volkommen" p. 1332.

** *Contacts Vocabulaire Francais-Anglais*, s.v. *accomplie* "perfect" (Jean-Paul Valette, Boston: Houghton Mifflin Company, 1976).

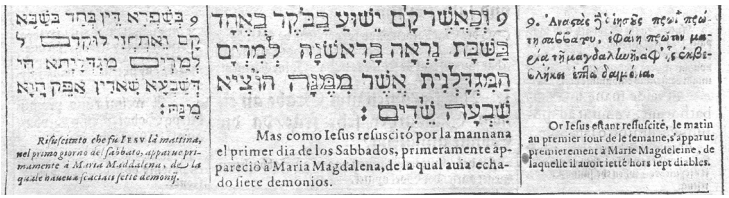
Truly God has fulfilled Jer. 31:10,

> "Hear the word of the LORD, O ye nations, and declare it in the isles afar off..."

The Holy Ghost still speaks "the word of God"..."with other tongues."

> "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...out of every nation under heaven...every man heard them speak in his own language." Acts 2: 4-6
>
> "...and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31
>
> " In the law it is written, With men of **other tongues** and other lips will **I speak** unto this people..." 1 Cor. 14:21
>
> "...another tongue will he speak..." Isa. 28:11

Peek inside the 1599 Nuremberg Polyglot and see Mark 16:9-20. New versions insist that the Holy Ghost did not pen this witness to the resurrection of Christ. "[E]very nation under heaven" disagrees. See these witnesses to the ancient Greek, Latin, and Hebrew texts, along with other languages, showing the last twelve verses of Mark, beginning with verse 9 below and continue through verses 10 through 20 on the next four pages.☞



Risuscitato che fu Iesv la mattina, nel primo giorno de' sabbato, apparue primamente a Maria Maddalena, de la quale haueua scacciati sette demonij.

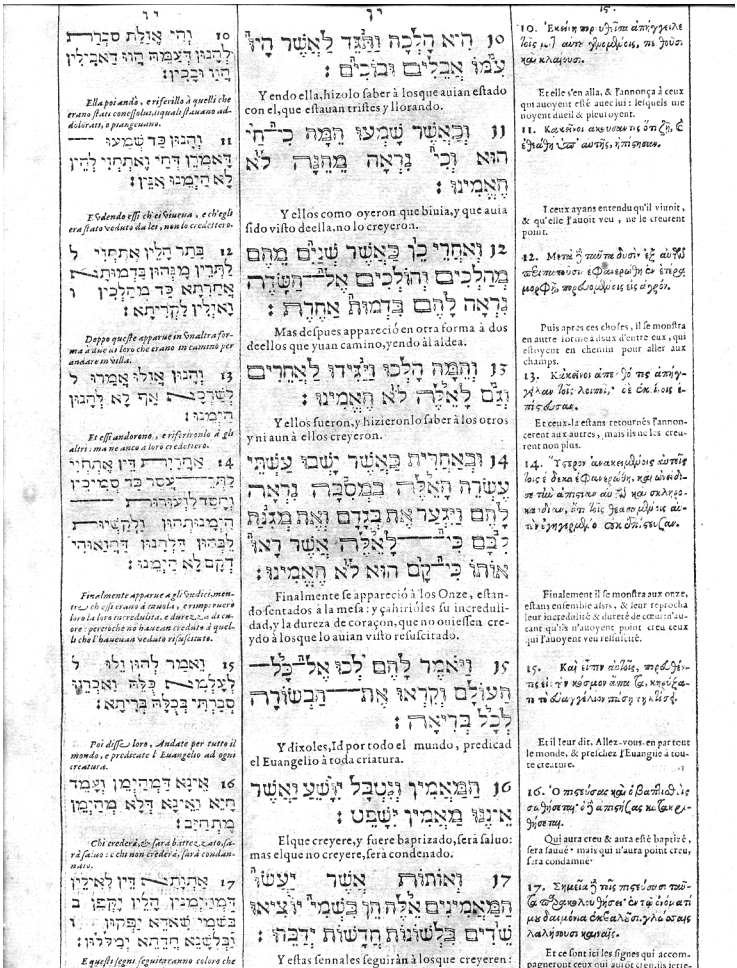
Mas como Iesus resuscitó por la mannana el primer dia de los Sabbados, primeramente appareció à Maria Magdalena, de la qual auia echado siete demonios.

Or Iesus estant resuscité, le matin au premier iour de le semaine, s'apparut premierement à Marie Magdeleine, de laquelle il auoit ietté hors sept diables.

The Nuremberg Polyglot from A.D. 1599 includes each verse of the New Testament in twelve languages. Mark 16:10-17 is shown on this page. It includes (from left to right) Syriac, Hebrew, and Greek, and below that, from left to right: Italian, Spanish and French.

**Syriac** **Hebrew** **Greek**

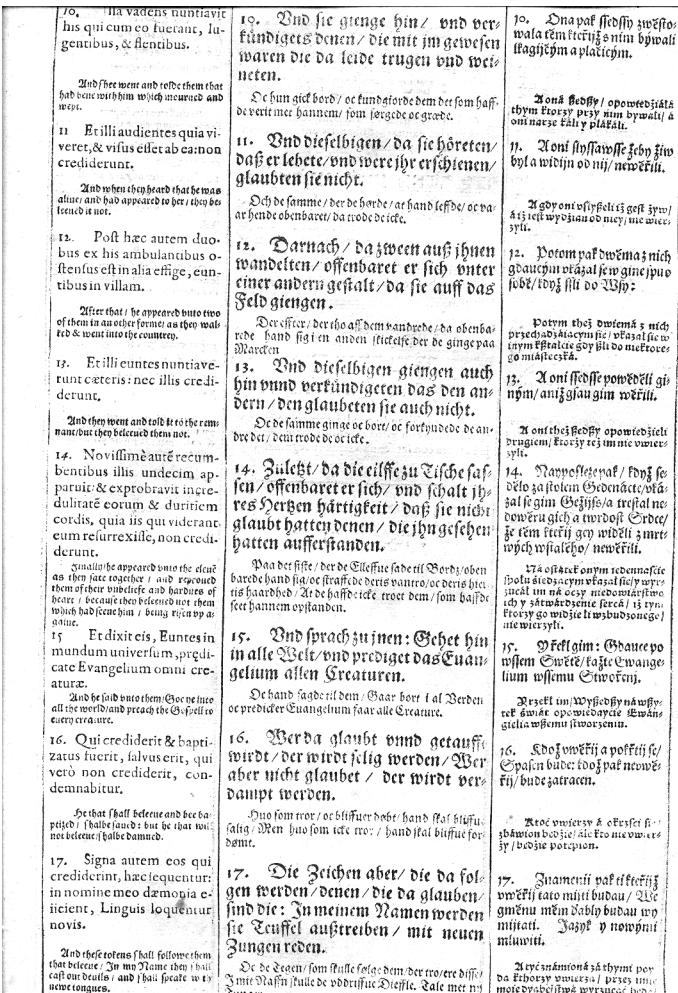
**Italian** **Spanish** **French**



This page of the Nuremberg Polyglot 1599 shows Mark 16:10-17 (from left to right) in Latin, German, and Bohemian; the second line is English, Danish and Polish.

Latin German Bohemian

English Danish Polish



10. Illa vadens nuntiavit his qui cum eo fuerant, lugentibus, & flentibus.

And shee went and told them that had bene with him which mourned and wept.

11 Et illi audientes quia viveret, & visus esset ab ea: non crediderunt.

And when they heard that he was alive, and had appeared to her, they beleeued it not.

12. Post hæc autem duobus ex his ambulantibus ostensus est in alia effige, euntibus in villam.

After that he appeared vnto two of them in an other forme, as they walked & went into the countrey.

13. Et illi euntes nuntiaverunt cæteris: nec illis crediderunt.

And they went and told it to the remnant, but they beleeued them not.

14. Novissimè autē recumbentibus illis undecim apparuit: & exprobravit incredulitatē eorum & duritiem cordis, quia iis qui viderant eum resurrexisse, non crediderunt.

Finally he appeared vnto the eleuē as they sate together, and reproued them of their vnbeliefe and hardnes of heart, because they beleeued not them which had seene him, being risen vp again.

15 Et dixit eis, Euntes in mundum universum, prædicate Evangelium omni creaturæ.

And he said vnto them, Go ye into all the world, and preach the Gospell to euery creature.

16. Qui crediderit & baptizatus fuerit, salvus erit, qui verò non crediderit, condemnabitur.

He that shall beleeue and be baptized, shalbe saued: but he that will not beleeue, shalbe damned.

17. Signa autem eos qui crediderint, hæc sequentur: in nomine meo dæmonia ejicient, Linguis loquentur novis.

And these tokens shall follow them that beleeue: In my Name they shall cast out deuills, and shall speake with newe tongues.

19. Vnd sie gienge hin / vnd verkündigets denen / die mit jm geweſen waren die da leide trugen vnd weineten.

Oc hun gick bord / oc kundgiorde dem det som hafde verit met hannem / som sørgede oc græde.

11. Vnd dieſelbigen / da ſie höreten / daß er lebete / vnd were jhr erſchienen / glaubten ſie nicht.

Och de ſamme / der de horde / at hand leffde / oc var hende obenbaret / da trode de icke.

12. Darnach / da zween auß jhnen wandelten / offenbaret er ſich vnter einer andern geſtalt / da ſie auff das Feld giengen.

Der efter / der tho aff dem vandrede / da obenbarede hand ſig i en anden ſtickelſe der de ginge paa Marcken

13. Vnd dieſelbigen giengen auch hin vnnd verkündigeten das den andern / den glaubeten ſie auch nicht.

Oc de ſamme gingе oc bore / oc forkyndede de andre det / dem trode de oc icke.

14. Zuletzt / da die eilffe zu Tiſche ſaſſen / offenbaret er ſich / vnd ſchalt jhres Hertzen härtigkeit / daß ſie nicht glaubt hatten denen / die jhn geſehen hatten aufferſtanden.

Paa det ſiſte / der de Eilleffue ſadde til Bords / oben bardede hand ſig / oc ſtraffede deris vantro / oc deris hiertis haardhed / At de hafde icke troet dem / ſom hafde ſeet hannem opſtanden.

15. Vnd ſprach zu jnen: Gehet hin in alle Welt / vnd prediget das Euangelium allen Creaturen.

Oc hand ſagde til dem / Gaar bort i al Verden oc prediker Euangelium faar alle Creature.

16. Wer da glaubt vnnd getaufft wirdt / der wirdt ſelig werden / Wer aber nicht glaubet / der wirdt verdampt werden.

Hvo ſom troer / oc bliffuer dobt / hand ſkal bliffue ſalig / Men hvo ſom icke troer / hand ſkal bliffue fordømt.

17. Die Zeichen aber / die da folgen werden / denen / die da glauben / ſind die: In meinem Namen werden ſie Teuffel außtreiben / mit neuen Zungen reden.

De de Teeen / ſom ſkulle folge dem der troer / ere diſſe / I mit Nafn ſkulle de vddriffue Dieffle. Tale mer nу Tunger.

10. Ona pak ſiedſſy zwěſtowala těm ktěrýž s nim bywali klagjcým a plačicým.

Aona ſkedſſy / opowiedżiała tym ktorzy przy nim bywali / a oni narzę kali y płakali.

11. Aoni ſlyſſawſſe żeby żiw był a widżan od nij / newěřili.

A gdy oni vſlyſzeli iż geſt żywy / i że ſię ieſt wydżian od nicy / nie wierzyli.

12. Potom pak dwěma z nich gdaucžim wěžal ſe w gine ppu sobě / tdyž ſli do Wſy:

Potym thoż dwiema z nich przechadżaiącym ſie / vkażał ſie w inym kſztalcie gdy ſli do miaſtecżka.

13. A oni ſſedſſe powiedżeli giným / aniż gſau gim wěřili.

A oni theż ſkedſſy opowiedżieli drugiem / ktorzy też im nie wwierzyli.

14. Naypoſlezye pak / tdyż ſedżeli za ſtołem Gedenácze / vkázal ſe gim Gežiſſe / a treſtal ne dowěrnu gich a twrdoſt Srdce / że těm ktěrýž gcy widżeli z mrtwých wſtalého / newěřili.

174 oſtatek onym rzekł ſedżącym ſtołu ſiedmy / a vkázał ſie / y wyrzekł im na ocży niedowierſtwo ich y zátwárdżenie ſerce / iż tym ktorzy go widżie li wzbudzonego / nie wierzyli.

15. Y rzekł gim: Gdaucze po wſſem Swěcě / káżte Ewangelium wſſemu Stworzenj.

Rzekł im / Wyſzedſſy na wſſy rzek świát opowiedzcie Ewángielia wſſemu ſtworzeniu.

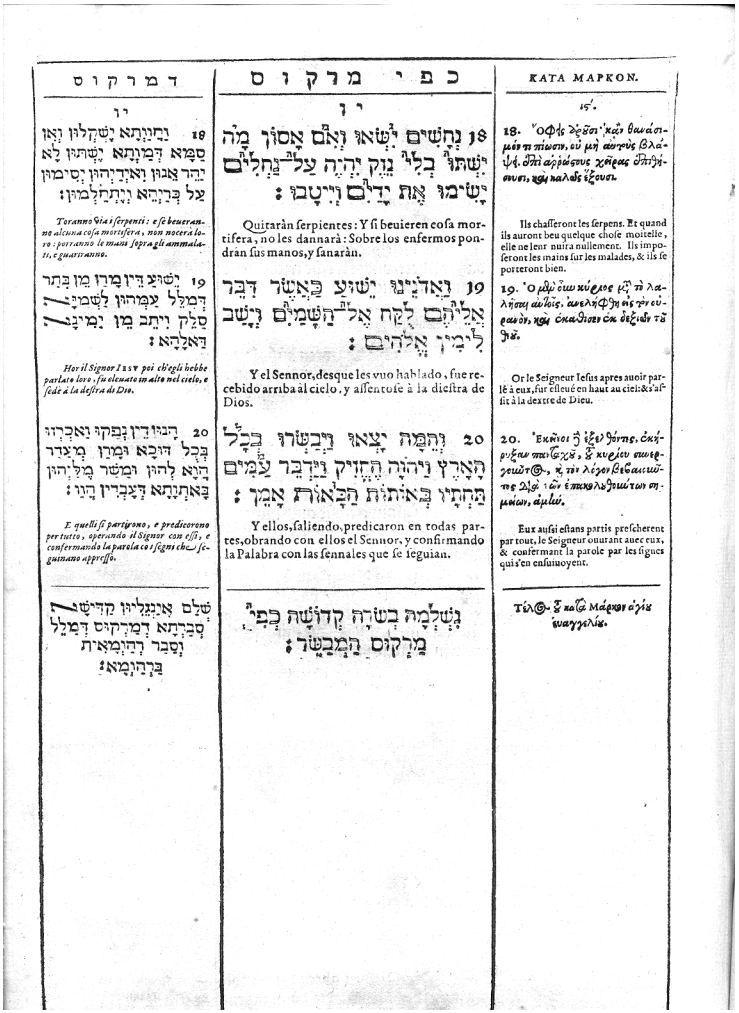
16. Kdož uwěřij a pokřtěn bude / Spaſen bude: ale kdo newěřij / bude zatracen.

Ktoć uwierzy & ochrzczon ſi / zbáwion będżie / ale kto nie uwierzy / będżie potępion.

17. Znamenij pak ti ktěrýž uwěřij tato mjti budau / Vc gménu mém ďábly budau wyhánjtati. Jazyk y nowými mluwiti.

A te známionká zá thymi po da ktorzy uwierzą / przez imie moie dyabelſtwá wyrzucać będą / nowemi ięzyki mowic będą.

This page of the Nuremberg Polyglot of 1599 shows Mark 16:18-20 (from left to right) in Syriac, Hebrew, and Greek, and below that, in Italian, Spanish, and French.



ד מ ר ק ו ס

ט״ו

18 וְחַיָּתָא יַשְׁקְלוּן וְאִן סַמָּא דְמוֹתָא יֶשְׁתּוּן לָא יַהֲרֵ֫ אִנּוּן וְאִדַּיְהוֹן יְסִימוּן עַל בְּרִיָּא וְיִתְחַלְמוּן׃

*Toranno via i serpenti: e se beueranno alcuna cosa mortifera, non nocerà loro: porranno le mani sopra gli ammalati, e guariranno.*

19 יְשׁוּעַ דֵּין מָרַיָ מִן בָּתַר דְמַלֵל עִמְּהוֹן לַשְׁמַיָ סְלֵק וְיָתֵב מִן יְמִינָ דְאֱלָהָא׃

*Hor il Signor Iesv poi ch'egli hebbe parlato loro, fu elevato in alto nel cielo, e sedè a la destra di Dio.*

20 וְהִנּוּן דֵּין נְפָקוּ וְאַכְרִזוּ בְּכָל דּוּכְתָא וּמָרַיָ מְסַיַעַד הֲוָא לְהוֹן וּמַשְׁכַּח מֵלֵיהוֹן בַּאֲתָוָתָא דַּאֲתַרִין הֲוִי׃

*E quelli si partirono, e predicorono per tutto, operando il Signor con essi, e confermando la parola co i segni che seguitauano appresso.*

שְׁלַם אֲנַגֶלְיוֹן קַדִּישָׁא סַבְרָתָא דְמַרְקוֹס דְמַלֵל וְסַבַּר רְהוּמָאִי׃ בַּרְהוּמָא׃

כ פ י מ ר ק ו ס

י ו

18 נָחָשִׁים יִשָּׂאוּ וְאִם אָסוֹן מָה יִשְׁתּוּ בְלוֹ נֵזֶק יִהְיֶה עַל־הַחֹלִים יָשִׂימוּ אֶת יָדָם וְיִיטָבוּ׃

Quitarán serpientes: Y si beuieren cosa mortifera, no les dannará: Sobre los enfermos pondrán sus manos, y sanarán.

19 וַאדֹנָינוּ יֵשׁוּעַ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם לָקַח אֶל־הַשָּׁמַיִם וַיָּשֶׁב לִימִין אֱלֹהִים׃

Y el Sennor, desque les vuo hablado, fue recebido arriba al cielo, y assentose à la diestra de Dios.

20 וְהֵמָּה יָצְאוּ וַיְבַשְּׂרוּ בְּכָל הָאָרֶץ וַיהוָה הָיָה זוֹיֵק וַיְבָרֵר עַמָּם בְּאוֹתוֹת הַבָּאוֹת אַחֲרֶיהָ אָמֵן׃

Y ellos, saliendo, predicaron en todas partes, obrando con ellos el Sennor, y confirmando la Palabra con las sennales que se seguian.

נִשְׁלְמָה בְשׂוּרָה קְדוֹשָׁה כְּפִי מַרְקוֹס הַמְבַשֵּׂר׃

KATA MARKON.

ιε'.

18. Ὄφις ἐξᾶσι· καὶ ἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ. ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσι.

Ils chasseront les serpens. Et quand ils auront beu quelque chose mortelle, elle ne leur nuira nullement. Ils imposeront les mains sur les malades, & ils se porteront bien.

19. Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

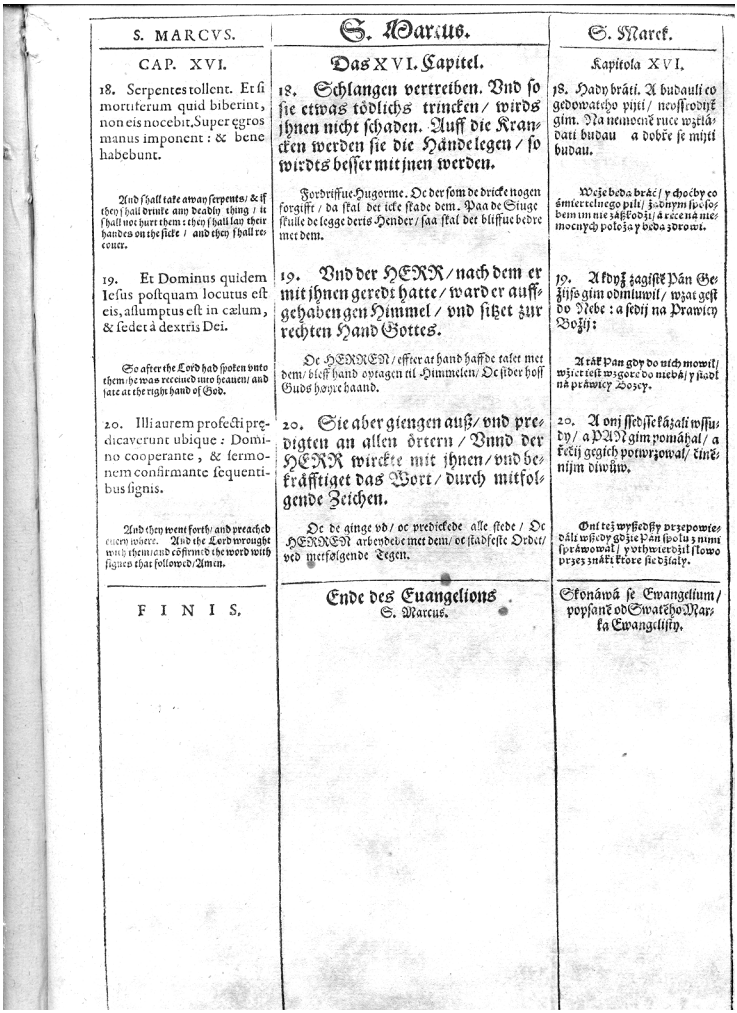
Or le Seigneur Iesus apres auoir parlé à eux, fut eleué en haut au ciel: & s'assit à la dextre de Dieu.

20. Ἐκεῖνοι δὲ ἐξελθόντες, ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων, ἀμήν.

Eux aussi estans partis prescherent par tout, le Seigneur ouurant auec eux, & confermant la parole par les figues qui s'en ensuiuoyent.

Τέλος τοῦ κατὰ Μάρκον ἁγίου εὐαγγελίου.

This page of the Nuremberg Polyglot of 1599 shows Mark 16:18-20 (from left to right) in Latin, German, and Bohemian, and below that, in English, Danish, and Polish.



S. MARCVS.

CAP. XVI.

18. Serpentes tollent. Et si mortiferum quid biberint, non eis nocebit. Super egros manus imponent: & bene habebunt.

And ſhall take away ſerpents: & if they ſhall drinke any deadly thing: it ſhall not hurt them: they ſhall lay their handes on the ſicke: and they ſhall recouer.

19. Et Dominus quidem Iesus postquam locutus est eis, assumptus est in cælum, & sedet à dextris Dei.

So after the Lord had ſpoken vnto them: he was receiued vp into heauen: and ſate at the right hand of God.

20. Illi autem profecti prædicauerunt ubique: Domino cooperante, & sermonem confirmante sequentibus signis.

And they went forth: and preached euery where. And the Lord wrought with them: and confirmed the word with ſignes that followed. Amen.

FINIS.

S. Marcus.

Das XVI. Capitel.

18. Schlangen vertreiben. Vnd so sie etwas tödlichs trincken / wirds jhnen nicht schaden. Auff die Krancken werden sie die Hände legen / so wirdts besser mit jnen werden.

Forderſſue Hugorme. Oc der ſom de dricke nogen forgifft / da ſkal det icke ſkade dem. Paa de Siuge ſkulle de legge deris Hender / ſaa ſkal det bliffue bedre met dem.

19. Vnd der HERR / nach dem er mit jhnen geredt hatte / ward er auffgehaben gen Himmel / vnd sitzet zur rechten Hand Gottes.

Oc HERREN / effter at hand haffde talet met dem / blef hand optagen til Himmelen / Oc ſider hoff Guds høyre haand.

20. Sie aber giengen auß / vnd predigten an allen örtern / Vnnd der HERR wirckte mit jhnen / vnd bekräfftiget das Wort / durch mitfolgende Zeichen.

Oc de ginge vd / oc predickede alle ſtede / Oc HERREN arbeydede met dem / oc ſtadfeſte Ordet / ved ſiorfolgende Tegen.

Ende des Euangelions S. Marcus.

S. Marek.

Kapitola XVI.

18. Hadÿ bráti. A budauli co gedowatcho pyti / neoſſkodÿ gim. Na nemocné ruce wzkládati budau a dobře ſe mjti budau.

Wſſe beda bráć / y chocby co ſmiertelnego pił / żadnym ſpoſobem im nie zaſzkodzi / á rzecená nie mocnych położą y beda zdrowi.

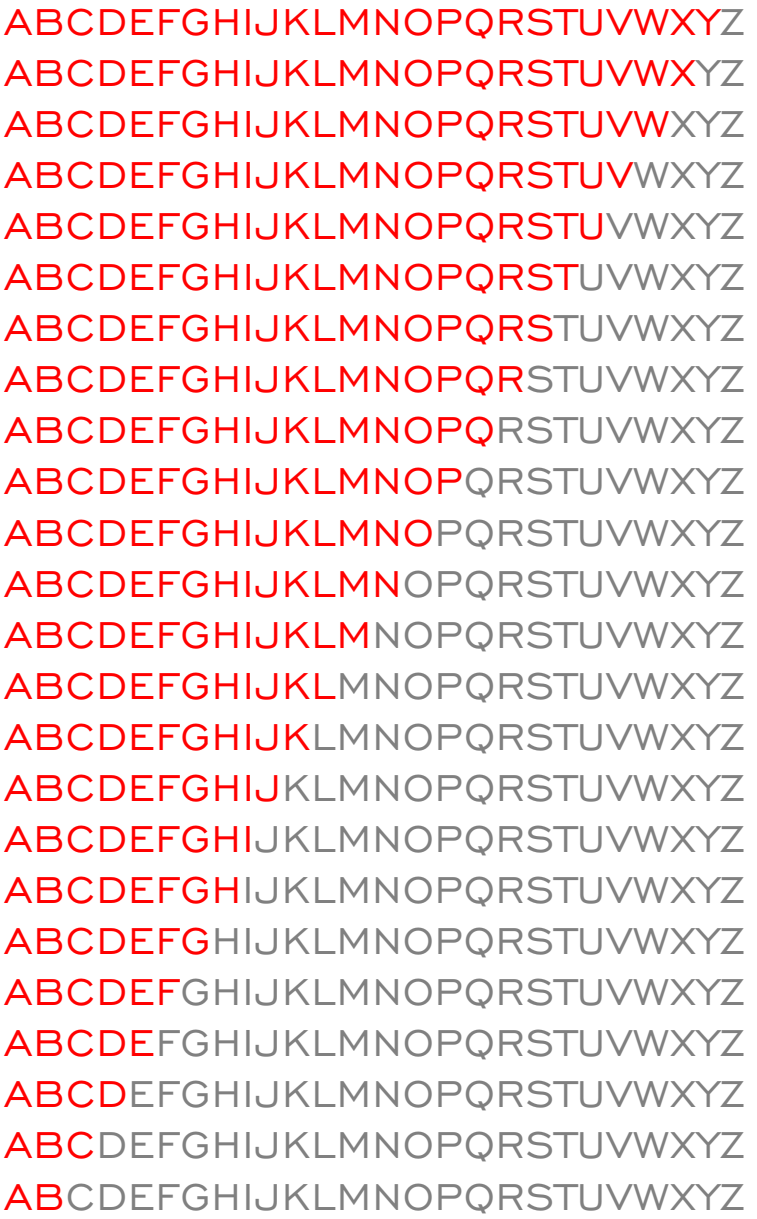
19. A tedyż zagiſſił Pán Geżiſſs gim odmluwił / wzat geſt do Nebe: a ſedÿ na Prawicy Bożÿ:

A tak Pan gdy do nich mowił / wżiet teſt wzgore do nieba / y ſiadł na prawicy Bożey.

20. A onj ſſedſſe kázali wſſudy / a PAN gim pomáhal / a kettj gegich potwrzował / ſkutkÿm diwuw.

Ony też wyſſedſſy przepowiedáli wſſedy gdżie Pán ſpolu z nimi ſprawował / y potwierdził ſłowo przez znáki ktore ſie dżiały.

Skonáwá ſe Ewangelium / popſané od Swatého Marka Ewangeliſty.




# Appendix: K J V's A B C s

Bible meanings for each of the 26 letters of the English alphabet are documented on the following pages. Each letter meaning was compiled by examining Genesis 1 for each letter's first usages as an initial letter. It was corroborated by checking the subsequent usage of each letter in the remainder of Genesis. This was followed by an examination of every word in the Bible that begins with that letter (using an alphabetical concordance). A large percentage of the King James Bible's words are cited here for many letters. This shows the continuation of such meanings throughout the Bible. It makes clear that the application of letter meanings was not done using a 'select' number of words. The 'letter meanings,' found by computational linguistic researchers, are shown to agree 100% with meanings ascribed to letters in Genesis. The findings of classical etymologists, such as Skeat and the compilers of the unabridged *Oxford English Dictionary*, reinforce these meanings. (I actually 'discovered' many letter meanings through a time-consuming hand collation. It was then verified by a seven year study which included the following: 1.) studying the history and transmutation of the alphabet, 2.) challenging the theory of 'letter meanings,' with word after word, and 3.) computer searching and collating all of the Bible's many, many phonemes (letter combinations, e.g. *bl,* *ai,*).

The historical and current shape of each letter is a tremendous clue to its meaning. How and where a letter is pronounced in the vocal organs is another major clue. A letter has more than one meaning. Linguists have found that a large percentage of words will fit into a small number of classifications. Words which do not *seem* to fit, often succumb when their etymology is traced. All letters have yet unrefined categories of meaning. This field is in its infancy. "For who hath known the mind of the Lord...?" (1 Cor. 2:16) and his "unsearchable riches" (Eph. 3:8). "For now we see through a glass darkly..." (1 Cor. 13:12). In the following material, only the meaning of the *first* letter is given, as it impacts a word. All of the *other* letters add more distinguishing characteristics to a word, giving it its

complete meaning. In subsequent sections and throughout the book, words are defined using *all* of their letters. The purpose of the forthcoming A – Z section is merely to document some of the meanings for each letter. The samples are not meant to prove, but to demonstrate. It would take an entire book to show how each letter contributes to create a word's total meaning. I could probably write a small book about each letter, using only verifiable histories of the alphabet and scientifically documented facts generated by modern computational (computer) linguists. Lord willing, my entire research and collations will appear in a book at some point.

For further information, search the KJV for yourself, beginning in Genesis and Matthew. To gather insights about the subject from linguists who have already explored this vast and new scientific field of letter meanings, search the internet for the following words: linguistics, computational linguistics, quantitative linguistics, phon-aesthesia, phonosemantics, phonosemantic dictionary, sound symbolism, psycho-linguistics, semantics, phonesthemic, phonological clusters, linguistlist.org, phonetic symbolism, bibliography, linguist list 9.1106. (The internet can be a real "web." Be careful to limit your study to that of verifiable science; avoid mystical New Age information that counterfeits the truth of God (e.g. *Kabbalah*). They "changed the truth of God into a lie" and even worship God's creation (Rom. 1:25); esoterics have their own nonsense meanings ascribed to letters; these should be avoided. But just because New Age vegans worship 'mother earth' is no reason to quit eating vegetables. Likewise, just because esoterics see in letters 'gods' that are not there, this should not deter true scriptural and scholarly investigation into the word of God.)

If a man points to the stars, some onlookers will simply look at his feeble finger. When God's word is lifted up, the short-sighted will hunt for fumbling human hands. Be careful not to jump to any conclusions about this material until the *entire* book has been read. This book proves, that for the English speaker, the King James Bible alone carries forward, from the first century, "the noise of his voice, and the sound that goeth out of his mouth" (Job 37:2).

These are tools (not rules) which can be helpful in defining *one* of the *major* meanings of a letter and determining the sense of *some*, but not all, words. If you forget the sense, simply look at the letter because it *pictures* its meaning.

| ☛ | GENESIS | Frequent Linguistic Sense of Letter |
|---|---|---|
| A | and | and |
| B | beginning | burst, bulge, be, being, beginning |
| C | created | clasp, grasp, contain, cover, creep |
| D | darkness | down |
| E | earth | ? senses, circle with opening, even ? |
| F | form | form |
| G | God | great |
| H | heaven | hold, container, enclosure, home |
| I | in | in, thin, I |
| J | Jabal | a name |
| K | kind | kin, kinesthesia |
| L | let | loose |
| M | moved | move, men, mud, make, multiply |
| N | night | no |
| O | of | open, one, over, on, out |
| P | place | place, point |
| Q | quickly | open mouth with throat pointer |
| R | rule | rule, energy |
| S | Spirit | ? |
| T | the | 'there to here,' to |
| U | upon | ↺ empty, upon, under, unite |
| V | void | void, volume, vent, or sharp point |
| W | was | movement |
| X | | nexus, x-out |
| Y | yielding | plural |
| Z | Zillah | zeal, a name |

Because word meanings are built, letter by letter, it will be necessary to read through A to Z slowly. Some letters are necessarily mentioned briefly before their meaning is fully documented; any confusion this may add will be resolved if the entire A to Z section is read through *again*, after the first reading. ☞




The letter ‘a’ often adds the sense of ‘plus’ or ‘and’ to a word. The capital ‘A’ is a pictogram of expansiveness, with its spreading sidebars. It is first used in the King James Bible in **Genesis 1** as: “and,” “above,” “appear,” “after,” “also,” “abundantly,” “air,” and “all.” (Words in red clearly represent the meaning of a letter.) All of the words in red indicate an ‘addition’ of some kind, whether an addition of time (after), space (above), or number (also). A high percentage of ‘a’ words are defined as ‘and’ in *Young’s Concordance*. KJV words which begin with ‘a’ often fall within the following nine categories of ‘adding’: **Adding distance:** away, abroad, absence, abstain, array, afar, aloof, ascent, avoid, apart, and above. **Adding space:** arches, ark. **Adding time:** afore, afresh, abide, age, ancient, after, again, always. **Adding persons:** another, adoption, appoint, adultery, assembly, affinity. **Adding totality:** all, among, altogether, agree, accomplish, alike, allied. **Adding nearness:** at, against, aside, aground, accompany, aboard, about, affect. **Adding destruction:** abase, abated, abhor, abjects, abolish, abomination, abuse, accursed, accuse, adversity, affrighted, afflict. **Adding different directions:** adventure, adversity, advertise, allure, appeal. **Adding stuff:** and, add, abound, abundance, accept, also, adorn, addict. “Angels,” “apostles,” and “ambassadors” add messages. “Admonish” and “answer” add words. “Armour” adds arms. An “anchor” and “ancle” are added at the end. “Admiration” and “approving” are added after proving. “Atonement” and “attire” add robes. The old spellers which said, “A as in Adam,” are quite correct. The Hebrew letter *Aleph* (A) often initiates words meaning ‘to father.’ This corroborates the frequent meaning of ‘a’ as ‘adding.’ Hebrew names and roots, directly transliterated with an ‘A’ initial, often carry the sense of adding, such as *Abi,* (father), *Abib* (budding), *Abiathar* (superfluidity), *Abram* (father of heights), *Abiram* (father of elevation).

Was the serpent named the “adder” (or “asp”) because it *added* the word “not” to God’s words (Gen. 3:4)?

**Bb** This letter is pronounced by the explosive *bursting* release of air from the lips. 'B' frequently carries that sense of bursting and hence communicates "bang" and an "explosive, large, and uproarious experience," notes Magnus (p. 52). This comes from 'b's first use in **Genesis 1** as: "beginning," "be," "bring," "brought," "blessed," "beast," "Behold," "bearing," and its first usage in the New Testament as "begat."

'B' is the *profile* of a blossoming pregnant woman, seen in Genesis 3 as "belly" and "bring forth."

'B's name is its definition: be. Genesis 2 reaffirms 'b' as 'be' the 'cause' in the use of "because," and "became" (came into being). In Genesis 2, God "breathed" into man, and later took one "bone," which became a woman. Many Bible words carry the root 'be.' The "being" and "beginning" of 'b' is seen in "birth." The "be" and 'ing' in "be" and "being," add up to "beginning" ('ing' scrambles as 'gin').

'B's other uses in the Bible picture a bursting, bulging bulbous space, form, or activity. **Bulbous spaces** include the: "barn," "barrel," "bowl," "basket," "box," "bag," "ball," "booty," and "burden." **Bulbous forms** include: "belly" and "breast." The word "beggarly" depicts a man crouching in a ball (see Walter W. Skeat, *The Concise Dictionary of English Etymology*, Hertfordshire, England, 1993). Men, in a "bunch," may be "brothers," "brethren," and a "band."

Things which show the expansive nature of 'b' include: "bread," "butter," (both must be "beaten" to incorporate air), "bake," "boil," "blossom," "bud," "bloom," "blow," "breath," "billow," "boasts," "boisterous," "bolt," "bold," "bursting," "bountiful," "brim," "baldness" (head bursting out), and "bushy." A big "bounty" of food is a "banquet."

'B' is not just big and bursting; it is big in *contrast* to something else; it bulges; it has energy; it will "build." Elements which bulge *beyond* include: "bow," "bank,"

"bar," "border," "brink," "blade" and "bulrushes." Sticks which bulge include the "bone," "bottle," or "branch." In "battles" people are beaten with bats. If a stick is broad and bulging, it is a "beam," "board," "bed," or a "brick."

The energy in 'b' bursts forth and "buffets," "bruises," and "burns," as round bulging "brimstone." It bashes and is transliterated as the Hebrew name *Baasha* (Heb. lit. boldness).

"Beasts" and "bears" depict the bursting burly energy of 'b.' The wings of "birds" and "bats" burst forth in flight. B's ability to go "beyond" the basic is seen in "better," "best" and "beautiful."

When 'B' bursts, it is "broken" or brings "banishment." 'B' will "burst" forth as a "botch," "blain," "blast," and "blemish." Such bursting can be "bound" or contained with a "band."

When spoken, b's bursting is expressed as a "babe" "babbling" ("Babel") or even "blaspheme." When 'b' bursts forth it may "bite" ("bitter") and leave a "breach."

Such a voided breach provides a deep place for "baptism," a "bath, or "bier" for "burial." Such a void might be "barren." A void's lack of light would be "black" or "blind" (the vowel 'i' usually indicates a 'small' amount; 'n' means 'no'). It could also be "blue," which gives off little radiant light energy. (The 'l' is the extending light, which is lacking; 'u' means 'un' and 'e' is 'see.')

The Bible tells us how to 'be' and how not to 'be.' It speaks of "beware" (be wary), "beloved" (be loved), "become" (come into being), "beseech" (be seeking), "betimes" (be timely), "bemoan" (be moaning), "betray" (be a traitor), "bethroned" (be on the throne), "behind" (be in the hinder part), "beside" (be on the side), "between" (be twixt), and "beget" (able to get), and "beguile" (be lied to).

**Cc** ‘C’ often pictures and communicates clasping and grasping with its two opposing sides. This profile of a hand taking hold of something is first seen in **Genesis 1** in the word “created” (as “his hands formed the dry land” Ps. 95:5).

Genesis chapter 2 shows that clasping hands “caused” and “closed.”

‘C’ next appears in the profile of opposing lips, as God’s open mouth “called.” In Genesis 2 and 3 he “commanded” and “cursed above all cattle” the serpent.

‘C’ is seen in Genesis 1-3 in the profile ⋒ of a “creature,” such as the “cattle,” whose “creeping” clasps the ground. “Creatures,” such as “caterpillars,” “colts,” “cattle,” and “calves,” “come,” “climb” and “creep” across the earth.

‘C’ also pictures an encompassing and clasping surface in Gen. 2 as “compasseth,” and later as “clothed,” “clothes,” “coats,” and “enclosed.” “Children” “cleave” to their parents.

Genesis 3 gives a physics lesson with the ‘c’ in “cool.” Like ‘c,’ cool objects grab thermal energy from warm objects. All forms of matter contract when cooled, like the clasping ‘c.’

‘C,’ as seen in the clasping hands of the Creator, is a container with an opening for entry and exit, just like the open ‘c.’ Most Bible words beginning with ‘c’ communicate this meaning set forth in Genesis. Such container words include:

“cab,” “cabin,” “camp,” “cage,” “castle,” “caldron,” “candlestick,” “captivity,” “carcass,” “carriage,” “cleft,” “church,” “coffin,” “cellar,” “cave,” “country,” “court,” “censer,” “cities,” “congregation,” “chains,” “chamber,” “charger,” “chest,” “corner,” “caul,” “conduit,” “convocation,” “contain,” “coupled,” “covert,” “coat,”

"cloak," "cloth," "cover," "conceal," "covered," and "camel," with its fat "containing" humps.

A "cake" of figs contains them. Contained grapes are in a "cluster"; contained men are in a "company."

The clasping hand of the "craftsman," "carpenter," or "coppersmith" can "carve," "cut," "cleave," "carry," "catch," "clasp," "clap," "commit," "cast," "clean," "compare," and "change." Clasping hands can "care," "comfort," or "chasten."

When the mind takes hold of an idea, it can "consider," "conceive," "conspire," and "consult."

The mouth, as an open container, can "call," "confess," "counsel," "curse," "cry," "correct," and "chew" its "cud" (with each one, the mouth takes hold of its object, whether literally or figuratively).

The holding aspect of 'c' is seen in many words which begin with the suffix 'con' and 'com,' both of which mean 'with' or 'accompanying.'

C-shaped things include the "cloven" hoof, the "coast," and a kernel of "corn" (its opening catches on to the cob).

'C' can take hold and be "contrary" and "corrupt." It can "consume" as a "canker," "causing" "calamities."

Opposing "cymbals," like two opposing 'c's, come "crashing" together, like the sound of the "cornet," when lips take hold of it.

As 'c' clasps and contains, it can cover. The "anointed cherub that covereth" is seen in Ezek. 28:14. Like the 'c,' the cherubims "stretch forth their wings" and the Lord "dwelleth between" them; a cherubim clasped a "flaming sword which turned every way" in Genesis 3.

To "colour" something is to "cover" it (see Skeat; s.v. Kal).

A ‘cap’ is a container and covering for the head; ‘ca’ produces “captain” and “Calvary,” which refers to the “crown,” ‘head,’ or top of the hill. The Latin *calvair* refers to the scalp on the head; *calvitium* refers to baldness (OED *calvaria* et al.). Calvary may have been a barren hill. The Hebrew Golgotha can mean ‘poll,’ as in ‘shaven.’ It may have been a bald mountain top. The Bible’s reference to Calvary as the place of a scull refers, not only to it as a place of death, but also to this hill as an apex. New versions change the crowning name of “Calvary” to “The Scull.”

Jesus Christ left no scull.
He is risen.
Glory!

The clasping, containing, and covering of the

| | | |
|---|---|---|
| “ **three**fold cord is not quickly broken” | | Eccl. 4:12. |
| **1.** The Lord | the Father | Gen. 15:8 |
| **2.** The Word | the Son | John 1:1 |
| **3.** The sword | the Holy Ghost | Eph. 6:17 |



The “clouds are the dust of his feet” Naham 1:3


The ‘c’ holds the rain;


The extending ‘l’ and ‘ou’ pour out vapour and loud thunder. (See l, o, and u.)


The ‘d’ sends it down. (See ‘d.’)

“If the clouds be full of rain, they empty...” Eccl. 11:3
“[T]hey pour down rain according to the vapour thereof: which the clouds do drop...” Job 36:27, 28

**Dd** The letter ‘d’ “is overwhelmingly downward...Over half its words are literally or metaphorically ‘down,’” reports Magnus, the internationally respected dictionary researcher (p. 52).

‘D’s meaning is rooted in **Genesis 1** which speaks of “darkness,” (diminished light), “deep” (down), “divided” (diminished size), “dry” (diminished water), and “dominion” (rule *down over*).

Even the word “Day” is sequentially ‘down’ from ‘night,’ since God begins a new day in the evening (“The evening and the morning were the first day” (Gen. 1:5).

The letter ‘d’ points backward, just as ‘b’ bursts forward. Capital ‘D’ may have been a pictogram of a bow, whose arrows always bring ‘down.’

Genesis 3 continues the downward thrust of ‘d’ with “die,” “desired,” “dust,” and “drove.”

Statistically speaking, *almost all* of the ‘d’ words in the Bible portray a downward state or diminishing of some element. Here are a few:

“dagger,” “Dagon,” “dale,” “damage,” “damnation,” “danger,” “dare,” “dark,” “dart,” “dash,” “dead,” “deaf,” “debt,” “decay,” “deceit,” “decrease,” “debase,” “dearth,” “deceive,” “decline,” “defense,” “deep,” “defend,” “defile,” “defraud,” “degenerate,” “deny,” “demand,” “Demas,” “den,” “depart,” “descend,” “desire,” “depths,” “derision,” “desert,” “descry,” “deride,” “devil,” “destroy,” “despised,” “desolate,” “dip,” “diminish,” “dim,” “dig,” “differ,” “die,” “devour,” “disallow,” “disannul,” “dishonest,” “disarm,” “disease,” “discouragement,” “discomfiture,” “disclose,” “disguise,” “disgrace,” “dismayed,” “disinherit,” “dishonest,” “dismiss,” “disobedience,” “disorderly,” “disperse,” “displeasure,” “dispossess,” “dispute,” “disquiet,” “dissemble,” “dissolve,” “distil,” “distraction,”

"distress," "ditch," "diverse," "divination," "division," "divorce," "doleful," "doubt," "down," "dragon," "downward," "drag," "drought," "dread," "dregs," "dried," "drive," "dross," "drought," "drown," "drowsiness," "drunk," "dry," "due," "dumb," "dung," "dungeon," "dunghill," "dust," "dwarf," and "dying."

Skeat describes the "distributing" aspect of the 'da' sound, as it diminishes wholes into parts, in words such as "dispensation," "deliver," "describe" (break down), "declare," "delicate," "delight" (lighten), "deal," "degree, "divide," "diversity," "distribute," "dandle," and "drop" (p. 590). The "disciples" *dispense* "doctrine."

Even "diamonds" are down through (*dia*) caves, mountains, and 'mounds' and must be *dug* out.

This leaves a mere hand-full of 'd' words in the Bible that are not going down in some aspect. Yet, even this handful of words retains some sense of the meaning of 'd.' For example, submissive women, such as "darling" "damsels," "dear" "daughters," and "dams," are down under "dominion." A "diadem" was worn by the one who rules down over the people.

Jesus Christ is "Alpha and the Omega" (Rev. 1:8).

Only he can break through this morass,

as the "day star"

2 Peter 1:19.

Only the "divine"

can come down to earth

"like a dove," without diminishing

(John 1:32).

**Ee** The letter 'e' has three visual aspects which depict its meaning as expressed in **Genesis 1**. These three include:

1.) The circular nature of 'e.'
2.) The horizontal even mid-bar of 'e.'
3.) The open east side of 'e.'



In **Genesis 1**, the lower case 'e' pictures the round circular *face* of the "earth." This circle is seen again in Genesis 2 and 3 as the rounded facial features of two "eyes," which see, and one mouth which can "eat." Later in the Bible, the letter 'e' reminds us of roundish things, such as "eggs," as well as things which wrap around things, such as "environ," "embrace," "encamp," "embroider," and "empire." As a circle, it includes "each" and "every" thing, all the way around, until 'e' is "ended" (Gen. 1:21, 2:2).



The even mid-bar in the uppercase (E) and lowercase 'e' depict the 'even' 'equality' of the horizontal line of an "evening" sunset in **Genesis 1**. This picture of the horizon line is seen in one Hebrew word for "dawn" (*aphappim*), which transliterates as the "eye lids of the day" *(Young's Concordance,* p. 227). This even horizontal mid-bar continues depicting the unbroken nature of "ever," the root of "every" (**Genesis 1**) and "everlasting."



The even horizontal mid-bar of the 'e' depicts the line of the eyelid, which can "open." The horizontal mid-bars in E and e point "eastward" in Genesis 2 (just as N points north, S slides down south, and W waves west). "Eden" brought forth the "Euphrates" in Genesis 2. In Revelation 16:12-14 the "Euphrates" is "dried up" for "the kings of the east" to meet the "beast."



The “east” side of ‘e,’ has an open “edge.” Unlike ‘o’ which represents a space, the ‘e’ has an opening on its face.



It has two eyes to open and “see,” “examine,” and “espy.” The “eagle” was named for its ‘eagle eye.’



It has a mouth ≺ to open and “eat,” “expound,” and be “eloquent.” God teaches the eating aspect of ‘e’ and ‘ea’ in Leviticus 26 with: “feast of unleavened bread...ye must eat... sheaf... deals... reap... clean... gleaning.”



The letter ‘e’ has an open “ear” to hear. God calls all men, saying, “O earth, earth, earth, hear the word of the LORD (Jer. 22:29).



The eating mouth, the hearing ear, and the seeing eye can “either” close or open and allow something to “enter.” The “open” eyes ≺ and open eating mouth ≺ of Genesis 3 break the circle of the ‘e’ and fellowship with God. When Eve did eat, her eyes were open and “evil” “entered.”

The ‘v’ and ‘y’ of ‘Eve’ and eYe paint a picture of the brow and nose around the eYes.



The opening on the east side of ‘e’ reminds us that the garden of ‘Eden’ (Gen. 2) was barred to man through its ‘east’ side because Adam and Eve did “eat” and their “eyes” were opened (Gen. 3:24).

These openings on our face are like the “earth,” with its open seas. The opening in ‘e’ lets things ‘in’ and also lets things “empty” out. This opening allows “escape” and “estrangement.” When ‘e’ is added to ‘x,’ it allows a lot of

"exaltations," exits, and out-workings in the Bible. Such 'ex' words include "excel," "extol," "extend," "expert," "except," "expired," "extortion," "excuse," "exercise," and "experience."

The opening, which allows an 'in and out' aspect to 'e' words, gives us the whole family of 'en' words, which mean 'in.' To understand these words, say the second part and add 'in' (e.g. "embalm," a balm in). Such Bible words include "enjoy," "entangle," "enflame," "encourage," "endure," "engrafted," "engage," "enable," "enter," "ensign," "entreat," "entice," "enquire," "enchant," and "engines."

The opening in 'e' *allows* things to extend. Words with 'e' *and* 't' or 'l' extend. For example, an "epistle" is a letter sent out, like an extended pistle on a plant. To "esteem" is to see one as if they were held up, like the stem on a plant. An "elder" is extended in age. (See 't' and 'l').

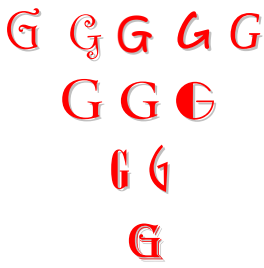
**Ff** Magnus's computer generated definition of 'f' is "form." Once again **Genesis 1** set the stage with its first usage of "f" as "form." The letter's shape, with its extending top curve and middle cross bar, often depicts a form extending *from* the basic **I** shape. The I becomes a three dimensional "figure." This is seen in "from," "forth," and "fill" in Genesis 1. Such "form" is depicted as a "face," "firmament," "fruitful" "fish," and "female" (Gen. 1).

Genesis 2 and 3 reinforce the meaning of 'f' as 'form' with "formed," "field," "finished," "food," "flesh," "father," and "fig." The form of 'f' needs the letter 'l' to extend very far (e.g. "fly," "fowl," "flaming," and "field"; See 'L'). Progressive extension of form is seen in "first," "fourth," and "fifth" (Gen. 1) (Magnus, p. 56). The 'f' of "form" strongly takes on the *form* of the other letters in a word. (Bible examples of this will be explored when all letters have been defined. Look for examples in "Reviewing & Combining Letters into Words" ( pp. 1154-1158) after the letter 'Z.')

**Gg** The visually Grand, Great, and Gigantic letter ‘G’ frequently communicates what its size implies, and that is, greatness and grandeur. This stems from its first usage as “God” in **Genesis 1**. The computational linguists define ‘G’ as “vast” (Magnus, p. 53). This springs from its usage in the beginning of Genesis as “God,” “good,” and “greater,” as well as words which portray an increase in amount, such as “gathered,” “gathering,” “give,” and “given.” G resembles the “gathering” and “giving” hand of C. The Bible portrays ‘g’ as “grass” and “green,” since these *greatly* filled the scene in the garden. Genesis 2 continues ‘g’s grandiose sense with “grow,” “goeth,” “gold,” “generations,” and “ground” (the great big earth is round).

‘G’ is the seventh letter of the alphabet; since seven is shown as the number of perfection in the Bible, most ‘g’ words are good. Going through the ‘g’ words in a concordance is a blessing! Its “goodness” is seen in “gentleness,” “gifts,” and “gallant.” God is seen in “God,” “Godhead,” “Holy Ghost,” “godliness,” and “godly.” Words which alphabetically follow “give” bear its fruit, with words such as “glad,” “gleanings,” “glitter,” “glorify,” “glory,” “go,” “gold,” “goldsmith,” “gospel,” “grace,” “government,” “gracious,” “grant,” “granted,” “grape,” “great,” and “good.” ‘G’s bigness is seen in “gain,” “gather,” “get,” “general” “grass,” “gross,” “gay” (*lampros*, i.e. big bright light), and “giant.” The profile of G for “God” gives a view of the throne C and the book ¬

“And I saw in the right **hand** of him that sat on the **throne** a **book**...” Rev. 5:1



G's *replicating* size (either linear or surrounding) is expressed in "garden," "grow," "gird" (from the root word 'garden') "garment" (g is not a mini-skirt), "garnish," "gallery," "garland," "garrison," "going," "genealogy," and "girl" (defined in parallelism as "children" and "daughters" Joel 3:3, 6, 8).

Only a few 'g' words express a negative sense and those express *extremeness*. "Glutton" shows extreme greediness, consuming great amounts of food. The words "gin" (snare on the ground), "gallows," "gaped," "gall," and "goat," are associated with punishment for extreme sin. Words such as "gnaw," "gnash," and "gnat" are pronounced as 'n' words and more strongly carry 'n's connotation of negation (See 'n'); 'g' makes the negation *large*. When big 'G' meets 'ie,' as in 'die,' it becomes 'good' "grief" and "grieve." When 'g' meets the open mouth of 'o,' as in 'moan,' it becomes bigger (G) and more energetic (r), as in "groan." With the great force of 'G,' the "eyelids gush out with water" (Jer. 9:19) from the open top in 'u.' The 'sh,' as usual, shreds it into a fine particle (See upcoming examples). 'G' joins u-shaped "gutters" to "guide" and "guard." (The two 't's in 'gutter' carry its contents a distance; See 'u' and 't'). A big lie is "guile," with the definition confounded inside. ('Lie' is also scrambled in its synonym "wiles.") "Guile" has the extending nature of 'ile' (Nile, mile, file, tile, smile, pile); guile extends the truth, often with language. (See 'L).

A "grave" or a "graven" image can be dug by the energetic 'r' with a 'v' shaped tool (See 'r' and 'v'). Such energy (r), directed in the lines of 't,' creates a network of "grates." (See 't'.) God said he would "**enlarge**" Japheth. Hence, Japheth's progeny is the big 'G' Gentiles (pronounced Jentiles). Add their "lust of the eyes," with the seeing "e" and you have "greed" (1 John 2:16). This resulted in the ever expanding "Greek" empire (an '**enlarged**' country), which created the most memorable architecture and sculpture ever seen. Their never ending greed for *more* "wisdom" ("falsely so-called") "greets" the "Greek" lexicon owner of today, with definitions taken from the pagan Greek philosophers (1 Cor. 1:22).

**Hh** Years of writing and researching dictionaries proved to Magnus that 'H' means "have," "hold," and "place" (Magnus, p. 58). God is no respecter of persons; a first grader's first day reading **Genesis 1** provides the same insight. It begins with "heaven" and "Heaven."

The locational aspect of 'H' is reinforced by verbs which describe its holding and containing qualities. These include: "hath," "have," and "had" (Gen. 1).

"[O]ur house which is from heaven" (2 Cor. 5:2, 8) is seen as "he," "his," and "him" early in Genesis. Christians are "in him." "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new (2 Cor. 5:17).

"LORD, thou hast been our dwelling place in all generations."
"He is my refuge and my fortress...
the most High, thy habitation..."
Ps. 90:1; 91:2, 9.

# H

The letter H itself is a picture of a 'house,' just as it is in the Hebrew alphabet. H is an aerial view of the structure of a house, built with two outer walls, perpendicular to a front and rear door opening for entry.

The middle horizontal bar represents the structural beam which joins the side walls, and may represent an interior wall.

In Genesis 3, Adam abandoned his safe habitation and "put forth his hand" to take "hold" of the forbidden tree. This led Adam and Eve to a place where they "hid."

Most Bible words which begin with 'H' directly picture holding, containing, covering, and enclosing. These include:

"habitable," "habitation," "habergeon" (covers the body), "hair" ("hair is given her for a covering" 1 Cor. 11:15), "hall," "hallowed" (held apart), "handkerchief," "hanging" (held objects), "harness" (holds), "have," "haunt" (habituated place), "haven," "heaven," "hedge," "held," 'helmet," "hell," "here," "herdman," "herd" (cattle held together), "hide," "hid," "hinge" (holds a door), "hin" (holds material for measurement), "hold," "holes," "holden," "hood" (encloses the head), "hollow," "homer" (holds materials for measurement), "honeycomb," "home," "hope" ("rest in hope" Ps. 16:9; 119:114), "host" (a group held together), "horseback" (a place), "hospitality," "house," "household," and "husks" (enclose corn).

**Etymology**, that is, tracing the origin of a word, reveals why some words begin with 'h.'

Each of the following 'h' words, found in the Bible, can be traced to the meaning of 'H,' which is 'hold,' contain, keep, protect, home, and cover. Use the standard reference books on etymology (i.e. Skeat or the OED).

- "Harlots" are 'without a home' (orig. vagabond).
- "Hunger" strikes when the container for food is 'contracted' and empty, like a 'u' (Skeat).
- "Halt" means "hold" (Skeat).
- "Handmaid" or "hand" will "handle" (Skeat).
- "Harp" means hold or "seize."
- "Hind" is "allied to hand" ( Skeat ).
- "High" and "height" originally meant "bunch," or to hold together, as a "heap" of 'hay.' From this we get "hurt" (derived from *horst*, host, heap), "heifer" or full grown, and even the word "how" (Skeat).
- "Heavy" objects must be *heaved* by holding in the hand.

- “Hinge” holds a door.
- “Hatch” comes from ‘hack,’ a “coop,” or holding place (Skeat).
- “Heir” holds the “heritage.”
- “Hour” “contains” sixty minutes (OED).
- “Hot” comes from “hood,” a carrier to hold things on the back, and from “hat,” which holds in heat (OED).
- “Hope” is desire held with expectation.
- “Humility” is to hold oneself in low esteem, near the humus or ground.
- “Horse” is a beast that holds a burden.
- “Honest” persons are “Held in honour” (OED).
- “Holy” is defined as “kept” separate (OED).
- “Hiss” escapes the hold of a “a narrow aperture” (‘i’ is small) “in the pronunciation of ‘s’” (OED).
- “Heresy” comes from the root for ‘take’ hold.
- “Herb” comes from “pasture,” a holding place.
- “Hemlock” breaks down into a holding ‘locked fence.’
- “Help” is allied to “protect” (Skeat).
- “Heel” is a sloping container.
- “Heed” and “hood,” according to Skeat, come from “hut,” a caring container.
- “Heathen” have their houses on a “heath” or pasture (Skeat).
- “Hearken,” “hear” (German *hören*), “horn,” and “hornet” (resounding noise) speak of things which ‘contain’ sound.
- “Healed” may have come from the idea of taking ‘hold’ of something, i.e. hale, haul (Skeat). It may relate to holding together.
- “Head” comes from the Teutonic word for head “covering” (OED).
- “Husband” is a house (‘*hus*’) band (OED).
- “Hypocrite” hides under a cover.

**Ii** The letter '**I**' represents that which is "in" in **Genesis 1:1**. It sometimes pictures the interior self, seen in "I," "it," "is," and "itself," all seen early in Genesis. It shows the 'I' inside "sin" "skin," and "kin." An "i-mage" is a made-of-mud copy of the 'i' itself. (See m.) The letter form 'I' pictures man's trunk from which other letter forms extend to picture and describe him in various ways. Genesis pictures these other letters in their first usage as follows:

**B:** ⇒ 'B' is beginning and bearing to bring things to be.

**F:** ⇒ From f's form comes forth fruit to fill the face of the field; hopefully 'f' is a father, not a fornicator.

**J:** ⇒ A shepherd's crook in shape, 'J' gathers and identifies by name. The first J "name was Jubal." Later the Bible says, "[C]all his name JESUS" and "my name JEHOVAH" (Matt. 1:21; Exod. 6:3).

**K:** ⇒ 'K' shows that mankind has kinesthetic extremities, (e.g. arms, legs) which keep and know (experience).

**L:** ⇒ The LORD extended his likeness in the gift of life to man, extending light and land to him, asking him to extend love in return. Man extends instead "the lust of the flesh, and the lust of the eyes..."(1 John 2:16).

**P:** ⇒ 'P' has a head and no legs; he stays put, planted in a pleasant place.

**R:** ⇒ 'R' head and extremities rule and replenish.

**Y:** ⇒ 'Y' yields fruit and is plural, as in 'you,' 'ye,' and 'your.'

'I' words very often tell about what is inside. "Ink" is "in" the pen; "incense" is in a censer. The spirit and breath of God is "in" "inspiration." When added to the negativity of 'n' (or 'm,' as in 'matter'), they communicate what is *not* inside. "Infirmity" is not firm; "impossible" is not possible.


is used to begin Bible words which reveal what man's 'self' is like, what he thinks within himself, and what he needs.

These Bible 'i' words include: "I," "idol," "idolater," "if," "ignorance," "image," "ill," "impediment," "impenitent," "implacable," "importunity," "impossible," "immediately," "imagine," "impotent," "impoverish," "imprison," "incline," "inclose," "incontinency," "incontinent," "indebted," "incurable," "indignation," "infamous," "infamy," "inexcusable," "indignation," "infant," "infamy," "inferior," "infidel," "infirmity," "iniquity," "inner," "injurious," "injustice," "innumerable," "inordinate," "instead," "instrument," "interpretation," "insurrection," "intend," "intelligence," "intent," "invasion," "invent," "inwards," "inwardly," "island," "itself," "issue," "it," "itch," "immortal," "immutable," "impart," "impute," "in," "incorruptible," "increase," "indeed," "infinite," "inhabit," "ingathering," "inherit," "innocent," "inn" (double 'nn' is more than one room to stay 'in'), "instant," "instruct," "intercession," and "intreat."

The hardness of "ice," "iron," and "ivory" often depicts man's inner heart. "Ivory" is sometimes used in the Bible as an item of self-indulgence; its etymology may stem from its use as an "inlay"; the 'v' and 'r' in "ivory" come from veneer. The only 'I' countries in the Bible are Italy (Rev. 17:9, Rome) and Israel.

When 'i' is seen inside a word, it may be as thin as a "pin" or "fin" and as "fine" as a "line." This characteristic of 'i' as narrow has been highly discussed and documented by linguists (Sapir, 1929). When 'i' is not 'thin,' or 'in,' it may refer to the personal 'I.' For example, the *long* 'i' in mighty and "giant" is the "I" of Goliath who said, "I" five times, just as Lucifer said, "I will" five times in Isaiah 14. Goliath said, "[A]m not I a Philistine...I prevail against him...I defy the armies of Israel...Am I a dog...I will give thy flesh unto the fowls..." (1 Sam. 17). David contrasted Goliath, saying,

"This day will the LORD..."

**Jj** "[F]or some reason an astounding number of people like to be called" by names beginning with 'J,' discovered Magnus (p. 58). The *reason* is the BIBLE; it uses the letter 'J' predominately for names. Why is 'J' popular for names? The Bible states that we are saved, "[B]y the name of Jesus Christ of Nazareth...for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The letter **J** pictures the great "**I** am," reaching down with his shepherd's crook ʃ or a fish hook ʃ , to catch lost man.

The initial letter '**J**' does not begin a word until the names Jabal and Jubal in Genesis 4 (Jesus appeared in the 4000th year). When God chose a "name," he said "call his name John...And thou shalt have joy..." (Luke 1:13, 14). Many 'j' words call to mind Jesus Christ. These include: "JEHOVAH," "jealous," "jewel," "Jew," "join," "joint," "joy," "jot," "journey," "jubilee," "judgment," "judge," "justify," and "just." The sharp hook on 'j' can be seen on the end of a "javelin." (See 'v.') A "jail" catches and keeps.

**Kk** When extremities are added to the letter I, the letter 'K' appears. This extension of the 'I' appears as "kind" in **Genesis 1.** This first usage seems to set in motion many other 'K' words, such as "kine," "kid," "kin," and "kinsman." From "kin" proceeds "kindle," that is, bring forth. Adam "knew" Eve and the "kin" were brought forth. The active 'I' soon became a "kingdom," ruled by a "king," who was one of the "kin." We treat others "kindly," as we would our own "kindred." 'K' is like its sound-alike 'c' in its character as a container. Its arms and legs "keep," like a "keeper" and a "kingdom."



K's extended legs can "kneel" and "kick"; its arms can "knead," "knock," "knit," and even "kill" (e.g. *kinein* Greek, move). (The word "king" was the root for "knop" (head) and "kill" (hit on the head).

**L**I The word "Let" in **Genesis 1** sets the stage for the meaning of 'l.'

"Let" means to *allow*. Its '*all low'* line, on the capital letter, extends out :

L = l→

This bottom horizontal bar shows 'L' "flows" and pictures a "loose" movement from the 'I' (Magnus, p. 60).

This extension appears as "light," "land," and "life" in Genesis 1. Genesis 1-3 show an extension of self as "likeness" and a loosening from place as "leave." The looseness of 'L' is seen in the Bible's "liberal," "lascivious," "libertine," "lose," "lost," and "Laodicea."

"Lucifer" and "lust" share the 'lus' *sound.* These letters are loose (l), empty (u), and hiss (s). Watch for Lucifer "lurking" in the 'lu's in "lunatic," "lucre," "lukewarm," and "lump."

'L's looseness extends in distance as "length," "leave," "long," "line," "log," "lance," "lift," "lay," "laid," ladder," and "low." "Let," meaning *both* 'allow' and 'hinder,' pictures an extention (l) 'from here to there' (t); it does not specify direction, thereby allowing both meanings.

'L' extends in number as "list." It extends in time as "latter." It extends in size as "large" and "leaven." It reaches out as extremities like "lips" and "legs." It is shown as an extension from the self in "love" and "lend."

When one is loose with the truth, it becomes a "lie." Sound extended in decibel level is "loud." When eyes are extended, we "look." When emotions and tears are brought forth, we "lament" and "languish." Light extenders are "lightening," "lamps," and "lanterns." The body extended does "labour."

God revealed himself to us by the name LORD God (Gen. 2), as he revealed his extended Lordship over his creation.

**Mn** The letter ‘M’ is a pictogram of projecting muddy mountains and men, which move vertically and diagonally beyond the face of the earth. ‘M’ has at least five different modes; all are derived from **Genesis**.

1. ‘M’ depicts ‘movement,’ as seen in the up and down and sometimes *diagonal* character of the letter ‘M.’ Bible words include: “moved,” “moving,” “moveth,” “made,” “make,” and “may.”

3. ‘M’ depicts mankind, as made from the dust of the earth. Bible words are: “man,” “male,” “maiden,” “mother,” “me,” and “myself” etc..

4. ‘M’ depicts measurement of the earth’s materials and moments, such as “morning,” “midst,” “more,” and “multiply.”

5. ‘M’ depicts “meat,” as a by-product of the earth.

A movement is a projection from a flat plane. Skeat traces the unity of all of the above ‘m’ words to something that juts out or projects. Through the creation of God, “man” was projected from dust and matter, as were “mountains,” “meadows,” “mount,” “moon,” and “mire.” Though bearing God’s i-mage, man focused on “me,” “mine,” and “my” “mansions,” instead of “Thee,” “Thine,” and “Thy” glory. A “modest” person, who is lowly and not too projected from the mud, is “meek,” “merciful” and perhaps a “minister” or a “maid.” Skeat sees ‘m’ as related to mud, mainly; therefore he describes a “mother” as a molder of mud. Grimm’s law indicates that the ‘th’ sound is equivalent to the ‘d’ sound; therefore a mother is a mudder.

Material calls for measurement, seen in Bible words such as, “more,” “measure,” “midnight,” “moment,” “morning,” “mean,” “monthly,” “morrow,” “multitude,” “multiple,” and “mite.” Those men who measure “merchandise” and “money” are called “merchants.” A “mediator” who

"meddled" in the "middle" of this "mess" might be a "messenger" or "midwife."

'M' *meets* 'l' to extend. An animal who extends long (l) tunnels to his mud (m) hole (o) is a "mole." Add the extending looseness of 'l' to 'm' and 'm' becomes "molten," "mellow," "mollify," "melt," "mild," and the emollient in "mallows." "Meat" in a loosened (ground or liquid) form is "meal," "millet," and "milk.'

Years studying ancient and current languages affords linguists like Magnus and Skeat (who traces 'meek' from "muck' to 'mud') with such insights, which are available *easily* and subconsciously to the faithful KJV reader and unworthy servants like myself (Skeat, pp. 296, 593, 295, 274, et al.).

**Nn** The first 'n' word in **Genesis 1** gives away its meaning. "Night" is a contraction of 'not light.' "None" is 'not one.' 'N' appears with its diagonal line to X-out something and to negate it. Its diagonal center slash is pictured today in the international symbol 🚫 meaning 'No' 🚭. The 'no' of 'n' is in Genesis 2 and 3 as "not," "nostrils" ('o' open holes, 'str' straight, 'i' thin, 'l' extending), "now" (not tomorrow), "naked" ("not closed in" OED), and "neither" (not either). Its negativity is apparent in Bible words such as "nor," "no," "never," "nevertheless," "nethermost," and "nay." The Bible's "nought" combines the 'n' of 'no,' with 'ought' (as in 'should') to give us "naughty" — not doing what one "ought." Words such as "need" and "neglect" indicate a condition which is 'not enough. A "narrow" hall is like a row (lit. 'no row'); it has no room. The "nave" and "navel" (same root as "nation" and "natural") are ground zero, a space from which things may proceed. A "nail" pierces to negate, rather than to project (Skeat, p. 591). "Near" and "nigh" are *not* 'far' and 'high.' "Noon" was originally the "ninth" hour (3:00 p.m.) and the onset of night, that is, no light and darkness (A.S. *nigen* OED; Skeat, p. 305). A "Nazarite" made a vow to say 'no.' "Noise" (from negative words like 'annoyance,' 'nausea' and 'noxious') is negative in connotation. ('Sound' is positive in connotation.)

**Oo** The letter ‘O’ is a picture of a hole or “one” space. It is defined in **Genesis 1** as “one” “without,” “void, “over,” and “open.” When ‘o’ is in a word, it often means ‘move *out* and *over one open* space.’ (Comparing three ‘g...n’ words will show the difference a vowel can make in a word’s meaning. Change ‘gin’ to ‘gone’ to ‘gun’:

- One is caught in a “gin”; ‘i’ is frequently ‘thin,’ I, ‘it,’ or ‘in.’
- When you are “gone,” you are “out” one space; ‘o’ is often ‘out’ a ‘space.’
- A gun has a gutter-like *barrel* with an open end, like ‘u.’ ‘u’ is often an empty container, like a cup.

Genesis 2 and 3 show the open hole of ‘o’ as “out” and “opened.” The opening of ‘o’ is seen as the mouth of an “orator” who cries out, “Oh,” in an “oracle” or “oath.” One who “obeys” has an open ear and heart to the open mouth or word (Skeat, pp. 22, 311). The “owl” was named for its “ooo.”

‘O’s circular shape is seen is “olives,” which produce “oil.” Its oval shape appears at the tops of “oars,” “oaks,” and “orchards.”

Its form as a circle can represent 1 thing.

‘O’ is my “own,” “one”-and-“only” object — a roundish “onyx” “ornament,” set in “openings,” called “ouches.”

“One” moment is “anon” (Anglo-Saxon, on + one). An “orphan” is alone and an “outcast.”

Letter ‘O’ not only has a hole, but a surrounding surface

‘O’ is around, “over”, “on”, and “out” side
“Grope” and prod are around (grip, dive, and dip are in). ‘O’ surrounds and includes, as in the word “our.”

**Pp** The letter 'P' has a stem or footer which anchors a word in "place" or at one point. The first usage of 'p' in **Genesis 1** defines 'p' as "place." Genesis 2 and 3 continue identifying 'p' with "place" in the words "plant," "put," "placed," "parted," "presence," and "Pison." The Bible goes on to "preserve" things in "places." Other Bible places include a "parcel," "pit," "prison," and "porch." The following Bible words continue the meaning of 'p' as place:

- A "preacher" tries to "reach" out to the lost, from his place of service. A "pastor" herds lost people into a place in the body of Christ and feeds them from God's store house in a place of green pastures.
- The "Psalms" are a place of hymn songs like "balm," "alms," and breezy "palms" to "calm." "Proverbs" are "words put forth" from a "place" of action verbs (i.e. do it!). A "parable" contains 'by words,' that is, words that are *by* a place (OED). The "pen" is "placed" on a "parchment" which is "published" from one place or point.
- A "patriarch" and his "parents" come from one place and set a "pattern" for their "posterity," "princes," and "people."

Skeat defines *many, many* 'p' words as to "fix" or "fasten" in place (e.g. p. 321).

- "Pillars," "porches," "plaster," "paint," and "pictures" are "put" in a place called a "palace."
- "Paradise" is "a place walled in" (Skeat, p. 328).
- To "peep" is to look out from a hidden place (Skeat, p. 340).
- "Piece" comes from 'place' or a "piece of land" (Skeat, p. 349).
- The word "potter" is another form of "*put*" in place (Skeat, p. 380).

A “place,” “plain,” and “planes” are *extended* points, because of the ‘l.’

- Other l-extended ‘points’ are “pools,” “pillars,” and spreading “plaster.”
- A “platter” is a large broad place for food.
- To “pluck” is to extend a thing from its place. (The clasping ‘c’ and the running ‘k’ do the work.)
- A “palmerworm” was “named for its wandering” from place to place (Skeat. p. 325).
- To place in “[P]eril” is to “pass through” (Skeat, p. 343).
- One becomes “pale” when empailed on a pole or stake; to “pale” is to “fasten, fix” in place (Skeat, p. 321).

“[P]ersecute” means to “follow” from place to place (Skeat, pp. 425, 344). Surprisingly, to “perish” means to go from one place to another place (Skeat, pp. 344, 222, 223). (The ‘sh’ is the “dust” ∴. See upcoming section.)

**Qq** The letter Q is an open mouth ‘**O**’ with a sharp-edged tongue ⟍ (like the K and X); this low diagonal *points* to where K, Q and X are pronounced in the throat.

“Quake” comes from “to wag” like a tongue. A wagging tongue will “quarrel” and “question.” “Quails” were named for their quacking mouths (Skeat, p. 382). To “quench” or “quit” is to “quiet.” Q’s pointer ⟍ aims at the “quiet” open mouth (O) and the throat’s “quenched” thirst. Numerous words that pertain to language contain a ‘qu’ (e.g. “eloquent”). The Hebrew word for “queen” (*malak*) has the *lamed*, a Hebrew pictogram of the tongue which touches the roof of the mouth when the letter ‘l’ is pronounced. “Quarries” are where stones receive *sharp* square edges. Speed and hastiness often accompany ‘q’; “quickly” is defined as “hastened” in Gen. 18:6.

**Rr** The letter ‘R’ clearly means “rule,” as seen in ‘r’s first usage in **Genesis 1**. ‘R’ pictures a ‘head’ over a leg or extremity. It continues its energetic sense as “replenish” (Gen. 1). The ‘R’ began in Hebrew as the letter *resh*, meaning ‘head.’ Hebrew evidences the ruling nature of ‘r’ in words such as *rashut*, meaning ‘authority’ (Ouaknin, pp. 302-303). ‘R’s meaning, as ‘head,’ is seen in Hebrew Bible words which contain the root “rab,” meaning ‘head.’ ‘R’ pictures a ruling head and an energetic leg, depicted by Bible names such as, “Rabbi,” “Rabbath,” “Rabmay,” and “Rabboni.” (The Hebrew root, *ram*, meaning ‘high,’ is seen in *rama*, *ramah*, and *rameth*.) The English Bible continues with such words as “ruler,” “rank,” “realm,” “reign,” “ringleader,” “rich,” and “rod.” Authoritative documents include the “register,” “report,” and “record.” Like many Hebrew letters, the ‘R’ was confounded (Gen. 11:7) and *turned* around or upside down in Greek and other alphabets, about the time God closed the Hebrew Old Testament canon and *turned* to prepare the Gentiles for their scriptures (See Ouaknin et al). For example:

The Hebrew *Aleph* ∀ became **A**.

Magnus’s computational search concurs, calling ‘R’ the letter of “force” (p. 60). The force and energy of the ruler is seen in many action verbs in the English Bible. Genesis 2 and 3 includes “rain,” “river,” “return,” and the life-generating “rib” from Mr. Adam (the head). A “river” flows with energy *from* a head; the word “river” comes from a root which refers to its shore *head*, not its flow (Skeat, p. 403). Even the word “rest” means an active re-turning to a stationary position (‘st’ means ‘stay still’). Other ‘r’ words in the Bible exhibit its energy: “rage,” “railer,” “ravish,” “rebel,” “rebuke,” “release,” “revile,” “revolt,” “riot,” “rise,” “ruin,” “roar,” “run,” “race,” and “ride.” Hebrew names like *Rahab*, meaning ‘tumult,’ concur. The active nature of “reap,” “raise,” “rejoice,” “row,” and “rotten” show ‘r’s energy. The prefix ‘re’ adds new energy to root words, as seen in “refresh,” “remove,” and “revile.” Our “righteousnesses [works] are as filthy rags”; our “Redeemer” “wrought” our “ransom” and “white raiment” (Isa. 64:6; Rev. 3:18; Eph. 1:20).

**Ss** The letter 'S' is as mysterious, as the other letters are simple, at least to this author. 'S' definitely has a non-material sense about it, which is verified by its first use as "Spirit" in **Genesis 1**.

Many 's' words deal with the senses which impact and reflect the soul. These include the eyes ("see," "saw," "sight"), the mouth ("speak," "say," "said," "sound," "sing," and "silence") and the nose ("smell").

Many 's' words therefore deal with "salvation," such as "Saviour," "sacrifice," "scapegoat," "sanctify," "silver," "salt," and "safe" — all of which would not be necessary, were it not for "sin." The good 'spirit' is seen in "Sabbath," "soul," "saint," "sheep," "servant" and "sanctuary." With God's "Spirit" in control in Genesis 1 and 2, 's' is "so" "star" spangled and sensational. When the "subtil" "serpent" shows up in Genesis 3, so does "sin," "sweat," "sorrow," and the "sword."

**Genesis 1:** 'S' shines in "said," "saw," "so," "second," "Seas," "seed," "signs," "seasons," "stars," "set," "saying," "subdue," "shall," and "sixth."

**Genesis 2:** 'S' seems satisfied in "seventh," "sanctified," "soul," "sight," "stone," "same," "saying," "shalt," "should," "see," "sleep," "said," "she," and "shall."

**Genesis 3:** The letter '**S**' slides in "serpent," "subtil," "said," "shall," "surely," "saw," "she," "sewed," "shouldest," "shalt," "seed," "sorrow," "saying," "sake," "sweat," "skin," "sent," and "sword."

The opposing spirit is evident in words such as "Satan" and "serpent." Magnus is quick to tell her readers that, "About 25% percent of /s/ words in the dictionary are related to the serpent" (p. 57). Her web site takes it so far as to conclude, "'S' is the serpent." The warning, 'watch out for s,' is based on sound linguistic theory.

The ‘S’ spirit takes a loose, extending (l) down-hill course in ‘sl’ words, such as “slide,” “slander,” “slaves,” “slay,” “slow,” “sleep,” “slumber,” “sling,” and “slaughter.”

When ‘S’ meets sin’s grasping ‘c’ mouth, the spirit of ‘s’ becomes “scorn,” “scoff,” and “scribe.” Sin’s hand will “scorch,” “scrape,” and “scourge.” ‘S’ will “screech” like an owl and clasp like a “scorpion.” Only God’s Spirit takes hold (c) and gives us good “scribes” and “scriptures.”

When ‘S’ is coupled with the straight line of ‘t,’ it becomes the linear “staff,” “stick,” “stalk,” “stand,” “stem,” “standard,” “steep,” “stiff,” “still,” “stone,” “stock,” “straight,” “strength,” “stream,” “string,” “stall,” and “stretch.”

The first usage of  — “And the Spirit of God moved upon the face of the waters” (Gen. 1:2) — lends emphasis to its sense of north to south movement. It has a linear *movement* from ‘here to there,’ like ‘t, but its curvy, north-to-south (Ps. 75:6; Isa. 14:13), heaven-to-earth shape give it a “more subtil” sense. It is pictured in the rolling of “ships” which “sail” the “Seas.” The ability of ‘s’ to show movement is seen in the life-giving “seed.” ‘S’ shows a movement of sequence (“second”) and consequence (“so”).

The “serpent” moves and slithers in his S-shaped path. To “sew” is to “slip” in-and-out, following an S-shape. The “sack” and “saddle” carry the curve of ‘s.’

In conclusion, I must admit that the letter ‘s’ defies a concrete *definition*, as is easily deduced from the *usage* of most letters. Perhaps it is because the ‘spirit’ is not concrete. ‘S’ can be described and its focused categories of use delineated, but a definition of ‘s’ slips from my grasp.

**Tt** The letter '**t**' is a picture of a pointer stick. The first usage of the letter 't' in **Genesis 1** is the pointer word "the."

'**t**' means '**from there *to* here**'
(from the bottom point to the top point or vice versa).

This definition is given in the second usage of the letter 't' in the word "**there**" in Gen. 1:3.



"I am the... truth" (John 14:6).

The **t** is a picture of the "I am" crossing earth's horizon — line. Jesus Christ bridged the gap, 'from hell to heaven' when, "The God of our fathers raised up Jesus, whom ye slew and hanged on a **t**ree" (Acts 5:30). The 't,' with its trunk and two branches, pictures the vertical "tree" of the knowledge of good and evil, the tree of life and the cross of Calvary (Gen. 2:9). The **t** points us to heaven.

In Genesis 1 the **t** continues to point to things with "that," "to," "them," and "their." Its stick bridges "things" "together." "Together" is 'to gather' 'from there to here.' Its linear track moves from spot "two" to "third" place.

Genesis 2 and 3 continue pointing with "toward," "this," "these," "they," "thou," and "them," *Single* stick pronouns, such as "**t**hy," "**t**hou," "**t**hine," and "**t**hee," are *singular*. Objects move 'from there to here' with a "touch" and are "taken." "[T]horns" and "thistles" point out and touch you. Words go 'from here to there' as they are "told." "Time" moves 'from one point *to* another' and 'from now to then' with "til," "thence," and "then."

Magnus observes '**t**'s typically "linear track." Linear Bible objects include the "tower," "table," "tablet," "tares" (tall growths), "tackling" (long ropes), "tent" (held up by a

linear pole), “throne” (a tall-backed chair), and the “tail.” Language that goes from ‘here to there,’ that is, from ‘one to another’ is “talk,” “tell,” “told,” “thank,” “tattler” (long tongue), “testimony,” “testify,” and “testament.” Things which fall in a linear path are “tradition,” “tears” and “tiles.” We “travel,” “traverse,” “tread,” and “till” the ground in a linear path ‘from here to there.’ Communication is *from* a “teacher” *to* each person. To leave the straight path of “truth” is to “transgress” from ‘here to who-knows-where.’ The “thrust” and “travel” of the “tide” moves ‘from here to there.’ Money moves from us to Uncle Sam in the form of a “tax.” We move ‘from this to that’ “through” “therefore.” To summarize, the letter ‘t’ is often linear and frequently means “to.”

**Uu** “The letter ‘u’ is the empty space ⊔ inside a ‘cup’ (The c is the clasping handle). Its first usage in **Genesis 1** (2 and 3) is as “up-on,” “under” and “unto.” ‘U’ often indicates *position*.

When ‘u’ is written, its line goes from up to under & up again ↻. ‘U’ *includes*, as in the word “us.”

It pictures “on” ⟲ “up” and ⊏⊐ “under.”

Most Bible words which begin with ‘u’ carry the empty cup picture of ‘un’ (‘u’ is ‘empty’ and ‘n’ is ‘no’). This includes such Bible words as “unbelief,” “unclean,” “undefiled,” “unclothed,” “ungodly,” “unequal,” “unjust,” “unholy” and many more.

When the ‘p’ of ‘place’ is added, ‘⊔’ moves ‘up’ as “upbraid,” “uphold,” “upright,” “uprising,” and “upward.”

When ‘u’ goes from ‘here to there,’ with two ‘t’s, it becomes “utter” (outer), “utterly,” and “utmost.”

Add a little of ‘r’s energy and ‘’ will “urge” movement.

Add the ‘i’ of one person and ‘  ’ becomes “unity” and “unicorn.”

**Vv** A "void," like the letter 'u,' sharpens "very" much in **Genesis 1** in the letter 'v.'

In Genesis 3 the vented top of v depicts the expressed < "voice" or mouth ≺.

The serpent's V-shaped tongue is seen in "venom" and "viper."

V' can picture the sharp edge of a meat cleaver.' Its "violence" is expressed in "villainy," "vengeance," "vexation," "variance," "valiant," "victory," and even "venison," which comes from the root for 'hunt.'

Its character as a void can be seen in "vanish," "vain," "vanity," and "vagabond." Non-Biblical words include 'vacuum,' 'evacuate,' 'vague,' 'convex,' and 'vacation,' which according to Skeat means "to be empty," perhaps having a vacant stare (p. 535 et al.).

'V's sides and void space are pictured perfectly in the Bible's "valley" and "vale." "[V]illages" spring up in valleys. "[V]ictuals" grow in the "valley."

The "v" pictures a vented or open eye ≼ in "view," "visage," and "vision." The same vent allows a "venture."

The 'V' opens its top "vent" to hold "volume." The "void" and "volume" of 'v' are seen inside a "vial," "vein," and "vessel." The void area inside a "vine" (vein) allows a "volume" of nutrients to flow to the "vintage," to produce "vinegar." ('V's open interior is seen in non-Biblical words, 'vascular' and 'viaduct.') The volume in 'v' gives us "virtue" (Latin: man, strength). The vent and void of 'v' in "virgin" depict the privy parts, covered by "vestments" and the architectural groined ceiling vault ⋂ (Skeat, p. 543). The Latin '*vita*' means life, from whence we get the word "victuals" (Skeat, p. 544).

**Ww** The letter 'w' pictures movement, as seen in its first usages in **Genesis 1**. The "is" of Genesis 1:11 *moves* back in time as "was" and "were." Time moves in both directions, going backward with "was," "were," and "wast," and moving forward with "will" and "would."

 , as moving matter, is seen in the up and down "waters,"  filled with wave-riding "whales," wafting up and down.

- Overhead, "winged" "fowl" fly as their shaped wings *appear* to move up and down in a w-pattern.

- In the first three chapters of Genesis, the 'w' moves, as seen in "work" "went," "walking," and "watered the whole."

"Wandering" of the mind, seeking to be "wise," asks "why," "who," "what," "where," "whereof," "when," and "how." The mind wonders about persons ("whose," "whom"), places ("where," "wherein"), and things ("which").

'W' is "unstable as water." Many other Bible words also express the movement of 'w.'

- To "wave" is to move one's hand up and down.

- W's back and forth action can be seen in "wag." Unless you have ridden on a bumpy "wagon," its wag would escape you.

- Such movement is also seen in the Bible's "wave," "wavering," "work," "weavings,"

("woof," "warp," and "wool"), "writing," "wash," "whip," "wrestle," "wrap," "wear," "wax," and "waste" (away).

- Up and down movements are expressed by "wander," "walk," "way," and "wayfaring."

- The sometimes "wild" and "wicked" character of *w* carries one into the "wilderness," with its wavering "wind," "weeds," and "weather." The action of 'w' is seen in "warfare" and "warrior."

"Wood" trees have branches which "weave" in and out. They can be sawed back and forth, like a 'w.' Once milled, their wooden *diagonal* braces can be useful in supporting the straight 'l's in "walls." 'W's diagonals can "ward" in the robes in "wardrobes." A sharp edge, cut with a saw, can be used as a "wedge." "Watch" the back and forth movement seen when a spider makes a "web."

Woman received her title in Genesis 2:23 — "[S]he shall be called Woman, **because** she was taken out of **Man**...Therefore shall a man cleave unto his wife..."

- The letter 'W' is added to "man" and "life" to create "woman" and "wife."

- The "W" pictures the movement described as "was taken" in Gen. 2:23 and 1:2 ("without"). The 'o' in "woman" is the "out," seen also in Gen. 1:2 as "without."

"We may eat...," said Eve, waving with the arms of the 'W,' to gather her husband in on her fruit gathering session.

**Xx** The 24th letter of the Roman alphabet, x, is not the initial letter of any English Bible word. It does appear toward the end of Bible words. 'X' marks the spot where "My heart is fixed," on Christ (Ps. 57:7). His name is sometimes abbreviated by 'X,' since the first letter of Christ in Greek is X (XPICTOC). The letter 'Xi ' is pronounced 'k' in Greek. (X, K, and Q, and have a low diagonal that points to where these letters are pronounced in the throat.)

The letter 'x' is used to depict the nexus, or point of connexion, where two objects meet. At this axis point, things in the Bible can become "mixed," when two lines meet and cross (Exod. 12:38) (hence the 'x' in 'sex'). The meeting of the two lines can also negate one another. For instance, the "ax" will "cut down" (Deut.19:5), the "fox" will "break down" (Neh. 4:3), and the "tax" will be "exacted" and 'extracted' (2 Kings 23:35). Add the hatchet shape of 'v' to 'x' and it will "vex...afflict" (Exod. 22:21). The ability of 'x' to x-out something is seen in other Bible words such as "exorcists," "expel," and "exclude," all of which mean to cast out. 'X's 'speaking *out'* sense gives the Bible "extol" and "expound." Non-Biblical words such as 'hex,' 'nix,' 'noxious,' and 'toxic' picture the scull and crossbones (**✖**). In a 'lexicon' Greek or Hebrew words mix with English "private interpretation" and 'asph**x**iated' God's word.

The book of "Exodus" is about the exiting of the children of Israel from Egypt. The exiting character of 'x' makes it 'go beyond,' as seen in the Bible's "extend," "extent," "exceed," and "exalt." *The Mysteries of the Alphabet* traces the so-called secret of the Sphinx to Baal worship (Ouaknin, pp. 88-97 ; See Bib. p. 96 et al.). The three pyramids near the Sphinx, when seen from an aerial view, depict the letter 'x,' which is formed by the perimeter of each side wall. When two sticks are feverishly crossed, fire is produced.  Hence the name pyr-a-mid means, 'fire in the middle.' You've heard of a pyromaniac, who sets fires.

**Yy** The branching letter 'Y' is a perfect picture of 'Y's plural sense. The first 'Y' word in **Genesis 1** concerns "a fruit tree yielding fruit." The 'Y' is a picture of a tree with its fruitful branches. The singular trunk 'I,' "yielding seed after its kind," blossoms into the double-branched 'Y' shape (Gen. 1:12). The Bible's built-in dictionary even defines "yield" (Heb. *yasaph* 'increase') as "yield unto you the **increase**" (Lev. 19:25). Who needs Hebrew lexicons with the English Bible's built-in dictionary and simple ABCs ? The 'Y' is pictured on a traffic ▽ YIELD sign to signify that *multiple* roads branch out — "yonder."

Y's deferring *and* multiplying character depicts the Christian life. If you "yield yourselves unto the LORD" (2 Chron. 30:8), that is, "lose your life," you will yield fruit.

> "...but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

The King James Bible is *the only* English version that affords its readers God's 'Y' teaching tool. 'Y' is a picture of plurality. 'Y' words, such as "ye," "you," "your," and "yours" are always plural in the KJV. Genesis 1 teaches the plural "you," while Genesis 3 adds the plurals "your" and "Ye." (Single stick 't' words, "thee," "thy," and "thine," are singular.) God's instruction book makes it so easy for children to learn to read and *understand*; new versions have thrown away the directions. The NIV, TNIV, NASB, NKJV, ESV, HCSB and sword-covered so-called Easy Reading KJV-ER use 'you' for *both singular and* plural.

The double aspect of 'Y' is directly pictured in a "Yoke," which joins two together. Genesis 1 teaches the plural sense of 'y' in the word "years," as the multiplying of "days" and "yester-days." These words carry the sense of to "pass" "beyond," just as the letter 'Y' does (Skeat, pp. 574, 575). Genesis 3 teaches the plurality of 'y' with "Yea." It is used as the answer 'yes,' in a **two-**way (plural) conversation.

**Zz** Just as ‘J’ is a letter to begin names, so is ‘Z.’ It has the active, pointed confrontational face, seen on zealots, like Zelotes. “Zeal” pictures the busy zigzag sense of ‘z.’ In Hebrew, the letter *Zayin* looks like a club or hatchet and also means ‘weapon.’ This is carried into Zion, which means ‘fortress’; Zebah means ‘slaughter’; Zabbai pictures its “roving about” zigzag nature. Non-Bible words

like dizzy, tizzy, and even sound-alikes,

like busy, represent

the jagged

and fizzy

face

of

**Z**

# REVIEWING & COMBINING LETTERS INTO WORDS

Individual letter meanings are *very* general. They only come into clear focus when used in connection with other letters. Observe the following changes which take place when various consonants are added to both Bible and non-Bible words beginning with the letters 'ca_'. Recall that 'c' often means to grasp, contain, hold, or creep and 'a' frequently means 'add.'

**cad:** The OED calls a 'cad,' a "lower grade man" or "low fellow," with "low vulgar manners"; it comes from the French 'to fall down' (d). A 'cad' *holds* on (ca) like a "familiar spirit" or "an unbooked passenger" (OED).

**call:** to hold on (c) to someone's attention by adding (a) volume and extending (ll) the voice.

**came:** to creep (c) along (a) and move across (a) the muddy mountains (m).

**can:** a "vessel for holding" (c) additional (a) materials in its no-content container (n) (OED).

**cap:** "a container" (c) added to (a) and placed "on the end" point or "uppermost part" (OED).

**car:** a container (c) for added people (a) which *energetically* (r) carries them.

**cat:** a carnivorous animal characterized by its creeping (c) about (a) from 'here to there' (t).

**cave:** a holding place (c), with added air space (a), shaped like a void (v); a v-shaped cleavage; a "concave" "cavity" or "a cavern" (OED).

2 Kings 6:25 has a "cab" which holds (c) the added (a) bursting bombs that birds (b) drop. A New York 'cab' holds (c) added (a) people; its doors burst open (b) to drop men off; then the cab bursts forward again.

Each letter demonstrates its meaning when added before '_at' (the plus of 'a' and the distance of 't').

**Bat**: a bulbous (b) end added (a) to a linear (t) stick. (The bat becomes a little 'bit' with the smallness of 'i'; with the bursting of 'b' and the interrupting space of 'u,' it becomes 'but.')

**Fat:** a form (f) that has added dimension (a) and distance (t).

**Hat:** a covering or container added (a) to (t) a head to hold (h) hair or heat.

**Mat:** material (m) from the muddy ground (e.g. rushes, straw), added (a) on to the muddy ground; its linear (t) form ▬ allows linear (t) 'here to there' foot-wiping.

**Nat:** an insect of no size (n) that adds (a) flight, to and fro (t). (A 'nit' of one of the eggs of lice is even smaller because of the thin 'i.')

**Pat:** to add (a) a touch (t) to a place (p).

**Rat:** an energetically (r) chewing and traversing animal that adds (a) distance, going to and fro (t).

**Sat:** gently slipping (s) added (a) distance (t) north to south, as the body takes the shape of an **S**.

**Tattle:** tales 'from one person to another' (t), added (a) and extending (l) many times (tt) over.

**Vat:** a void (v) with added (a) tall distance (t) to contain volume.

The following section will exhibit the letter ‘f’ when combined with different letters. Remember ‘f’ means “form,” as indicated in Genesis 1.

**f + i** The form of ‘i’ is often thin, so when ‘f’ combines with ‘i’ we “find” “fine” things and forms such as the “finger,” “fin,” “fit,” “fitted,” “fitly,” and “finisher” (the ‘sh’ is all the fine dust). Another form that is thin (i), and splashes fine mist (sh), is a “fish.” Add the power and energy of ‘r’ and the compactness of ‘i’ to a *form* and it becomes “firm” and “firmament.” With the great bulk of ‘G’ it can be a round “fig” or “figure.”

**f + a** The adding power of ‘a’ adds a little “fat” to the “face” of ‘f’ and some unneeded “fashion.” (The ‘sh’ in ‘fashion’ adds splashy patterns and designs.) Adding a stick-like figure to the form is “fasting”; in “famish” the form becomes thin (i) and dissipates (sh.) Add the down of ‘d’ and the form “fadeth” away.

**f + ai** The Bible’s “faint,” “fail,” “fain,” and “fair” are all ‘f’ words, indicating *forms* (f) which are multiplied (a) in delicacy or diminishment (i). (Note other multiplied small or *thin* things: nail, tail, rain, vail, rail, daily, mail, and pair.) (Switching the *order of vowels* changes the emphasis: a vail is at or added; a vial has a thin inside.)

Our weak frames (fai), if taken the distance (t) to Jesus Christ, and dwelling (h) in him, combine to form “faith.” The *form* of a father or friend is seen in the ‘f’ shape, as an umbrella over and as arms extending to you. (‘F’ extends *out* with the ‘l,’ as a “fellowship,” “fellow,” “folk,” “family,” and “familiars.”

**f + l** The extending nature of ‘l’ makes a *form*: extend from truth and righteousness (“false,” “flattery,” “fable” “folly,” “fool”), lay dormant (“fallow”), lay out (“flow,” “flat,” “field,” “floor”), extend (“flood,” “flux,” “fly,” “flag,” “follow,” “fled,”), multiply and spread out (“flock,” “fold,” “fleet,” “flourish,” “flower”), loosen (“flay,” “fillet,” “flakes”), and spread over (“flesh,” flanks”). A

form doubly (ll) extending is “full,” “fill,” “fell” and “fall.” When time is doubly extended, it is “finally” over.

**f + r** The overriding and ruling ‘r’ moves the form out “from” itself into “first” place. The life giving energy of ‘r’ makes the form “fresh,” “fruitful,” and “fervent.” ‘R’s energy will “ferret” as “far” as need be.

**f + e** The big eyes and eating mouth of ‘e’ take on the form of “feed” and “feasting.” When the extremities, eyes, and ears (ee) break (b) and are loose (l), the form is “feeble.”

**f + o** The space of ‘o’ adds more “form” to ‘f.’ The form of “foam” comes from the bubble air-space of ‘o,’ ‘added’ many times by ‘a’ to matter ‘m.’

Such space is traversed by the multiplied (oo) “footsteps” of “footmen,” whose energetic (r) form is traced going “from,” “forward,” “forth,” and “fro.” The ‘o’ provides the space in the form of a “forehead,” “foreskin,” “frontier,” “forest,” “forefront,” “forward” and “ford.”

The form of space, *as time*, is shown in the words “forecast,” “foretell,” “foreknow,” “forebear,” “forever,” “former,” and “forget.” The ‘for’ in forgive means to “send it away” “from,” according to Webster (1828); the distance comes from the ‘o’ and the energy to propel the form comes from the ‘r.’ The same form of space is seen in “forbid” and “forsake.”

“Fornication” combines the form of ‘f’, with the arch space of ‘o,’ (Latin, *fornic* arch ⌠⌡), held up with the strength of ‘r,’ clasping with the ‘c’ sound in ‘nex,’ from nexus (fornicated: “bending over” OED).

“Food” often takes the roundish ‘o’ form of multiple (oo) seeds, grains, and round fruit and vegetables. “Food” usually springs from down on the ground (d).

**f + t** The ‘here to there’ aspect of ‘t’ makes the form of ‘f’ “fetter,” (linear ropes), “fight” (a ‘here to there’ punch),

and “felt” (a ‘here to there’ touch, with the sensory ‘e’). Add the distance of ‘t,’ the clasping of ‘c,’ and the holding of ‘h’ and the form will “fetch.”

**f + u** The gap given by ‘u’ gives ‘f’ the form of a “fugitive,” who goes “further,” a “fault” (crack), or a “foul” decayed form. The ‘out’ in “fountain” makes the form go out; the ‘ai’ makes it go out in small drops (e.g. rain; hail).

**f + w** The ‘f’ form joins the extended (l) and up and down (w) wings of “fowl.”

**f + x** The “fox” *may* have been so named because, as Matt. 8:20 tells us, “foxes have holes.” The letter ‘f’ is the fox’s form, the ‘o’ is its hole, and x marks the spot where it kills, spoils, and breaks down (Song of Sol. 2:15, Ps. 63:10, Neh. 4:3). In ‘fox,’ ‘x’ marks the spot, like a pox, or his tunnel, like a sox (sock), or a hold, like a box. Could the fox’s ‘*x*’ have come from a first usage in the Bible when Samson tied the fo*x*es tails together; he “turned tail to tail” (Judges 15:4)?

# Q & A

**Q.** *How* do letters convey meaning?

**A.** Words and letters often resemble their meaning. Firth writes, "A phonetic habit is an attunement, a setting of the central nervous system, which is touched off by the appropriate phonetic stimulus..." Such stimuli include the following resemblances. Most words are a mix of these:

- **pictorial**, **optical and geometrical**: the shape of the letter (e.g. blob, see, jerk; Köhler, 1947).
- **aural and acoustic**: the sound of the letter; how its pronunciation reproduces the thought referred to (e.g. smash, yawn, blow, laugh, hiss, awe, and gulp).
- **physiological**: the way in which the letter is pronounced in the vocal organs (e.g. gutturals, such as C, K, G, are pronounced in the throat. The 'c' of "collar" is pronounced where a collar is worn. The KJV reader can sense Job's choking as he cries, "...it bindeth me about as the collar of my coat" (Job 30:18). The 'o's in "collar" and "coat" holler and moan with Job; "about" contains the 'ou' in Job's 'ouch.'
- **gesturing with the face**: "[R]esearch has already demonstrated that certain vowel sounds are associated with certain physical attributes." The width of the open mouth, when each vowel is pronounced, pictures the word's seeming 'size.' ('A' and 'o' words seem larger than short 'e' and 'i' words. 'A' can mean 'and' (plus) as introduced in Genesis 1. The researchers who *named* the dangerous drug, Prozac, state that 'a' "sounds large" (www.namebase.com/white.1). The *Oxford Dictionary of English Etymology* states that many 'bl' words *express* the movement of the lips involved in the pronunciation of 'bl' (e.g. blab, blare, bleat, blurb, blame, blather, blither, bluster, and blarney).

We are not surprised that God created food which complements our physiology. Food is attractive when seen with the eyes, palatable and tasty when chewed by the teeth, and chemically compatible and nutritious when digested by the stomach. Why should we be shocked that God also provides food for the soul in the form of letters, which make words, to be received by the eyes and ears and assimilated by the mind and heart. Even the popular press, *New York Times Magazine,* discussed why "certain letters equal certain meanings" (http://www.naming.com/whitepaper).

The sound, feel, and visual associations letters have are not only natural, that is, a part of God's creation, but they are learned and reinforced through language in general and specifically through the Holy Bible, the font of literate meaning. Roger Brown writes, "The phonetic symbolism of the English speaking community may be entirely the result of similar linguistic training...There may after all be some associations of sound and meaning that are universally known and others that are a cultural product." For those who speak English, the "cultural" database was the English Bible (*Words and Things*, NY: Macmillan and Company, 1958).

There are also several *levels* of sound symbolism. Some relate to acquired meaning (i.e. from the English Bible). Some come from intrinsic meaning, in which words are built on morphemes (the smallest unit of meaning) from Latin and Greek roots.

**Q.** Is it possible to *prove* that English letter meanings and associations sprang from the King James Bible and earlier English Bibles (many sound meaning associations also being traced back to ancient Bibles, such as the Hebrew, Gothic, Anglo-Saxon, Latin, and Greek)?

**A.** Select any phoneme (e.g. ***bl***). Using the unabridged *Oxford English Dictionary*, look up all of the words which begin with these letters. Examine the *earliest* usages (A.D. 800-1600) and observe the *preponderance* of Bible and derivative scriptural works. (Previous chapters name many of the early Bible manuscripts and editors.) Scholars use

this same method (e.g. www.sfs.nphil.uni-tuebingen.de/linguist/issues/9/9-1106).

The Bible has been the formative mental structure for all English-speaking peoples. Our forms of English speech were "make permanent by the English Bible" (Bobrick, p. 84).

- Yale University Professor, Albert Cooke, states,

> "[M]ost of the literature produced was strongly colored by biblical diction" (*The Cambridge History of English Literature*, vol. 4, pp 35-37).

- *The American Language*, by linguist H.L Mencken, gives examples of how the Bible's words are *the* words we use:

> "If they had any written guide it was the King James Bible (1611). Whenever an English reform or innovation percolated to them they were inclined to remain faithful to the sacred text, not only because of its pious authority but also because of the superior pull of its imminent and constant presence. Thus when fashionable prudery in English ordered the abandonment of the Anglo-Saxon *sick* for the later and more elegant *ill*, the colonists refused to follow, for *sick* was in both the Old Testament and the New; and that refusal remains in force to this day" (e.g. p. 127 et al.).

- Harvard's *Literary Guide to the Bible* reminds readers:

> "The temptation to regard biblical writings condescendingly, as coming from a more primitive culture, neglects to take into account how far our deepest structures of expression were formed by these more developed biblical texts," such as the early English Bibles and the King James Bible (p. 657).

**Q.** How does the Bible use letter meanings to reinforce the comprehension and understanding of its text?

**A.** The Bible uses letter repetition and surrounding text (context), among other things.

**Example 1:** letter repetition

Letters are often grouped and repeated to magnify their effect and to reinforce the distinct meaning of their sound. The following three sequential verses in Psalm 107 exemplify God's use of sound to supplement sense:

1. 'O' sounds like "Oh!" When 'o' is pronounced, the mouth drops open in a gasp. Taking his cue from Bible verses like the following, poet John Milton (1608-74) inserted the moaning long 'o' sound into his poems, when he wanted to express a feeling of woe and a chorus of moans. The Bible set the precedent with verses such as this:

> "Again, they are minished and brought low
> through oppression, affliction, and sorrow"
> (Ps. 107:39).

2. In the next verse, the place of judgment is reinforced with repeated 'p' sounds. Then the waving and wandering movement of 'w' is echoed to express the wild way of the lost. (Compare 'wild' and 'mild.') Other underlined sounds are repeated to reinforce their meaning.

> "He poureth contempt upon princes,
> and causeth them to
> wander in the wilderness,
> where there is no way" Ps. 107:40.

3. A sigh of relief is sounded when 'h' is pronounced. The 'h' of 'home' is repeated in verse 41. There the 'et' echoes the 'here to there' of 't.' The 'f,' 'l' and 'i' resonate and are used to join and contrast two thoughts: a negative form (f) extends (l) in the words, "from affliction." It is contrasted with the positive form, seen in "families like a flock."

"Yet setteth
he the poor on high
from affliction, and
maketh him
families like a flock." Ps. 107: 41

**Example 2:** letter repetition

The Bible sometimes defines words with nearby words that use those same letters and sounds; the parallel between the word and its definition is sometimes shown with other sound parallels.

For example, what does the LORD'S name is "terrible" mean? In Psalm 99:1-3 "terrible" is paralleled with its letter-matching definition "tremble." The LORD is 'able to bring tremor.' He is terror-able, that is, 'able to bring terror' for correction or judgment. Read Ps. 99:1-3:

"The LORD reigneth;
let the people tremble...
Let them praise thy great and terrible name..."

When the 't's in 'terrible' and 'tremble' go from 'here to there,' with the energy of 'r,' "trouble" or a tornado may be on the way (Ps. 107:25-31).

Good definitions in dictionaries often use words that resemble the sounds of the word defined (e.g. 'jolt' is defined as "jerk." 'Prod' is defined as "poke...with a pointed instrument" OED).

**Example 3:** Surrounding context and morphemes.

Sound meaning is reinforced contextually. The story line helps the reader understand words. Additionally, the KJV sometimes teaches word meaning by incorporating *known* words close to *unknown* words. Sometimes it uses *already known* letter groups (morphemes) near *new* words.

Using context and morphemes (the smallest unit of meaning), the KJV teaches the meaning of four words in Genesis 8: stopped, restrained, opened, and olive.

**1. stopped:** The 'top' is the 'stopping' point.

"[T]he windows of heaven were stopped...the tops of the mountains seen" (Gen. 8:2-5).

**2. restrained:** There was 'rest' for the 'rain,' when it was rest-rained.

"...the rain from heaven was restrained..." (Gen. 8:2). ('Rest' is defined in Gen. 8:9 and 2:2).

(Obvious prefixes, such as re- in "restrained" have their own meanings, but this is not contrary to the meaning of re- in 'rest.' 'Re-strained' and 'rest' are quite alike in meaning, because of their shared letters.)

(The corrupt *Amplified Bible* writes: "the gushing rain from the sky was checked..." This false version, which adds words to the scriptures, following the Greek lexicon of heretic and Unitarian J. Henry Thayer, never taught the reader what 'checked' or 'gushed' mean.)

**3. opened:** Noah let the raven out of his pen or penned up place. 'O' can picture an opening; the 'p' identifies a pen as a place.

"Noah opened the window...And sent forth a raven" (Gen. 8:6, 7).

**4. olive:** By seeing the 'o-live' leaf, Noah knew that there were live plants.

"...and every living thing...in her mouth was an olive leaf..." (Gen. 8:1, 11).

**Example 4: Similar letters and morphemes**

Some words, like "listen" and "silent" have identical letters because they share a similar meaning.

'Cool' and "lukewarm" are similar temperatures between hot and cold; 'luke' and 'cool' reverse identical letter sounds and loosen (l) by degrees (oo) the heat contained (c).

The "Lamb of God" is reminiscent of the "balm in Gilead." Note some of the following anagrams and built-in definitions, found using the database at www.wordsmith.org

**Morphemes (smallest unit of meaning):**

| | | |
|---|---|---|
| redemption | = | red-empti-on (blood empty on) |
| imputation | = | I put on |
| justification | = | just-if-I |

**Same letters (anagrams):**

| | | |
|---|---|---|
| redemption | = | ponder me it, morn it deep<br>I'm torn deep, point me red<br>deport me in |
| salvation | = | a vital Son<br>a vain lost,<br>salv[e] |
| justification | = | saint |
| begotten Son | = | best one, stone<br>be sent |
| mercy | = | me cry |
| Revelation | = | violent era<br>evil tenor<br>reveal, revel |

Obviously, anagrams have their limitations (even though naive KJV critics may think that 'linguistics' is an Italian pasta dish, eaten with Chinese chop sticks.)

**Q.** Since the KJV and earlier English Bibles are the original fountains from which letter meanings flowed into the English corpus, what havoc must new versions play when scavenging for word substitutes and so-called synonyms?

**A.** The historic Bible uses the words with the proper sound symbolism, because it was the repository of the sound associations which filtered down and now pervade the language. Magnus concludes that a word is "distinct from its synonyms which are pronounced differently." When forced by copyright law to abandon the English words which set the foundation for sound associations, new versions miss much in communicating 'meaning.'

**Example 1:** stump (KJV) vs. torso (NKJV)

Following the precedence set by the Bible, "[W]ords group themselves into families of linked words or related habits," states Firth. Words such as clump, hump, plump, bump, and slump exemplify the bumps in 'm.' Magnus states that "almost all of the wavy and bumpy words in English contain a labial consonant" (e.g. m, p). (Labials, such as m, b, p, v, f, w, are primarily pronounced with the lips.) "96% of the 367 English monosyllabic "bumpy/wavy/folded words contain a labial," Magnus discovered.

- When the **KJV** uses "rump," "stump" and "jumping," the "lumps" in 'm' make the place (p) lumpy.

- However the **NKJV** substitutes "fat tail," "torso" and "clattering" for the above 'ump' words (See Lev. 3:9, 1 Sam. 5:4, Nah. 3:2 et al.), just to secure a copyright. Cohen of Stanford University would find the NKJV's 'torso,' too *tough*, *fast*, and *tall* (with torso's quick obstruent, blocked dental 't') to communicate Dagon's slumping "stump." The KJV's stodgy sonorant (not blocked) 'm' and the slow labial 'p' slow down the 'st' in "stump" to picture a motionless "stump" perfectly. A "stump" is a 'straight' object that is 'slumping.'

**Example 2:** stink (KJV) vs. odious (NIV)

There are some strictly "pleasant" and "non-pleasant" letter combinations, document Johnson, Suzuki, and Ohls, in their 1964 article ("Phonetic Symbolism in Artificial Language," *Journal of Abnormal and Social Psychology*, 69:233-236). New versions are more difficult to understand because they divorce themselves from the language's common sound associations. The letters 'n' and 's' are frequently used in words that are about the nose. These include, sneeze, sniff, snore, snort, snout, snoop, snooze, stench, and neb. When the NIV substitutes "odious" for the KJV's "stink," it cuts readers off from letter-clues which reveal the meaning of the word.

**Example 3:** Built-in meanings with morphemes (A morpheme is the smallest level of meaning and grammar.)

The NIV drops **Genesis's** built-in meaning clues, included in words such as midst, multiply, and fowls.

| KJV | NIV |
|---|---|
| midst | between (dropped built-in definition 'mid.') |
| multiply | increase (dropped built-in definition 'ply' & plural 'y.') |
| fowls fly | birds fly (clipped its wings and built-in example, 'owls'; destroyed its alliterating 'f' and 'l.' |
| Heaven (a home; a haven) | sky (going from high to low (s), with smooth kinesthetic movement (k), in multiple directions (y). |
| Earth | land (There is 'land' on the moon.) |
| abundantly | teem (extremely *uncommon* word; the first letter of the KJV word "abundantly" (a) tells the reader the word means 'adding.') |

**Example 4:** charity (KJV) vs. love (all new versions)

Magnus states that 'r' has "rules and regulations imposed from without.../r/ is the one that reasons things out. /l/ feels them." 'R' has a head; 'l' does not have a head. Therefore the word 'love' cannot be substituted for 'charity.' Charity is love that grabs (c) hold (h) and (a) rules (r) itself (i), reaching out to (t) many (y), in spite of feelings.

**Q.** How does letter order affect the meaning of a word?

**A.** Position communicates emphasis, sequence, and *more*.

**Example 1: Emphasis and priority—**"loops" and "pools"

Both "loops" (Exod. 26:4) and "pools" (Exod. 7:19) have a place (p) which has extended (l) space (oo). The looseness of 'l' is a more striking characteristic of a loop.

**Example 2: Sequence—** 'stab' and "blast"

In the word 'stab,' the vertical force (s) is directed (t) and (a) then the blow (b) occurs; In "blast," the blow (b) occurs first, then it extends (l), as force (s) projects it a distance (t).

**Example 3: Opposites** can be created by shared letters. Remember 'l' often means 'loose' and 'r' can mean rule and energy. Switching the 'l' and 'r' does the following:

- 'lure' is liberty (l) over authority (r);
  looseness (l) with energy (r).
- 'rule' is authority (r) over liberty (l);
  rule (r) extending out (l).

**Q.** What about words that do not *seem* to fit the current 'definitions' for letters?

**A.** Continued research will no doubt expand and refine yet undiscovered letter-meaning categories. The KJV will provide the key, if researchers will tap its database. The college professor I had for honors physics said that one can calculate *probabilities* for the position of a particle, but one cannot identify its *precise* position. The new science of computational linguistics is still in the *probability* stage. The field has many unanswered questions to address. The initial letters in a word are easier to explain than its ending letters. Consonants are easier to define than vowels (a, e, i, o, and u), perhaps because vowels must serve in so many more contexts.

**Q.** Should letter meanings be considered during daily Bible study?

**A.** Generally, no. During daily Bible reading, I occasionally come across an unfamiliar word. Usually letter-meanings complement the context's built-in definition. Magnus says, "we all know about the sounds subconsciously, because we can talk. But it's rare that we bother to become aware consciously of the dynamics of word semantics."

> "The fear of the LORD is the beginning of knowledge..." (Prov. 1:7)
>
> "The secret of the LORD is with them that fear him; and he will shew them his covenant" (Ps. 25:14).

All word and letter associations happen automatically, as a Christian simply reads the Bible daily with attention, humility, and child-like faith. A soft heart will yield more spiritual fruit than software and a hard drive. If we *needed* (Phil. 4:19) an answer to every letter-meaning question that might arise (e.g. what do the letters in 'xylophone' or 'Jesus' mean?), God would have placed this information directly in the Bible. "[O]ne thing is needful" and that is our relationship with the Lord Jesus Christ (Luke 10:42). The Bible refers to the simplicity that is in Christ Jesus.

There *is* a *need* today for increased honor for the Holy Bible. As the sin of unbelief abounds today, God's truth will "much more abound" (Rom. 5:20). God has allowed today's "increase" in "knowledge," in the field of computational linguistics, to glorify his word (Dan. 12:4). The information about letter meanings is given to encourage a reverence and trembling toward the word of God and its every detail, so that naive critics will cease correcting it — replacing the Holy Bible, with a holey lexicon, fixing a Rembrandt painting with a crayon.

**Q.** Do letter meanings occur in other languages?

**A.** The new field of computational linguistics has proven *scientifically* what German linguist, Wilhelm von Humboldt observed in the nineteenth century:

> "[Sounds] produce an impression which to the ear is similar to that which the object makes upon the mind...This kind of sign process which is based upon the particular meaning of each individual letter and whole groups of letters has undoubtedly exercised a prevailing, perhaps even exclusive, influence on primitive word formation. Its consequence has been a certain likeness of word-formation throughout all languages of mankind" (*Über die Verschiedenheit des Menschlichen Sprachbaues und ihren EinfluB auf die geistige Entwicklung des Menschengeschlechts*, Druckerei der Könglichen Akademie, Berlin, 1836, Reprinted Bonn: Dummler, 1960).

The book, *Discovery of Genesis* by Chinese pastor C.H. Kang and Dr. Ethel R. Nelson, discloses that even the ancient and modern pictograms used for Chinese writing often look like the Roman alphabet and match its letter meanings. In English the horizontal — mid-bar on the 'T' and 'E' often represents the horizon line, where heaven meets earth. In Chinese, this line — means 'heaven and earth are one.' Note other similarities between the Chinese form of writing and the English alphabet meanings.

'R' is a picture of a ruler. The Chinese pictogram for man looks just like an 'R.'
'E' is a picture of dawn. The Chinese pictogram for dawn looks just like an 'E.'
'T' is a picture of a tree. The Chinese pictogram for a garden is a 'T' in a box.
'S' can be a picture of the serpent. The Chinese pictogram of a serpent is 'S.'
'X' means to x-out. The Chinese pictogram for kill is an 'X' on the forehead.
(Available through A.V. Publications, see pp. 25, 52, 53, 115, 85, 42, 86 et al.).

Not only German and Chinese linguists, but also Spanish and French researchers have observed that letters have meanings. Spanish linguist Vicente Garcia de Diago, in his *Lecciones de Linguistica Española* (1973), writes that

speech is "expressive of reality in the same way as all gesturing." French linguist, Jean-Michele Peterfalvi, proves that sound symbolism exists in French ("Les Recherches Expérimentales sur le Symbolisme Phonétique," *Centre National de Récherche Scientifique, monographes Françaises de Psychologie*, 15, 1970.)

Over fifty years ago linguists documented a universal phonetic symbolism in which even "non-cognate (not related) languages employ similar patterns of sounds...to designate similar meanings" (e.g. Brackbill and Little, 1957; Tsuru, 1933; Allport, 1935; Brown, Black, and Horowitz, 1955).

Of 23 languages examined, over half use the *sound* of the clasping 'c' to name the 'crab.' (e.g. Korean, 'ke,' Swahili 'kaa,' Japanese 'kani,' Chinese 'ko,' Telegu 'kappu,' Latin 'cancer,' Malayan 'kepiting,' Yiddish 'krab,' Swedish 'krabba,' Spanish 'cangrejo,' German 'Krebs,' English 'crab' and French 'crabe').

In English, a stream is a 'creek;' in Russian it is a 'rechka.' The scrambled letters and sounds are simply an extension of the languages confounded by God at Babel. This confounding also included letter sounds. Many letter meanings are universal. However, letters are sometimes pronounced differently by other languages. 'Light in weight' and 'light in color' are *karui* and *akarui* in Japanese, because they pronounce letters differently.

Before anti-Semitic German 'scholars' turned the study of etymology, linguistics, and lexicography upside down in the late 1800s, in their effort to "de-sacrilize" language, linguists often traced words back to common Hebrew roots (Linguist H.L. Mencken writes in *The American Language*, that "Webster's theory of the divine origin of language was set forth at length in his introduction to his American Dictionary of 1828, and it continued to appear in the successive editions thereof until twenty-one years after his death, when his heirs and assigns employed a German philologian named C.A.F. Mahn to revise it"; NYC: Alfred Knopf, Supplement 2, p. 5). English has been traced back to Hebrew in books such as *The Word: The Dictionary That Reveals the Hebrew Source of English* by linguist Isaac E. Mozeson and *English Derived From Hebrew* by R. Govett (London: S.W. Partridge and Co., 1869). Linguists found that English speakers were usually able to guess the meaning of Hebrew words (Brackbill Y. and Little K.B., "Factors Determining the Guessing and Meaning of Foreign Words," *Journal of Abnormal Psychology*, 54:312-318, 1957.)

Dr. Robert K. Logan works with the well-known University of Toronto School of Communications. He is also a Professor of Physics there and researches computer applications in education. He states,

> "In fact, it is our hypothesis that the phonetic alphabet, monotheism, and codified law were introduced for the first time to the Israelites by Moses at Mount Sinai in the form of the Ten Commandments"..."The written letter replaced the graven image" [pictogram] (*The Alphabet Effect*, pp. 82, 87, 88, 89 et al.).

God said the letters on the stone tablets were ones, "which I have written..." (Exod. 24:12). Exod. 32:16 confirms that, "...the tables were the work of God, and the writing was the writing of God, graven upon the tables." *Each* letters is so important to God that the Hebrew word for "scribe" and "count" are the same word (*saphar*, that is, cipher; See Lev. 23:15 and 2 Sam. 8:17). In Psalms, Proverbs and Lamentations there are places where the Hebrew alphabet is used to order the verses (Robert K. Logan, *The Alphabet Effect*, NY: William Morrow, 1986, p. 188).

The KJV keeps the Hebrew consonantal roots and their semantic 'sense,' if possible; new versions do not. Note the following examples:

The Hebrew Bible and the KJV use the 'c' (k) and 'r' sounds to communicate the concept "corn." New versions call it "grain" or "produce of your threshing floor." The word "corn" is more ancient, more universal, and pictorially depicts a kernel of grain. The *Macmillan Visual Dictionary* pictures the 'c' shaped grain as follows (NY: Macmillan Publishing Co., 1993, p. 1529):

- 'C' depicts the exact shape of a grain. 'c's opening depicts the split in the seed coat (testa) which allows the radicle, hypocotyl and root hairs to emerge.
- 'O' is the interior cotyledon space;
- 'R' is the energizing life-generating radicle and root embryo.
- 'N' *may* picture the upward bud and downward root.

Everyone knows what a kernel of "corn" is. The new versions' antiquated "threshing floor" is obtuse and communicates little. The OED traces "corn" back to A.D. 888 and shows its use in the English Bible between A.D. 800 and 1000. The Bible does not change! The word 'grain' is much more modern, not being used until the late 1300s. Worldwide, 'corn' is the generic word for 'grain'; urban Americans are alone in perceiving the word corn as 'corn on the cob.' The OED states, "In England [and the entire English speaking world outside of modern urban America] the colloquial word for this sense is *corn*, which in the U.S. has a different application" (OED s.v. grain). The KJV is worldwide colloquial English.

| Verse | Hebrew / KJV | New Versions |
|---|---|---|
| 2 Kings 4:42 | Hebrew: karmel<br>KJV: corn | NKJV grain<br>NIV grain<br>NASB grain |
| Deut. 16:13 | Hebrew: goren<br>KJV: corn | NIV the produce of your threshing floor<br>NKJV threshing floor<br>NASB threshing floor |
| Job 8:7 | Hebrew: mitsar<br>KJV: small | NIV humble<br>NASB insignificant |
| 2 Chron. 24:24 | Hebrew: mitsar<br>KJV: small | NIV few |
| Dan. 3:4 | Hebrew: qera*<br>KJV: cried | NIV proclaimed<br>NASB proclaimed |

* Gutterals, such as Q, C, K, are those sounds produced in the throat. They are psychologically interchangeable, according to Grimm's law.

The KJV not only continues the most ancient consonantal sounds, when possible, but also matches the sounds of other languages worldwide, increasing international recognition:

- In Psa. 5:3 the Hebrew 'r' and 'k' sounds in *arak* appear in the KJV as "direct." Outside of the Bible, other languages use similar sounds for this word (Russian *dooroga*; Spanish *directo*, *derecho*; Arabic *tariq*).

- In Job 28:9 the Hebrew 'r' in *shoresh* appears in the KJV word "root." Foreign Bibles often carry the 'r' in "roots" into their language (Spanish *raiz*). The NASB's "base" misses the sound, as usual, because new versions must change the Bible's ancient and historic words to gain a copyright. The KJV's "root" and "spring" are internationally recognizable, mimicking the French *racine* and *source*, the Italian *radice* and *sorgente,* and the Dutch *wurzel*.

**Q.** Where can additional information about letter meanings be found?

**A.** The current bibliography for computational linguistics and sound symbolism is too large to include. Dozens of current and exhaustive bibliographies can be found by searching the internet for "bibliography sound symbolism" (e.g. http://www.umich.edu/~archive/linguistics/software/dos/monosyl.zip.). For those who do not have Internet access, the following *foundational* works are cited. These were written *before* the *late* 1990s, when the science of computational linguistics proved scientifically the following authors' theories.


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# EPILOGUE

IT is this author's humble desire that this book has "glorified the word of the Lord" (Acts 13:48). The King James Bible has been "tried" in this book and for the last 400 years. "[T]he word of the LORD is tried..." 2 Sam. 22:31. "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" Acts 5:39.

"[T]here hath not failed one word..." 1 Kings 8:56.

"[T]here is no other..." tried sword. David said,

"There is none like that; give it me" 1 Sam. 21:9.

Foxe wrote, "[W]hat he blesseth, that prevaileth...and yet man's unquiet presumption will not cease still to erect up towers of Babel against the Lord" (Foxe, vol. 5, p. 604). The never-ending new versions have likewise been tried herein and been "found wanting" (Dan. 5:27). Yet such pests will go on spinning their snaring webs around the consciences of mankind. Like the wasp, whose sting is in its tail, Bible critics are, in the end, only damaging their own reputations.

"My sheep hear my voice...," wrote the apostle John (10:27). Because of his closeness to the Lord Jesus Christ, the apostle John heard things others did not hear. John heard Christ's quiet heart beat as he "leaned on his breast" (John 21:20). Later during John's exile to Patmos "for the word of God," John said he "heard behind me a great voice, as of a trumpet..." God then revealed to him the great things in the book of Revelation (Rev. 1:9, 10). Some times we distance ourselves from the Saviour. Then we may be too far away to hear clearly the distinctions that are discussed in this book. May we all move in a little closer to Christ. Because of our sinfulness, we may only touch the hem of his garment. Yet it will heal our spiritual blindness. Once healed, may we *live* the scriptures, not just be content to search them. God calls us to a Christianity of practice, not of opinion.

# ACKNOWLEDGEMENTS

Without the help of family and friends who put into practice what they profess, this book would not have been possible. My daughter Bryn Ayn's contributions were so critical that her name should have occurred as contributor, but for her modesty. Her lifelong study of the Bible, coupled with hours of prayer each day and a photographic memory of her towering stacks of history and linguistics books, makes this 'walking encyclopedia' a Christian writer's dream companion. Her close walk with her Lord and Saviour Jesus Christ brings the Son shine indoors.

> "Yea, and certain women also of our company made us astonished..." Luke 24:22

The vast library at the tip of our fingers was kindly carried to us book-by-book by Bob and Sandy. Valuable additions were brought by James, Dennis, Bryan, Barry, Larry and many others. To the family of the late Carl Drexler we are indebted for their God-directed selections of treasured books shared for this project.

Without the computer savvy and spiritual zeal of John, this author would still have pen in hand. Gratitude is expressed to C. and C., Jake, Scott, Phil, Cheryl, Barbara, Terry, Tracy, Rick, and Victoria for computer help. Appreciation goes to Charles, Gary, Stan, Lenn, and Tom at the printers.

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Our prayer warriors, particularly Desmond from Northern Ireland, no doubt forestalled many of the "fiery darts of the wicked," which threatened to halt the books progress. Our church's deacon, Rodney, "oft refreshed" our spirits (and our supply of books). We are so grateful to those who have helped with gifts which enable us to send books and Bibles overseas and to prisoners. Many others, who wish to remain anonymous, helped immeasurably, most particularly my dear spouse and yokefellow.

> "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister (Heb. 6:10).

A Christian writing during the time of the bloody persecutions of the 1400s expressed the continuing sentiment of "every one that trembled at the words of the God of Israel" (Ezra 9:4).

"Who that findeth or readeth this...suffer it
not to be hid or destroyed, but multiplied;
for no man knoweth what profit may come
thereof. For he that compiled it, purposeth,
with God's help, to maintain it unto the
death, if need be. And therefore,
all Christian men and women!
pray that the word of God
may be unbound, and
delivered from the
power of
Antichrist,
and that
it may run
among the people. Amen
(F o x e, vol. 4, p. 676).



# ABOUT THE AUTHOR

G.A. Riplinger has B.A., M.A., and M.F.A. degrees and has done additional postgraduate study at Harvard and Cornell Universities. As a university professor with graduate faculty status, the author taught seventeen different courses, authored six college textbooks, served as department chair, and was selected for the Honor Society's teaching award and membership in a national Education Honorary. The author is in several editions of *Who's Who*. The seventh textbook, *New Age Bible Versions*, was an international best seller and for it the author was honored with a Doctorate from the world's largest church of its kind. It has been used as a textbook in scores of Christian colleges, such as Pensacola Christian College. Permission has been requested and granted to publish and translate the book into Korean, Japanese, Russian, Norwegian, Polish, and portions in several European languages. Three years teaching English as a second language to students who spoke Greek, Japanese, Spanish, and other languages provided the foundation for the eighth textbook, *The Language of the King James Bible.*

Steps "ordered by the Lord" in a number of directions (from teaching ABCs to architecture), found their destination in this, the ninth textbook. It developed as a result of a lifelong study of language and cognitive behavior— that is, how the mind perceives, receives and retrieves information, particularly words and their semantic sense. An interest in language and how words are understood was sewn in childhood by a private Latin tutor. Coursework and experience in how learning takes place began formally some forty years ago while taking college courses in the field of education and later teaching classes to pre-reading children. Other helpful training included coursework in sound at Harvard University, a minor in history and art history (with research in the migration of symbols), and coursework in advertising (with research in semantics). Some years ago a serious investigation into the cognitive processes blossomed into a college textbook on the design process and cognitive behavior (accepted for publication by Prentice Hall), participation in an award winning design of a hospital for cognitively impaired children, and an invitation by President Reagan's Citizens Ambassador Program to join a team of U.S. doctors and architects to share research abroad.

Squeezing in an M.A. along the way, with coursework in consumer problems, set the stage for a continuing investigation into what appears to be questionable practices and claims by new versions (e.g. the NKJV's publisher was fined for fraud by the Securities and Exchange Commission). Appearances on many television and radio programs resulted in the worldwide circulation of nearly half a million copies of the author's various publications. One radio series, entitled *Which Bible Is God's Word*, was published in English and Korean. Much has been shared and learned about numerous languages and their scriptures, while working with many godly Bible translators around the world.

This lifelong study of how words are received and perceived finds its only destination in Jesus Christ and *his word*. What miles of library books, which must turn to dust, cannot divulge, God's **Holy Bible** reveals. "But God forbid that I should glory, save in the cross of our **Lord Jesus Christ**, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14, Ps. 62:9, Luke 16:15,1Cor.2:5).

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(TNIV) *Today's New International Version*, 2001, Grand Rapids, MI: Zondervan.
Other corrupt versions include: The Amplified Bible, *The Message* by Eugene Peterson, *The Easy Reading KJV-ER*, *KJV 2000*, the *KJ21*, *all* interlinears and lexicons.

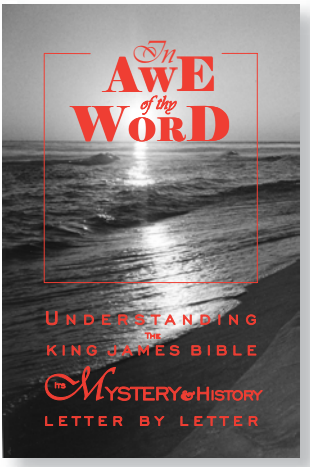
## Corrupt Sectarian Versions Cited

**Jehovah Witness Version:**
*The New World Translation of the Holy Scriptures,* 1961 edition, Brooklyn, New York: Watch Tower Bible and Tract Society. This edition was chosen because it preceded the NIV, TNIV, NASB, and NKJV and was available to the modern version translators.
**Catholic Versions:**
*The New Jerusalem Bible*, see both the 1970 and 1985 editions, New York: Doubleday.
*The New American Bible,* 1986, Iowa Falls: World Publishing Co.

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"Every word of God is pure:"
— Proverbs 30:5

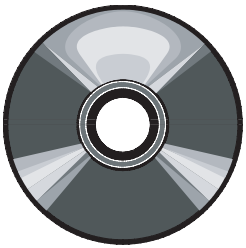
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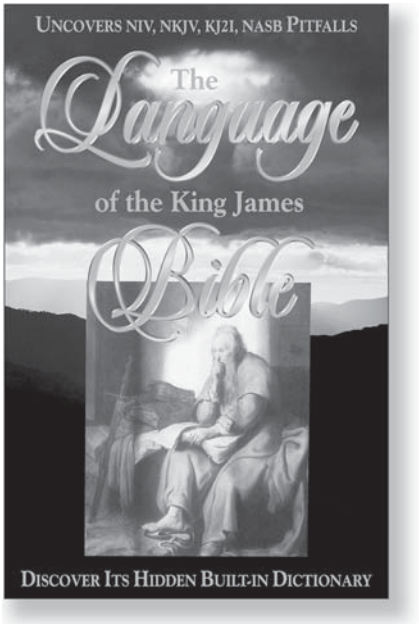
# THE LANGUAGE OF THE KING JAMES BIBLE

*by Gail Riplinger*

## THE BOOK $10.00

*Demonstrates the precision and power of the KJV*

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## THE VIDEO $19.95

*Many charts shown and included in Xerox format* 2 Hrs

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*Transparencies $35.95*

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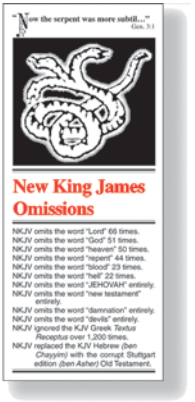
*Shows how to answer those who say, 'But the Greek says.' Answers the toughest critics.*

# Tracts



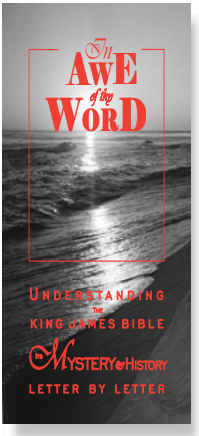

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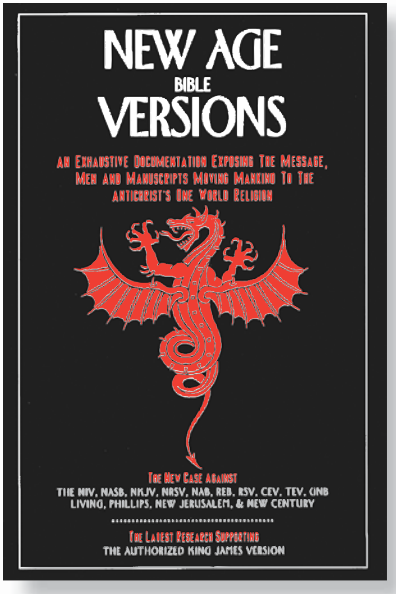



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by G.A. Riplinger **$14.95**

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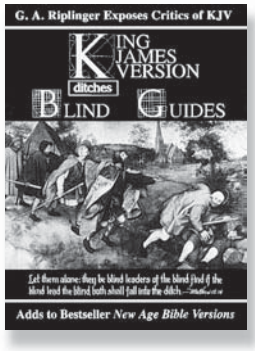
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*Proves KJV superior to NKJV at every point.*

*Riplinger's defence of the use of the KJV's words 'God' and 'blood'—omitted numerous times by the NKJV. Proves conclusively that the NKJV ignores the Hebrew text, uses weaker renderings, paraphrase and new age buzz words.*

## King James: Unjustly Accused

by Stephen Coston **$15.00**

*Conclusively proves false the myriad of lies propagated about King James.*




## *New!* One Book Stands Alone

by Douglas D. Stauffer Ph.D. **$19.95**

*This author personally exposed the errors of NKJV editor, James Price, in front of Price's bible school's president, leaving Price speechless and the president promoting this author's book.*

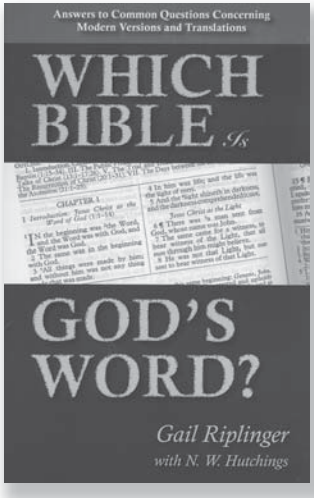
## Bible Problems

by Gerardus Bouw Ph.D. **$15.00**

*Answers every question. A classic! Proves KJV error free!*

**Lucifer Is Not the Morning Star** by Gerardus Bouw **$5.00**

# Book
# Which Bible Is God's Word?




by G.A. Riplinger **$8.95**

*Transcript of the series of interviews with G.A. Riplinger by Noah Hutchings of the nationally syndicated program Southwest Radio Church. Answers these and many other common questions concerning bible versions.*

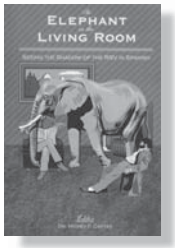
- *How do new versions change the gospel?*
- *How do the NIV and NASB support New Age philosophy?*
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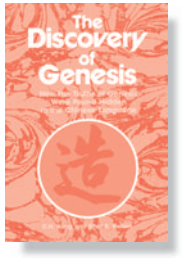
## The Elephant in the Living Room




editor Mickey Carter **$8.00**

*Chapter by Gail Riplinger includes:*
*1) Historical precident for translating foreign Bibles directly from KJV, not using corrupt lexicons to interpret currently printed editions of Textus Receptus*
*2) Collation from Nuremburg Polyglot (1599).*
*6 other contributors discuss problems in modern* **Spanish** *editions.*

## The Discovery of Genesis



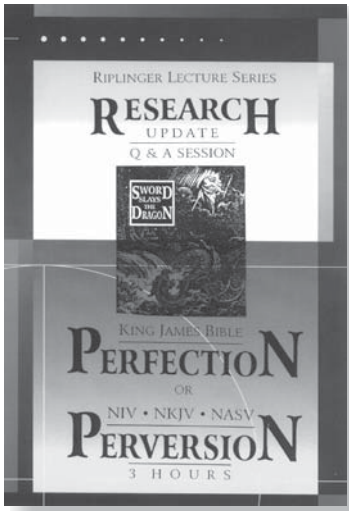

by C. H. Kang and Dr. Ethel Nelson **$9.95**

*Although written by liberals using the corrupt Revised Version, this book demonstrates that God created the Chinese characters, which, when broken down into their component parts, portray the themes of the Christian Bible and can be used to communicate the gospel to Orientals.*

# Video and Audio Tapes

## Research Update

by G. A. Riplinger




**Double Videos** **$24.95**

**Double Audios** **$6.95**

*INFORMATION OVER-LOAD! Over three hours of lectures are presented on these two videos. They begin with a half hour overview presenting problems in the NKJV, followed by nearly an hour update and overview of errors in the NIV, NASB and other new versions. Listeners will learn that 1) Rupert Murdoch, owner of the Bart Simpson television program, now owns the NIV's printing rights, 2) Roman Catholic Cardinal Carlo Maria Martini, the man Time magazine said is most likely to be the next pope, now edits the Greek text underlying the NIV and NASV, 3) Martin Woudstra, a supporter of the homosexual movement, was the NIV's Old Testament chairman!*

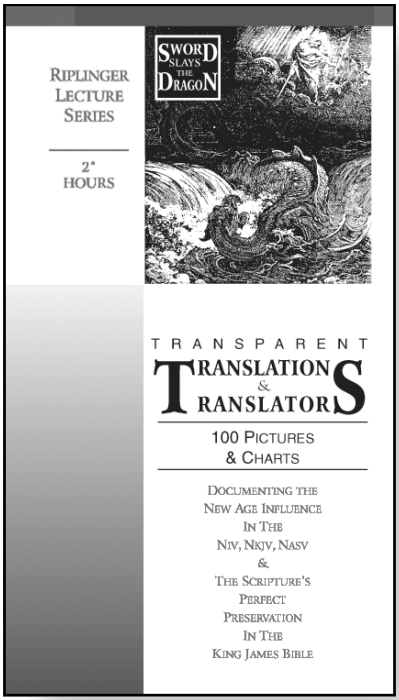
*TAPE TWO IS A 2 HOUR PUBLIC QUESTION AND ANSWER SESSION. The following are just a few of the many questions answered: What is the origin of the Catholic edition? Why do "good men" unknowingly use corrupt versions? Why is "Easter" the correct rendering in Acts 12:4? How is the KJV's own self-contained dictionary superior to definitions given in Greek and Hebrew lexicons written by unsaved liberals like Thayer and Briggs? Why is "Lucifer" etymologically the correct rendering in Isaiah 14:12? What are the Satanic parallels to NKJV's logo? Why is the KJ21 more difficult to read than the real KJV? Why are the so-called "literal" translations in Berry's, Green's, and Kohlenburger's Interlinears in error? What are the parallels between the Jehovah Witness version and the NKJV?*

*Riplinger also discusses many other subjects such as: 1) The KJV's use of cognitive scaffolding which makes it a perfect tool for teaching "little folks" to read, 2) the dangerous Dead Sea Scrolls 3) the recent discovery by the world's pre-eminent mathematicians of names imbedded in the KJV's Hebrew text. (Nothing could be found when they tried their statistical analysis with the texts underlying the NKJV, NIV and NASB) and 4) Lucis Trust (Lucifer Publishing Co.) documents discussing their planned infiltration of the church.*

*These lectures were televised on Scripps Howard cable network and WPMC-TV. They were taped at Temple Baptist Church.*

# Video

## Transparent Translations & Translators




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| **Video** | **$25.00** |
| **Transparencies** | **$35.95** |
| **Handout Master** | **$14.95** |
| ***Summary of Version Issue (12 Xerox pages)*** | **$1.50** |

*Thousands of participants in nearly a dozen of the major U.S. cities viewed this presentation filmed at a TV station in Kansas City or heard it aired on radio. Dr. Riplinger lectured 2½ hours, presenting on a huge screen, nearly 100 actual pictures and charts documenting the new age and occult influence in the counterfeit new versions. The audience often gasped in shock, seeing such things as the NKJV's 666 logo—now on the forehead of the latest smart card owners. This "picture show" is one-of-a-kind.*

*This is the **best** video to share with friends who need a thorough analysis of the thousands of errors in the NIV, NASB & NKJV.*

## NKJV Logo Exposed — Video — $12.00

*Participants flew from France, Australia, and Canada and watched this pictorial history of the NKJV logo as Dr. Riplinger traced it from its origin in Baal worship and through its migration to the Druids, the church of Rome, the Masons, and the Satanists.*

# Video and Audio Tapes

## OVERVIEW by G. A. Riplinger

**SingleVideo** **$14.95**

**Double Audio** **$5.95**

*This single two hour video clearly presents the differences between the corrupt new versions and our beloved King James Bible. It presents the history of the Bible chronologically—its inspiration and perfect preservation by God—as well as attempted corruptions, past, present, and planned.*

*The material is presented simply and slowly for viewers who would like an overview and introduction to the subject. It is excellent for beginning a discussion with Sunday School classes, youth groups or precious friends who unknowingly use new corrupt versions like the NIV, NKJV, NASV, NRSV, CEV, TEV, REB, KJ[21], RV, NAB, Good News, New Living, Phillips, New Jerusalem, Message or New Century versions.*

*These lectures of Dr. Riplinger's were televised over WBFX and aired over WPIP radio from The Berean Baptist Church.*




## INTERVIEWS

Nationally syndicated Christian programs in which host interviews G. A. Riplinger about the book *New Age Bible Versions*. Discussions thoroughly cover the contents and topics in the book.

### VIDEOS

**Niteline** **$19.95**

*This video has gone all around the world converting many precious souls to the KJV.* 90 min.

**Action Sixties** **$24.95**

*Used successfully in scores of churches as a teaching series to educate members regarding the errors in corrupt new versions. One pastor commented that his most hardened new version fan "melted like a popsicle in a microwave" after viewing these 4 programs.* (4 hours)

# Audio Tapes

**New Age Bible Versions Album** **$35.95**
*30 interviews with the author by talk show hosts across the nation. Lots of ideas for answering tough questions. 16 tapes*

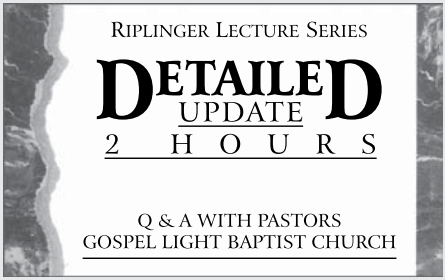
**KNIS Radio Interview** **$3.00**
*with Riplinger/Feltner*

**More Revelations** **$7.00**
*with Riplinger/Texe Marrs*

## Detailed Update

**Single Audio** **$4.00**

*Hundreds of pastors gathered to hear Dr. Riplinger's very detailed and convincing answers to the excuses given by new version users; includes important textual alerts for pastors and students. NKJV is thoroughly discussed. 2 hours*




**From NASB to KJV,** Dr. S. Franklin Logsdon **$3.00**

**Beware of the Dead Sea Scrolls,** Texe Marrs **$7.00**

**NIV-Catholic Connection, (2 tapes),** Texe Marrs **$15.00**

**Testimony: Mrs. Waite Interviews Dr. Riplinger** **$10.00**

# Books: The Classics

**The Last Twelve Verses of Mark** **$15.00**
*Defended by John Burgon* (Summary $3.00)

**The Revision Revised** by John Burgon **$25.00**
*The definitive book on manuscript evidence and translation techniques.* (Summary $3.00)

**The Causes of Corruption of the Traditional Text** **$16.00**
by John Burgon (Summary $3.00)

**The Traditional Text of the Holy Gospels** by John Burgon **$16.00**
(Summary $3.00)

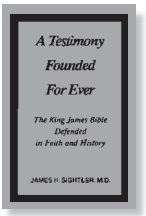
**Which Bible?** edited by D.O. Fuller **$11.95**
*The classic defense of the KJV which led Dr. S. Franklin Logsdon, who had set forth the guidelines for the NASB, to renounce his own NASB and all new versions.*

**The King James Version Defended** by Edward F. Hills **$16.95**
*The author, a graduate of Yale University and Westminister Theological Seminary, with a Th.M. from Columbia Seminary and Th.D. from Harvard, presents overwhelming evidence for the historical accuracy of the KJV.*

# Recent Scholarship

**The Answer Book** by Samuel Gipp Th.D. **$6.95**
*Answers the 62 questions most frequently asked by the cynics. Includes answers to false arguments about King James, Erasmus, the word "Easter" etc.*

***New!*** **A Testimony Founded Forever: The King James Bible Defended In Faith and History** by Dr. James Sightler
*Riplinger said this is "the most exhaustively researched book on the KJV issue in the last 100 years!" Focuses on the sinister beliefs of B. F. Westcott, the chief editor of the corrupt Greek text-type underlying the NIV and NASB. Other books by Sightler below.* **$17.95**



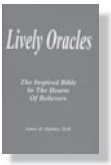




**Westcott's New Bibles**
$7.00




**Silver Words and Pure**
*Questions & Answers*
$5.00




**Lively Oracles**
*Defends KJV Inspiration*
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**History of the Debate Over 1 John 5:7-8** **$29.95**
*Powerful new release by Michael Maynard M.L.S.*

**Forever Settled** by Jack Moorman **$21.00**
*An excellent history of the bible and its documents. It answers well the question 'Where was the bible before the KJV 1611?'*

**A Closer Look: Early Manuscripts and the A.V.** by Jack Moorman **$15.00**
*Great tool! Examines the papyri, uncials, cursives, as well as the Latin, Syriac, Coptic, Gothic, Armenian, and Ethiopic versions, and the church 'Fathers', in light of their agreement with the KJV.*

**Missing in Modern Bibles: An Analysis of the NIV** by Jack Moorman **$8.00**
*Contains a collation of important changed passages and a discussion of the poor theories and manuscripts underlying them.*

**When the KJV Departs From The so-called Majority** by Jack Moorman **$16.00**
*The NKJV footnotes erroneously point to the 'Majority' text, when they are in fact only referring to the faulty Greek Text According to the Majority (1982) by Hodge and Farstad. It falls far short of a full collation of manuscripts since it is based primarily on Von Soden's collation of only 414 of the over 5000 manuscripts.*

**Early Church Fathers and the A.V.** by Jack Moorman **$6.00**
*Documentation proving that the early church 'fathers' were quoting a KJV text type.*

**Conies, Brass, and Easter** by Jack Moorman **$4.00**
*Proves correct many often criticized KJV words.*

**The Identity of the New Testament Text** by Wilbur Pickering **$15.00**
*The best single book (facsimile) documenting that the most recent scholarship and collation of the papyri prove that the KJV readings are earlier than those in modern versions. The author has a Th.M. in Greek Exegesis from Dallas Theological Seminary and M.A. and Ph.D. in Linguistics from the University of Toronto. D.A. Carson admits it is, "The most formidable defense of the priority of the Byzantine text yet published in our day."*

**Preface to the KJV 1611** by the translators **$1.95**

**KJV1611: Myth of Revision** by Reagan **$2.00**

**My Plea For the Old Sword** by Ian Paisley **$9.95**
*Northern Ireland's representative to the British & European Parliaments.*



**By Divine Order** by Michael Hoggard **$12.00**
*Explores the miraculous ordering and numerical patterning in the KJV.*




**The King James Code** by Michael Hoggard **$14.00**
*the author expands in amazing detail the subject of his first book, shown above.*




# Easy To Read

**If the Foundations Be Destroyed** by Chick Salliby **$5.95**
*An easy to read and beautifully written comparison of the NIV and KJV text, proving the bankruptcy of the NIV.*

**Things That are Different** by Dr. Mickey Carter **$6.95**
*Helped NKJV editor switch.*

**Let's Weigh The Evidence** by Barry Burton **$8.95**

**NIV Old Testament Corruptions** by Dr. Adair **$8.95**

**Answers To Your Bible Version Questions** by David W. Daniels **$10.95**

# Words in the Word

**By Definition** by James Knox **$6.95**
*Interesting KJV word studies.*

**Strongs Concordance** **$22.95**
*Use this list of where words occur to find other occurrences of the same word. Within the context of one of the locations, God's definition will be given. Ignore Strong's corrupt Greek and Hebrew definitions; he was on the corrupt ASV committee.*

**Archaic Words and the Authorized Version** by Lawrence Vance, Th.D. **$21.95**
*Examines every word that has been deemed archaic in the KJV. Demonstrates that new versions use archaic and difficult words more often than the KJV.*

**KJV's Own Definition of Over 800 Words** **$10.00**
*(50+ xerox pages)* by Barry Goddard

**A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents**
by John Gill **$14.00**
*Facsimile copy in spiral binding of Gill's 1767 book. It documents and traces the Hebrew Old Testament to its origin, proving that God's name was pronounced JEHOVAH.*

**American Dictionary of the English Language** edited 1828 by Noah Webster **$64.95**
*A must for every home. Defines words as they were used during the writing of the KJV 1611. Contains scripture references, etymologies from 28 languages and pronunciations. Modern dictionaries reflect cultural corruptions; consider and compare definitions for words such as sin, marriage, truth, spirit, and Christ.*

*Also available on CD-Rom: Requires MS 3:1 or higher* **$29.95**

# Electronics

**New Testament on Cassettes** (12 audio cassettes) **$22.95**
*Hear the comforting meter of the KJV, clearly rendered by Alexander Scourby.*

**Franklin Bookman** **$59.95**
*Electronic Computer Bible and Concordance (pocket edition)*
*This is the greatest Bible study tool I have ever found! It was very helpful in researching The Language of the King James Bible. If you key in two words, like* **alway** *and* **always**, *it will take you to all of the places they occur anywhere near each other.*

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- Place secure credit card orders
- Download verse comparison tract; see research updates.

*"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:"* II Thess. 3:1

*"and there are many other things which Jesus did, of which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen"*
John 21:25