

THE DIVINE PRESERVATION OF GOD'S INSPIRED WORD
THROUGHOUT HISTORY THAT HAS ULTIMATELY LED TO
THE AUTHORIZED KING JAMES BIBLE: -

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Compiled by Rick Henwood.

NOTE: - The compiler has supplied all emphasis throughout this Study Document, unless otherwise stated.

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INTRODUCTION: -

Our Lord and Saviour, Jesus Christ, has taught us by his own Example, the vital necessity in resisting the devil's temptations, by adhering to, or living by every word that comes from God.

*"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. **But 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 4:3 & 4.*

The Psalmist echoes Jesus' teaching, when he acknowledged, *"Thy word have I hid in mine heart, that I might not sin against thee." - Psalm 119:11.*

Let us also not forget the apostle Paul's injunction, how we develop our Christian faith, *"So then faith [cometh] by hearing, and **hearing by the word of God.**" - Romans 10:17.*

I can summarize the teachings contained within the three previous passages as follows: -

- We can resist the devil's temptations, by living by **every Word of God**;
- We can resist sinning against the Lord by hiding God's Word in our hearts.
- Our Christian faith comes by hearing the Word of God.

Therefore, if Satan can succeed in his attempts to corrupt or cast doubts upon any part of the Word of God, he has succeeded in a fair way to undermine our Christian faith; and we can more easily fall into his temptations. This truly is a salvation issue!

The issue involving the Word of God, and Satan's attempt to corrupt or cast doubt upon it, or upon certain portions of it, are as old as the world itself. Satan started his nefarious work in the Garden of Eden, in his successful attempt to cause our first parents to doubt God's Word, and then to disobey the Lord's injunction not to eat from the fruit of the Tree of Knowledge of good and evil.

Notice, the Lord plainly and unambiguously instructed Adam, that he was not to eat of the fruit of this forbidden tree.

*"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**" - Genesis 2:16 & 17.*

Yet, we find that *"the dragon, that old serpent, which is the Devil, and Satan" - Revelation 20:2,* in his temptation to the mother of our race - Eve, immediately cast doubt upon the Word that the Lord had instructed Adam, concerning the prohibition of eating the fruit of the Tree of the Knowledge of good and evil. This doubting of God's Word having been sown in Eve's mind by the serpent, eventually resulted in her yielding to Satan's temptation, and causing her and Adam's fall in sinning against their Creator.

*"Now the serpent was more subtle than any beast of the field which the LORD God had made. **And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**" - Genesis 3:1 - 6.*

For approximately the last twelve months, I have been researching the divine preservation of God's inspired Word throughout the centuries. I have also examined the history which eventually resulted in the publication of our Authorized King James Bible. In researching this subject, I have also seen how unsanctified men, throughout the centuries since the days of the apostles, have

attempted to corrupt and counterfeit the inspired Word of God. These attempts at corrupting the Word of God, throughout the Christian era, have eventually resulted in the almost endless abundance of modern English translations of the Bible, which have flooded Christendom within the last 130 or so years. I have decided to touch on only a small portion of this historical evidence concerning these attempts at corrupting and counterfeiting the Word of God within this Study Document. But I will give a detailed examination of this subject, in a separate Study Document, which I shall be compiling, after I have completed this Study Document.

I have also studied the Word of God itself, to find out what the Holy Scriptures teach concerning its own inspiration, God's promises to preserve his sacred Word throughout time, and Satan's attempts to corrupt it and the doctrines of the Bible. I have also read well over 6, 000 pages from different books, tracts and various pamphlets on these various issues. It is the purpose of this Study Document to share with the reader my findings based upon this methodical research into the history of the Bible, it's preservation, and the attempts of unsanctified men to corrupt and counterfeit it.

Firstly, I want to share with you what the Bible teaches about its own inspiration, and God's promises to preserve his inspired Word throughout the ages. I also want to outline for you how the Hebrew Old Testament Scriptures have been preserved. And then, I want to trace for the reader, how the Greek New Testament Manuscripts have been multiplied and preserved since the days of the apostles.

Secondly, I want to trace for the reader, the history of the first English translations of the Bible. I shall start my examination with the work of John Wycliffe, then passing through the development of the art of printing, to next consider the work of Erasmus' Greek New Testament, and then the momentous translation work of William Tyndale. I shall pass down through the history of the various English Bible translations, after Tyndale's time in

the 16th century. I shall then outline the developments that led to, and how the work was undertaken, that finally resulted in our Authorized King James Version.

In the Conclusion, I shall briefly share my personal conviction with the reader, why I believe that our Authorized King James Version, is the most reliable English translation today, which is faithful to the original inspired and divinely preserved Hebrew and Greek Scriptures.

I pray that the same Holy Spirit that inspired the Bible writers in the words that they recorded for the instruction of future generations, will guide the honest in heart reader, into all truth, as they read this Study Document. This will be a fulfilment of our Lord's promise concerning the Holy Spirit, as recorded in John's gospel.

*"Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth**" - John 16:13.*

R. Lee - November, 2015.

PART 1 - THE WORD OF GOD AS RECORDED BY THE

INSPIRED PENMAN: -

THE INSPIRATION OF THE BIBLE

WRITERS.

The apostle Paul taught that all Scripture has been given by the inspiration of God.

"All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." - 2nd Timothy 3:16 & 17.

NOTE: The Greek word for "INSPIRATION" is the word – θεόπνευστος - "theopneustos". It means, "divinely breathed in" - Strong's Concordance; Greek; No. 2315. As I proceed in this study, it will become clear that the Holy Spirit spoke **by the mouths** of the prophets and apostles, and actually put God's word into their mouths. That is what "Inspiration" means - "divinely breathed in."

The prophets and apostles wrote as the Holy Spirit moved them.

"For the prophecy came not *in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." - 2nd Peter 1:21.

NOTE: - * The margin has "**Or, at any time.**"

God spoke **by the mouth** of his servant David with God's word being **in his tongue.**

"Now these [be] the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word [was] in my tongue." - 2nd Samuel 23:1 & 2.

The Holy Spirit spoke by the mouth of David.

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." - Acts 1:16.

The Lord's **word** in the prophet Elijah's **mouth** was truth.

"And the woman said to Elijah, Now by this I know that thou [art] a man of God, [and] that the word of the LORD in thy mouth [is] truth." - 1st Kings 17:24.

The Lord put his words in the prophet Jeremiah's mouth.

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." - Jeremiah 1:9.

Jeremiah has recorded the truth concerning the prophet who has the Lord's **word** – he is to speak the Lord's **word** faithfully.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What [is] the chaff to the wheat? saith the LORD." - Jeremiah 23:28.

The Lord sent **his words** to the rebellious house of Israel **by his servants the prophets.**

"And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending [them]; but ye would not hear, saith the LORD." - Jeremiah 29:18 & 19.

The Lord commanded the prophet Ezekiel, to speak **his words** to the rebellious children of Israel.

"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they [are] most rebellious." - Ezekiel 2:7.

The Lord through his prophet Hosea, recorded the truth that he had hewed his professed people of Ephraim and Judah by his prophets, and that he had slain them **by the words of his mouth**. **"Therefore have I hewed [them] by the prophets; I have slain them by the words of my mouth: and thy judgments [are as] the light [that] goeth forth."** - Hosea 6:5.

Paul recognized that he spoke the **words** which the Holy Spirit was teaching, and not man's words.

*"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."* - 1st Corinthians 2:13.



In none of these plain Bible texts, do we find any hint of the teaching that God's thoughts were in the inspired messenger's mouth! It was God's **WORD** that was put into their mouths by the Holy Spirit!

THE EXPRESSION "THUS SAITH THE LORD"

EXAMINED: -

The word of the Lord would often come to God's inspired messengers, and then they would speak or write out that inspired word for the people. They introduced the word of the Lord, with the expression – "THUS SAITH THE LORD". In other words, the expression "THUS SAITH THE LORD" was the inspired introduction to their speaking or writing out the words that God had communicated to them!

Concerning the prophet Samuel we read, *"Samuel also said unto Saul, The LORD sent me to anoint thee [to be] king over his people, over Israel: **now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember [that] which Amalek did to Israel, how he laid [wait] for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."*** - 1st Samuel 15: 1 – 3.

Concerning King David's seer Gad we read,

*"For when David was up in the morning, **the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] unto thee."*** - 2nd Samuel 24:11 & 12.

Concerning the prophet Elisha we read,

*"Then Elisha said, **Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time [shall] a measure of fine flour [be sold] for a shekel, and two measures of barley for a shekel, in the gate of Samaria."*** - 2nd Kings 7:1.


Concerning the man of God Shemaiah we read,

*"And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen [men], which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. **But the word of the LORD came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam."*** - 2nd Chronicles 11:1 – 4.

Concerning the prophet Jeremiah we read,

*"In the beginning of the reign of Jehoiakim the son of Josiah king of Judah **came this word from the LORD, saying, Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word: If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending [them], but ye have not hearkened; Then***

will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.” - Jeremiah 26:1 - 6.

 **“THUS SAITH THE LORD” means these are the words which the Lord has spoken!**

THE EXAMPLE OF THE PROPHET BALAAM: -

The story of Balaam is a very clear illustration of how inspiration works upon God's prophets. God's angel gave Balaam **the very words** that he was to speak to king Balak. And the reason that this is such a strong example of **“the words of inspiration”** principle, is the fact that this covetousness man, desperately wanted to pronounce the curse upon Israel that king Balak wanted him to do, so that he could obtain the reward offered to him. But he could only speak the words that God through his angel told him to speak to the king.

*"And **the angel of the Lord** said unto Balaam, Go with the men: but **only the word that I shall speak unto thee, that thou shalt speak.** So Balaam went with the princes of Balak. ... And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth, that shall I speak.**" - Numbers 22:35 & 38.*

*"And the Lord put a word in Balaam's mouth, and said, **Return unto Balak, and thus thou shalt speak.** ... And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, **Must I not take heed to speak that which the Lord hath put in my mouth?** ... And the Lord met Balaam, and put a word in his mouth, and said, **Go again unto Balak, and say thus.**" - Numbers 23:5, 11, 12 & 16.*

THE EXAMPLE OF AARON: -

The Lord selected Aaron to be Moses' spokesman to the people of Israel and to the Egyptians. God would be with Moses' mouth; and Aaron would repeat the words that the Lord had spoken to Moses.

*"And the anger of the LORD was kindled against Moses, and he said, [Is] not **Aaron** the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. **And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God.**" - Exodus 4:14 - 16.*

*"And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: **And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.**" - Exodus 4:28 - 30.*

This example concerning Moses and Aaron is an example of how God speaks to his prophets, and then the prophet repeats **the words** which God has given them to speak to the people.

*"And the LORD said unto Moses, **See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.**" - Exodus 7:1 & 2.*

THE EXAMPLE OF THE PROPHET DANIEL: -

Daniel while under divine inspiration, had no breath in his body, and yet he could speak while in vision.

*"And, behold, **one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake,** and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, **neither is there breath left in me.**" - Daniel 10:16 & 17.*

NOTE: - It is a physical impossibility to be able to speak, when a person is not breathing. Then how

could Daniel speak while in vision? The Holy Spirit spoke through the vocal organs of the prophet.

THE EXAMPLE OF JESUS: -

Jesus Christ was **"that Prophet"** who was predicted by Moses in the Book of Deuteronomy, who was to speak the words that God put into his mouth.

*"I will raise them up a Prophet from among their brethren, like unto thee, **and will put my words in his mouth; and he shall speak unto them all that I shall command him.**" - Deuteronomy 18:18.*

Repeatedly throughout the Gospel of John Jesus makes it very clear that he was speaking **the words** that his Father in heaven had given him to speak in his public ministry.

*"For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**" - John 12:49.*

*"He that loveth me not keepeth not my sayings: **and the word which ye hear is not mine, but the Father's which sent me.**" - John 14:24.*

"For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me." - John 17:8.

THE EXAMPLE OF THE DISCIPLES ON THE DAY OF PENTECOST: -

On the Day of Pentecost, when the Holy Spirit was poured out upon the disciples of Jesus, they were filled with the Holy Spirit, and spoke with other tongues, **as the Holy Spirit gave them utterance.**

*"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**" - Acts 2:3 & 4.*

Jesus' answer to the Devil's first temptation in the wilderness, gives us not only a key to live by

so that we can resist the tempter, but it also teaches us that the words of the Scriptures came from the mouth of God.

Matthew 4:4: - "But 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.**"

☞ I could provide more Biblical evidence on this first POINT of truth, dealing with the inspiration of the Bible writers. But I believe I have provided sufficient evidence to establish the truth that the Bible does indeed teach the concept of the **"verbal inspiration"** of the Bible prophets and apostles. In other words, the inspired messengers of the Lord, when either speaking or writing while under the inspiration of the Holy Spirit, were speaking or recording the inspired *Words of the Lord*, as the Holy Spirit moved upon them.

Before I bring the consideration of the inspiration of the Bible writers to a close, I want to share with the reader, two other concisely worded definitions of "inspiration", from the pens of the following able writers. These definitions are in perfect harmony with the concept of **"the verbal inspiration"** of the Bible writers, which I have just summarized in the previous paragraph.

"There is a twin doctrine which we now need to consider: **inspiration**, which Professor Louis Gaussen once defined as **"that inexplicable power which the Divine Spirit put forth of old on the authors of holy Scripture, in order to their guidance even in the employment of the words they used, and to preserve them alike from all error and from all omission."**¹

"First, even if we might never fathom all the particulars of the divine act of inspiration, **the Scriptures of the Old and New Testament were breathed out by the Spirit of God into the minds**

¹ "The Lord gave the Word. A Study in the History of the Biblical Text"; by Malcolm H. Watts; Trinitarian Bible Society; 1998, p. 3.

of their writers, governing and directing them to record the very words of God."²

Because of this truth of "the verbal inspiration" of the Bible writers, I can now move on to consider the next point of truth in this Study Document, that naturally follows on from this first Biblical truth concerning the inspired Words of the Holy Scriptures. And that is,

GOD'S HAS PROMISED TO PRESERVE HIS WORD THROUGHOUT TIME: -

The Bible writers have frequently recorded the truth, that God will preserve his inspired Word throughout the ages of time.

*"And Samuel grew, and the LORD was with him, and **did let none of his words fall to the ground.** And all Israel from Dan even to Beersheba knew that Samuel [was] established [to be] a prophet of the LORD." - 1st Samuel 3:19 & 20.*

"Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done [that] which he spake by his servant Elijah." - 2nd Kings 10:10.

"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.

"For the LORD [is] good; his mercy [is] everlasting; and his truth [endureth] to all generations." - Psalm 100:5.

NOTE: - Putting this verse together with the following words that Jesus prayed to his heavenly

² "The Lord has preserved His Word: The doctrine of Holy Scripture, its providential preservation and its faithful translation"; by Dr. J. Cammenga; Trinitarian Bible Society; 2014; p. 16.

Father "thy word is truth" - John 17:17, the reader should be able to see, that God's truth, that is, his Word endures for all generations.

"For ever, O LORD, thy word is settled in heaven." - Psalm 119:89.

"Concerning thy testimonies, I have known of old that thou hast founded them for ever." - Psalm 119:152.

"Thy word [is] true [from] the beginning: and every one of thy righteous judgments [endureth] for ever." - Psalm 119:160.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." - Isaiah 40:8.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." - Matthew 5:18.

"Heaven and earth shall pass away, but my words shall not pass away." - Matthew 24:35.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." - Luke 16:17.

"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken." - John 10:34 & 35.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." - 1st Peter 1:23.

"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." - 1st Peter 1:25.



From what I have already clearly established from the Scriptures, concerning "the verbal inspiration" of the Bible prophets and apostles; and from the abundant Biblical promises that the Lord has made, concerning preserving his Word throughout the ages of time, it is safe to draw the following logical conclusion: -

The inspiration and preservation of the Holy Scriptures is verbal.

Another point on this issue which I want to share with the reader, is ably stated in the following quotation.

"The original Old and New Testament Scriptures were immediately inspired by God and by His singular care and providence have been kept pure in all ages, and are therefore authentic. That is, they are authentic by twin virtue of having been both inspired originally and preserved subsequently."³

This foundational truth that is clearly revealed within the pages of the Bible, makes the Christian Bible a unique book in all the annals of ancient, historical literature. Consequently, it **cannot** be measured and analysed by the principles of secular textual criticism that have been developed and applied in the study of ancient, secular literature. The above principle has to be foundational to any study of the historical, textual evidence of the Scriptures.

Unfortunately, most modern textual critics of the Scriptures, have followed the following comment taken from two of the fathers of modern Biblical textual criticism. And the underlining mindset as discussed in this and the next quotation, is the foundation for the textual basis upon which most modern English translations of the Scriptures are based upon.

"But there are many scholars today who claim to be orthodox Christians and yet insist that the New Testament text ought not to be studied from the believing point of view but from a neutral point of view. The New Testament text, they maintain, ought to be treated just as the texts of other ancient books are treated. And in this **they are followers of Westcott and Hort (1881) who laid down their basic principle in the following words** *"For ourselves we dare not introduce considerations which could not reasonably be applied to other ancient texts, supposing them*

to have documentary attestation of equal amount, variety, and antiquity."⁴

Frederic Kenyon wrote in 1895,

"The Bible has a twofold history, internal and external. The internal history deals with the character of its narrative and its teaching, as a revelation of God and of God's will; **the external history tells how and when the several books were written, and how they have been preserved to us.** The former treats of the Bible in its divine, the latter in its human, aspect. The former is unique, differing not merely in detail, but in kind, from the history of any other book; **the latter is shared by the Bible with every other book that ever was written."**⁵

The following two quotations highlight the fallacy of Westcott, Hort and Kenyon's mindset as outlined in the previous two statements, concerning how they wanted to examine the textual evidence concerning the Scriptures.

"Why is it that the neutral method of Bible study has always this tendency to breed scepticism concerning the text of the Bible? The reason is plain. The reason is that it is not really possible to be neutral about the Bible. If you try to be neutral, if you ignore the divine inspiration and the providential preservation of the Bible and treat it like an ordinary human book, then you are ignoring the very factors that make the Bible what it is. If you follow such a neutral method of Bible study, you are still playing about on the surface and have failed to come to grips with the very essence of the Bible. In your textual criticism you have not yet dealt with the real, divinely inspired and providentially preserved Bible but with a false, purely human Bible of your own imagination. And since you are dealing with a false, purely human Bible, doubts as to the purity of

⁴ *"Forever Settled. A Survey of the Documents and History of the Bible"*; by Dr. Jack Moorman; 1985; pp. 50 & 51.

⁵ *"Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations"*; by Frederic G. Kenyon; 1895; Preface, p. iii.

³ *Ib.*, p. 15.

its text must necessarily arise in your mind, doubts which you can find no means of banishing."⁶

"The great "problem" with understanding the Bible is the fact that *it is* the Bible! It cannot be read like other books. Unless the Author is known by personal faith in Jesus Christ, or in the case of a lost person, by the convicting work of the Holy Spirit, it will not be understood or appreciated. No amount of translational skill or modern English idiom can cross that gap. It must be read with a submissive heart to God."⁷

Having clearly established these two fundamental principles concerning the inspiration of, and divine preservation of the Holy Scriptures, we can now consider

THE PRESERVATION OF THE HEBREW OLD TESTAMENT SCRIPTURES: -

The apostle Paul has stated a simple truth on the subject we are now going to examine. And that is, that unto the Jews, the oracles [or Scriptures]⁸ of God were committed.

*"What advantage then hath **the Jew?** or what profit [is there] of circumcision? Much every way: chiefly, because **that unto them were committed the oracles of God.**" - Romans 3:1 & 2.*

⁶ *Ib.*, p. 53.

⁷ "Missing in Modern Bibles. *The Old Heresy Revived*"; by Dr. Jack Moorman; 2009; p. 9.

⁸ *Webster's 1828 Dictionary* gives as one of its definitions of "Oracle" the following meaning, which fits in perfectly with the context of Romans 3:2: -

"ORACLE, n. [L. oraculum, from oro, to utter.] ... 4. Among christians, oracles, in the plural, denotes the communications, revelations or messages delivered by God to prophets. In this sense it is rarely used in the singular; but we say, the oracles of God, divine oracles, meaning the Scriptures."

About 1, 500 years before Christ's first Advent, the Lord raised up his servant Moses, who commenced writing out God's inspired, revelations for humanity, in the first five books of the Hebrew Scriptures. This recording of God's inspired communications was an ongoing process, which lasted more than 1, 000 years, and which eventually gave the Hebrew people the Old Testament Scriptures.

We have a number of examples recorded within the first five books of the Bible [other wise known as the Pentateuch], where Moses was commanded by the Lord, to write out in a book, inspired instruction from the Lord, for the spiritual instruction of his covenant people, the children of Israel. [This of course commenced the work of writing out the Old Testament Scriptures.]

"And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." - Exodus 17:14.

*"And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. ... **And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.**" - Exodus 24:4 & 7.*

"And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." - Exodus 34:27.

*"These [are] the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. **And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these [are] their journeys according to their goings out.**" - Numbers 33:1 & 2.*

At the end of his life, when Moses had finished writing in a book, the laws and instruction

of God for his covenant people Israel, he committed the **"book of the law"** to the priests and elders of Israel. The priests were then commanded by Moses to place this **"book of the law"**, in the side of the Ark of the Covenant of the Lord.

"And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel." - Deuteronomy 31:9.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee." - Deuteronomy 31:24 - 26.

NOTE: - This original **autograph** of the **"book of the law"** which was to be kept in the side of the Ark of the Covenant, under the watch care and protection of the priests, would serve as the **authoritative** copy of the "TORAH", available at all times, to correct any errant copies of the **"book of the law"** that may be made. This original **autograph** was first kept in the Mosaic Sanctuary or Tabernacle. And then, as we shall soon see, it was housed in Solomon's Temple at Jerusalem.

After the death of Moses, Joshua who replaced him as Israel's human leader, wrote the book that bears his name. Near the end of his life, he made an addition to Moses' book or scroll, and had that scroll placed in the Sanctuary or Tabernacle.

"And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that [was] by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard **all the words of the LORD which he spake unto us: it shall be**

therefore a witness unto you, lest ye deny your God." - Joshua 24:24 - 27.

Some centuries later, the prophet Samuel wrote more inspired instruction in a book, and caused it to be laid up "before the Lord". That is, in God's Presence, which would be a reference to the Holy of Holies of the Sanctuary, by the Ark of the Covenant of the Lord.

"Then Samuel told the people the manner of the kingdom, and wrote [it] in a book, and laid [it] up before the LORD. And Samuel sent all the people away, every man to his house." - 1st Samuel 10:25.

When Solomon's Temple was constructed to replace the Mosaic Sanctuary, it would appear that these precious original **autographs** were transferred to this permanent house of the Lord for safekeeping by the priests of the Lord. Hundreds of years after the Temple had been constructed, in the days of the reign of King Josiah of Judah, Hilikiah the high priest, found **"the book of the law"** written by the hand of Moses within the Temple.

"And Hilikiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilikiah gave the book to Shaphan, and he read it." - 2nd Kings 22:8.

"And when they brought out the money that was brought into the house of the LORD, Hilikiah the priest found a book of the law of the LORD [given] by* Moses." - 2nd Chronicles 34:14.

NOTE: - * For the word **"by"** the margin has **"Heb. by the hand of."** If we insert this phrase into the last portion of this verse, and omit the supplied word **"given"**, it would read as follows: -

"Hilikiah the priest found a book of the law of the LORD by the hand of Moses."

The King James Version has used the indefinite article **"a"** when referring to the **"book of the law"** found by Hilikiah. In fact, based upon the Hebrew, it should have been translated using the definite article **"the"** when referring to this **"book of the**

law", that was found in the Temple. The Hebrew-English Interlinear renders this phrase as follows: -

"Hilkiah the priest found the Book of the Law of Jehovah by the hand of Moses."

☞ These facts support the belief that Hilkiah had actually found the original **autograph** written by Moses' own hand, that had been preserved within the Temple.

Through the passage of the centuries, other inspired writings were written out by the Lord's prophets, and added to the "TORAH", eventually making up the Hebrew Old Testament Scriptures.

Here are a few examples of some of these other inspired books that have been mentioned within the pages of the Old Testament Scriptures.

"Now the acts of David the king, first and last, behold, they [are] written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries." - 1st Chronicles 29:29 & 30.

"Now the rest of the acts of Solomon, first and last, [are] they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?" - 2nd Chronicles 9:29.

"Now the acts of Rehoboam, first and last, [are] they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And [there were] wars between Rehoboam and Jeroboam continually." - 2nd Chronicles 12:15.

"Now the rest of the acts of Hezekiah, and his goodness, behold, they [are] written in the vision of Isaiah the prophet, the son of Amoz, [and] in the book of the kings of Judah and Israel." - 2nd Chronicles 32:32.

"And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, [that] this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin." - Jeremiah 36:1-3.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite." - Nahum 1:1.

★ It would also be reasonable to conclude, that these later inspired original **autographs**, would also be safeguarded by the priests of the Lord, within the Temple at Jerusalem. This entire collection of inspired writings eventually made up the Old Testament Scriptures.

NOTE: - Over a period of more than 1, 000 years, God graciously communicated to humanity, through his inspired prophets, who recorded in written form the inspired words that the Lord had revealed to them. These writings through the inspiration of the Holy Spirit, were wonderfully preserved free from error, in both facts and teachings. And through God's overseeing providence, this collection of inspired books, were preserved intact, with this collection, being eventually considered as one book - "the book of the LORD" - Isaiah 34:16, or what we today call the Old Testament Scriptures.

MAKING COPIES OF THE OLD TESTAMENT SCRIPTURES: -

That the "**book of the law**" was intended to be copied and multiplied, is evident from the following Biblical facts.

Each person was commanded to know the Law of God, and to instruct his children in it, in all situations and at all times. The Lord's people were to bind the law upon their hands and between their eyes, which resulted in the Jews making phylacteries⁹. The Jews were to have the Law written on their doorposts and gates.

"And these words, which I command thee this day, shall be in thine heart: 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." - Deuteronomy 6:6 - 9.

Any future king of Israel was to write out a copy of this law¹⁰ which book was to be in the care of the priests and Levites. The king was required to read this copy of the Law, so he may fear the Lord and obey his Law and Statutes.

⁹ *The Oxford English Dictionary* defines "PHYLACTERY" as: -"noun (plural phylacteries) A small leather box containing Hebrew texts on vellum, worn by Jewish men at morning prayer as a reminder to keep the law."

¹⁰ This text probably does not refer to the king himself personally copying out the law, but to the king arranging for someone else to make a copy of the law for him. Most likely a scribe or secretary would have made the copy at the king's command.

The following texts gives us examples of certain men [in the following two examples, King Solomon, and the Roman Governor Pontius Pilate], being said to do something, which was actually performed by others.

"And the king, and all Israel with him, offered sacrifice before the LORD." - 1st Kings 8:62.

"And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS." - John 19:19.

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them." - Deuteronomy 17:18 & 19.

When the children of Israel had crossed over into the Promised Land, they were commanded to gather together great stones, and plaster over them, and then write upon them all the words of this law.

"And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee." - Deuteronomy 27:1 - 3.

NOTE: - This commandment was fulfilled under the leadership of Joshua, and its fulfilment is recorded in Joshua 8:30 - 35.

King Jehoshaphat appointed princes of Judah, to be teachers in the cities of Judah. The Levites and priests were also to accompany them, and they were to teach the people the ways of the Lord. For this purpose they had a copy of **"the book of the law of the Lord"** with them, so that they could perform this teaching function effectively.

"Also in the third year of his reign he sent to his princes, [even] to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them [he sent] Levites, [even] Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah,

and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and [had] the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people." - 2nd Chronicles 17:7 - 9.

King Jehoshaphat also appointed some of the Levites, priests, and chief fathers of Israel, to be judges in Judah, to execute righteous judgment. In order to be able to perform this role effectively, the judges would have needed to have access to copies of the laws that Moses recorded in "**the book of the law**" for the children of Israel. In other words, they would have needed to have access to copies of "**the book of the law of Moses**".

"Moreover in Jerusalem did Jehoshaphat set of the Levites, and [of] the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, **between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and [so] wrath come upon you, and upon your brethren: this do, and ye shall not trespass." - 2nd Chronicles 19:8 - 10.**

We should not think that only officials in Israel or Judah had access to copies of the Scriptures. A careful reading of the following verses, from the pen of the Psalmist, indicates that individual Hebrews had access to copies of the books of the Scriptures, so that they could mediate in "**the law of the Lord**", or in the Word of God continually.

"Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight [is] in **the law of the LORD; and in his law doth he meditate day and night." - Psalm 1:1 & 2.**

"Thy word have I hid in mine heart, that I might not sin against thee." - Psalm 119:11.

"O how love I thy law! it [is] my meditation all the day." - Psalm 119:97.

With the continuing sins and rebellion of the Jews, came the destruction of the Solomon's Temple. This would result in the disappearance of the authoritative copy of the "TORAH".

"And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy. **Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave [them] all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all [these] he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." - 2nd Chronicles 36:15 -19.**

COPIES OF THE OLD TESTAMENT SCRIPTURES DURING AND AFTER THE BABYLONIAN EXILE: -

Despite the fact of the destruction of the Temple at Jerusalem, and the disappearance of the authoritative copy of the "TORAH", we find that during the Babylonian captivity, the Hebrew exiles had access to authoritative copies not only of "**the book of the law**", but also to the other inspired writings that make up the Old Testament Scriptures.

During the Babylonian captivity, the prophet Daniel had a copy of the Book of Jeremiah to study, concerning the seventy years of the desolation of Jerusalem.

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." - Daniel 9:1 & 2.

Daniel also had a copy of the Law of Moses, to study from during the Babylonian exile, as he refers to **"the curse"** contained in the Law of Moses.

*"Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse is poured upon us, and the oath that [is] written in the law of Moses the servant of God, because we have sinned against him.**" - Daniel 9:11.*

After the Babylonian exile, the returned Hebrews re-established at Jerusalem, the Temple worship of the Lord, according to what was written in **"the book of Moses."** The returning exiles clearly had brought back with them from their Babylon exile, an authoritative copy of **"the book of Moses."**

*"And they set the priests in their divisions, and the Levites in their courses, for the service of God, which [is] at Jerusalem; **as it is written in the book of Moses.**" - Ezra 6:18.*

In the days of Ezra [who was *"the priest, a scribe of the law of the God of heaven"* - Ezra 7:12] and Nehemiah, the returned Jewish exiles had Ezra bring to them, **"the book of the law of Moses"**.

*"And all the people gathered themselves together as one man into the street that [was] before the water gate; **and they spake unto Ezra the scribe***

***to bring the book of the law of Moses, which the LORD had commanded to Israel."** - Nehemiah 8:1.*

THE WORK OF THE GREAT SYNAGOGUE: -

I want to briefly examine the work of the "Great Synagogue" that was set up by Ezra, to help preserve an authoritative text of the Old Testament Scriptures.

"According to the ancient Jewish writings, the Talmud, **Ezra formed a synod of scribes and teachers, known as the Great Synagogue or Great Assembly (Kenesseth ha-Gedolah) for the purpose of teaching and interpreting the Torah. In order to do this effectively, one of their tasks was the production of a standard Old Testament text.** The Great Assembly was replaced by specialised schools of scribes, the *soferim*, in about 300 BC. The term *soferim* had been used somewhat more loosely in previous eras, but now came to designate a specific group of men who were trained Torah scholars and copyists. **They took up the mantle from the Great Assembly and continued the work of producing a standard Hebrew Old Testament text by evaluating available copies and working to eliminate textual differences and variants.** This they did by comparing available manuscripts and copies, ascertaining which were most correct and where they differed taking the majority readings of those copies deemed most reliable as official."¹¹

"Jewish tradition informs us that, after the Jews returned, Ezra called into being the Great Synagogue with a view to re-organizing the religious life of the nation. **This council – for that is what it really was – consisted of 120 members and came to include the prophets Haggai, Zechariah and Malachi. The "Men of the Great Synagogue" collected together all copies of Holy Scripture which they could find. These, they subjected to detailed examination and**


¹¹ "A Brief History of the Hebrew Bible"; by Debra E. Anderson; Trinitarian Bible Society; p. 2.

comparison. Many minor errors, inadvertently made, were now corrected. These errors were such as the omission of a letter, a word, or perhaps even a line. ... As a result of the Great Synagogue's work, the Second Temple appears to have been supplied with a text very similar to the later, received Hebrew text."¹²

COPIES OF THE OLD TESTAMENT SCRIPTURES IN THE DAYS OF JESUS AND THE APOSTLES: -

In the days of Jesus, the synagogue at Nazareth had a copy of the Book of Isaiah, from which Jesus publicly read from the prophecy of Isaiah 61.

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him." - Luke 4:16 - 20.

 **No where in the gospel record** concerning our Lord and Saviour Jesus Christ, did he at any time, question any portion of the Old Testament Scriptures that existed in his day. He accepted **unreservedly** both the cannon and textual reliability of the Hebrew Old Testament **Scriptures** as they existed at his first Advent. Jesus is recorded in the four gospels as quoting directly

¹² "The Lord gave the Word. A Study in the History of the Biblical Text"; by Malcolm H. Watts; Trinitarian Bible Society; 1998, p. 8.

from the Old Testament Scriptures frequently, using the distinctive expression "**it is written**" to introduce a direct quotation from the Old Testament writings, no less than twelve times.¹³

Jesus also exhorted the Jews to "**Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**" - John 5:39.

After his resurrection, he taught the two disciples on the road to Emmaus, "**beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**" - Luke 24:27.

All this evidence is decisive testimony that Jesus Christ, the Divine Son of God, considered the Hebrew Old Testament Scriptures as they existed in his time, to be the true, God inspired and providentially preserved Word of God.

We also have the evidence that the inspired apostles of Jesus, recognized as authentic and reliable, the Old Testament Scriptures, that existed in the first century of the Christian era. Here are a few Biblical examples from the Book of Acts.

*"And in those days **Peter** stood up in the midst of the disciples, **and said**, (the number of names together were about an hundred and twenty,) Men [and] brethren, **this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.**" - Acts 1:15 & 16.*

*"And **Paul**, as his manner was, went in unto them, and three sabbath days **reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.**" - Acts 17:2 & 3.*

¹³ See Matthew 4:4, 7, & 10; 21:13; 26:31; Mark 7:6; 14:27; Luke 4:4 & 8; 19:46; 24:46; John 6:45.

"But this I [that is Paul - compiler] confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, **believing all things which are written in the law and in the prophets.**" - Acts 24:14.

"And when they had appointed him a day, there came many to him into [his] lodging; to whom **he** [that is Paul - compiler] **expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening.**" - Acts 28:23.

In the first century of the Christian era, the Book of Acts clearly records the fact, that the synagogues in every city, had copies of the Old Testament Scriptures. On every Sabbath day, portions from these Scriptures were read publicly in the synagogue.

"But when they departed from Perga, **they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on.**" - Acts 13:14 & 15.

"**For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.**" - Acts 15:21.

"And the brethren immediately sent away Paul and Silas by night **unto Berea: who coming [thither] went into the synagogue of the Jews.** 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 17:10 & 11.

☞ During the first century of the Christian era, many authentic copies of the Old Testament Scriptures, had been made, and distributed into many different synagogues throughout the world, as has been recorded in the Book of Acts.

THE WORK OF THE SCRIBES IN MAKING COPIES OF THE OLD TESTAMENT SCRIPTURES: -

One principle that we need to have clearly fixed in our minds concerning this point, is the fact, that when copies of the original **autographs** were made, they were required to be **exact, word for word reproductions.** This accuracy would require great skill and care on the part of the copyist or scribe.

God himself followed this principle when he wrote out his Ten Commandments for the second time, after Moses had broken the first set of tablets.

"At that time the LORD said unto me, **Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables** which thou brakest, and thou shalt put them in the ark. ... **And he wrote on the tables, according to the first writing, the ten commandments,** which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me." - Deuteronomy 10:1, 2 & 4.

When Jehoiakim, the king of Judah destroyed the prophet Jeremiah's written message of reproof, the prophet's scribe, Baruch, wrote out again at Jeremiah's dictation, **all** the words that were contained in the first scroll.

"Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, **Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. ... Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.**" - Jeremiah 36:27, 28 & 32.

The prophet Jeremiah refers to the work of the scribes in reproducing the Law or Word of God, in the following passage. The prophet no doubt is referring to copies of the sacred Scriptures made by the scribes.

*"How do ye say, We [are] wise, and **the law of the LORD [is] with us?** Lo, certainly in vain made he [it]; **the pen of the scribes [is] in vain.** The wise [men] are ashamed, they are dismayed and taken: **lo, they have rejected the word of the LORD;** and what wisdom [is] in them?" - Jeremiah 8:8 & 9.*

We find that King David exhorted his son Solomon to be obedient to the Lord's statutes and commandments, as they were written in **"the law of Moses"**.

*"And keep the charge of the LORD thy God, to walk in his ways, **to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses,** that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." - 1st Kings 2:3.*

NOTE: - King Solomon would have had only access to a copy of **"the law of Moses"**, according to what we have previously read in Deuteronomy 17:18 & 19. But I notice that such a copy was described by King David as what **"is written in the law of Moses"**. The scribes would have taken such painstaking care and reverence during the copying process, that the resulting copy retained the authority of the original **autograph**.

One other point may be of interest concerning the scribes. We know that Ezra, who was both a priest and a scribe of the Law of Moses, helped to teach and give understanding of the Law of the Lord to the returned exiles.

*"This **Ezra went up from Babylon; and he [was] a ready scribe in the law of Moses, which the LORD God of Israel had given:** and the king granted him all his request, according to the hand of the LORD his God upon him." - Ezra 7:6.*

"So they read in the book in the law of God distinctly, and gave the sense, and caused

[them] to understand the reading. And Nehemiah, which [is] the Tirshatha, **and Ezra the priest the scribe, and the Levites that taught the people,** said unto all the people, *This day [is] holy unto the LORD your God; mourn not, nor weep. **For all the people wept, when they heard the words of the law.**" - Nehemiah 8:8 & 9.*

*"And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, **unto Ezra the scribe, even to understand the words of the law.**" - Nehemiah 8:13.*

NOTE: - From these passages we can see that by the time of the Jews return from the Babylonian exile, the scribes [Hebrew Sopher; plural Soferim, or Sopherim], had started to fulfil a teaching function as well as their copyist role concerning the Scriptures.

THE ROLE OF THE MASORETES IN PRESERVING THE HEBREW OLD TESTAMENT WRITINGS FOR LATER GENERATIONS: -

The following extract gives a concise outline of the work performed by the Masoretes in preserving and making **exact copies** of the Hebrew Old Testament Scriptures.

"MASORETIC TEXT: - "Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them."

"The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they

called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue."

"When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible."¹⁴

It needs to be noted, that all extant Hebrew manuscripts of the Old Testament, are of the Massoretic text.

"The importance of the Massoretic edition to us lies in the fact that it is still the standard text of the Hebrew Bible. *All the extant manuscripts of the Hebrew Old Testament contain substantially a Massoretic text.*"¹⁵

¹⁴ **"Masoretic text."** Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

¹⁵ *"Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations"*; by Frederic G. Kenyon; 1895; p. 33. Emphasis in the original.

Concerning the underlining Hebrew Text that the Authorized King James Old Testament was translated from, we read,

"The most important edition of the Hebrew Old Testament to be published before the 20th century was the second Rabbinic Bible of Jacob ben Chayim (or Hayyim), published by Boonberg in 1524-5. Ben Chayim, using money provided by Boonberg, collected as many manuscripts of the Old Testament as possible from around the world and collated them to produce the most complete Bible available. It was the first to present a complete **Masorah**¹⁶ and was the only authorised Masoretic recension, and in time became the 'textus receptus' of the Old Testament. It was published and reprinted more or less as it stood in numerous well-known editions, ... and was used as the basis for the Old Testament for many Reformation-era translations such as the English Authorised Version and the Dutch Statenvertaling."¹⁷

The following statement gives us a simple statement of what I have shared with the reader, concerning the preservation of the Hebrew Old Testament Scriptures throughout the ages of time.

"The Hebrew text, then, was originally given by Moses and the prophets; it was faithfully copied by the scribes, standardized by Ezra along with the Men of the Great Synagogue, endorsed by our Lord and His apostles, and edited with meticulous care by the Massorettes."¹⁸

¹⁶ *The Oxford English Dictionary* defines **"MASORAH"** as: - "noun (the Masorah) The collection of information and comment on the text of the traditional Hebrew Bible by the Masoretes."

¹⁷ *"A Brief History of the Hebrew Bible"*; by Debra E. Anderson; Trinitarian Bible Society; p. 4.

¹⁸ *"The Lord gave the Word. A Study in the History of the Biblical Text"*; by Malcolm H. Watts; Trinitarian Bible Society; 1998, p. 12.

**A LOOK AT THE GREEK TRANSLATION OF
THE OLD TESTAMENT SCRIPTURES KNOWN
AS THE SEPTUAGINT OR LXX: -**

It may be in order at this point, to briefly examine the role played by the "**Septuagint**" or "**LXX**", the Greek translation of the Hebrew Old Testament, in helping to spread the knowledge of and preserve the Old Testament Scriptures, throughout the ancient world.

"Septuagint the earliest extant Greek translation of the Old Testament from the original Hebrew, presumably made for the use of the Jewish community in Egypt when Greek was the lingua franca throughout the region. Analysis of the language has established that the Torah, or Pentateuch (the first five books of the Old Testament), was translated near the middle of the 3rd century BC and that the rest of the Old Testament was translated in the 2nd century BC."

"The name Septuagint (from the Latin *septuaginta*, "70") was derived later from the legend that there were 72 translators, 6 from each of the 12 tribes of Israel, who worked in separate cells, translating the whole, and in the end all their versions were identical. In fact there are large differences in style and usage between the Septuagint's translation of the Torah and its translations of the later books in the Old Testament. A tradition that translators were sent to Alexandria by Eleazar, the chief priest at Jerusalem, at the request of Ptolemy II Philadelphus (285 – 246 BC), a patron of literature, first appeared in the *Letter of Aristeas*, an unreliable source."

"The language of much of the early Christian church was Greek, and it was in the Septuagint text that many early Christians located the prophecies they claimed were fulfilled by Christ. Jews considered this a misuse of Holy Scripture, and they stopped using the Septuagint. Its

subsequent history lies within the Christian church."¹⁹

It may also be helpful to read what the Authorized Versions' translators actually wrote concerning the value of the "Septuagint" Scriptures, and how it was quoted by Jesus and the Apostles in the New Testament. They also make some interesting comments concerning some of the shortcomings of this translation.

"While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. [S. August. lib 12 contra Faust c32] But, when the fulness 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, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek,

¹⁹ "**Septuagint.**" Encyclopædia Britannica. [Encyclopædia Britannica Ultimate Reference Suite](#). Chicago: Encyclopædia Britannica, 2014.

becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. **It is certain, that that Translation was not so sound and so perfect, but it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their own turn, and therefore bearing a witness to themselves, their witness not to be regarded.** This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. ... Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa 31:3]; so it is evident, (and Saint Jerome affirmeth as much) [S. Jerome. de optimo genere interpret.] **that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.**"²⁰

²⁰ "The Translators to the Reader"; 1611 King James Bible; Section entitled - "The translation of the Old Testament out of the Hebrew into Greek." This version of the Preface uses modern English spelling.

"The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy of the appellation and name of the word of God."²¹

I should also point out, that the Septuagint eventually became the Old Testament Scriptures of the early Christian Church.

"Hebrew was known only to the small class of students, headed by the Rabbis and the scribes. All the books of the New Testament (with the possible exception of the Gospel of St. Matthew in its original form) were written in Greek; and most of the quotations from the Old Testament which appear in them are taken from the Septuagint version, not from the original Hebrew. ... The Christian Church adopted the Septuagint as its own Book of the Old Covenant, and looked to that as its Bible long before it had come to realise that its own writings would take a place beside it as equally sacred Scripture."²²

²¹ Ib.; Section entitled - "An answer to the imputations of our Adversaries".

²² "Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations"; by Frederic G. Kenyon; 1895; p. 52.

THE PRESERVATION OF THE
"MAJORITY - TRADITIONAL TEXT"

GREEK NEW TESTAMENT

SCRIPTURES:-

THE TRANSMISSION OF THE ORIGINAL
APOSTOLIC AUTOGRAPHS AND THE MAKING
OF COPIES OF THE NEW TESTAMENT

SCRIPTURES: -

Jesus promised that the Holy Spirit would come and bring to his disciples' remembrance, the words which he had spoken to them.

"But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." - John 14:26.

There were three basic reasons why a written record of our Lord Jesus' acts, words and teachings was needed: -

- A. All the apostles of Jesus would eventually die, and without a written record, the genuine teachings of Jesus would ultimately be lost.

*"For I know this, that **after my departing** shall grievous wolves enter in among you, not sparing the flock." - Acts 20:29.*

*"For I am now ready to be offered, and the time of **my departure** is at hand." - 2nd Timothy 4:6.*

*"Knowing that shortly **I must put off [this] my tabernacle**, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able **after my decease** to have these things always in remembrance." - 2nd Peter 1:14 & 15.*

- B. As the gospel message went to all the world, new converts and congregations

would need detailed and thorough instruction in the faith, which could only be communicated by written instruction.

"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, that thou mightest know the certainty of those things, wherein thou hast been instructed." - Luke 1:3 & 4.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." - Acts 1:1.

- C. An authentic, written record, would act as a protection for individual believers and congregations, against attempts to promote false doctrines, and against attempts to corrupt or counterfeit the Word of God, which the apostles predicted would arise.

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. **For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**" - Acts 20:28 - 30.*

*"**For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.**" - 2nd Corinthians 2:17.*

*"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him, that **ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.**" - 2nd Thessalonians 2:1 & 2.*

*"Unto the angel of **the church of Ephesus** write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: **and thou hast tried them which say they are apostles, and are not, and hast found them liars.**" - Revelation 2:1 & 2.*

"For I testify unto every man that heareth **the words of the prophecy of this book, If any man shall add unto these things**, God shall add unto him the plagues that are written in this book: **And if any man shall take away from the words of the book of this prophecy**, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book." - Revelation 22:18 & 19.

The apostles of Christ, through the inspiration of the Holy Spirit, wrote the inerrant truth of God.

"This is the disciple which testifieth of these things, **and wrote these things: and we know that his testimony is true.**" - John 21:24.

"**I say the truth in Christ, I lie not**, my conscience also bearing me witness in the Holy Ghost." - Romans 9:1.

"Now **the things which I write unto you**, behold, before God, **I lie not.**" - Galatians 1:20.

"Demetrius hath good report of all [men], and of the truth itself: yea, and we [also] bear record; **and ye know that our record is true.**" - 3 John 12.

The New Testament writers refer to some of the writing materials that were used in writing the original, apostolic **autographs**.

"[Forasmuch as ye are] manifestly declared to be the epistle of Christ ministered by us, **written not with ink**, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." - 2nd Corinthians 3:3.

"The cloak that I left at Troas with Carpus, when thou comest, bring [with thee], and the books, [but] **especially the parchments.**" - 2nd Timothy 4:13.

"Having many things to write unto you, I would not **[write] with paper and ink**: but I trust to come unto you, and speak face to face, that our joy may be full." - 2nd John 12.

"I had many things to write, but I will not **with ink and pen write** unto thee." - 3rd John 13.

The apostles did at times use scribes or secretaries to write out their books and epistles.

"**I Tertius, who wrote [this] epistle**, salute you in the Lord." - Romans 16:22.

"**By Silvanus, a faithful brother unto you, as I suppose, I have written briefly**, exhorting, and testifying that this is the true grace of God wherein ye stand." - 1st Peter 5:12.

The apostle Paul personally signed all his epistles, which was a token or sign of the authenticity of every epistle. This acted as a protection against the attempts that were being made even during his lifetime, to corrupt and counterfeit his epistles.

"**The salutation of [me] Paul with mine own hand.**" - 1st Corinthians 16:21.

"**The salutation by the hand of me Paul.** Remember my bonds. Grace [be] with you. Amen." - Colossians 4:18.

"**The salutation of Paul with mine own hand, which is the token in every epistle: so I write.**" - 2nd Thessalonians 3:17.

The New Testament epistles were first read by the individuals and congregations, to whom they were addressed.

"And when **this epistle is read among you**, cause that it be read also in the church of the Laodiceans; and that ye likewise read the [epistle] from Laodicea." - Colossians 4:16.

"I charge you by the Lord that **this epistle be read unto all the holy brethren.**" - 1st Thessalonians 5:27.

"**Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those**

things which are written therein: for the time [is] at hand. **John to the seven churches which are in Asia:** Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." - Revelation 1:3 & 4.

The converts to the Christian faith, were urged to hold fast to the apostolic traditions taught to them, either orally or in written form from the apostles.

"Now I praise you, brethren, that ye remember me in all things, **and keep the *ordinances, as I delivered [them] to you.**" - 1st Corinthians 11:2.

NOTE: - * For the word "ordinances" the margin has "**Or, traditions**".

"Therefore, brethren, **stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.**" - 2nd Thessalonians 2:15.

To help protect the apostolic epistles against fraud, the recipients of the apostles' letters, knew who the individual would be, who would deliver the epistles to them.

Tychicus delivered the epistle to the Ephesians.

"But that ye also may know my affairs, [and] how I do, **Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and [that] he might comfort your hearts.**" - Ephesians 6:21 & 22.

Timothy delivered the first epistle to the Thessalonians.

"Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; **And sent Timotheus, our brother, and minister of God,**

and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: ... But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also [to see] you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith." - 1st Thessalonians 3:1, 2 & 6 & 7.

Artemas or Tychicus delivered the epistle of Titus.

"**When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.**" - Titus 3:12.

Onesimus delivered the epistle of Philemon.

"I beseech thee for **my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels.**" - Philemon 10 - 12.

☞ It is also more than likely that the apostles' scribes, would have made copies of the New Testament books that they had transcribed for the apostles, so that individual believers and congregations, would have had access to copies of the New Testament epistles. This conclusion can be drawn from the following facts, recorded in the New Testament.

The apostle Peter was familiar with all of the apostle Paul's epistles, which were written to the Christians living in Asia Minor. This would indicate that he had access to a copy of Paul's epistles.

"**And account [that] the longsuffering of our Lord [is] salvation; even as our beloved brother Paul also according to the wisdom given unto him hath**

written unto you; As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction." - 2nd Peter 3:15 & 16.

The apostle Paul was familiar with Luke's gospel. This truth is established by the fact that Paul uses the term "the scripture", when quoting from Luke's gospel in the next passage. This would indicate that Paul had access to a copy of Luke's gospel.

"For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer [is] worthy of his reward." - 1st Timothy 5:18.

"And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house." - Luke 10:7.

It is more than likely, that each of the seven churches of Asia, to whom the Book of Revelation was written to, would have received a copy of the Book, for their own instruction. [This copying work would no doubt have been undertaken by a scribe.]

"John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; ... I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, **What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." - Revelation 1:4, 10 & 11.**

The beloved disciple John, who was the last survivor of Christ's chosen apostles, completed and finalized the canon of the New Testament Scriptures, by his apostolic authority.

"Here [where the Byzantine text flourished - compiler] St. Paul, and his companion St. Luke, published the principal part of the Cannon. From hence the great apostle addressed his Epistle to the Church at Rome; and hither he directed his Epistles to the Churches of Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica; which were situated in the Patriarchate of Constantinople. Hither **St. John** returned from banishment: here he remained until the times of Trajan, exercising the functions of an Ordinary; **and here, having completed the sacred Cannon, by composing his Gospel and Apocalypse, he collected the writings of the other Evangelists, which he combined in a code, and sanctioned with the apostolical authority.**"²³

The original, apostolic **autographs** would not have survived for a long time period, probably no more than a couple of hundred years. This was because they would have had a tendency to become brittle, and through constant use, they would wear out. In the following quotation, the early Church writer Tertullian around 208 A. D., may be referring to the original autographs of the Epistles of Paul as still being in existence when he wrote the following statement.

"Run over the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, **in which their own authentic writings are read.** Achaia is very near you, in which you have Corinth. Since you are not far from Macedonia you have Philippi and the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there come even into our hands the very authority of the apostles themselves. (*Prescription Against Heretics*, 36)."²⁴

²³ "An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament: in which the Greek Manuscripts are newly classed, the integrity of the Authorized text vindicated, and the various readings traced to their origin."; by Frederick Nolan; 1815; pp. 111 & 112.

²⁴ "Missing in Modern Bibles - The Old Heresy Revived"; by Dr. J. A. Moorman; 2009; p. 52.

A BRIEF OVERVIEW OF THE SURVIVING GREEK NEW TESTAMENT MANUSCRIPTS: -

The reader needs to be aware, that since the days of the apostolic church, when Jesus' apostles penned the original, inspired **autographs**, a vast number of Greek New Testament manuscripts have survived until today. There are **approximately** 5,500 Greek New Testament Manuscripts extant²⁵ today.

The following statement gives us a concise breakdown regarding the form these surviving Greek New Testament Manuscripts take.

"At this present time there are between 5,000 and 6,000 known Greek manuscripts of the New Testament or parts of the New Testament."

"The extant texts of secular writings of antiquity such as Herodotus, Thucydides, and Sophocles are but few in comparison with the thousands of manuscripts of the Scriptures, and are separated from the originals by five hundred additional years. These exist without the extraordinary safeguards whereby the integrity of the Scriptures has been protected."

"These 5,000 - 6,000 manuscripts can be classified as follows:

- **90 papyrus fragments** dated between the 2nd century and the 8th century.
- **299 uncial script** (manuscripts written in capital letters); copies are dated between the 3rd and 10th centuries.
- **2,812 miniscule script** (manuscripts written in smaller script); copies are dated between the 9th and the 16th centuries.
- **There are also about 2,281 Lectionary copies.** These Lectionaries are lessons selected for public reading in the services of the Eastern Church and were all compiled exactly the same from at least the 4th century until the invention of printing in the 16th

²⁵ *The Oxford English Dictionary* defines "EXTANT" as: -

"Adjective - Still in existence; surviving: *an extant letter.*"

century. **The texts of the passages selected are identical with the Traditional Text.**"²⁶

NOTE: - I will comment on the term "**the traditional text**", a little later on within this Sub-Section.

It may be helpful at this point, to give the reader a little bit more information about these four different types of Greek Manuscripts.

"The earliest of these Greek New Testament manuscripts are **the papyri**. They are given this name because they are written on papyrus, an ancient type of writing material made from the fibrous pith of the papyrus plant, which in ancient times grew plentifully along the river Nile. ... All the rest of the Greek New Testament manuscripts are of Velum (leather), except for a few late ones in which paper was used. The oldest of the velum manuscripts are written in **uncial** (capital) letters. ... About the beginning of the ninth century minuscule (small letter) handwriting began to be used for the production of books. Thus all the later New Testament manuscripts are **minuscules**. ... Another important class of Greek New Testament manuscripts are **the lectionaries**. These are service books which contain in proper sequence the text of the passages of Scripture appointed to be read at the worship services of the Church."²⁷

Of these more than 5, 000 extant Greek New Testament manuscripts, **the overwhelming majority**, are in textual agreement with each other. They are collectively called either "**the Antiochian text**", "**the Byzantium text**", "**the Majority text**", "**the Traditional text**" or "**the Syrian text**".

²⁶ *The Authorised Version: Why The Authorised Version*; by G. Burrows; Trinitarian Bible Society; 2011; p. 3.

²⁷ *Forever Settled. A Survey of the Documents and History of the Bible*; by Dr. J. A. Moorman; 1985; pp. 63 & 64.

NOTE: - For the sake of convenience, from now on in this Study Document, I shall refer to this text type, by the term **"the majority - traditional text"**.

On the other hand, there are a small number of extant, Greek New Testament manuscripts, which are in textual conflict with **"the majority - traditional text"**. But these small number of surviving manuscripts, are also often in textual conflict with each other. They are collectively called either **"the Alexandrian text"** or **"the Critical text"**.

The following statements give the reader a simple overview of these two distinct textual types found among the extant, Greek New Testament manuscripts.

"You remember from your reading of the Acts of the Apostles how believers were first called Christians at Antioch. It became the centre of Christian activity following the scattering of believers because of persecution following the death of Stephen. At Antioch manuscripts were copied and kept, and Christian teachers such as Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzus—the Cappadocian Fathers—Theodoret, Silas and Chrysostom of Constantinople ministered. They used and copied from these Antiochan manuscripts. **These manuscripts form a text-type which then became associated with Byzantium or Constantinople, so that we can speak of an Antiochan or Byzantine Text. Now mark this: 90% to 95% of the extant New testament manuscripts belong to this text-type, the Antiochan or Byzantine.** This was the text type that Erasmus used to formulate what has become known as the Received Text, an edition of which was used in the translation of the AV. The Byzantine Text became the standard text of the Christian church round the Byzantine period, about AD 312–1453."²⁸

²⁸ *"The Authorised Version: The Safeguard of the Christian Gospel"*; by D. P. Morris; Trinitarian Bible Society; 2011; p. 2.

"Over 5,000 of these Greek manuscripts have survived to this day. **The great number of these Greek manuscripts support what is called the Byzantine textual tradition.** Byzantine because it came from all over the Greek-speaking world at that time. **These Byzantine manuscripts make up what is called the Traditional Text of the New Testament. The best printed representation of this Byzantine text-type is the Textus Receptus (or Received Text)²⁹.** ... During the 19th and 20th centuries, however, another form of Greek New Testament has come into the forefront and is used for most modern New Testament translations. **This Critical Text, as it is called, differs widely from the Traditional Text in that it omits many words, verses and passages which are found in the Received Text and translations based upon it. The modern versions are based mainly upon a Greek New Testament which was derived from a small handful of Greek manuscripts from the 4th century onwards.** Two of these manuscripts, which many modern scholars claim to be superior to the Byzantine, are **the Sinai manuscript and the Vatican manuscript (c. 4th century).** These are derived from a text type known as the Alexandrian text (because of its origin in Egypt); ... **These two manuscripts form the basis of the Greek New Testament, referred to as the Critical Text, which has been in widespread use since the late 19th century.**"³⁰

"The argument that the oldest copies are therefore the best overlooks and fails to take into consideration that there are many inconsistencies between Vaticanus and Sinaiticus and also that they represent the extreme minority of texts."³¹

²⁹ As this statement plainly indicates, the "Received Text" is the best printed **representative** of the **"Byzantine - majority - traditional text"**.

³⁰ *"What today's Christian needs to know about the Greek New Testament."*; by G. W. Anderson; Trinitarian Bible Society; p. 2.

³¹ *"The Authorised Version: Why the Authorised Version"*; by G. Burrows; Trinitarian Bible Society; 2011; p. 7.

It may be helpful to observe the following principle concerning how manuscript copies multiply over time from the original **autographs**.

"The manuscript tradition of an ancient book will, under any but the most exceptional conditions, multiply in a reasonably regular fashion with **the result that the copies nearest the autograph will normally have the largest number of descendants. The further removed in the history of transmission a text becomes from its source the less time it has to leave behind a large family of offspring. Hence, in a large tradition where a pronounced unity is observed between, let us say, eighty percent of the evidence, a very strong presumption is raised that this numerical preponderance is due to direct derivation from the very oldest sources.** In the absence of any convincing contrary explanation, this presumption is raised to a very high level of probability indeed. The Majority Text (Received Text) upon which the King James Bible is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text."³²

★ I shall examine in some detail **"the critical text"** type, and the major textual problems found within it, in the accompanying Study Document entitled ***"The attempts throughout history to corrupt and counterfeit the Word of God."***

EVEN THE OPPONENTS OF "THE MAJORITY - TRADITIONAL TEXT" ACKNOWLEDGE THAT IT ORIGINATED IN THE SECOND HALF OF THE FOURTH CENTURY A. D.: -

The following statement records the testimony of Fenton J. A. Hort [1828 - 1892], concerning the age **"the majority - traditional text"** originated. Dr. Hort plainly stated, that this text originated in the second half of the 4th century of the Christian era.

³² *Ib.*, p. 4.

"Dr. Hort declares that 'The fundamental text of late extant Greek MSS. generally is, beyond all question, identical with the dominant **Antiochian or Graeco-Syrian text of the second half of the fourth century.** ... The bulk of extant MSS. written from about three or four to ten or eleven centuries later must have had in the greater number of extant variations a common original either contemporary with, or older than, our oldest MSS.' ... Especially deserving of attention **is the admission that the Text in question** [that is, **"the majority - traditional text"** - compiler] **is of the fourth century, to which same century the two oldest of our Sacred Codexes (B and Ξ) *belong.**"³³

NOTE: - *This is less than fifty years after the **Vatican B** and **Sinai Ξ** manuscripts were produced. The fact that Dr. Hort was a bitter opponent of **"the majority - traditional text"**, gives greater weight to his candid admission of the facts.

This next statement also attests to the antiquity of **"the received text"** from which the Authorized King James New Testament was translated. And it also comes from another unlikely source.

"The Antiquity of the Received Text"

"This fact is admitted by Bishop Ellicott, the chairman of the revisers, in his pamphlet, *The Revisers and the Greek Text of the N. T. by two members of the N. T. Company*, pp. 11, 12. "The manuscripts which Erasmus used differ, for the most part only in small and insignificant details, from the great bulk of the cursive MSS. The general character of their text is the same. **By this observation the pedigree of the Received Text is carried up beyond the individual manuscripts used by Erasmus ... That pedigree stretches back to remote antiquity. The first ancestor of the Received Text was at least contemporary**

³³ *"The Traditional Text of the Holy Gospels Vindicated and Established."*; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; pp. 14 & 15.

with the oldest of our extant MSS, if not older than any one of them."³⁴

NOTE: - This frank admission was made by Bishop Ellicott, who was the chairman of the Revision Committee, which produced the "Revised Version", in the later part of the 19th century. The fact, that these two witnesses, who personally opposed the textual superiority of "**the majority - traditional text**", who admit to its remote antiquity, is a very telling admission indeed!

**THE BIBLE WAS TRANSLATED EARLY ON
INTO MANY OTHER LANGUAGES; MANY OF
THESE TRANSLATIONS GIVE ADDED
SUPPORT FOR "THE MAJORITY -
TRADITIONAL" TEXT: -**

As we have read previously from the Scriptures themselves, the Lord has promised to preserve his Word for all time. One way this promise has been fulfilled, has been through the translating of the Scriptures into other tongues, as the gospel was carried into the entire world. This started to take place very early on in the Christian era, as the following quotations establish.

"Next, as the Gospel spread from land to land, it became translated into several languages of the ancient world. For, though Greek was widely understood, the commerce and the intellectual predominance of the Greeks, and the conquests of Alexander having caused it to be spoken nearly all over the Roman Empire, Syriac and Latin Versions were also required for ordinary reading, probably even in the very age of the Apostles. And thus those three languages in which 'the title of His accusation' was written above His cross - not to insist upon any absolute identity between the Syriac of the time with the then 'Hebrew' of Jerusalem - became from the earliest time the depositaries of

³⁴ *"The Divine Original - Deficiencies in the text underlying modern Bible versions, with special reference to doctrinal defects in the Revised Version and the Revised Standard Version."*; by T. H. Brown; Trinitarian Bible Society; p. 6.

the Gospel of the World's Redeemer. Syriac was closely related to the vernacular Aramaic of Palestine and was spoken in the adjoining region: whilst Latin was the familiar idiom of all the Churches of the West."

"Thus from the first in their public assemblies, orientals and occidentals³⁵ alike habitually read aloud the writings of the Evangelists and Apostles. Before the fourth and fifth centuries the Gospel had been further translated into the peculiar idioms of Lower and Upper Egypt, in what are now called the Bohairic and the Sahidic Versions, - of Ethiopia and of Armenia, - of Gothland. The text thus embalmed in so many fresh languages was clearly, to a great extent, protected against the risk of further change; and these several translations remain to this day as witnesses of what was found in copies of the New Testament which have long since perished."³⁶

"The necessity of translating the Scriptures into divers languages for the use of different branches of the early Church, procured that many an authentic record has been preserved of the New Testament as it existed in the first few centuries of the Christian era. Thus, the Peschito Syriac and the old Latin version are believed to have been executed in the 11th century. "It is no stretch of imagination" (wrote Bp. Ellicott in 1870,) "to suppose that portions of the Peschito might have been in the hands of S. John, or that the Old Latin represented the current views of the Roman Christians of the 11th century." The two Egyptian translations are referred to the 11th and 14th. The Vulgate (or revised Latin) and the Gothic are also claimed for the 14th: the

³⁵ *The Oxford English Dictionary* defines "**OCCIDENTAL**" as: - "Adjective - Relating to the countries of the West *modern occidental society.*"

³⁶ *"The Traditional Text of the Holy Gospels Vindicated and Established."*; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; pp. 22 & 23.

Armenian, and possibly the Æthiopic, belong to the Vth."³⁷

In the first centuries of the Christian era, the finding of various Greek New Testament Manuscripts, gave rise to different language translations or versions being made.

"But there is the strongest reason for inferring that Augustine was right when he said, that 'in the earliest days of the faith **whenever any Greek codex fell into the hands of any one who thought that he had slight familiarity (*aliquantulum facultatis*)³⁸ with Greek and Latin, he was bold enough to attempt a translation.**"³⁹

The Authorized Version's translators documented this historical fact, within their Preface - "The Translator to the Reader", which appeared when the King James Bible first appeared in print in 1611.

"Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of CHRIST was generally embraced in the Empire; (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also) [S. Jerome. Marcell.Zosim] yet for all that the godly-learned were not content to have the Scriptures in the Language which they themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves) [2 Kings 7:9] but also for the behoof and edifying of the unlearned which hungered and thirsted after

³⁷ "The Revision Revised"; by John William Burgon; 1883; p. 9.

³⁸ The Latin expression "*aliquantulum facultatis*" translated into English means "some faculty".

³⁹ "The Traditional Text of the Holy Gospels Vindicated and Established."; by John William Burgon; arranged, completed and edited by Edward Miller; 1896; p. 141.

righteousness, and had souls to be saved as well as they, **they provided Translations into the vulgar for their Countrymen, insomuch 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.** If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt, etc.* i.e. **"The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian and Hesychius) are false."** [S. Jerome. praef. in 4.Evangel.] So S. Jerome in that place. **The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy suae linguae hominibus, i.e., for his countrymen of Dalmatia** [S. Jerome. Sophronio.] **Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis [Six. Sen. lib 4], and Alphonsus a` Castro [Alphon. lb 1 ca 23] (that we speak of no more) men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: "The doctrine of S. John [saith he] did not in such sort [as the Philosophers' did] vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their [mother] tongue, and have learned to be [true] Philosophers," he meaneth Christians.** [S. Chrysost. in Johan. cap.I. hom.I.] To this may be added **Theodoret**, as next unto him, both for antiquity, and for learning. **His words be these, "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 into all the Languages that any Nation useth.** [Theodor. 5. Therapeut.] So he. In like manner, **Ulfilas** is reported by Paulus Diaconus and Isidor (and before


them by Sozomen) to have translated the Scriptures into the Gothic tongue: [P. Diacon. li. 12.] John Bishop of Sevil by Vasseus, to have turned them into Arabic, about the year of our Lord 717; [Vaseus in Chron. Hispan.] Bede by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Bede had done the Hebrew, about the year 800: King Alfred by the said Cistertiensis, to have turned the Psalter into Saxon: [Polydor. Virg. 5 histor.] Methodius by Aventinus (printed at Ingolstadt) to have turned the Scriptures into Slavonian: [Aventin. lib. 4.] Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian: [Circa annum 900. B. Rhenan. rerum German. lib 2.] Valdus, by divers to have turned them himself into French, about the year 1160: Charles the Fifth of that name, surnamed the Wise, to have caused them to be turned into French, about 200 years after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable, in that age. **So the Syrian translation of the New Testament is in most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue; And Ambrose Thesisus allegeth the Pslater of the Indians, which he testifieth to have been set forth by Potken in Syrian characters.**"⁴⁰

We need to be aware, that the translation of the Greek New Testament into other language versions, occurred very early on in the Christian

⁴⁰ "The Translators to the Reader"; 1611 King James Bible; Section entitled - "The translating of the scripture into the vulgar tongues". This version of the Preface uses modern English spelling.

era. The Ancient Versions of the New Testament, are in fact, older than the oldest extant Greek New Testament manuscripts.

"We go to Syrian, and Egyptian, and Roman, and ask them when the sacred Scriptures were translated into their language, and what information they can give us as to the character and exact words of the Greek text from which their translations were originally made. **And the answer is that the Word of God was delivered to the dwellers in these lands several centuries before the date at which the oldest of our Greek manuscripts were written.** The Vatican and Sinaitic manuscripts carry us back, as we have just seen, to about the middle of the fourth century - say, to A. D. 350. But the New Testament was translated into Syriac and into Latin before A. D. 150, and into Egyptian somewhere about A. D. 200; and the copies which we now possess of these versions are lineal descendants of the original translations made at these dates."⁴¹

 I have clearly established for the reader, that with the spread of the gospel throughout the world in the first centuries of the Christian era, the Scriptures were translated into the tongues of many different nations. Believers could either read these translations of the Word of God for themselves, or hear them read in public worship. The testimony of many of these ancient Versions, clearly supports the textual validity of **"the majority - traditional text"** that arose from the earliest times of the Christian era. I shall now put before the reader, some of this historical evidence.

Concerning the Syrian Peshitto version we read,

"The following quotation from Dr. Hort is to prove that the Received Text was the Greek New Testament of the East. Note that Dr. Hort always calls it the Constantinopolitan or Antiochian text:"

⁴¹ "Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations"; by Frederic G. Kenyon; 1895; p. 151.

"It is no wonder that the traditional Constantinopolitan text, whether formally official or not, was the Antiochian text of the fourth century. It was equally natural that the text recognized at Constantinople should eventually become in practice the standard New Testament of the East."

"... It was at Antioch, capital of Syria, that the believers were first called Christians. And as time rolled on, the Syrian-speaking Christians could be numbered by the thousands. It is generally admitted, that the Bible was translated from the original languages into Syrian about 150 A.D. This version is known as the Peshitto (the correct or simple). **This Bible even to-day generally follows the Received Text.**"⁴²

"The Peshitto in our own days is found in use amongst the Nestorians who have always kept it, by the Monophysites on the plains of Syria, the Christians of St. Thomas in Malabar, and by 'the Maronites on the mountain-terraces of Lebanon.' Of these, the Maronites take us back to the beginning of the eighth century when they as Monothelites separated from the Eastern Church; the Monophysites to the middle of the fifth century; the Nestorians to an earlier date in the same century. Hostile as the two latter were to one another, they would not have agreed in reading the same Version of the New Testament if that had not been well established at the period of their separation. Nor would it have been thus firmly established, if it had not by that time been generally received in the country for a long series of years. ... **It is well known that the Peshitto is mainly in agreement with the Traditional Text.**"⁴³

"It [that is, the Peshitto version - compiler] is a smooth, scholarly, accurate version, free and

⁴² "Our Authorized Version Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 24 & 25.

⁴³ "The Traditional Text of the Holy Gospels Vindicated and Established"; by John William Burgon; arranged, completed, and edited by Edward Miller; 1896; pp. 128 & 130.

idiomatic, without being loose, **and is evidently taken from a Greek text of the Syrian family.**"⁴⁴

NOTE: - The term "**Syrian text**" is another term to describe "**the majority - traditional text**".

One of the earliest Latin translations made from the Greek New Testament, was the "**Itala**" or "**Italic**" translation. It was translated no later than 157 A. D., and was considered to be the best of the Ancient Latin Versions.

"The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D."⁴⁵

"The best part of Wiseman's letters occurs where he proves that St. Augustine used Italian MSS. belonging to what the great Bishop of Hippo terms **the 'Itala,' and pronounces to be the best of the Latin Versions. Evidently the 'Itala' was the highest form of Latin Version - highest, that is, in the character and elegance of the Latin used in it, and consequently in the correctness of its rendering.**"⁴⁶

The "Italic" Bible's text corresponded to the Byzantium Greek Text."

"As St. Jerome's revision was not yet made, the question now rests with that version of the Old Italic translation, **which corresponds with the**

⁴⁴ "Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations"; by Frederic G. Kenyon; 1895; p. 158.

⁴⁵ "Our Authorized Version Vindicated"; by Benjamin G. Wilkinson; 1930; p. 35.

⁴⁶ "The Traditional Text of the Holy Gospels Vindicated and Established"; by John William Burgon; arranged, completed, and edited by Edward Miller; 1896; p. 143.

Byzantine Greek; and which consequently must have been identical with the primitive version."⁴⁷

NOTE: - Please remember that the term "**Byzantium text**" is another term describing "**the majority - traditional text.**"

"This brief sketch of the history of the Latin version, to which it is necessary to attend, in order to appreciate the testimony borne by the Latin Church to the integrity of the sacred text, is completely confirmed by the internal evidence of the version itself. And this evidence, when heard fully out, ends in establishing the following important conclusions: - **That the purest specimen of the old Italic translation is that which is preserved in the Brescia manuscript; that consequently, as the Byzantine text, which accords with it, must be that from which this translation was originally made; that text, of course, must be of most remote antiquity, as the Italic version was incontestably made in the earliest ages of the Church.**"⁴⁸

Concerning the **Gothic Version**, we read,

"The Gothic Version indicates that the Traditional text is not a late text. This New Testament translation was made from the Greek into Gothic shortly after 350 A.D. by Ulfilas, missionary bishop to the Goths. ***"The type of text represented in it," Kenyon tells us, "is for the most part that which is found in the majority of Greek manuscripts."*** The fact, therefore, that **Ulfilas** (means "little wolf") in **A.D. 350 produced a Gothic version based on the Traditional text**

⁴⁷ "An inquiry into the integrity of the Greek Vulgate, or Received Text of the New Testament: in which the Greek Manuscripts are newly classed, the integrity of the Authorised Text vindicated, and the various readings traced to their origin." by Frederick Nolan; 1815; p. 142.

⁴⁸ *Ib.*, p. 154.

proves that this text must have been in existence before that date."⁴⁹

"The Greek text used by Ulfilas seems to have been of the Syrian type in the New Testament, just as it was of Syrian (Lucianic) type in the Old."⁵⁰

Concerning the **Æthiopic version** we read,

"Bruce says, *"The translation appears to have been a gradual process, carried out between the late 4th or early 5th centuries. **The translation was made from Greek. Though influenced by the Coptic Church, the text is mainly Byzantine.**"*⁵¹

Concerning the **Armenian version** we read,

"Armenia is a country lying to the east of Asia Minor and north of Mesopotamia, sandwiched between the Roman and Persian Empires. It was evangelized in the 3rd century by Syriac-speaking missionaries. However, it was not until the early 5th century that they possessed a version of their own. Armenian traditions themselves differ as to whether this version was translated from Syriac or Greek."

"As to the actual translation, it is recorded by Armenian writers of the 5th century that *"under order of Patriarch Saholc and a certain Mesrop this work was preformed around 400. But that after the Council of Ephesus (431) at which Nestorianism was condemned, they received correct copies of the Greek Bible from Constantinople, and revised their translation accordingly ... **this revision after***


⁴⁹ "Forever Settled - A Survey of the Documents and History of the Bible"; by Dr. J. A. Moorman; 1985; p. 166.

⁵⁰ "Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations"; by Frederic G. Kenyon; 1895; p. 165.

⁵¹ "Forever Settled - A Survey of the Documents and History of the Bible"; by Dr. J. A. Moorman; 1985; p. 164.

431 would probably have been from MSS of the Byzantine type, and this seems to be confirmed by the existing MSS." (Kenyon).⁵²

Concerning the **Slavonic version** we read, "In the 9th century, two brothers, Constantine and Methodius, were sent by Byzantium (Constantinople) to the Slavonic people in East Central Europe. They devised a Slavonic alphabet and translated the Scriptures from Greek into that language. **This was also in the Byzantine text.**"⁵³

 I have established the historical fact, that in the first centuries of the Christian era, various different language versions, in different parts of the world, were made based on **"the majority - traditional text"**. This therefore proves that this text was alive and well, and in fact, was thriving in different places in the world, from the earliest days of the Christian era.


A SIMPLE QUESTION TO CONSIDER: -

"Does the truth of the Text of Scripture dwell with the vast multitude of copies, uncial and cursive, concerning which nothing is more remarkable than the marvellous agreement which subsists between them? Or is it rather to be supposed that the truth abides exclusively with a very little handful of manuscripts, which at once differ from the great bulk of the witnesses, and - strange to say - also amongst themselves?"⁵⁴

⁵² lb., p. 165.

⁵³ lb., p. 166.


⁵⁴ *"The Traditional Text of the Holy Gospels Vindicated and Established"*; by John William Burgon; arranged, completed, and edited by Edward Miller; 1896; pp. 16 & 17.

 In this Sub-Section, I have provided for the reader, some simple but concrete documentation establishing the following two facts:-

- A. The overwhelming majority of extant, Greek New Testament manuscripts, clearly support the readings of **"the majority - traditional text"**. And,
- B. **"The majority - traditional text"**, originated in the antiquity of the Christian era. This fact has even been acknowledged by those scholars who oppose **"the majority - traditional text"**. This text type has survived in an unbroken chain from that time, through to the rise of the Protestant Reformation in the 16th century. The Reformers translated that text into the vernacular tongues of the nations of Europe, so that the common people could have access to the Word of God for themselves.

Jesus promised that his Words would remain, even if heaven and earth passed away.

*"Heaven and earth shall pass away, **but my words shall not pass away.**" - Matthew 24:35.*

 This promise of Jesus to his disciples has indeed been fulfilled through the preservation of **"the majority - traditional text"**, from the days of the apostolic church, through to the development of the art of printing and the dawn of the Reformation in the 16th century. This is where I shall continue our story concerning the Divine preservation of the Bible in Part 2 of this Study Document.

PART 2 - A HISTORY OF THE FIRST ENGLISH

TRANSLATIONS OF THE BIBLE THROUGH TO THE

AUTHORIZED KING JAMES VERSION: -

JOHN WYCLIFFE AND HIS ENGLISH

TRANSLATION OF THE LATIN VULGATE

SCRIPTURES: -

John Wycliffe (1320 – 1384), was instrumental in being the driving force behind making the first English translation of the entire Bible. It may be helpful at this point, to give the reader a brief historical sketch of John Wycliffe, including also his theological beliefs and life's work.

"When Wycliffe was at Oxford University, it was the time of Thomas Bradwardine (1290 – 1349). Bradwardine insisted that God's grace is the ultimate necessity and cause in salvation, a truth which found a ready place in the thinking of the young Wycliffe. He also embraced Bradwardine's insistence that dependence upon outward forms should not be confused with true religion of the heart."

"Wycliffe loved the Scriptures, and in his growing practice of reading the Bible in public, and growing confidence in referring to the Scriptures as the sole authority, he earned the name 'Gospel Doctor'. His determination that the truth of the Scripture should be widely and soundly preached, as well as read, grew. Both the learned and the common people heard him gladly as he settled confidently on the Bible and its authority. He denounced the ecclesiastical world for effectively banishing the Scriptures, and for making the church of Christ a world power."

"Hostility was inevitable, and in 1377 Wycliffe, rector of Lutterworth in Leicestershire, was summoned to appear at St. Paul's, London, to answer charges against his teachings. He was dismissed with warnings, and went about his

business, which brought the papal authorities to demand that the bishops, university and king should apprehend John Wycliffe on the pope's behalf."

"Archbishop Sudbury summoned Wycliffe again to appear, this time at Lambeth in 1378. There, one hundred and fifty years in anticipation of Luther's justly famed confession ('Here I stand — I can do no other'), John Wycliffe declared that he followed only the Scriptures, and if shown to be wrong by the Scriptures he would retract his teachings. Scripture alone was the fountain of truth and foundation of authority, and anything not agreeable to Scripture should neither be imposed nor obeyed, in things temporal or in things spiritual. Supported by Joan of Kent, the widow of Edward, the Black Prince, Wycliffe received another formal admonition but was released."

"Preaching, teaching, writing and translation work would occupy Wycliffe, living at Lutterworth, for the last years of his life. Addressing the leading issues — the papacy, the mass, and the monks: their corruptions and their lack of Biblical foundation — Wycliffe laid the axe to the root of the tree. He was learning and teaching the magnificent truth that the visible church, in all its parts, powers and persons, is ever subject to evaluation and reformation in the light of Scripture only."

"... Wycliffe's next step was inevitable, and utterly at odds with medieval Romanist views. The Bible must be available for the people in their mother tongue. Wycliffe did not want to circulate careful Latin selections to an elite, educated few. He was of the same mind as Tyndale later, that the Scriptures should be widely available. Even ploughboys should know the truth of the Gospel and the errors of their supposed guides."

"The first Wycliffe Bible, c. 1388, comprises a revision of Wycliffe's translation of the New Testament (c. 1382), together with one of the Old Testament done by a friend, Nicholas of Hereford. This Old Testament is sometimes held up to ridicule

because of a too rigid following of the word order of the Latin Bible, making it clumsy and awkward reading in English. But Wycliffe's New Testament is more boldly and readably English, though still carrying the problems of having been translated from Latin. The work was soon revised and it is the later, smoother, version which is the 'Lollard Bible', widely diffused through the 15th century. As every copy was handwritten it was never a 'mass-produced' book."

"... On the last Lord's Day of December 1384 Wycliffe was stricken with a paralysis whilst conducting the service of the Lord's Supper in Lutterworth Church. Carried by his friends to his own bed, he died peacefully there on December 31st. The church powers forbade, yet again, the translation, making, reading or possession of an English Bible. A papal council of 1415, the one which deceitfully lured John Hus to a martyr's death, declared Wycliffe a heretic, and demanded that his remains be exhumed and destroyed. In 1428 this was done, and Wycliffe's bones were burnt, with the ashes cast into the River Swift at Lutterworth."⁵⁵

"Wycliffe was also an early advocate for translation of the Bible into the common language. **He completed his translation directly from the Vulgate into vernacular English in the year 1382, now known as Wycliffe's Bible.** It is probable that he personally translated the Gospels of Matthew, Mark, Luke, and John; and it is possible he translated the entire New Testament, while his associates translated the Old Testament. Wycliffe's Bible appears to have been completed by 1384, with additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395."⁵⁶

⁵⁵ *"The Authorised Version: A Wonderful and Unfinished History"*; by C. P. Hallihan; Trinitarian Bible Society; pp. 21 - 23.

⁵⁶ "John Wycliffe" - Wikipedia., https://en.wikipedia.org/wiki/John_Wycliffe.

Concerning the translation of John Wycliffe's Bible, we read further: -

"SOMETHING NEW, WITH A MYSTERIOUS ELEMENT TO IT, began to appear in England, in English, in the 1380s. Much-copied manuscripts appeared of the same large and demanding text - the Bible, even the whole Bible, and only that - translated into English from the Latin Vulgate, and said to be linked with, though not mentioning, the name of the Oxford scholar John Wyclif."

"The phenomenon had four characteristics.

"First, the content: the manuscripts were not of romantic or philosophical expansions of some Bible stories mixed with legends, saints' lives, tall tales from the East and a bit of fanciful British history. They were of the Bible itself, and could be of the complete Bible, or the complete New Testament; but even if less than complete, always only the Bible text, usually in canonical order, translated into English from the Latin with obvious care, written on vellum to last. They were generally free from additional matter; if there were glosses they were attempts at elucidation rather than aggression. They were the earliest complete Bibles, or New Testaments, in English. ... Second, these manuscripts appear in large numbers. The whole Bible with the Apocrypha is a text of great size, disguised by modern techniques of paper making and printing. About twenty surviving manuscripts of the 1380's are of the whole Bible, almost ninety of the whole New Testament. Over 250 manuscripts survive, a larger number of copies than any other medieval English text. ... Third, though many of these manuscripts give the names of their owners after late Tudor times, there is nothing to identify the translator, the place of origin or date. ... Fourth, the manuscripts produced violent opposition, excessively expressed, directed at the supposed source. That was also new. Since the earliest Anglo-Saxon times, in England as in Europe generally, there had been no objection to Bible versions. The reasons for the closing down of work on the Bible in English had been linguistic and cultural, as from 1066, and not ecclesiastical."⁵⁷

⁵⁷ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; pp. 66 & 67.

John Wycliffe did not have an understanding of the original Biblical languages, of Hebrew and Greek. Therefore, this lack of knowledge limited him in his translation work, to work from the Latin Vulgate of his day, and translate it into English. This meant that the textual and theological problems that were contained in the Vulgate, would be automatically incorporated into Wycliffe's translation.

"Wycliffe's mighty labours also serve, however, to underscore the great problem of the accuracy and authenticity of all these older English manuscript versions. They were all derived from the Latin Vulgate, not the Biblical language texts. Not only was the starting point not as accurate as it should have been, a translation of a translation, but the corruptions in and variations between copies of the Vulgate were growing out of hand in the passage of time. **There is, at this point in the history of the text of Scripture, great need: for a method of reproduction which will anchor the text in a stable and accurately repeatable form, and for a return to the awareness and use of the Biblical languages as the only authoritative basis for translation.**"⁵⁸

☞ This last POINT brings us in our study where the problem of translating from accurate and reliable Bible manuscripts out of the original Biblical languages, and the need for a means of accurately reproducing the written word, were about to be solved. I shall examine these two issues, in the next two Sub-Sections of this Study Document.

GUTENBERG AND THE DISCOVERY OF THE ART OF PRINTING: -

I will now briefly share with the reader the vital printing breakthrough that was developed by Johannes Gutenberg in the 15th century. His mastery of the printing process paved the way not only for the mass circulation of the Bible in the common tongue of the people, in the 16th century;

⁵⁸ *Ib.*, p. 24.

but also for the dissemination of truth filled literature that helped to feed the lamp of the Protestant Reformation, and in aiding the spread of learning and knowledge throughout the world.

"Gutenberg was the first European to use movable type printing, in around 1439. Among his many contributions to printing are: the invention of a process for mass-producing movable type; the use of oil-based ink; and the use of a wooden printing press similar to the agricultural screw presses of the period. His truly epochal invention was the combination of these elements into a practical system which allowed the mass production of printed books and was economically viable for printers and readers alike. Gutenberg's method for making type is traditionally considered to have included a type metal alloy and a hand mould for casting type. The alloy was a mixture of lead, tin, and antimony that melted at a relatively low temperature for faster and more economical casting, cast well, and created a durable type."

"In Renaissance Europe, the arrival of mechanical movable type printing introduced the era of mass communication which permanently altered the structure of society. The relatively unrestricted circulation of information — including revolutionary ideas — transcended borders, captured the masses in the Reformation and threatened the power of political and religious authorities; the sharp increase in literacy broke the monopoly of the literate elite on education and learning and bolstered the emerging middle class. Across Europe, the increasing cultural self-awareness of its people led to the rise of proto-nationalism, accelerated by the flowering of the European vernacular languages to the detriment of Latin's status as lingua franca. In the 19th century, the replacement of the hand-operated Gutenberg-style press by steam-powered rotary presses allowed printing on an industrial scale, while Western-style printing was adopted all over the world, becoming practically the sole medium for modern bulk printing."

"The use of movable type was a marked improvement on the handwritten manuscript, which was the existing method of book production in

Europe, and upon woodblock printing, and revolutionized European book-making. Gutenberg's printing technology spread rapidly throughout Europe and later the world."⁵⁹

Concerning the "Gutenberg Bible", which was the first book printed using moveable type in history, we read: -

"The first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg, who completed it about 1455 working at Mainz, Ger. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by six compositors simultaneously. It is sometimes referred to as the Mazarin Bible because the first copy described by bibliographers was located in the Paris library of Cardinal Mazarin."

"Like other contemporary works, the Gutenberg Bible had no title page, no page numbers, and no innovations to distinguish it from the work of a manuscript copyist. This was presumably the desire of both Gutenberg and his customers. Experts are generally agreed that the Bible, though uneconomic in its use of space, displays a technical efficiency not substantially improved upon before the 19th century. The Gothic type is majestic in appearance, medieval in feeling, and slightly less compressed and less pointed than other examples that appeared shortly thereafter."⁶⁰



The Gutenberg Bible was printed in Latin, and was taken from the Vulgate. So although the invention of the printing press helped to revolutionize the dissemination of learning and knowledge throughout Europe; and no doubt this invention of the 15th century laid the groundwork for the rise of the Protestant Reformation, the world still

⁵⁹ "Johannes Gutenberg" - Wikipedia.
https://en.wikipedia.org/wiki/Johannes_Gutenberg.

⁶⁰ "Gutenberg Bible." Encyclopædia Britannica.
[Encyclopædia Britannica Ultimate Reference Suite](#).
Chicago: Encyclopædia Britannica, 2014.

was waiting for the **pure** Word of God to be massed produced in the common tongues of the peoples of Europe.

THE FALL OF CONSTANTINOPLE AND THE RECOVERING OF GREEK SCHOLARSHIP, LANGUAGE AND LITERATURE: -

The significance of the fall of Constantinople in 1453, which helped to restore the knowledge of Greek scholarship, language and literature to Europe, is clearly highlighted in the following quotations.

"The year 1453 marked not only the first printing of the Bible, but also the overthrow of the city of Constantinople. This city on the northern shore of the Bosphorus had been Byzantium, which today is Istanbul. **For a thousand years Byzantium had maintained an empire, derived from the Roman Empire, nominally Christian, and wholly Greek in language, literature and culture.** The burgeoning strength of the Ottoman Muslim Empire under Mehmet II, centred in Anatolia (modern Turkey), laid siege to the waning culture of Byzantium and in fifty-four days the city fell. So huge were the effects of this event that some historians have used it as marking the beginning of 'modern' history."

"For the history of the text of Scripture, the significance is that Greek scholars, scholarship and literature surged westward seeking refuge. On the European stage, the scene was set for the flowering of the Renaissance; for the Western churches the original language texts of the New Testament were brought again to mind, with men capable of instructing others in them. Many of these displaced scholars went to Italy, from New Rome (Constantinople) to Old Rome. The first part of the Bible to be printed in Greek was a Greek

and Latin Psalter of 1481 in Milan, but work on the printed New Testament was soon in hand."⁶¹

"When the use and knowledge of Greek died out in Western Europe, all the valuable Greek records, history, archaeology, literature, and science remained untranslated and unavailable to western energies. No wonder, then, that this opposition to using the achievements of the past brought on the Dark Ages (476 A. D. to 1453 A. D.)."

"This darkness prevailed until the half-century preceding 1453 A. D. when refugees, fleeing from the Greek world threatened by the Turks, came west introducing Greek language and literature. After Constantinople fell in 1453, thousands of valuable manuscripts were secured by the cities and centres of learning in Europe. Europe awoke as from the dead, and sprang forth to newness of life. Columbus discovered America. Erasmus printed the Greek New Testament. Luther assailed the corruptions of the Latin Church. Revival of learning and the Reformation followed swiftly."⁶²

"The migration waves of Byzantine scholars and émigrés in the period following the Crusader sacking of Constantinople and the end of the Byzantine Empire in 1453, **is considered by many scholars key to the revival of Greek and Roman studies that led to the development of the Renaissance humanism and science.** These emigres were grammarians, humanists, poets, writers, printers, lecturers, musicians, astronomers, architects, academics, artists, scribes, philosophers, scientists, politicians and theologians. **They brought to Western Europe the far greater preserved and accumulated knowledge of their own (Greek) civilization.**"

⁶¹ "The Authorised Version - A wonderful and unfinished History"; by C. P. Hallihan; Trinitarian Bible Society; pp. 27 & 28.

⁶² "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; pp. 44 & 45.

"Their main role within the Renaissance humanism was the teaching of the Greek language to their western counterparts in universities or privately together with the spread of ancient texts. Their forerunners were Barlaam of Calabria (Bernardo Massari) and Leonzio Pilato, both drawn from culturally Byzantine Calabria in southern Italy. The impact of these two scholars on the very first Renaissance humanists was indisputable."⁶³



I hope the reader can see the providential hand of the Lord in this history. God restored to Western Europe, Greek scholarship, learning and literature, around the same time that the printing press was invented. These two historical developments, were preparing the way, for the restoration of the pure Greek New Testament, through the labours of Erasmus of Rotterdam. His labours, paved the way for the work of the Protestant Reformers, who helped translate the pure Word of God into the vernacular languages of Europe. And these translated Bibles were multiplied and widely distributed, through the means of the printing press.

ERASMUS'S MONUMENTAL GREEK NEW TESTAMENT AND THE "TEXTUS RECEPTUS": -

It may be helpful to give first a brief biographical sketch of Erasmus at this point.

"Erasmus, Desiderius"

"born October 27, 1469, Rotterdam, Holland [now in the Netherlands]"

⁶³ "Greek Scholars in the Renaissance"; - Wikipedia. https://en.wikipedia.org/wiki/Greek_scholars_in_the_Renaissance.

"died July 12, 1536, Basel, Switzerland"

"humanist who was the greatest scholar of the northern Renaissance, **the first editor of the New Testament**, and also an important figure in patristics and classical literature."

"Using the philological⁶⁴ methods pioneered by Italian humanists, Erasmus helped lay the groundwork for the historical-critical study of the past, especially in his studies of the Greek New Testament and the Church Fathers. His educational writings contributed to the replacement of the older scholastic curriculum by the new humanist emphasis on the classics. By criticizing ecclesiastical abuses, while pointing to a better age in the distant past, he encouraged the growing urge for reform, which found expression both in the Protestant Reformation and in the Catholic Counter-Reformation. Finally, his independent stance in an age of fierce confessional controversy — rejecting both Luther's doctrine of predestination and the powers that were claimed for the papacy — made him a target of suspicion for loyal partisans on both sides and a beacon for those who valued liberty more than orthodoxy."⁶⁵

The following quotations give us a brief over-view of the work undertaken by Erasmus, to produce his 1516 Greek New Testament.

"In 1516, Erasmus declared that this traditional Latin translation of the Bible [that is, the Vulgate - compiler] was awash with translation mistakes. Once Erasmus began his scholarly work

⁶⁴ *The Oxford English Dictionary* defines "**PHILOLOGY**" as: -

"Noun [*mass noun*] The branch of knowledge that deals with the structure, historical development, and relationships of a language or languages."

"**PHILOLOGICAL**" is the adjective derived from "**PHILOLOGY**".

⁶⁵ "**Erasmus, Desiderius.**" Encyclopædia Britannica. [Encyclopædia Britannica Ultimate Reference Suite](#). Chicago: Encyclopædia Britannica, 2014.

in earnest, it did not take him long to expose problems with this widely used Latin translation. Convinced of the importance of studying the New Testament in its original Greek, Erasmus travelled to various libraries to take notes on the best Greek manuscripts of the original text. The outcome was devastating. The Latin text was shown to include seriously misleading errors in translation. Erasmus's solution was simple: he would point out these errors, and offer a new Latin translation of the New Testament, which would correct them. **In 1516, he combined in a single volume the first printed Greek New Testament and a new Latin translation, based directly on the original Greek, which avoided the errors that had crept into the Vulgate.**"⁶⁶

"Nothing was more important at the dawn of the Reformation than the publication of the Testament of Jesus Christ in the original language. Never had Erasmus worked so carefully. "If I told what sweat it cost me, no one would believe me." He had collated many Greek MSS. of the New Testament, and was surrounded by all the commentaries and translations, by the writings of Origen, Cyprian, Ambrose, Basil, Chrysostom, Cyril, Jerome, and Augustine. *Hic sum in campo meo!* he exclaimed as he sat in the midst of his books. He had investigated the texts according to the principles of sacred criticism. When a knowledge of Hebrew was necessary, he had consulted Capito and more particularly (Ecolampadius. *Nothing without Theseus*, said he of the latter, making use of a Greek proverb. He had corrected the amphibologies⁶⁷, obscurities, hebraisms, and barbarisms of the Vulgate; and had

⁶⁶ "*In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE*"; by Alister McGrath; Hodder & Stoughton; 2001; pp. 56 & 57.

⁶⁷ *The Oxford English Dictionary* defines "**AMPHIBOLOGY**" as: -

"noun (plural.amphibologies) A phrase or sentence that is grammatically ambiguous, such as *She sees more of her children than her husband.*"

caused a list to be printed of the errors in that version."

"We must restore the pure text of the word of God," he had said; and when he heard the maledictions of the priests, he had exclaimed: "I call God to witness I thought I was doing a work acceptable to the Lord and necessary to the cause of Christ." Nor in this was he deceived."⁶⁸

"In February 1516, the *Novum instrumentum* came from Froben's press, the first edition of Erasmus's Latin translation of the Greek New Testament. Alongside the Latin was the Greek original. About half the volume - over three hundred pages - was given to annotations to the Greek text, and elucidation of errors in the Vulgate. Here were also strong attacks on ecclesiastical abuse."⁶⁹

"Erasmus produced four more editions of his New Testament, in 1519, 1522, 1527 and 1535. ... After his death in 1536, further editions of Erasmus's Greek New Testament were printed by others in the next decades; by Beza in Geneva and, importantly, by Robert Estienne, or Stephanus, in Paris. Stephanus's third edition, in 1550, was reprinted for the Elzevir edition in Leiden in 1633, from Erasmus with a little revision, and was there announced on the title-page as the *Textus Receptus*. That 'Received Test' was made the basis of all Greek New Testament translation work, with small exceptions, until the 1880's."⁷⁰



In considering Erasmus's ground breaking work of giving to the world the first printed edition of the Greek New Testament, I want to address a number of popular **myths** that are frequently raised, by

⁶⁸ *"History of the Reformation of the Sixteenth Century"*; by J. H. Merle d'Aubigné; 1835; Volume 5; Book XVIII, Chapter 1, p. 731 [Paging follows One-Volume Edition].

⁶⁹ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; p. 116.

⁷⁰ *ib.*, p. 118.

those who wish to discredit his Greek New Testament and the "Textus Receptus", and who alternatively promote the **supposed** textual superiority of **"the critical text"** upon which most modern English Bible versions are based.

The first myth, I wish to dispel, is the following: -

Because Erasmus was a Christian humanist of the Renaissance period, his Greek New Testament cannot therefore be reliable. This **myth** confuses a 21st century understanding of what a humanist is, with what a Christian humanist was in the 16th century. The definition or understanding of what a **humanist** is, has changed considerably in the 500 years since the 16th century.

In the 21st century, a **humanist** is generally understood to refer to an atheist, godless person who believes in the philosophy of secular humanism.

The Oxford English Dictionary defines **"HUMANIST"** as follows: -

"Noun 1 An advocate or follower of the principles of humanism: *efforts by secular humanists to oppose creationists.*"

The Oxford English Dictionary defines **"HUMANISM"** as follows: -

"noun [*mass noun*] A rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters."

What was the understanding of a Renaissance humanist of the 16th century? Once we grasp this meaning, we can see that this **myth** has no validity whatsoever!

The Oxford English Dictionary defines a **"HUMANIST"** in the context of the Renaissance as follows: -

"(often Humanist) A member of the Renaissance cultural movement of humanism."

The *Oxford English Dictionary* defines **"HUMANISM"** in the context of the Renaissance as follows: -

"often Humanism) A Renaissance cultural movement which turned away from medieval scholasticism and revived interest in ancient Greek and Roman thought."

Concerning Erasmus's educational principles which were based on **humanitas** and **pietas**, the following statement will shed a lot of light on these beliefs as they existed during his lifetime.

"The educational ideal of Erasmus centred on **humanitas**⁷¹ and **pietas**⁷². The first concept was primarily classical, the second Christian. *Humanitas* assumed shape as an ideal at the hands of the Greek Panaitios, who, after the conquest of his country by Rome, became a member of the circle of the conqueror, Scipio Africanus. The teaching of Panaitios was transmitted to subsequent ages by Cicero. *Humanitas* was a translation of the Greek *philanthropia*, not philanthropy, but the love of mankind. Basic was the view of the dignity of man, because he alone of all sentient beings is endowed with reason and with speech, which not only communicates, but also gives shape to ideas in the process of bestowing names. Man thus endowed is worthy of respect and should show respect to his fellows, for man, as Seneca declared, is sacred to man. Human behaviour should conform to the seemly, that which is proper to man's nature. He should treat his kind with civility, strive to maintain concord, and avoid dissension. Should strife arise, let him seek to resolve differences by the arbitrement of reason, and if armed conflict is unavoidable, let it be restrained and let the victor be magnanimous to the vanquished. Such a view seeks to reform by persuasion rather than by

⁷¹ "**Humanitas** is a Latin noun meaning human nature, civilization and kindness." - *Wikipedia* - <https://en.wikipedia.org/wiki/Humanitas>.

⁷² **Pietas**, translated variously as "duty", "religiosity" or "religious behavior", "loyalty", "devotion", or "filial piety" (English "piety" derives from the Latin), was one of the chief virtues among the ancient Romans." - *Wikipedia* - <https://en.wikipedia.org/wiki/Pietas>.

compulsion and eschews revolution. It tends thus to become a conservative principle."

"The correlative Christian term is *pietas*. Of course *pietas* is also classical. Virgil sings of *pious* Aeneas and we still talk of filial piety. **But piety was particularly attached to religion and in the age of Erasmus this meant necessarily the Christian religion.** Piety meant reverence, devotion, commitment, and enriched the concept of humanity by the addition of the gentler Christian qualities such as compassion, patience, long-suffering, forgiveness, humility, and self-effacement."

"How were these ideals to be inculcated? **The answer was through the study of the humanities and the Scriptures. The wisdom of the sages and the grace of the Gospel should shape the mind of the child,** which is not corrupted, though capable of corruption unless channelled and disciplined. **The classics and the Bible should be taught to men in all walks of life:** the prince, the physician, the lawyer, the judge, the architect, the artist, and the merchant as well."⁷³

☞ Clearly, this popular **myth** raised against Erasmus, is just that - **a myth!** Erasmus and his 16th century Christian humanist beliefs, founded on the study of the classics and the Scriptures, has no comparison at all, with the godless, secular humanism of the 21st century!

The second myth, I wish to dispel, is the following: -

Erasmus's 1st edition, 1516 Greek New Testament, was hastily prepared under time pressures imposed by the printer Johann Froben, and contained many mistakes. Therefore, his Greek New Testament should be considered unreliable, as should any of the vernacular translations of the 16th and 17th centuries which were translated from it.

It does need to be first conceded that Erasmus's 1st edition of his Greek New Testament

⁷³ "*Erasmus of Christendom*"; by Roland H. Bainton; Collins, 1970; pp. 59 & 60.

of 1516, was produced under time pressure from his printer Johann Froben, and it did indeed contain mistakes in it, because of its hasty preparation.

"Far more significant than the editing of Jerome was the printing for the first time of the New Testament in Greek. This was a landmark in the history of Biblical scholarship. The achievement has been disparaged because the work was hastily done, "precipitated rather than edited," as Erasmus himself said. He hurried, presumably under pressure from Froben, who may well have wished to anticipate the publication by Cardinal Ximenes of the New Testament portion of the great *Complutensian Polyglot*. This New Testament was already in print in Greek in 1514, but publication was withheld supposedly to obtain papal permission which was not forthcoming until 1520. By bringing out the Erasmian version in 1516 Froben had a lead of four years."⁷⁴

But the following historical facts, which the **myth-makers** do not tell people, completely undermines this **myth**. Erasmus for the rest of his life, continued to refine and improve his later editions of his Greek New Testament, removing many of the imperfections contained in the 1st edition.

"Erasmus was far from satisfied with the entire production and devoted the remainder of his life among other labours to the improvement of this edition. Before his death there were in all five editions, in 1516, 1519, 1522, 1527, and 1535. For the fourth he was able to collate seven manuscripts in all and to take advantage of better readings in the *Complutensian Polyglot*, especially for the Book of Revelation."⁷⁵

Also the following historical fact needs to be brought to the reader's attention on this issue. Erasmus had spent some years in preparation working upon his Greek New Testament, **well**

⁷⁴ lb., p. 164.

⁷⁵ lb., p. 165.

before he arrived in Basel in 1515, to make his final preparations of the Greek New Testament for the printer.

While he was in England during 1509 - 1514, we find that,

"His most significant activity was the commencement of the translation of the New Testament directly from the Greek and diverging from the Vulgate."⁷⁶

While he was in the Netherlands, we also find that,

"The seven years in the Netherlands were not lean. The work on Jerome and the New Testament continued, leading up to the publications of 1516."⁷⁷

It should also be borne in mind, that **NO** significant vernacular New Testament translations of the 16th and 17th centuries, were based upon Erasmus's 1st edition, 1516 Greek New Testament. For example, both Luther and Tyndale used his later, corrected editions of the Greek New Testament for their vernacular translations!

☞ So while on **the surface** this **myth** might appear to have some plausibility, in fact, when the full historical facts are known, it also has no validity whatsoever.

The third myth, I wish to dispel, is the following: -

Erasmus only had access to a few Greek New Testament manuscripts in preparing his 1st edition of 1516. He was not aware of the textual variants among Greek New Testament manuscripts. Therefore, his Greek New Testament was textually flawed from the start.

⁷⁶ lb., p. 127.

⁷⁷ lb., p. 142.

It should be pointed out, that Erasmus had spent some years, well before 1516, in seeking out and examining different Greek manuscripts, at different libraries throughout Europe. So that in actual fact, he was well versed in the area of textual variants among Greek New Testament manuscripts.

When he was in Italy, we find that,

"And Erasmus had not yet the proficiency [that is, in the Greek language - compiler] which would **make his work outstanding in the editing of the classics, the Church fathers, and the Bible.** In retrospect he summed up very soundly his reasons for going. "This was the only trip I ever made entirely of my own volition. I went partly that once in my life I might see the sacred sites, **partly that I might visit libraries and enjoy the fellowship of scholars.**"⁷⁸

"**The Greek scholars were prodigiously obliging to Erasmus and inundated him with manuscripts** from which he extracted new adages and fed them to the printers right in the shop amid the clanking presses."⁷⁹

In the Netherlands, Erasmus had access to many Greek manuscripts and books, contained within the library of Jerome Busleiden.

"Among the friends who did help was Jerome Busleiden, a statesman in the councils of the Archduke Philip, a learned man who delighted to collect books, the builder of a mansion which inspired that of Thomas More at Chelsea and which is to this day the architectural gem of the town of Mechlin. ... The greatest ornament was an organ built by a craftsman from Nürnberg, **but nothing could equal the library with manuscripts richly bound in silk, with choice illuminations clasped by silver. There were books in Latin, Greek, and Hebrew, codices of the Latin classics,** besides a

collection of the coins and medals of antiquity. **Erasmus was a frequent visitor.**"⁸⁰

While in England we find that,

"His prior was endeavouring to recall him, but **Erasmus was of no mind to relinquish his liberty to travel wherever books, scholars, and printers were to be found.**"⁸¹

Erasmus **after having examined many Greek manuscripts,** drew only upon a small number to produce his Greek New Testament.

"When Erasmus came to Basle in July, 1515, to begin work on the first edition of his printed Greek New Testament, he found five Greek New Testament manuscripts ready for his use. These are now designated by the following numbers: 1 (an 11th century manuscript of the Gospels, Acts and Epistles); 2 (a 15th century manuscript of the Gospels); 2ap (a 12 - 14th century manuscript of Acts and the Epistles); 4ap (a 15th century manuscript of Acts and the Epistles); and 1r (a 12th century manuscript of Revelation). Of these manuscripts Erasmus used 1 and 4ap only occasionally. In the Gospels, Acts and Epistles, his main reliance was on 2 and 2ap."⁸²

It should be noted, that Erasmus selected a small number of manuscripts, which represented the **"majority text", after having spent years** examining any Greek manuscripts that he could find. And these few Greek New Testament manuscripts that he used at Basle in 1515 - 1516, were in agreement with the overwhelming majority of Greek New Testament manuscripts. This fact is admitted by Charles Ellicott and Edwin Palmer, two

⁷⁸ *Ib.*, p. 99.

⁷⁹ *Ib.*, p. 106.

⁸⁰ *Ib.*, p. 140.

⁸¹ *Ib.*, p. 129.

⁸² *"Forever Settled - A Survey of the Documents and History of the Bible"*; by Dr. Jack Moorman; 1985; p. 200.

members of the English Revised Version committee.

“The manuscripts which Erasmus used, differ, for the most part, only in small and insignificant details from the bulk of the cursive manuscripts, - that is to say, the manuscripts which are written in running hand and not in capital or (as they are technically called) uncial letters. The general character of their text is the same. By this observation the pedigree of the Received Text is carried up beyond the individual manuscripts used by Erasmus to a great body of manuscripts of which the earliest are assigned to the ninth century. ... That pedigree stretches back to a remote antiquity. The first ancestor of the Received Text was, as Dr. Hort is careful to remind us, at least contemporary with the oldest of our extant manuscripts, if not older than any one of them.”⁸³

NOTE: - It should be pointed out, that the majority of modern textual critics and Bible scholars, who assert the textual superiority of the **"critical text"** over the **"received text"**, have no problem with the fact, that the **"critical text"** is built upon only a small handful of Greek manuscripts! **"O consistency, thou art a jewel!"**

☞ It is clear from all the historical evidence that I have put before the reader, that this **third myth** is also without any validity whatsoever!

I wish to dispel one final **myth**: -

In Erasmus's 1516 Greek New Testament, the famous passage concerning the three Heavenly Witnesses found in 1st John 5:7 was not included. It was inserted by Erasmus in his third edition published in 1522. It is often asserted as **supposed** fact, by many modern textual critics and Bible scholars, that Erasmus promised if a Greek manuscript which contained this verse, could be produced, he would include it in his Greek New

⁸³ "The Revisers and the Greek Text of the New Testament, by Two Members of the New Testament Company"; by Charles J. Ellicott & Edwin Palmer; 1882; pp. 11 & 12.

Testament. A manuscript was found and put before him which contained this passage, and therefore, Erasmus included it in his 1522 edition, in order to fulfil his promise.

The historical facts concerning this common assertion are somewhat rather different. The world renowned Erasmian scholar, H. J. De Jonge, having researched this issue thoroughly, clearly states that this popular assertion has no support in the documentary evidence available from Erasmus's letters and writings.

"Yet there are a number of difficulties in the story of Erasmus' promise and its consequences, which arouse a certain suspicion of its truthfulness. ... He [that is, John Mills - compiler] even adds the interesting detail that Erasmus included the *Comma Johanneum* as early as June 1521, in a separate edition of his Latin translation published by Froben at Basle. This detail is important because it helps to determine the period of time within which Erasmus must have become aware of the *Comma Johanneum* in Greek. He was still unaware of it in May 1520 when he wrote his apologia *Libei tertues* against Edward Lee. Thus, he must have received evidence of the passage between May 1520 and June 1521. It is not known who brought it to his attention. ... The earliest reference to Erasmus' promise of which I am aware is that of T. H. Horne in 1818. ... A second difficulty is that in the retelling of the story of Erasmus' supposed promise, there are striking variations. ... A third problem is that the famous promise of Erasmus is not to be found anywhere else in his oeuvre⁸⁴. ... How then did the famous story arise of his promise and the way in which he honoured it? It is likely that it grew out of a misinterpretation of a passage in his *Responsio ad Annotationes Eduardi Lei* of May 1520. Lee was a truly quarrelsome individual a myopically conservative theologian later archbishop of York who troubled and pestered Erasmus for several

⁸⁴ *The Oxford English Dictionary* defines the word **"OEUVRE"** as: -

"noun 1 The body of work of a painter, composer, or author: *the complete oeuvre of Mozart.*"

years with his criticisms which were unusually mediocre of the *Novum Instrumentum*. Lee was one of several critics who had remarked on the absence of the *Comma Johanneum* in the first two editions. In 1520 Erasmus felt himself obliged to make a detailed reply to Lee. In his lengthy discussion of I John 5:7 Erasmus wrote as follows ... If a single manuscript had come into my hands in which stood what we read (se in the Latin Vulgate) then I would certainly have used it to fill in what was missing in the other manuscripts I had. Because that did not happen I have taken the only course which was permissible that is I have indicated (se in the *Annotationes*) what was missing from the Greek manuscripts. This is the passage which Bainton regarded as containing the promise which Erasmus is supposed to have redeemed later. It is to Bainton's credit that he at least tried to find the promise somewhere in Erasmus works no other author so far as I am aware took this trouble. Still no such promise can be read into the passage cited. It is a retrospective report of what Erasmus had done in 1516 and 1519. If he had had a Greek manuscript with the *Comma Johanneum* then he would have included the *Comma*. But he had not found a single such manuscript and consequently he omitted the *Comma Johanneum*. This is not a promise but a justification after the event of what had happened."

"... *Conclusions*

(1) The current view that Erasmus promised to insert the *Comma Johanneum* if it could be shown to him in a single Greek manuscript, has no foundation in Erasmus' works. Consequently, it is highly improbable that he included the disputed passage because he considered himself bound by any such promise.

(2) It cannot be shown from Erasmus' works that he suspected the Codex Britannicus (min 61) of being written with a view to force him to include the *Comma Johanneum*.⁸⁵

Why did Erasmus include this passage in his third edition of 1522?

⁸⁵ "Erasmus and the Comma Johanneum"; by H. J. DE Jonge; Extrait des *Ephemerides Theologicae Lovanienses*, 1980; pp. 382 - 385 & 389.

"His own defence was that the verse was in the Vulgate and must therefore have been in the Greek text used by Jerome."⁸⁶

NOTE: - A detailed discussion of 1st John 5:7 & 8, will be undertaken in the accompanying Study Document entitled, "***The attempts throughout history to corrupt and counterfeit the Word of God.***"

THE "TEXTUS RECEPTUS": -

It should be noted that most of the vernacular New Testament translations that were made during the Protestant Reformation era, were founded upon the "Textus Receptus".

"**Textus Receptus** (Latin: "received text") is the name given to the succession of printed Greek texts of the New Testament which constituted the translation base for the original German Luther Bible, the translation of the New Testament into English by William Tyndale, the King James Version, and most other Reformation-era New Testament translations throughout Western and Central Europe. The series originated with the first printed Greek New Testament, published in 1516 — a work undertaken in Basel by the Dutch Catholic scholar and humanist Desiderius Erasmus."⁸⁷

What does the term "*Textus Receptus*" refer to? And when did this term first originate?

"First, what is the Textus Receptus?"
What has been called the Received Text since the middle 17th century is actually a group of printed texts produced beginning in 1516 with the first edition of the text of Erasmus. These texts,

⁸⁶ "Erasmus of Christendom"; by Roland H. Bainton; Collins; 1970; p. 170.

⁸⁷ "Textus Receptus" - Wikipedia.
https://en.wikipedia.org/wiki/Textus_Receptus.

produced by Reformation and Renaissance scholars, bear their names: Erasmus, Stephens, Beza, Elzevir. The latest, and currently most used, edition of the Textus Receptus, is that produced by Scrivener in 1894, which is still published by the Society [that is, The Trinitarian Bible Society - compiler]. **These texts are based upon varying numbers of manuscripts which were available at the time, but all of these manuscripts have something in common: they were all of the Byzantine text-type. Thus, these texts are nearly consistent, not only with one another, but also with the vast majority of manuscripts of the Greek New Testament which were available to scholars of the Reformation and which are available to scholars today.**"⁸⁸

"The term was first used, however, to refer to the edition of the Greek New Testament published by the Elzevirs in 1633. The preface to this edition, written by Daniel Heinsius, includes the Latin phrase "textum ... receptum". **Because of this, the 1633 edition became known as the "Textus Receptus" or the Received Text.** This term has been expanded to include numerous editions of the Greek New Testament which come from the same Byzantine textual family representing the majority of the handwritten Greek manuscripts before the 16th century."⁸⁹

What version of the Greek text formed the foundation of the 1611 Authorized Version's New Testament?

"One of the most important editions of the Textus Receptus is the Beza edition of 1598. This edition, in addition to the Stephens 1550 and 1551 editions, was used as the Greek basis of the Authorized Version of 1611. Beza collated and used numerous Greek manuscripts and printed editions in his work, and incorporated Jerome's

Latin Vulgate and his own Latin and Greek text along with textual annotations."⁹⁰

It needs to be pointed out, that between the **"textus receptus"** and the **"critical text"**, which forms the basis of most Modern Version New Testaments, there are many, many textual differences.

"There are approximately 190 differences between the Scrivener text and the Beza 1598. There are 283 differences between the Scrivener text and the Stephanus 1550. **These differences are minor, and pale into insignificance when compared with the approximately 6,000 differences -- many of which are quite substantial -- between the Critical Text and the Textus Receptus.**"⁹¹

There are sound reasons for believing in the textual superiority of the **"majority - traditional text"** over the **"critical text"**.

Frederick Nolan, a 19th century Greek and Latin scholar, spent several decades attempting to trace the "Received Text" to its apostolic origins. He was a zealous advocate of the superiority of the "Received Text", over all other editions of the Greek New Testament. He argued that the first editors of the printed Greek New Testament deliberately selected the texts that they did, because of their superiority; and they disregarded other texts which represented other text-types because of their inferiority.

"It is not to be conceived that the original editors [*sic*] of the [Greek - compiler] New Testament were wholly destitute of plan in selecting those manuscripts, out of which they were to form the text of their printed editions. In the sequel it will appear, that they were not altogether ignorant of two classes of manuscripts; one of which contains the text which we have adopted from them; and the

⁸⁸ *"The Validity of the Received Text"*; by Debra E. Anderson; Trinitarian Bible Society; p. 1.

⁸⁹ *"The Received Text - A brief look at the Textus Receptus"*; by G. W. and D. E. Anderson; Trinitarian Bible Society; p. 2.

⁹⁰ *Ib.*, p. 3.

⁹¹ *Ib.*, p. 4.

other that text which has been adopted by M. Griesbach."⁹²

Regarding Erasmus's classifying the Greek Manuscripts into two basic categories, accepting some and rejecting others, specifically rejecting the Vatican Manuscript [that is Codex B], we read that,

"Nor let it be conceived, in disparagement of the great undertaking of Erasmus, that he was merely fortuitously right. Had he barely undertaken to perpetuate the tradition on which he received the sacred text, he would have done as much as could be required of him, and more than sufficient to put to shame the puny efforts of those who have vainly laboured to improve upon his design. ... **With respect to Manuscripts, 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. And he has specified the positive grounds on which he received the one and rejected the other.**"⁹³

"We are informed by another author that, if Erasmus had desired, he could have secured a transcript of this manuscript [that is, the Vatican - compiler]. There was no necessity, however, for Erasmus to obtain a transcript because he was in correspondence with Professor Paulus Bombasius at Rome, who sent him such variant readings as he wished."

"A correspondent of Erasmus in 1533 sent that scholar a number of selected readings from it (Codex B), as proof of its superiority to the Received Greek Text."

"Erasmus, however, rejected these varying readings of the Vatican MS. because he

⁹² "An inquiry into the integrity of the Greek Vulgate, or Received Text of the New Testament: in which the Greek Manuscripts are newly classed, the integrity of the Authorised Text vindicated, and the various readings traced to their origin." by Frederick Nolan; 1815; p. 3.

⁹³ *Ib.*, pp. 413 & 414.

considered from the massive evidence of his day that the Received Text was correct."⁹⁴

"The manuscript to which Erasmus refers at the end of this passage is the Codex Vaticanus *pai excellence*, now Gr 1209, designated as B40. Erasmus regarded the text of this codex as influenced by the Vulgate and therefore inferior. ... It is true that Erasmus repeatedly disqualified the Codex Vaticanus as a latinising textual witness."⁹⁵

☞ Erasmus's 1516 Greek New Testament gave rise to the Protestant Reformation.

"From Desiderius Erasmus came a printed Greek New Testament which, swiftly translated into most European vernaculars, was a chief cause of the Continent-wide flood that should properly be called the Reformation."⁹⁶

The following well known saying is indeed very true: - **"Erasmus laid the egg which Luther hatched."**

THE TRANSLATION WORK OF WILLIAM TYNDALE - THE FORERUNNER OF THE KING JAMES BIBLE: -

I.] A BRIEF BIOGRAPHICAL SKETCH: -

"The exact year of Tyndale's birth is unknown, but we do know he was born around

⁹⁴ "Our Authorized Bible Vindicated"; by Benjamin G. Wilkinson; 1930; p. 81.

⁹⁵ "Erasmus and the Comma Johanneum"; by H. J. De Jonge; Extrait des Ephemerides Theologicae Lovanienses,. 1980, t. 56, fasc. 4, pp. 388 & 389.

⁹⁶ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; p. 113.

1494 in a village in 'God's Gloucestershire' — a county known for its Lollardy. He was born into a comparatively wealthy family who launched him early in life into the pursuit of studies here in Oxford. In 1512 the young Tyndale graduated BA from Magdalen Hall before being ordained priest in 1515 and recommencing studies here at Magdalen College, Oxford, for the MA degree, this time in theology. Oxford furnished Tyndale with the tools of learning and exposed him to the critical study of ancient languages, and especially Greek — which was a controversial new Renaissance subject in Tyndale's day. The more he expounded and discussed Erasmus's newly printed Greek New Testament in clandestine meetings of fellow students in his university rooms, the more he saw the corruptions of the church and theology of his day, and the more grew Tyndale's sense of a divine calling to translate the Word of God afresh into the native tongue of his fellow countrymen."

"But unwelcome and opposed in England concerning this aspiration⁹⁷ he left for Germany in 1524. His first attempt at publishing an English Testament at Cologne was aborted by the authorities. In 1525 the printing hadn't even progressed beyond Mark's gospel when the print shop was raided, and Tyndale was forced to flee to Worms where, finally, the first English New Testament translated from the Greek was published in 1526. The Bishop of London immediately prohibited the book and made a bonfire of confiscated copies outside St Paul's Cathedral, denouncing Tyndale's Testament as 'pestiferous and moste pernicious poison', even though it contained no preface or marginal notes whatsoever. Notwithstanding such opposition and

⁹⁷ The reason Tyndale's aspiration to translate the Word of God into the English tongue was opposed in England, was because it was illegal to do so.

"The answer lies in the Oxford Constitutions, masterminded by the Archbishop of Canterbury, Thomas Arundel, and adopted by a synod of bishops in 1408 at the time of John Wycliffe. These constitutions, 'under pain of the greater excommunication', prohibited the translation of Scripture into English and the reading of Scripture in English unless permission was first obtained from the authorities." - *"The Authorised Version: The Influence of William Tyndale's Translations"*; by Dr. Jonathan D. Moore; Trinitarian Bible Society; 2011; pp. 2 & 3.

the threat of torture and death for anyone found in possession of one, Tyndale's 1526 Testament was reprinted at least four times, indicating a burgeoning appetite for the Word of God in 16th century England. In God's providence, it was his time in Germany that in all probability enabled Tyndale to learn or at least to improve his Hebrew, and in the early 1530s an English Pentateuch and a translation of the Prophet Jonah were published. In 1534, Tyndale published a revision of his 1526 Testament and then in 1535 a minor revision of this 1534 Testament."

"In engaging in this work, unauthorised by the authorities of his day, Tyndale was deemed to be a heretic worthy of death and he was continually being hounded by the King's emissaries. Finally, a 'Judas Iscariot' by the name of Henry Phillips betrayed him for the love of money and Tyndale was arrested on 21 May 1535. After languishing in prison for over a year, in October 1536 Tyndale was tied to the stake, strangled and then burned at Vilvoorde in modern-day Belgium, where there can still be seen a monument to Tyndale, partly funded by the Trinitarian Bible Society and erected in 1933. Tyndale's famous last words were, 'Lord, open the King of England's eyes'."⁹⁸

II.] HIS 1526 NEW TESTAMENT: -

"THE EDITION OF the English New Testament published at Worms in 1526 must be regarded as a landmark in the history of the English Bible. It is, of course, arguable that the Cologne text - with its explanatory notes - might have had still greater influence. Yet it was the edition of 1526 that was smuggled into England and created irreversible pressure for an English Bible. The book consisted of some seven hundred pages, using the exceptionally clear Schwabacher type-face. While the print run remains unclear, the printing is thought to have been in the region of three thousand."

"No copy of the work with its original title page has survived. Only two copies of this work are

⁹⁸ *"The Authorised Version: The Influence of William Tyndale's Translations"*; by Dr. Jonathan D. Moore; Trinitarian Bible Society; 2011; p. 2.

known today; the first of which lacks a title page, and the second missing its first seventy pages. Yet it is known for certain that the name of William Tyndale was not mentioned on the title page, or at any point throughout the work. ... The unnamed translator - who, of course, we know to be Tyndale - made it clear to his readers that he wished to render the New Testament in "proper English." ... Tyndale himself understood it to mean "the right English words." In other words, his criteria were accuracy and clarity."⁹⁹

"A full edition of the New Testament was produced in 1526 by the printer Peter Schoeffer in Worms, a free imperial city then in the process of adopting Lutheranism. More copies were soon printed in Antwerp."¹⁰⁰

"In Germany, he translated from the second and third editions of Erasmus's Greek Testament, of 1519 and 1522. Like any good translator, he took additional help from where he could find it: from Luther's 1522 translation into German, occasionally from the Vulgate. But he was a better Greek scholar than Luther, and his understanding was more than just competent. He saw, for example, the Aramaic behind the Greek of the Gospels, and tried to capture it in English, as he points out in his preface. Anyone today who knows the Greek New Testament, including the most difficult passages of Paul, will find Tyndale wholly familiar."¹⁰¹

"Copies were smuggled into England where they were at once proscribed. Of 18,000

copies printed (1525 – 28), two complete volumes and a fragment are all that remain."¹⁰²

Tyndale's first New Testament was the first English Bible to adopt the practise of using marginal notes and annotations, to help explain words that were not commonly used

"BESIDES those references to parallel texts of Scripture which will be spoken of elsewhere (Section vi.), the margin of most of our English Bibles, including the Authorized Version, contains certain brief annotations, the extent and character of which will now be described. **The practice was begun by Tyndale, in whose earliest New Testament of 1525, the poor fragments of whose single known copy enrich the Grenville Library in the British Museum, notes rather expository than relating to interpretation are extant in the margin.**"¹⁰³

"In his preface to his 1526 Testament, Tyndale recognises that his translation contains 'wordes which are nott comenly used' (and this was a gross understatement for the ones he had just coined!) and acknowledges that 'scripture useth many wordes which are other wyse understoode of the comen people'. **It is to be noted that Tyndale's response to this was to append tables to his translation of these 'wordes which are nott comenly used' rather than dilute the translation itself or depart from the strict meaning of the original.** The ploughboy was being set up for an education: a book that would not leave him where he was, but would elevate him not just spiritually but intellectually."¹⁰⁴

⁹⁹ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; pp. 73 - 75.

¹⁰⁰ "William Tyndale" - Wikipedia - https://en.wikipedia.org/wiki/William_Tyndale.

¹⁰¹ "Tyndale's New Testament - Translated by William Tyndale - a modern-spelling edition of the 1534 translation with an introduction by David Daniell"; Yale University Press; 1989; "INTRODUCTION"; p. xvii.

¹⁰² "Biblical Literature." Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

¹⁰³ "The Authorized Edition of the English Bible (1611), its subsequent reprints and modern representatives." By F. H. A. Scrivener; 1884; p. 40.

¹⁰⁴ "The Authorised Version: The Influence of William Tyndale's Translations"; by Dr. Jonathan D. Moore; Trinitarian Bible Society; 2011; p. 7.

III.] HIS 1530 TRANSLATION OF THE FIVE BOOKS OF MOSES AND HIS 1531 TRANSLATION OF THE BOOK OF JONAH: -

"When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated."¹⁰⁵

"Tyndale's Bible translations were all pocket-books. His 1530 Pentateuch is a neat, small, compact volume, slightly less in size than the 1534 New Testament, and like that, a book that sits comfortably in the hand. The overriding impression that it gives is of clean, attractive pages and lack of clutter. The running heads are simple chapter numbers. There are no section letters, and no cross-references. Genesis and Numbers are set in tidy black letter, with many contractions - '&', 'ād' (for 'and'), 'ȝ', 'thē' (for 'then' or 'them') - and so on: though the page is not large, there is a lot of material on it. The few marginal notes are in the same type size."

"The Pentateuch volume is also distinctive in its long prologues: two to the whole volume (the second effectively to Genesis), and one each to the remaining four books. The general preface, 'W. T. to the Reader', defends his work of translating, and gives an important glimpse of his personal history in attempting such work, and in particular of his unexpected snub from the humanist Bible scholar and friend of Erasmus, Cuthbert Tunstall, Bishop of London. ... In Tyndale's Pentateuch, it is unexpected to find Exodus, Leviticus and Deuteronomy set in roman type. The effect is of a sudden new clarity. These marginal notes are in smaller roman. There is evidence that the five books were issued separately. Also unexpected are the eleven full-page woodcuts in Exodus (borrowed

from another printer), illustrating 'The form of the ark of witness' and similar things."¹⁰⁶

"Early in 1530 a translation of the Pentateuch was printed for him by Hans Luft, at Marburg in Hesse. The colophon to Genesis is dated Jan. 17, 1530. In England, where the year began on March 25, this would have meant 1531 according to our modern reckoning; but in Germany the year generally began on Jan. 1, or at Christmas. The only perfect copy of this edition is in the British Museum. The different books must have been set up separately, since Genesis and Numbers are printed in black letter, Exodus, Leviticus and Deuteronomy in roman; but there is no evidence that they were issued separately. The translation was made (for the first time) from the Hebrew, with which language there is express evidence that Tyndale was acquainted. The book was provided with a prologue and with marginal notes, the latter being often controversial. In 1531 he published a translation of the book of Jonah, of which a single copy (now in the British Museum) came to light in 1861."¹⁰⁷

"Tyndale published his translation of the Pentateuch, the first five books of the Old Testament, in 1530, probably in Antwerp. It was the first English translation of any text written in Hebrew and was the basis for all following English versions. His ability to catch the Hebrew spirit, and his boldness with English, are remarkable and are now at last becoming more appreciated. As in all his Biblical translations, he coined words where he needed them: he gave us *Jehovah*, *passover*, *scapegoat*. He did not understand all the technicalities of Hebrew poetry - no one did, until Bishop Robert Lowth expounded them in 1753 - but he grasped that Old Testament poetry needed dignity, simple vocabulary, a special rhythm and stress on open vowels. We must grieve that he was killed before he could translate the whole of the Old

¹⁰⁵ **"Biblical Literature."** Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

¹⁰⁶ "Tyndale's Old Testament - Introduction"; by David Daniell; Yale University Press; 1992; pp. xxiii & xxiv.

¹⁰⁷ "English Versions"; by Sir Frederic G. Kenyon in the *Dictionary of the Bible*; edited by James Hastings; Charles Scribner's Sons, New York; 1909; pp. 223 & 224.

Testament, the Psalms and the great prophets in particular. What we have is the Pentateuch of 1530 and the revision of Genesis in 1534, the prophet Jonah in 1531, and, not printed until 'Matthew's' complete Bible in 1537, Joshua to Chronicles. His touch outside those books was sure. At the back of his 1534 New Testament are fifteen pages containing forty Old Testament passages translated so that all Scripture readings in services could be in English. These were the extracts read on certain days in Salisbury Cathedral; that whole 'Sarum use' became the basis of the first Book of Common Prayer of 1549, and all that followed. Tyndale translates not from the Latin of the service-book, but from the Hebrew (Greek in the Apocrypha). The passages are from the Pentateuch, Kings, Esther, Isaiah, Jeremiah, Ezekiel, Proverbs, and the Song of Solomon, and a few from the Apocrypha."¹⁰⁸

IV.] HIS 1534 REVISED NEW TESTAMENT: -

William Tyndale in his translation work, was guided by the twin goals of accuracy to the original inspired Scriptures, and clarity in understanding. Yet, he was not adverse to continue to strive to improve his translations, by revising his previous works. In 1534, he published a revised New Testament at Antwerp, which contained approximately 5, 000 revisions from his 1526 edition.

"Yet the most important product of Tyndale's later period was the 1534 revision of the translation of the New Testament. Some five

thousand alterations were introduced, generally to the improvement of the original."¹⁰⁹

THE TITLE-PAGE TO WILLIAM TYNDALE'S 1534 NEW TESTAMENT: -



NOTE: - I have reproduced the text of this TITLE PAGE using modern English spelling: -

¹⁰⁸ "Tyndale's New Testament - Translated by William Tyndale - a modern-spelling edition of the 1534 translation with an introduction by David Daniell"; Yale University Press; 1989; "INTRODUCTION"; p. xviii.

¹⁰⁹ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; p. 86.

THE NEW TESTAMENT

diligently corrected and compared with the Greek

By

WILLIAM TYNDALE

and finished in the year of our Lord God

A. 1534

in the month of November

William Tyndale also stated this fact, in his Preface - "W. T. UNTO THE READER".

"Here thou hast (most dear reader) the new testament or covenant made with us of God in Christ's blood. **Which I have looked over again (now at the last) with all diligence, and compared it unto the Greek, and have weeded out of it many faults, which lack of help at the beginning, and oversight, did sow therein.** ... If I shall perceive either by myself or by the information of other, that ought be escaped me, or might be more plainly translated, I will shortly after, cause it to be mended."¹¹⁰

"Tyndale's 1534 New Testament is a small thick book of four hundred pages which sits comfortably in the hand. It is six inches tall, four inches wide and one and a half inches thick, the exact size, for example, of Langenscheidt's modern Pocket German Dictionary. A first impression must be of its compactness: there is a lot of material between those strong covers. A second could be of its attractiveness: the old black letter printing can make a pleasing page. There is a good deal of white space. The outside margins are an inch wide, and top and bottom margins are generous. Those outside margins contain the notes, that is, Tyndale's occasional comments and the cross-

¹¹⁰ "Tyndale's New Testament - Translated by William Tyndale - a modern-spelling edition of the 1534 translation with an introduction by David Daniell"; Yale University Press; 1989; "W. T. UNTO THE READER"; p. 3.

references. The inside margins have only capital letters, a method that had for a long time been used to locate passages within chapters."¹¹¹

V.] HIS ORIGINATING NEW ENGLISH

WORDS THAT APPEARED IN HIS

TRANSLATION OF THE BIBLE: -

William Tyndale in his Bible translation work invented or revived a number of English words which still are in use in today's English.

"Tyndale also introduced or revived many words that are still in use. He constructed the term "Jehovah" from the Hebrew construction known as the "tetragrammaton" in the Old Testament. He invented the English word "Passover" to refer to the Jewish festival known in Hebrew as *Pesah*. Other neologisms developed by Tyndale to translate biblical words that had, up to that point, no real English equivalent include "scapegoat" and "atonement." It should be noted that this latter word was invented by Tyndale to convey the idea of "reconciliation." It can be seen immediately that biblical translation thus provided a major stimulus to the development of the English language, not least by creating new English words to accommodate biblical ideas."¹¹²

"So committed to accuracy was Tyndale that he often invents a word to do the job. Some of the better known words coined by Tyndale include Jehovah, birthright, fleshpots, Passover, scape-

¹¹¹ *Ib.*, "INTRODUCTION"; p. xiv.

¹¹² "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; p. 79.

goat, stiff-necked, longsuffering, lovingkindness and even viper."¹¹³

VI.] HIS TRANSLATING OF SOME KEY GREEK WORDS CONTRARY TO THE ESTABLISHED ECCLESIASTICAL TRADITIONS: -

William Tyndale made a small number of vital translation decisions in his English New Testament, that angered the Roman Catholic hierarchy in England. This was because the choices he made in translation, were perceived as an attack on the traditional teachings of the established Church hierarchy.

"The use of the word 'congregation' was an alarm bell for any English speaker. Tyndale was using it in place of 'Church', as in the Testament itself he translated the Greek *ἐκκλησία* as 'congregation' and not as 'Church'. This was a direct threat to the Church's ancient - but, so Tyndale here made clear, non-scriptural - claim to be the body of Christ on earth. To change these words was to strip the Church hierarchy of its pretension to be Christ's terrestrial representative, and to award this honour to the individual worshippers who made up each congregation. It changed the religion. Tyndale reinforced this in the choice of three other words. Instead of priest, he used 'senior' or 'elder' for the Greek *πρεσβύτερος*, stressing the absence of any priestly hierarchy in scriptural times. He rendered the Greek *μετανοείτε* as 'repent' instead of 'do penance', which the Church, with its huge vested interest in the lucrative penitential industry of pardons and indulgences, insisted was the correct translation of the Vulgate's *poenitentian agite*. So it might be, from the Latin, but Tyndale was working from the Greek original. He also translated the

¹¹³ "The Authorised Version: The Influence of William Tyndale's Translations"; by Dr. Jonathan D. Moore; Trinitarian Bible Society; 2011; p. 5.

Greek agape as 'love' - 'nowe abideth fayth, hope and love, even these thre: but the chefe of these is love' - rather than as 'charity'. While 'charity' was obviously close to the Vulgate's use of *caritas* - '*major horum est caritas*' - Tyndale was justified in finding that 'love', from the Old English *lufu*, was a more accurate translation of the original agape. But this, too, was a notion dangerous to the Church, for the apparent downgrading of charity might undermine the lucrative donations, indulgences and bequests with which the faithful were persuaded to pave their way to heaven."¹¹⁴

VII.] THE IMPACT OF TYNDALE'S TRANSLATIONS ON THE ENGLISH LANGUAGE: -

"The impact of Tyndale's translation was immense. There is ample evidence to suggest that many used Tyndale's New Testament to learn to read, as well as to learn about the Christian faith."¹¹⁵

William Tyndale's translation of the Bible, coined many phrases in the English language, which are still used today in everyday conversation, even in conversations unrelated to Christianity. Here a list of some of the examples: -

"As well as individual words, Tyndale also coined such familiar phrases as:

- *lead us not into temptation but deliver us from evil*
- *knock and it shall be opened unto you*
- *twinkling of an eye* (another translation from Luther)
- *a moment in time*

¹¹⁴ "William Tyndale: If God Spare My Life"; by Brian Moynahan; Abacus Books; 2002, pp. 72 & 73.

¹¹⁵ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; p. 78.

- *fashion not yourselves to the world*
- *seek and you shall find*
- *eat, drink and be merry*
- *ask and it shall be given you*
- *judge not that you not be judged*
- *the word of God which liveth and lasteth forever*
- *let there be light*
- *the powers that be*
- *my brother's keeper*
- *the salt of the earth*
- *a law unto themselves*
- *filthy lucre*
- *it came to pass*
- *gave up the ghost*
- *the signs of the times*
- *the spirit is willing, but the flesh is weak (which is like Luther's translation of Mathew 26,41: der Geist ist willig, aber das Fleisch ist schwach; Wyclif for example translated it with: for the spirit is ready, but the flesh is sick.)*
- *live and move and have our being*
- *fight the good fight.*"¹¹⁶

"Though now less commonly read than it was by our elders, the Authorised Version has been loved throughout the English-speaking world, and considered a particular glory of English letters. Right through the sixty-six books of the Bible, from 'And God said, Let there be light, and there was light' (Genesis 1) to 'And God shall wipe away all tears from their eyes' (Revelation 7), phrases of lapidary beauty have been admired: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' (Matthew 7); 'With God all things are possible' (Matthew 19); 'In him we live and move and have our being' (Acts 17); 'Be not weary in well doing' (2 Thessalonians 3); 'Fight the good fight of faith; lay hold on eternal life' (1 Timothy 6); 'Looking unto Jesus, the author and finisher of our faith' (Hebrews 12); 'Behold, I stand at the door and knock' (Revelation 3). Indeed,

¹¹⁶ "William Tyndale" - Wikipedia - https://en.wikipedia.org/wiki/William_Tyndale.

phrases from the Authorised Version are so familiar that they are often thought to be proverbial: 'Am I my brother's keeper?' (Genesis 4); 'The salt of the earth' (Matthew 5); 'The signs of the times' (Matthew 16); 'Where two or three are gathered together' (Matthew 18); 'The burden and heat of the day' (Matthew 20); 'They made light of it' (Matthew 22); 'The spirit is willing, but the flesh is weak' (Matthew 26); 'Eat, drink, and be merry' (Luke 12); 'Clothed and in his right mind' (Luke 18); 'Scales fell from his eyes' (Acts 9); 'Full of good works' (Acts 9); 'A law unto themselves' (Romans 2); 'The powers that be' (Romans 13); 'Filthy lucre' (1 Timothy 3); 'Let brotherly love continue' (Hebrews 13); 'The patience of Job' (James 5). If such are not proverbs, then they must surely be Shakespeare."

"All these phrases, and many, many more, were taken by the Authorised Version translators directly from Tyndale. Throughout the New Testament, where the Authorised Version is direct, simple and strong, what it prints is pure Tyndale. Yet Tyndale's name is never mentioned. The long preface of 1611, 'The Translators to the Reader', usually now omitted from editions of the Authorised Version and difficult to find, acknowledges only in passing the existence of earlier English translations, without naming them, though it mentions many foreign-language versions."¹¹⁷

VIII.] HOW MUCH OF OUR AUTHORIZED KING JAMES VERSION IS ACTUALLY TYNDALE'S WORK?

Through modern computer software, it has come to light in recent times, that the vast majority of the Authorised Version's New Testament, is taken from Tyndale's New Testament. And of the Old Testament books that Tyndale translated, just

¹¹⁷ "Tyndale's New Testament - Translated by William Tyndale - a modern-spelling edition of the 1534 translation with an introduction by David Daniell"; Yale University Press; 1989; "INTRODUCTION"; pp. ix & x.

on three quarters of the Authorised Version's Old Testament, has been taken from Tyndale's translation work.

"A complete analysis of the Authorised Version, known down the generations as 'the AV' or 'the King James', was made in 1998. It shows that Tyndale's words account for 84 percent of the New Testament, and for 75.8 percent of the Old Testament books that he translated."¹¹⁸

"Of particular note is *How Much of the King James Bible is William Tyndale's?* by John Nielson and Royal Skousen, no. 3, 1998. This shows an average of 83.7 per cent of **the King James New Testament** to be found in Tyndale, 2.4 per cent in Coverdale, 2.2 per cent in the Great Bible, 4.7 per cent in the Geneva Bible, 2.2 per cent in the Bishops' Bible, 1.9 per cent in the Rheims Bible¹¹⁹, and 2.8 percent to be original to the King James. **Of**

¹¹⁸ "*William Tyndale: If God Spare My Life*"; by Brian Moynahan; Abacus Books; 2002, p. 1.

¹¹⁹ This statistical breakdown of where the contents of the King James Version came from, reveals a little known fact. And that is, that the Authorized Version translators, consulted the Roman Catholic Rheims 1582 English New Testament.

"Though this Rheims New Testament was not often reprinted, and appeared to have little effect on English culture before 1611, **the fact that King James's translators made use of it** mean that some of Martin's [that is Gregory Martin, the main translator of this Roman Catholic English New Testament - compiler] Latinate words did get into the language, and not only 'Paraclete', but 'acquisition', 'advent', 'calumniate', 'resuscitate', and even 'character', 'evangelise', and 'victims'." - "*The Bible in English - its History and Influence*"; by David Daniell; Yale University Press; 2003; p. 362.

"As a contribution to the interpretation of Scripture it [that is, the Rheims New Testament - compiler] is practically valueless; but, on the other hand, its systematic use of words and technical phrases taken directly from the Latin has had a considerable influence on our Authorised Version. **Many of the word derived from the Latin which occur in our Bible were incorporated into it from the Rheims New Testament.**" - "*Our Bible and the Ancient Manuscripts - Being a History of the Text and Its Translations*"; by Frederic G. Kenyon; 1895; p. 229.

the Old Testament books that Tyndale translated, 75.7 per cent of the King James is found in Tyndale, 6.1 per cent in Coverdale, 9.6 per cent in the Geneva Bible, and 8.7 per cent is original to the King James."¹²⁰



It is a very accurate assessment of this history, to conclude that the Authorized King James Version, was essentially Tyndale's translation [of those portions of the Scriptures that he personally translated], after having gone through the several revisions in subsequent English translations.

MILES COVERDALE'S BIBLE: -

"Miles Coverdale's great distinction, working abroad, was, first of all, to have translated and printed for the first time, in 1535, a complete English Bible. This handsome folio, containing the Old and New Testaments and the Apocrypha, with its two columns of angular text well placed on the page, light marginal annotation and 158 illustrations, has to be greatly valued."¹²¹

"THE FIRST COMPLETE English Bible appeared in 1535. This was the work of Miles Coverdale (1488 - 1569), who based his work largely on existing translations. Coverdale was no great linguist, and was dependent on "five sundry interpreters." One of these is easily identified as the most important influence: Coverdale is clearly dependent on Tyndale's translation of the New Testament and Pentateuch."¹²²

¹²⁰ "*William Tyndale: If God Spare My Life*"; by Brian Moynahan; Abacus Books; 2002, pp. 402 & 403.

¹²¹ "*The Bible in English - its History and Influence*"; by David Daniell; Yale University Press; 2003; p. 174.

¹²² "*In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE*"; by Alister McGrath; Hodder & Stoughton; 2001; p. 89.

"The 'five sundry interpreters' turn out to have been the Swiss-German version of the whole Bible made by Zwingli and Leo Juda, printed at Zurich between 1524 and 1529, a version emphasising grace and flow of phrase rather than exactness to the original; the rather curious and over-literal Latin version of the Old Testament made by Sanctes Pagninus, first published in 1528; Luther's German Bible, completed in 1532; the Vulgate; and Tyndale for the New Testament and half the Old."¹²³

"The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, "overseen and corrected," was published in England by James Nycholson in Southwark in 1537. **Another edition of the same year bore the announcement, "set forth with the king's most gracious license."**¹²⁴

THE "TITLE-PAGE" TO MILES COVERDALE'S

BIBLE: -



MATTHEW'S BIBLE: -

"The English printer and entrepreneur Richard Grafton had been busy for some years working on the production of an English Bible. The text was edited by John Rogers, an associate of Tyndale's. The work, published in 1537, is often known as "Matthew's Bible," from the pseudonym adopted by Rogers to protect his identity. The translation was produced and printed in Antwerp, from where it would be exported to England. Although Matthew's Bible was based partly on Coverdale's work, it is clear that the most important influence was the translations of Tyndale, including some Old Testament material that Tyndale had translated but never managed to publish, and which had remained in Antwerp after his execution. In addition to the text of the Bible, the work included marginal notes based upon the French biblical

¹²³ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; p. 176.

¹²⁴ "Biblical Literature." Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

translation of Pierre-Robert Olivétan (c. 1506 - 38)."¹²⁵

"To this steadfast and courageous reformed pastor and preacher [that is, John Rogers - compiler] the English-speaking Christian world owes a debt of particular gratitude. Working with, apparently, the printer Matthew Crom in Antwerp, John Rogers put together in 1537 a handsome thick folio, well printed in clear black letter in double columns. This contained, for the first time as part of a large complete Bible, all Tyndale's printed Bible translations: that is, the 1534 New Testament and the Pentateuch, the 'Five Books of Moses': they were given almost unchanged. For the first time, moreover, there appeared an English translation of the nine historical books ending at 2 Chronicles made from the Hebrew. That this was the work of Tyndale is now beyond doubt. Tyndale's vulnerable manuscript pages had safely arrived in print."

"For the parts of the Bible that Tyndale did not live to reach (or, just possibly, finish), Rogers printed Coverdale. So the high poetry from Job to Malachi, half the Old Testament, twenty-two books of poems and prophecy, and thirteen of the fourteen books of the Apocrypha, Rogers gives in a version, albeit made by a dedicated and learned man, who could sometimes be splendid in his formulations as we saw above, but who knew neither Hebrew nor Greek, Miles Coverdale."¹²⁶

¹²⁵ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"*; by Alister McGrath; Hodder & Stoughton; 2001; p. 91.

¹²⁶ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; p. 193.

THE TITLE PAGE OF MATTHEW'S BIBLE: -



THE GREAT BIBLE: -

"In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, **“one book of the whole Bible of the largest volume in English.”** The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm."¹²⁷

¹²⁷ **"Biblical Literature."** Encyclopædia Britannica. *Encyclopædia Britannica Ultimate Reference Suite*. Chicago: Encyclopædia Britannica, 2014.

"The **Great Bible** was the first authorized edition of the Bible in English, authorized by King Henry VIII of England to be read aloud in the church services of the Church of England. **The Great Bible was prepared by Myles Coverdale, working under commission of Thomas, Lord Cromwell, Secretary to Henry VIII and Vicar General.** In 1538, Cromwell directed the clergy to provide "one book of the bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it."¹²⁸

"It was to be a very large and unmissable folio in every church, prominent and easy to read either alone or to a crowd. Grafton and Whitchurch were to publish it. The printing was to be done on the presses of Francois Regnault in Paris, superior to any in England: they had supplied all English service-books from 1519 to 1534, and there was nothing unusual in such cross-Channel arrangements. The best printing, by some way, was still outside England. The revision of the text would be minimal, but most of the marginal notes would be removed - partly because they do not belong in a volume intended to be read aloud in church, and not only during services: but partly also because Cromwell, to succeed, needed to keep hostility low. Conservative bishops were perpetually suspicious of reformers' annotations, though easy investigation shows that almost all of them are simple exposition or explanation."

"The revising was to be done by Miles Coverdale. This was an inspired choice. True, he lacked Hebrew and Greek: but two-thirds of 'Matthew's' was Tyndale, who was reliable. Coverdale was obviously a good Latinist. Tweaking the Bible, especially the non-Tyndale half of the Old Testament, back towards a 'Latin original' would calm the most reactionary critics, those who still maintained that Hebrew and Greek were

subversive interlopers. Moreover, Coverdale's skill with English spoken rhythms would ensure that the Bible in English sounded well in stone churches. ... In the Old Testament, he left Tyndale's Pentateuch and historical books more or less alone. Revising his own poetic and prophetic books, he was able to make use of the most recent work of Germany's leading Hebraist, Sebastian Munster, whose new translation of the Hebrew Scriptures into Latin had been printed in 1535. It is far superior to Pagninus's odd Latinizing, which Coverdale had originally used. The Psalms from his original 1535 version he also left more or less alone."¹²⁹

THE TITLE-PAGE OF THE GREAT BIBLE: -



¹²⁸ "Great Bible" - Wikipedia. - https://en.wikipedia.org/wiki/Great_Bible.

¹²⁹ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; pp. 200 & 208.

THE GENEVA BIBLE: -

A few brief facts concerning the Geneva Bible may be helpful at this point: -

The Geneva Bible's New Testament was published in 1557. The complete Bible was published in 1560, with the New Testament having been revised. In 1576 the New Testament was revised by Laurence Tomson. The final printing of the Geneva Bible was in 1644.

"The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547 – 53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued."

"The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557."

"The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560 — may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the

greatest influence upon the King James Version."¹³⁰

Concerning the 1557 Geneva New Testament, we find relating to its layout and format that,

"For one thing, it is small, an octavo for the hand or pocket (roughly the size of a Prayer Book in a church pew) as editions of the New Testament had been since Tyndale's and Coverdale's over twenty years before. That made a contrast to Henry VIII's original huge folio Great Bible, or Matthew's before that: but the contrast was not only in the pleasing small size."

"It is also handsome. For the first time, an English Bible text was printed not in heavy 'Gothic' Black Letter in northern Europe by printers in Antwerp or London, but in Switzerland, by Conrad Badius, the son of the master-printer of Paris, in a clean, clear Roman, a French style also influenced by Italian printers trained in the more refined humanist manner. Its pages are uncluttered, the text ruled off with red lines, with wide margins at the sides, top and bottom, giving an attractive sense of space. The paper shows signs of having been carefully selected: some surviving copies remain unusually fresh; one of the two copies in the Bodleian Library, Oxford, and the copy in Lambeth Palace Library, have paper of still remarkable whiteness, as no doubt do others. The neat notes, an average of two per page, are in the outer margins in roman, with occasional references in italic on inside margins. The thickest cluster of marginal notes accompanies the opening chapters of Matthew's Gospel. Some pages, even of the Epistle to the Romans, have no notes at all. Also for the first time in an English Bible, while the traditional markers A, B, C, and so on are retained in the margins, the text is divided into numbered verses, following the Greek New Testament by Stephanus made in Geneva in 1551, ultimately from Pagninus's edition of the Vulgate made at Lyon in 1527, though - also for the first time in this 1557 New Testament - each verse starts a fresh

¹³⁰ "Biblical Literature." Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

line with its number, whether it is the beginning of a new sentence or not. This again was new, for the first time outside Latin or Greek. Again for the first time in an English Bible, words not in the Greek, thought to be necessary additions for English clarity, are in italic."¹³¹

There is some evidence that the translation of the **1557 Geneva New Testament**, involved the work of a revision committee of learned scholars located at Geneva.

"A manuscript *Life* of Whittingham in the Bodleian Library in Oxford tells of a group of 'learned men' in Geneva meeting to 'peruse' the existing English versions of the New Testament (thus making, as David Alexander pointed out, the first such revising committee in English Bible history. The 'learned men' mentioned were indeed learned: Miles Coverdale; Christopher Goodman, another Oxford man, from Brasenose, and then Christ Church, who had become Lady Margaret Professor of Divinity; Anthony Gilbey; Thomas Sampson, from Oxford and Cambridge, who went on to be Dean of Christ Church, Oxford - he had most recently been close to the Hebrew scholar Immanuel Tremellius at Cambridge and Strasbourg; Dr. William Cole; and William Whittingham himself."¹³²

The "title page" of the **1557 Geneva New Testament** states: -

"The New Testament of our Lord Jesus Christ. Conferred diligently with the Greek, and best approved translations. With the arguments, as well before the chapters, as for every Book and Epistle, also diversities of readings, and most profitable annotations of all hard places: whereunto is added a copious Table."¹³³

Concerning the **1560 Geneva complete Bible**, the following quotation give us more

¹³¹ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; pp. 275 & 276.

¹³² *Ib.*, p. 278.

¹³³ *Ib.*, p. 276,

information relating to its contents, format and layout.

"Two things immediately strike a reader who opens any page of most Geneva Bibles produced in Geneva or London over almost a hundred years: the clarity of the roman type in its little numbered paragraphs, that is, the verses; and the fullness of the surrounding matter. Headings crown each page, italic summaries are at the head of each chapter, and inner and outer margins have notes, in small roman or italic, all keyed to the text by small letters or signs. These invitations to study are at their thickest in the books of the Prophets, the Psalms, and all the New Testament. ... The margins of a Geneva Bible, however, take reference further than ever before. In Genesis 6 and 7, for example, the reader is invited to consider Noah in relation to verses in 1 and 2 Peter, in Hebrews, in Matthew and Luke. Scripture speaks within itself: the Word of God is one. The cross-reference to the well-known eleventh chapter of Hebrews lifts Noah from a primitive tale to a model 'of righteousness by faith' (Hebrews 11:7), as he was 'warned of God of the things which were as yet not seen, moved with reverence' (KJV has 'fear'). Further, as signalled by double marks in the text, the margin gives alternative meanings for the Hebrew, often a literal meaning. ... The triumph of the Geneva Old Testament text (and Apocrypha) can be shown in detail to be based on Coverdale's revisions in the Great Bible, but now with corrections from the Hebrew and Septuagint, freshly compared with Leo Juda's Latin version made in Zurich in 1543, and other helps - Geneva was rich in resources - particularly Olivetan's frequently revised French Bible, from the 1559 revision of which the 'Arguments' before Job and Psalms were directly translated. The Geneva translators' aim, successfully achieved, was to reproduce what the original says from Genesis to Malachi. ... For what has often been overlooked is that the Geneva scholars translated the poetic and prophetic books of the Old Testament into English from Hebrew for the first time. ... The text of the 1560 New Testament was a careful revision, no doubt by Whittingham himself, of that prepared by him in 1557, now with slightly more attention to

Beza's Latin text of 1556, but still closely following Tyndale."¹³⁴

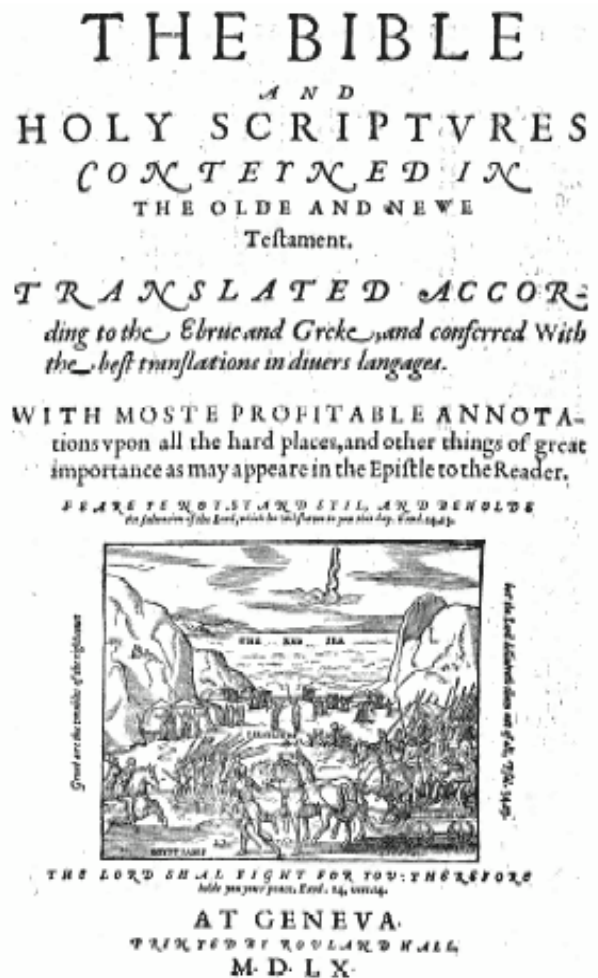
The **1560 Geneva complete Bible** contained a lot of additional materials and study aids within its pages.

"Almost every chapter begins with a brief summary, numbered to verses, longer in the New Testament. Each Old Testament book begins with a quite extensive précis, 'The Argument'. (It is not explained why Whittingham's fine New Testament 'Arguments' were dropped.) Titles run across the top of every page, and summaries of every column. Books begin with an ornamental letter. There are maps, one at the beginning large, across a double page, and full of detail, followed, or enclosed, by a two-page 'Description of CANAAN and the bordering Countries'. The map presumes close and lengthy attention. Some pages later a half-page map of a large area north of the Gulf, with a long note, explains 'The Situation of the Garden of Eden'. Before the New Testament is a map of the Holy Land. In Exodus and elsewhere, where what is being described is particularly baffling, like the fittings of the Tabernacle or the clothing of the priests, woodcut illustrations are inset. At the beginning of 1 Kings, there are effectively five pages of pictures of, or relating to, the Temple. In 1560, the first edition had twenty-six engravings. In other words, the commonly repeated observation that there are no illustrations in Geneva Bibles, is not true."¹³⁵

¹³⁴ *Ib.*, pp. 296, 297 & 300.

¹³⁵ *Ib.*, p. 302.

THE TITLE-PAGE OF THE 1560 GENEVA BIBLE:-



Concerning the **1576 Laurence Tomson's Geneva New Testament revision**, we read,

"... of Tomson's revision of the Geneva English New Testament, based on Beza's important Latin edition of 1565, which also incorporated his (Beza's) latest edition of the Greek New Testament. The notes to the English 1557 and 1560 Geneva versions were completely replaced, and there are many small changes to the text in the light of Beza's Latin, and Greek, readings. Tomson's new edition was published in 1576, and then incorporated into the standard Geneva Bible from 1587, so that from that date on, all Geneva Bibles are either 'Geneva' or, for about half the editions, 'Geneva-Tomson' (and that is not the end of the story). ... Tomson directly translated Beza's short notes, and printed them in his New Testament, as they were in Beza's, in neat small roman. But he

also printed in italics in his margins other notes, of his own making, more frequent and longer, which are often appealing."¹³⁶

In **1599** some additional material was added to the **Geneva Bible**.

"BETWEEN 1560 AND 1611 THERE WERE SIXTY-FOUR separate editions of the 1560 Geneva Bible or New Testament. Between 1576 and 1611 there were fifty-six editions of Geneva Bibles or New Testaments only, all with Tomson's revisions. Editions of Geneva-Tomson Bibles from 1599 stay faithful to Tomson, except that many have completely new, and very full, notes on Revelation, reprinting a book by 'Junius'. Where, in Tomson's revision, the annotation to the short Epistle of James is fuller than to the whole of Revelation, now Junius's notes to Revelation break all records, squeezing the text into a corner, and being twice as full for a page, for example, of Romans."

"This commentary is itself as rich and full as anything in any Geneva Bible, with summaries, paraphrases, doctrinal comments, historical notes, philological explanations and variants, cross-references and an advanced system of typology from Old Testament figures. The structure of the twenty-two chapters of Revelation, individually and together, is always made clear, which makes it especially approachable - this is here, the next stage of there. It is rhetorically alert, assuming that the reader understands rhetorical terms: synecdoche, metaphor, metonymy, enallage. The comments on the earlier chapters are powerfully Christological, which is theologically reassuring."¹³⁷

How successful was the Geneva Bible? The following statement makes it plain that it was very, very successful, in the 84 years from its first printing to its last printing in 1644.

¹³⁶ *Ib.*, p. 352.

¹³⁷ *Ib.*, p. 369.

"This remarkable volume, 'the first great achievement in Elizabeth's reign', printed in London and in Edinburgh after 1575, and always in large quantities, became at once the Bible of the English people. It remained so, through 140 editions — editions, not simple reprintings — before 1644. ... the New Testament was revised by Laurence Tomson in 1576, and new notes by 'Junius' replaced those to Revelation in 1599. In 1610, fifty years after the first making, all three versions were in full printing flood, 120 editions of all sizes having been made. It seemed that nothing would stop them. The translators working for King James after 1604, in aiming 'to make a good one, better' were referring to the Geneva Bible, and in the KJV long Preface, 'The Translators to the Reader', they quoted Scripture almost always from there. But politics ruled. Even the inception, in January 1604, of the 1611 KJV was a political act by reactionary bishops against Geneva Bibles. As will be seen, the large printing of that 'King James' version in 1611, in spite of its immediate unpopularity, was organised in order to push out the Geneva Bibles. Ugly and inaccurate quarto editions of the Geneva Bible, all falsely dated 1599, were printed in Amsterdam, and possibly elsewhere in the Low Countries, up to 1640, and smuggled into England and Scotland against Establishment wishes. The last with full text and notes in England was printed in 1644. Between 1642 and 1715, eight editions of KJV were published with Geneva notes, seven of them in folio, and two of them in one year (1679), statistics which tell their own story."¹³⁸

"The annotations which are an important part of the Geneva Bible were Calvinist and Puritan in character, and as such they were disliked by the ruling pro-government Anglicans of the Church of England, as well as King James I, who commissioned the "Authorized Version", or King James Bible, in order to replace it. The Geneva Bible had also motivated the earlier production of the Bishops' Bible under Elizabeth I, for the same reason, and

¹³⁸ *Ib.*, p. 294.

the later Rheims-Douai edition by the Catholic community."¹³⁹

THE BISHOP'S BIBLE: -

"The failure of the Great Bible to win popular acceptance against the obvious superiority of its **Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity.** By about 1563 – 64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived."

"The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version."¹⁴⁰

The following statement gives us some reasons, why the **Bishops' Bible**, ultimately proved a failure in its attempt to displace the successful Geneva Bible.

"Officially, the work was done episcopally. It was also done quickly. Sadly, it was not well done."

¹³⁹ "Geneva Bible" - Wikipedia - https://en.wikipedia.org/wiki/Great_Bible.

¹⁴⁰ "Biblical Literature." Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

"The problem was three-fold. First was the lack of a great enough motivation. ... From the first, the bishops had strongly opposed an English Bible. A Bishop of London, Tunstall, snubbed Tyndale: his successor, Stokesley, was the probable instigator of the translator's arrest and death. A Bishop of Norwich, Richard Nix, implored the help of King Henry VIII in 1530 in stamping out the New Testament in English. ... Now Matthew Parker [1504 - 1575, Archbishop of Canterbury - compiler], who liked the Geneva Bible, was aware both of the unforeseen success of it, and of his brethren's alarm that the Great Bible was being deserted even for public reading in churches for a translation (Geneva) which, as Parker put it in his letter to the queen, 'had not been laboured in your realm' (which results in them 'having interspersed divers prejudicial notes which might have been also well spared'). This, aimed at the Geneva exiles, was a cheap shot. It raised the familiar Establishment bogey of things true to England being corrupted by foreigners: it simply bypassed the fact that the translations on which everyone depended had been made abroad - that, the work of Tyndale had been done in Cologne, Worms and Antwerp; of Rogers, in Antwerp; and of Coverdale originally in Antwerp; all by Englishmen. The Great Bible itself had been made in Paris. It also disguises the real trouble, which is that the English labourers in Geneva had done such a good job that the faults in the Great Bible were increasingly visible. Matthew Parker proposed, and completed, the Bishops' Bible as a mean of blocking the advance of Geneva into churches. ... The second problem was that the bishops, and above all Parker himself, scholar though he was, could not write even reasonably pleasing English. ... The intention was to replace Geneva with something better. Examining what they believed they were doing, but failed to do, shows the third problem: that their Hebrew and Greek were not good enough. When they made changes they were simply botching what already existed."¹⁴¹

¹⁴¹ "The Bible in English - its History and Influence"; by David Daniell; Yale University Press; 2003; pp. 341 & 342.

Concerning the format and layout of the **Bishop's Bible**, we read,

"In the extensive preliminary material (twenty-six leaves) he [that is Matthew Parker - compiler] prepared the one-page 'sum of the whole Scripture'; the eleven-page Tables of Christ's line; the two-page Arguments of the Scriptures; other tables and calendars; and the reprinting, in Black Letter, of Cranmer's Preface to the second Great Bible, 1540. He himself wrote a six-page Preface to the whole Bible, and a one-page Preface to the New Testament on the verso of the separate title. Working with the experienced Richard Jugge [an English printer - compiler], he made a large volume (it is an inch taller than the Great Bible), lavish in its ornaments in initial letters, fresh title-pages with portraits, 124 distinct woodblock illustrations, and four maps, three of them taken from the 1560 Geneva Bible."

"The marginal notes, much less frequent than in Geneva, are Protestant. ... The Geneva verse numbers are printed here at the side, with the old division-letters, A, B, C and so on as well. The pages look lavish. Two tall columns of text, with chapter contents, and marginal notes in Black Letter, are under page headlines and marginal references in roman. Anticipating heavier use, the New Testament was printed on heavier paper. There is no sixteenth-century English Bible quite so rich, even sumptuous, as this first 1568 Bishops' Bible."¹⁴²

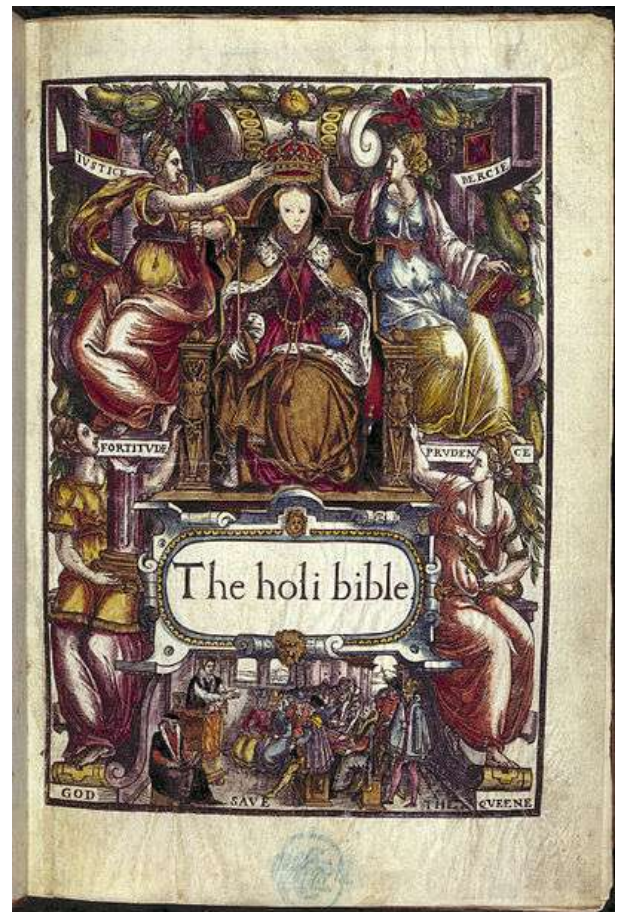
In 1572, the **Bishops' Bible** was revised.

"The second folio edition of 1572 showed three interesting changes: first, to the New Testament text, which incorporated some scholarly revisions suggested by Giles Lawrence, Professor of Greek at Oxford. ... Second, the Psalter appeared in two versions, printed side by side: first, in Black Letter, *The translation used in common prayer*, from the Great Bible - the version incorporated in the Prayer Book for many centuries; and parallel to it, in roman type, *The translation after the Hebrews*, the rather hopeful title given to

¹⁴² *Ib.*, pp. 343 & 344.

the original Bishops' version. Third, there are changes to the placing of the new illustrations, and many of the initial letters show, rather startlingly, scenes from Ovid's¹⁴³ *Metamorphoses*: that beginning the Epistle to the Hebrews is in a printing tradition of splendid inappropriateness, showing Leda and the swan."¹⁴⁴

THE TITLE-PAGE OF THE BISHOPS' BIBLE: -



¹⁴³ *The Oxford English Dictionary* defines "**OVID**" as: -

"Roman poet; full name Publius Ovidius Naso. He is particularly known for his elegiac love poems (such as the *Amores* and the *Ars Amatoria*) and for the *Metamorphoses*, a hexametric epic which retells Greek and Roman myths."

¹⁴⁴ *Ib.*, pp. 344 & 345.

THE HAMPTON COURT CONFERENCE

AUTHORIZES A NEW ENGLISH

TRANSLATION: -

In 1603, King James VI of Scotland, ascended the English throne as King James I of England. The Church of England was to a certain extent in a state of flux. This was because there was a very real division among its clergy, being made up of establishment churchmen, who wanted to maintain the leading features of Anglicanism and its church government; and the Puritan¹⁴⁵ faction, who wanted to go further in the reformation of the Church of England along Biblical lines.

I would like to inform the reader of one point, before I consider the Hampton Court Conference in any detail. And that concerns the Geneva Bible, and King James' aversion to it. [This situation helped to pave the way for the King's authorizing a new English translation to be made at the Conference.]

"BY THE END of Elizabeth's reign, the position and influence of the Geneva Bible seemed to have become unassailable. It was the Bible of choice of England's increasingly confident Protestants. Yet with the accession of James I, a new and unexpected factor entered into the situation. By January 1604, it had become clear that James had taken an intense personal dislike to this Bible. The reason for his dislike is not difficult to discern."

"... The ultimate grounds for James's hostility toward the Geneva Bible was the challenge its marginal notes posed to his passionate belief in the doctrine of the "divine right of kings." While the ultimate origins of the theory of the divine right of kings can be traced back to the mists of the early Middle Ages, it had received a new sense of direction under James I. ... In short, the Geneva Bible undermined whatever biblical basis there

¹⁴⁵ *The Oxford English Dictionary* defines "PURITAN" as : - "A member of a group of English Protestants of the late 16th and 17th centuries who regarded the Reformation of the Church under Elizabeth I as incomplete and sought to simplify and regulate forms of worship."

might have been for the idea of "the divine right of kings." As this notion was highly significant in James's understanding of his role in both church and state, he would have reacted with horror to any challenge to it. As a result, James now had a personal agenda - to rid England of what he regarded as the baleful influence of the Geneva Bible and its detestable marginal notes. It was, in his view, the "worst of all" of the English translations."¹⁴⁶

As King James was travelling from Scotland in 1603, he was met by a delegation of Puritan's, who presented him with the "Millenary Petition".

"Amongst those who met him on the way in April 1603 were some of the Puritan clergy, with a written statement of their complaints. This was the 'Millenary' petition, supposedly from a thousand ministers, though in fact signed by not more than seven hundred and fifty. The main points urged in the Petition were:

- The necessity of a trained preaching ministry of able men
- The lawfulness of ministers' marriages
- Strict observance of Sunday as a day of rest and prayer.
- 'That men be not excommunicated for trifles and twelve-penny matters; that none be excommunicated without consent of his pastor' (Let the Church discipline the Church!)
- Pluralism (ministers holding more than one living) to be outlawed.
- Popish ceremonies, garments and terms to be abolished.

The signatories spread the net wide as they drew to a close:

These, with such other abuses yet remaining and practised in the Church of England,

¹⁴⁶ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE";* by Alister McGrath; Hodder & Stoughton; 2001; pp. 141 & 148.

we are able to show not to be agreeable to the Scriptures, if it shall please your highness further to hear us, or more at large by writing to be informed, or by conference among the learned to be resolved; and yet we doubt not but that, without any further process, your majesty (of whose Christian judgment we have received so good a taste already) is able of yourself to judge of the equity of this cause.

And concluded by describing themselves as...

Your majesty's most humble subjects, the ministers of the Gospel that desire not a disorderly innovation, but a due and godly reformation.

The key phrase for us is 'conference among the learned'. Hopes in the reforming party must have been high when James agreed that such a conference should be held at Hampton Court on November 1, 1603 (later postponed, see above). Given the desire that all should be 'agreeable to the Scriptures' we will not be surprised if they themselves feature on the agenda of the Conference."¹⁴⁷

The ecclesiastical representatives who were present at this Conference, were overwhelmingly made up of the established church, with the Puritan representatives being in the distinct minority.

"On Thursday January 12, 1604, James summoned ten of his senior bishops to explain to them what he proposed. The Hampton Court Conference would be convened "for the reformation of some things amiss in ecclesiastical matters."

"The conference was heavily weighted toward the established church. The Archbishop of Canterbury was joined by the bishops of Carlisle, Chichester, Durham, London, Peterborough, St. David's, Winchester, and Worcester. The six cathedral deans presented included the deans of Westminster Abbey and St. Paul's Cathedral. **When the king's Privy Council is taken into account, there were nineteen representatives of**

the establishment; only four Puritans were invited to attend."¹⁴⁸

The following quotation gives us a succinct historical summary of the Hampton Court Conference of January, 1604, and what took place at that Conference. The most important decision that arose at this Conference, that had long lasting, historical effect, was King James' decision to agree with the Puritan's request for a new English translation of the Bible.

"Hampton Court Conference: meeting held at Hampton Court Palace, near London, in January 1604, in response to the Millenary Petition (*q.v.*), in which the Puritans set forth their demands for reform of the Church of England. The conference was presided over by King James I and attended by the bishops and the Puritan leaders. Among the reforms discussed were changes in church government, changes in *The Book of Common Prayer*, and a new translation of the Bible."

"James rejected most of the Puritans' demands and was firm in his rejection of any change in the episcopal form of church government. When confronted with the issue, he said that he had learned in Scotland "No bishop, no king." **He accepted the Puritans' request for a new translation of the Bible, which led to the one important result of the conference, the preparation of the Authorized (King James) Version of the Bible (1611).**"¹⁴⁹

It was on the second day of the Conference, that the Puritans raised the issue of a new translation of the Bible to be made.

"The second day saw the leading Puritans, John Reynolds, Laurence Chadderton, John Knewstubs and Thomas Sparke,

¹⁴⁸ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE";* by Alister McGrath; Hodder & Stoughton; 2001; p. 156.

¹⁴⁷ *"Kings & Puritans, Bishops & Bibles: the Hampton Court Conference, January, 1604";* by C. P. Hallihan; Trinitarian Bible Society; pp. 3 & 4

¹⁴⁹ **"Hampton Court Conference."** Encyclopædia Britannica. *Encyclopædia Britannica Ultimate Reference Suite.* Chicago: Encyclopædia Britannica, 2014.

presenting their case for reform in the **Preaching, the Liturgy and the Bible of the English Church.** To the dismay of the Bishops, James seemed only too willing to hear, and to show a great deal of understanding and accord. A programme to provide able preachers was as agreeable to the King as to Reynolds. **A new translation of the Bible, framed from the Hebrew and Greek and to be published without notes, as suggested by Reynolds, was quite acceptable to His Majesty.** However, when the Puritan scheme for Church order revealed a Scottish-style Presbyterian model, the King became exasperated. He would have his Bishops, and the Bishops would have their King; he was equally a religious as well as an hereditary civic and political head of this Protestant nation."¹⁵⁰

The 1611 Preface of the King James Bible, which was written by Dr. Miles Smith, alluded to the Puritan's demand for a new uniform translation, which they made at the Hampton Court Conference, in 1604, and to which King James I agreed to.

"But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon **the importunate petitions of the Puritans, at his Majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints:** when by force of reason they were put from other grounds, they had recourse at the last, to this shift, that **they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation.** And although this was judged to be but a very poor and empty shift; yet even **hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave**

¹⁵⁰ "Kings & Puritans, Bishops & Bibles: the Hampton Court Conference, January, 1604"; by C. P. Hallihan; Trinitarian Bible Society; p. 6.

order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren."¹⁵¹

King James gave his consent to the Puritan's plea for a new translation of the Bible, from which decision, the expression "the Authorized King James Version" is derived.¹⁵²

"James thus directed that the "best-learned in both universities" - at this stage, England had only two universities, Oxford and Cambridge - should begin work on a new translation of the Bible, which would be "reviewed by the bishops and the chief learned of the church; from them to be presented to the Privy Council; and lastly to be ratified by royal authority," so that "the whole church would be bound to it, and none other." It resolved that:

*"A translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service."*¹⁵³

I.] THE RULES LAID DOWN BY ARCHBISHOP RICHARD BANCROFT, THAT THE KING JAMES VERSION

¹⁵¹ "The Translators to the Reader"; 1611 King James Bible; Section entitled - "A satisfaction to our brethren". This version of the Preface uses modern English spelling.

¹⁵² The word "AUTHORIZED" does **NOT** refer to the perfection of the translation. But rather, it refers to the translation being agreed upon by the ecclesiastical and political authorities of England, to be read and used in the churches.

¹⁵³ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; pp. 163 & 164.

TRANSLATORS WERE OBLIGED TO

FOLLOW: -

Richard Bancroft [1544 - 1610], first Bishop of London, and then Archbishop of Canterbury [1604 - 1610], drew up a list of rules, that King James agreed to, that were to guide the translators of the new Bible in their translation work.

The purpose to be achieved in imposing these rules upon the translators, is outlined in the following quotation.

"Bancroft was determined to ensure that the translation process was judiciously guided, and limit the freedom of the translators. The translators were instructed to follow strict "rules of translation," drawn up by Bancroft and approved by James, designed to minimize the risk of producing a Bible that might give added credibility to Puritanism, Presbyterianism, or Roman Catholicism. The deliberate exclusion of any form of marginal annotations or notes was regarded as a matter of special importance, given James's clear anxieties concerning the content and tone of the Geneva Bible's marginal comments."¹⁵⁴

Below are the fifteen "rules" that were laid down by Archbishop Richard Bancroft.

"1. The ordinary Bible read in the Church, commonly called the *Bishops' Bible*, to be followed, and as little altered as the Truth of the original will permit."

"2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used."

"3. The Old Ecclesiastical Words to be kept, *viz.* the Word *Church* not to be translated *Congregation*, &c."

"4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith."

"5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require."

"6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text."

"7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another."

"8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand."

"9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point."

"10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work."

"11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgment in such a Place."

"12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular

¹⁵⁴ *Ib.*, p. 173.

Observations to the Company, either at Westminster, Cambridge, or Oxford."

"13. The Directors in each Company, to be the Deans of *Westminster* and *Chester* for that Place; and the King's Professors in the *Hebrew* or *Greek* in either University."

"14. These translations to be used when they agree better with the Text than the Bishops' Bible: *Tindoll's*, *Matthew's*, *Coverdale's*, *Whitchurch's*, *Geneva*."

"15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well *Hebrew* as *Greek*, for the better observation of the 4th Rule above specified."¹⁵⁵

II.] THE DIFFERENT COMPANIES OF TRANSLATORS INVOLVED IN THE WORK: -

The following quotation gives the reader an overview of how the different companies of English scholars involved in the translation work, were assigned their respective portions of the Bible to translate.

"JAMES DIRECTED THAT the entire text of the Bible was to be divided into six sections, with roughly the same number of men allocated to the translation of each section. Two were assigned to meet at Westminster, two at Oxford University, and two at Cambridge University. The first group of three companies were assigned the Old Testament, and a second group of two the New Testament. A sixth group was entrusted with the apocryphal works. When each section had completed its tasks,

twelve delegates were to be chosen (two from each company from the entire body of translators). These would meet together to review and revise the entire work."

"Finally, the finishing touches would be applied to the work by the bishops of Winchester and Gloucester. Though Bancroft appears to have drawn no attention to the fact, he had reserved for himself the privilege of making revisions to what all had hitherto thought of as the final draft."¹⁵⁶

Below is a list of the various scholars involved in each of the six translation Companies who undertook the translation work. The list also outlines what portion of the Bible each company was assigned to translate.

- **First Westminster Company**, translating from Genesis to 2 Kings:
Lancelot Andrewes - Head of the Company;
John Overall;
Hadrian à Saravia;
Richard Clarke;
John Layfield;
Robert Tighe;
Francis Burleigh;
Geoffrey King;
Richard Thomson; and,
William Bedwell.
- **First Cambridge Company**, translated from 1 Chronicles to the Song of Solomon:
Edward Lively - Head of the Company;
John Richardson;
Lawrence Chaderton;
Francis Dillingham;
Roger Andrewes;
Thomas Harrison;
Robert Spaulding;
Andrew Bing;

¹⁵⁵ *Ib.*, pp. 173 - 175.

¹⁵⁶ *Ib.*, p. 178.

- **First Oxford Company**, translated from Isaiah to Malachi:

John Harding - Head of the Company;
 John Rainolds (or Reynolds);
 Thomas Holland;
 Richard Kilby;
 Miles Smith;
 Richard Brett;
 Daniel Fairclough; and,
 William Thorne;

- **Second Oxford Company**, translated the Gospels, Acts of the Apostles, and the Book of Revelation:

Thomas Ravis - Head of the Company;
 George Abbot;
 Richard Eedes;
 Giles Tomson;
 Sir Henry Savile;
 John Peryn;
 Ralph Ravens;
 John Harmar;
 John Aglionby; and,
 Leonard Hutten;

- **Second Westminster Company**, translated the Epistles:

William Barlow - Head of the Company;
 John Spenser;
 Roger Fenton;
 Ralph Hutchinson;
 William Dakins;
 Michael Rabbet; and,
 Thomas Sanderson (who probably had already become Archdeacon of Rochester);

- **Second Cambridge Company**, translated the Apocrypha:

John Duport - Head of the Company;
 William Branthwaite;
 Jeremiah Radcliffe;
 Samuel Ward;
 Andrew Downes;
 John Bois;
 Robert Ward;
 Thomas Bilson; and,

Richard Bancroft.¹⁵⁷

It is sometimes asserted by some modern Bible scholars who promote the **supposed** superiority of modern Bible versions over the Authorized Version, that the translators of the Authorized Version, did not have as sound a knowledge of the original Biblical languages, as many modern Bible scholars and translators today have.

What are the real facts concerning the Biblical linguist scholarship of the Authorized Version's translators? The translators of the Authorized Version, were some of the most able scholars in the Biblical languages of their time. I shall share with the reader just a small sample of the facts relating to the quality of their scholarship.

"Dr. Lancelot Andrewes (1555-1626), Fellow of Pembroke College, Cambridge. ... His knowledge in Latin, Greek, Hebrew, Chaldee, Syriac and Arabic, besides fifteen modern languages was so advanced that he may be ranked as one of the rarest linguists in Christendom. ... **William Bedwell (1561-1632)**, M. A., St. John's College, Cambridge. He had established his reputation as an Arabic scholar before 1603 and is recognized as "the Father of Arabic studies in England". He was the author of the *Lexicon Heptaglotton* in seven folio volumes, including Hebrew, Syriac, Chaldee and Arabic. ... **Edward Liveley (1545-1605)**, Trinity College, Cambridge, B. A. 1568, M. A. and Fellow 1572, Regius Professor of Hebrew 1575. He enjoyed the reputation of an acquaintance with the oriental languages unequalled at that period. ... **Dr. Richard Brett (1560-1637)**, Fellow of Lincoln College, Oxford, D. D., well versed in classical and eastern languages, Latin, Greek, Hebrew, Chaldee, Arabic and Ethiopic. ... **Dr. Miles Smith (d. 1624)**, M. A., D. D., Corpus Christi and Brasenose Colleges and Christ Church, Oxford, Bishop of Gloucester 1612. ... He had Hebrew at his fingers' ends, and he was so conversant with Chaldee, Syriac and Arabic that he made them as familiar to him as his native tongue. ... **Dr. John Harmar (1555-1613)**, M. A.,

¹⁵⁷ "King James Version" - Wikipedia - https://en.wikipedia.org/wiki/King_James_Version.

New College, Oxford, Professor of Greek in 1585, Headmaster of Winchester 1588, Warden of St. Mary's College 1596. He was well read in patristic and scholastic theology and a noted Latinist and Grecian. ... **Dr. John Perin**, Fellow of St. John's College, Oxford, Canon of Christ Church and Regius Professor of Greek. ... **John Boys** (*or Bois*; 1561-1644). ... He began to read Hebrew at the age of five years and was admitted to St. John's College, Cambridge, when he was fourteen. There he very soon distinguished himself by his knowledge of the Greek language, which he sometimes studied in the library from 4 a. m. until 8 p. m. After studying medicine for some time he gave up this course and applied himself to the study of Greek. For ten years he was the chief Greek lecturer in his college, and with Andrew Downes was largely responsible for the revival of Greek learning in the English Universities. ... **Professor Andrew Downes** (1549-1628), St. John's College, Cambridge, B. A. 1567, Fellow 1571, M. A. 1574, B. D. 1582, Regius Professor of Greek 1585. ... Downes was Professor of Greek for nearly forty years, and was acknowledged to be one of the best Greek scholars of the age."¹⁵⁸

III.] HOW THE TRANSLATION WORK WAS UNDERTAKEN: -

The first point the reader needs to understand, is the fact, that the Authorized Version's translators, did **NOT** start with "**a blank sheet of paper**" so to speak in their translation work. They worked from the original Hebrew and Greek Scriptures, and consulted the previous English translations of the Scriptures, that had been made since the time of William Tyndale. This is plainly stated in Rules 1 and 14, given by Archbishop Bancroft, for the translators to follow.

"1. The ordinary Bible read in the Church, commonly called the *Bishops' Bible*, to

¹⁵⁸ *"The Learned Men - The Translators of the Authorised Version of the Holy Bible in English A. D. 1611"*; Trinitarian Bible Society; pp. 2 - 9.

be followed, and as little altered as the Truth of the original will permit."

"14. These translations to be used when they agree better with the Text than the Bishops' Bible: *Tindoll's, Matthew's, Coverdale's, Whitchurch's, Geneva.*"

This fact is further reinforced by what is stated in "The Epistle Dedicatory".

"... that out of the Original Sacred Tongues, together **with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us**, there should be one more exact Translation of the holy Scriptures into the *English Tongue*; ..." ¹⁵⁹

As we have just read from "The Epistle Dedicatory", other translations in foreign tongues were compared by the Authorised Version's translators as well. We have more information on this point.

"Miles Smith, in 'The Translators to the Reader', mentioned two new Latin Versions, by Arius Montanus printed in the Antwerp Polyglot in 1575, and by Immanuel Tremellius, the preferred Latin text by Protestants, of 1579. Smith also mentioned the Geneva French version of 1587-8, Diodati's Italian version (1607) and the Spanish version (1602) of Cipriano de Valera."¹⁶⁰

Before I turn to examine how the six translation companies conducted their translation work, I need to bring out one other point first. The following quotation is taken from a letter written by King James I, to the Bishop of London.

¹⁵⁹ *"Epistle and Dedicatory" - 1611 King James Version*. This is taken from a modern English spelling version.

¹⁶⁰ *"The Bible in English - its History and Influence"*; by David Daniell; Yale University Press; 2003; p. 443.

"Furthermore, We require you to move all our Bishops to inform themselves of all such learned within their several dioceses, as, *having especial skill in the Hebrew and Greek tongues, have taken pains, in their private studies of the Scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English Translation, which We have now commanded to be thoroughly viewed and amended:* and thereupon to write unto them; earnestly charging them, and signifying our pleasure therein, that they send such their observations either to Mr. *Lively*, our Hebrew Reader in Cambridge, or to Dr. *Harding*, our Hebrew Reader in Oxford, or to Dr. *Andrewes*, Dean of Westminster, to be imparted to the rest of their several companies; *that so our said intended Translation may have the help and furtherance of all our principal learned men within this our kingdom.* Given under our signet at our palace in Westm. the two and twentieth of July, in the second year of our reign of England, France, and Ireland, and of Scotland xxxvii."¹⁶¹

How did each of the six companies of translators, undertake to translate the portions of the Scriptures, that had been assigned to them? The eighth rule that was laid down by Archbishop Bancroft for the translators to follow, gives us a starting point of the translation process.

"8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand."

"Forty unbound copies of the 1602 edition of the *Bishops' Bible* were specially printed so that the agreed changes of each committee could be recorded in the margins. The committees worked on certain parts separately and the drafts produced

¹⁶¹ "An Authentic Account of our Authorized Translation of the Holy Bible, and of the Translators: with testimonies to the excellence of the translation."; by Henry John Todd; 3rd edition; 1838; p. 69. Emphasis in the original.

by each committee were then compared and revised for harmony with each other."¹⁶²

Did the final translational work of each of the six translation companies' undergo an editorial or review process? Yes it did. How was this editorial review carried out? The following quotations give us some information concerning these questions.

Our starting point on these questions, is found in the ninth and tenth rules that were laid down by Archbishop Bancroft for the translators to follow. They outline the editorial or review process to be undertaken of each of the six companies' final translation.

"9. As any one Company hath dispatched any one Book in this Manner **they shall send it to the rest, to be considered of seriously and judiciously**, for His Majesty is very careful in this Point."

"10. **If any Company, upon the Review of the Book so sent**, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, **the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.**"

"They [that is, the six translation companies - compiler] had all completed their sections by 1608, the Apocrypha committee finishing first. **From January 1609, a General Committee of Review met at Stationers' Hall, London to review the completed marked texts from each of the six committees.** The General Committee included John Bois, Andrew Downes and John Harmar, and others known only by their initials, including "AL" (who may be Arthur Lake), and were paid for their attendance by the Stationers' Company. John Bois prepared a note of their deliberations (in Latin) – which has partly survived

¹⁶² "King James Version" - Wikipedia - https://en.wikipedia.org/wiki/King_James_Version.

in two later transcripts. Also surviving is a bound-together set of marked-up corrections to one of the forty *Bishops' Bibles* – covering the Old Testament and Gospels, and also a manuscript translation of the text of the Epistles, excepting those verses where no change was being recommended to the readings in the *Bishops' Bible*. Archbishop Bancroft insisted on having a final say, making fourteen changes, of which one was the term "bishopricke" at Acts 1:20."¹⁶³

"Each translator completed his revision of a chapter week by week, and each company forged a common revision by comparing these private revisions. This revision being completed, a company circulated its work, book by book, among the other companies. From this circulation there resulted revisions, made in the light of objections raised to the work of a company, and an excursus¹⁶⁴ upon any objection which the original company did not agree to. Then the translators circulated their work among the learned men, who were not official translators, and revised their work in view of suggestions from these men. Now the translators had to circulate these revisions among the other companies. Then, they prepared a final text. This final text they submitted to the general meeting in London, which spent nine months compounding disagreements among companies."¹⁶⁵

The following two statements give us even more detailed information relating to the final revision of the six translation companies' work.

¹⁶³ Ibid.

¹⁶⁴ *The Oxford English Dictionary* defines "EXCURSUS" as: -

"noun (plural same or excursuses) 1A detailed discussion of a particular point in a book, usually in an appendix."

¹⁶⁵ *The Bible in English - Its History and Influence*; by David Daniell; Yale University Press; 2003; p. 444.

"At this point, all the translations were assembled centrally at Stationers' Hall in London, when a further review took place. Each company contributed two representatives to this meeting; in the case of the Second Cambridge Company, as Walker's account [Anthony Walker, a contemporary of John Boys - compiler] makes clear, these were Boys [also known as Bois - compiler] and Downes. ... In his version [that is, Samuel Ward's version presented in November, 1618; Ward being part of the Second Cambridge Company - compiler] of the complex translation process, Ward stated that the general meeting of the editors at Stationers' Hall involved twelve individuals, two being drawn from each group of translators. ... An important contemporary witness to the events at Stationers' Hall is to be found in the *Table Talk* of John Selden.

*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 (as the Apocrypha to Andrew Downes), and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke up; if not, he read on."*¹⁶⁶

Dr. Miles Smith, who was a member of the First Oxford translating Company, in partnership with Thomas Bilson [1547 - 1616], the Bishop of Winchester, conducted the final editorial review of the translation process.

"He [that is Dr. Miles Smith - compiler] began with the first, and was the last man of the translators in the work: for after the task of translation was finished by the whole number set apart for that business, being some few above forty, it was revised by a dozen selected ones of them, and at length referred to the final examination of the

¹⁶⁶ *In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE*"; by Alister McGrath; Hodder & Stoughton; 2001; pp. 185 - 187.

learned Bishop of Winchester and Doctor Smith, who happily concluded that worthy labour."¹⁶⁷

In the next quotation, we learn that Archbishop Bancroft, unexpectedly, had the final review of the finished translation work, and he made a number of changes, from that which had previously been approved by Timothy Bilson and Miles Smith.

"Having completed their recommendations for revision, the text was passed on to Miles Smith and Thomas Bilson, who were charged with adding the finishing touches. It is not clear whether their role was to review the overall text of the translation, or simply to comment on the specific changes proposed by the editorial committee that had met at Stationers' Hall. Then, in an apparently unscripted development, Richard Bancroft reviewed what had been hitherto regarded as the final version of the text. It would be one of his final acts; Bancroft died on November 2, 1610, and never lived to see the translation over which he had held so much sway. Smith complained loudly to anyone who would listen that Bancroft had introduced fourteen changes in the final text without any consultation. Yet we remain unclear as to what those alleged changes might have been."¹⁶⁸

☞ It may be helpful to give a brief summary of the Translation Process at this point: -

- Each individual member of the six companies of translators, would work on a various chapter or chapters of a Biblical Book assigned to him. Then the whole company would meet together, and review and amend the translation as necessary.

¹⁶⁷ "The Road to the AV - Part Two - Greek and English"; by C. P. Hallihan; Trinitarian Bible Society; p. 17.

¹⁶⁸ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; p. 188.

- The reviewed and amended Book was then sent to the other five translation companies, who examined it, and if they found anything that they differed from with the original translation companies' work, they informed them of their judgment. If the original company didn't accept the reasoning of the reviewing companies, the matter was to be resolved at the General Meeting of the leading members of each translation company.
- The General Meetings of the leading members of each of the six companies, was held at Stationers' Hall. Two members from each company composed this Committee of Review.
- Then Dr. Miles Smith and Timothy Bilson, the Bishop of Winchester, conducted another review of the translation.
- Archbishop Richard Bancroft then examined the translation one last time, before the work was finally given approval to go to the printers.

One other point needs to be made at this juncture, concerning the approach to the translation that the Authorized Version's translators followed.

"It is clear that the translators of the King James Bible used a formal approach to translation, which required each word of the original to be translated into its closest English equivalent. ... A careful study of the way in which the King James Bible translates the Greek and Hebrew originals suggests that the translators felt obliged to:

- "1. Ensure that every word in the original was rendered by an English equivalent;

"2. Make it clear when they added any words to make the sense clearer, or to lead to better English syntax. These words were originally indicated in roman type, the remainder of the biblical text being typeset in black letter type. In more recent times, they are indicated by italics, following a precedent set by the Geneva Bible in 1560.

"3. Follow the basic word order of the original wherever possible."¹⁶⁹

NOTE: - Understanding how the translation process was undertaken, and how thoroughly the final translation was re-examined and reviewed several times, by different Biblical linguists, helps to explain why the end product of the translation process, has endured for so long, as the most respected English translation of the Holy Bible.

IV. "THE TRANSLATORS TO THE READER" EXAMINED: -

I want to briefly touch on one of the two articles that were inserted into the front of the Authorized Version, when it was first printed in 1611.

"Finally, Smith and Bilson composed the front matter to the work. This consisted of two items: the "Epistle Dedicatory" to James I (which is thought to have been written by Bilson) and the lengthy "Translators to the Reader" - an extended preface, setting out the basic principles used by the translators - penned by Smith."¹⁷⁰

¹⁶⁹ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"*; by Alister McGrath; Hodder & Stoughton; 2001; p. 250.

¹⁷⁰ *Ib.*, p. 188.

The Authorized Version translators, used the Preface article - "The Translators to the Reader", to explain their intentions and methods of translation, to define the scope of their work and present valuable historical information to their readers, in order to avoid any misunderstandings or misrepresentations concerning their work.

I want to share with the reader, a number of important extracts contained within this Preface article, which will highlight a number of pertinent points concerning the Authorized Version translators' principles of translation.

It was the goal or purpose of the translators, to present before the public, the best possible translation, that was built upon the work of the existing English translations. In fact, the translators openly acknowledge and praise the role that the previous English translations played in preparing the way before them.

"Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) **but to make a good one better, or out of many good ones, one principal good one**, not justly to be excepted against; **that hath been our endeavor, that our mark.**"¹⁷¹

"And to the same effect say we, that we are so far off from condemning any of their labors **that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve**

¹⁷¹ *"The Translators to the Reader"*; 1611 King James Bible; Section entitled - "The purpose of the translators, with their number, furniture, care, etc." This version of the Preface uses modern English spelling.

to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: "If Timotheus had not been, we had not had much sweet music; but if Phrynus [Timotheus his master] had not been, we had not had Timotheus." **Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls.**"¹⁷²

Dr. Smith stresses the spiritual and saving value of the Holy Scriptures, and why it is necessary to translate them into the common tongue.

"It [that is the Scriptures - compiler] is not only an armor, 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. It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food, against fenowed traditions; a Physician's shop (Saint Basil called it) [S. Basil in Psal. primum.] of preservatives against poisoned heresies; a Pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally a fountain of most pure water springing up unto everlasting life. And what marvel? **The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the holy spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and**

¹⁷² Ib., Section entitled - "A satisfaction to our brethren." This version of the Preface uses modern English spelling.

endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: **Happy is the man that delighted in the Scripture, and thrice happy that meditateth in it day and night. But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue?** as it is written, "Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me." [1 Cor 14] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. ... Translation it 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, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. **Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which is deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, "Read this, I pray thee," he was fain to make this answer, "I cannot, for it is sealed." [Isa 29:11]**"¹⁷³

¹⁷³ Ib., Sections entitled - "The praise of the Holy Scriptures"; and "Translation necessary". This version of the Preface uses modern English spelling.

The translators explained why previous translations of the Scriptures needed to be revised, so as to bring the work to perfection.

"For by this means it cometh to pass, **that whatsoever is sound already** (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) **the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.**"¹⁷⁴

The translators alluded to the fact, that the Church of Rome, kept the common people from the Scriptures in their native tongue.

"Now **the Church of Rome** would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: [Sophecles] **they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition.** Howbeit, it seemed too much to Clement the Eighth that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth. [See the observation (set forth by Clemen. his authority) upon the 4. rule of Pius the 4. his making in the index, lib. prohib. pag. 15. ver. 5.] So much are they afraid of the light of the Scripture, (Lucifugae Scripturarum, **as Tertulian speaketh**) **that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the Licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not**

¹⁷⁴ Ib., Section entitled - "A satisfaction to our brethren". This version of the Preface uses modern English spelling.

ashamed to confess, that we forced them to translate it into English against their wills."¹⁷⁵

The translators explained to the reader the reason for their use of marginal readings in the version. Because of the difficulties in understanding the meaning of certain rare Hebrew words, marginal readings were inserted, so as to suggest an alternative translation.

"There be many words in the Scriptures, which be never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, **there be many rare names of certain birds, beasts and precious stones, etc. concerning the Hebrews themselves are so divided among themselves for judgment,** that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case, **doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?** For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: [S. Aug. 2. de doct. Christian. cap. 14.] so diversity of signification and sense in the margin, where the text is no so clear,

¹⁷⁵ Ib., Section entitled - "The unwillingness of our chief adversaries, that the scriptures should be divulged in the mother tongue, etc." This version of the Preface uses modern English spelling.

must needs do good, yea, is necessary, as we are persuaded."¹⁷⁶

The translators indicated the reason why they used a variety of English words, to translate the same Hebrew or Greek word.

"Another things we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?"¹⁷⁷

¹⁷⁶ Ib., Section entitled - "Reasons moving us to set diversity of senses in the margin, where there is great probability for each". This version of the Preface uses modern English spelling.

¹⁷⁷ Ib., Section entitled - "Reasons inducing us not to stand curiously upon an identity of phrasing". This version of the Preface uses modern English spelling.

NOTE: - While I could share more useful information that is contained in this 1611 Preface, I think what I have shared is enough to give the reader some significant insights into the purposes and reasoning behind the translators' methods. As it is, the reader can study for themselves, the full Preface in the APPENDIX, at their own leisure.

V. THE PUBLICATION OF THE AUTHORIZED KING JAMES VERSION: -

"THE FIRST PRINTING of the King James Bible in 1611 was carried out at Barker's printing house [that is, Robert Barker, the King's printer - compiler], located at Northumberland House in Aldersgate Street, close to the centre of London, using newly cast type on high-quality linen and rag paper. The volume consisted of 123 signatures - that is, gatherings of paper - with 366 sheets of paper, each folded to yield two "leaves" of paper, consisting of four printed pages, measuring 16 by 10½ inches. Most of the signatures consisted of three sheets of paper, folded over and sewn together to yield six leaves (that is, twelve printed pages). It is clear that the Bible was printed section by section, with binding taking place at the end of the printing process."¹⁷⁸

"The original printing of the *Authorized Version* was published by Robert Barker, the King's Printer, in 1611 as a complete folio Bible. **It was sold looseleaf for ten shillings, or bound for twelve.**"¹⁷⁹

¹⁷⁸ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"*; by Alister McGrath; Hodder & Stoughton; 2001; p. 200.

¹⁷⁹ *"King James Version"* - Wikipedia - https://en.wikipedia.org/wiki/King_James_Version.

The 1611 Authorized Version printed the Apocrypha, where it appeared between the Old and New Testament Scriptures.

"The English-language King James Version (KJV) of 1611 followed the lead of the Luther Bible in using an inter-testamental section labelled "Books called Apocrypha", or just "Apocrypha" at the running page header. The KJV followed the Geneva Bible of 1560 almost exactly ..."¹⁸⁰

NOTE: - The focus of this Study Document is on the Divine preservation of God's inspired Scriptures, and the historical events that led up to the translation of and the printing of the Authorized King James Bible. I am dealing with the **inspired** Old and New Testaments writings. As I do not consider the Apocrypha to form any part of the inspired Scriptures, which is the standard Protestant belief, it is **NOT** going to be discussed in any detail in this Study Document.

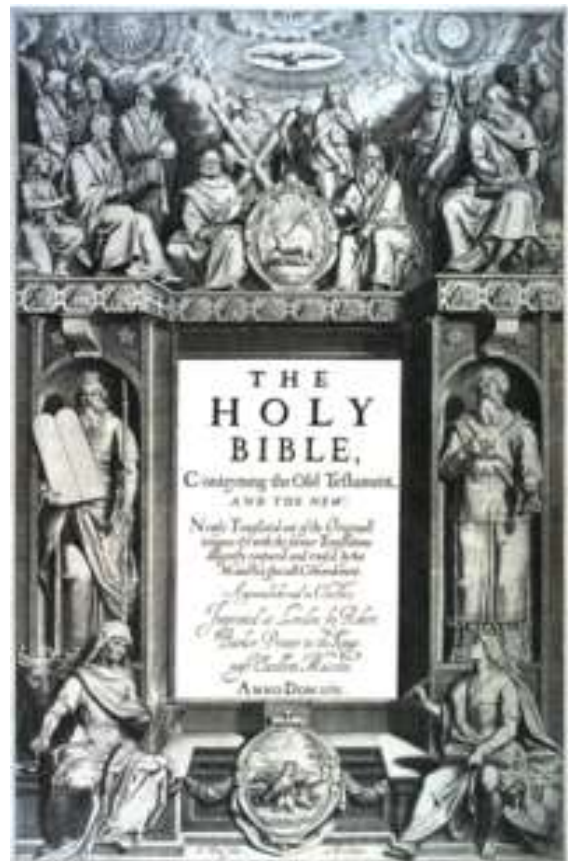
Concerning the actual print layout and font types that were used in the 1611 edition, we find that,

"Finally, the reader passes to the body of the translation itself. The text is laid out in two columns, using black letter type. ... The two columns of text were enclosed within rules, with each verse beginning on a new line. Words that were added to the text to allow English readers to make sense of the original Greek or Hebrew were indicated, not by the use of italic type - as in later versions of the text - but by the use of small roman type. This unsatisfactory solution gave rise to an inelegant presentation, particularly on pages where many such words had been added. The first printing used fifty-nine lines of type per column; later printings increased this. ... The ruled margins allowed space for the insertion of marginal notes. These, however, did not take the form of the Geneva Bible's annotations - which were basically

a theological commentary on the text - but explained the literal meaning of Hebrew translations, or identifying variant readings of the text. The Old Testament alone contained 6, 637 marginal notes of this kind, of which roughly a thousand dealt directly with the literal meaning of Hebrew words."¹⁸¹

"We come at length to the New Testament, the marginal annotations on which in the first edition amount to 767, so that together with the 6637 in the Old Testament, and the 1018 in the Apocrypha, the number in the whole Bible is no less than 8422."¹⁸²

THE TITLE PAGE OF THE KING JAMES VERSION: -



¹⁸¹ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"; by Alister McGrath; Hodder & Stoughton; 2001; pp. 211, & 212.

¹⁸² "The Authorized Edition of the English Bible (1611), its subsequent reprints and modern representatives." By F. H. A. Scrivener; 1884; pp. 55 & 56.

¹⁸⁰ "Biblical Apocrypha" - Wikipedia - https://en.wikipedia.org/wiki/Biblical_apocrypha.

As the central text in this reproduction is too small to read, I shall reproduce it below: -

"THE HOLY BIBLE, Conteyning the Old Testament, AND THE NEW: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Majesties speciall Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the King's most Excellent Majestie. ANNO DOM. 1611."

Regarding the copyright status of the Authorized Version, we find that,

"The Authorized Version is in the public domain in most of the world. However, in the United Kingdom, the right to print, publish and distribute it is a Royal prerogative and the Crown licenses publishers to reproduce it under letters patent. In England, Wales and Northern Ireland the letters patent are held by the Queen's Printer, and in Scotland by the Scottish Bible Board. The office of Queen's Printer has been associated with the right to reproduce the Bible for centuries, the earliest known reference coming in 1577. In the 18th century all surviving interests in the monopoly were bought out by John Baskett. The Baskett rights descended through a number of printers and, in England, Wales and Northern Ireland, the Queen's Printer is now Cambridge University Press, who inherited the right when they took over the firm of Eyre & Spottiswoode in 1990."¹⁸³

VI. SOME BACKWARD STEPS TAKEN BY

THE AUTHORIZED VERSION'S

TRANSLATORS: -

¹⁸³ "King James Version" - Wikipedia - https://en.wikipedia.org/wiki/King_James_Version.

Although the 1611 Authorized King James Version, was a thoroughly prepared and much reviewed translation, made out of the original Hebrew and Greek Scriptures; and although it had built on the accumulating wealth of the English Bible translations, which had been made in the previous 85 years, in a few respects, the translators did indeed make some retrograde steps in their choice of translating certain well known words.

These inaccuracies in translation, were largely because they were bound to follow the rules, which had been laid down by Archbishop Richard Bancroft. The one rule which is applicable to this issue, is Rule Number 3: -

"3. The Old Ecclesiastical Words to be kept, viz. the Word *Church* not to be translated *Congregation*, &c."

This criticism of the Authorized Version is summed up simply in the following quotation.

"One of the strongest, and legitimate, criticisms of the King James' Authorised Version in 1611 was that it reverted to the use of words like *charity* (which, far from conveying the meaning of the New Testament word "love", referred to the good works of almsgiving to earn merit), *confess* (which had only one interpretation to Rome, and that was confession to a priest), *grace* (which was sorely administered by the Church), and *Church* (which could only mean Rome and was a denial of the reformers' view of the Church as "the congregation of them that believe"). Small issues now perhaps, but men's lives hung upon them in the sixteenth century."¹⁸⁴

¹⁸⁴ "God's Outlaw; The story of William Tyndale and the English Bible"; by Brian H. Edwards; Evangelical Press; 1976; p. 101.

REVISIONS OF THE AUTHORIZED KING

JAMES VERSION SINCE 1611: -

It needs to be made clear to the reader, that the Authorized King James Bible that is in common use today, is **NOT** exactly the same from a textual point of view, as the original 1611 edition. There were several revisions of the Authorised Version during the 17th and 18th centuries. These revisions corrected printing mistakes, used more modern spelling and punctuation, than what appeared in the earliest editions. In some cases they made small changes to the text, they used more supplied words that were indicated by italics, and they made changes to, and inserted new marginal notes.

The following statement gives a brief overview of some of the printing errors that occurred during some of the earliest editions of the King James Version.

"A further difference between the 1611 printing of the work and the 1613 reprint is of interest. Their variant translations of Ruth 3:15 led to the earlier printing being known as the "Great He Bible" (1611) and the later one as the "Great She Bible" (1613) respectively. The passage in question describes how Boaz measured out "six measures of barley," and gave it to Ruth. The "Great He Bible" then has Boaz going off to a nearby city, whereas the "Great She Bible" reports that it is Ruth who made this journey. The "Great She Bible" also caused bewilderment to some of its readers by confusing Jesus and Judas at one point (Matthew 26:36)."

"Some errors in the early printings of the King James Bible caused considerable distress and concern at the time. Part of the problem was that the production of the King James Bible was privately financed. Pressure to cut production costs meant that the "formes" were not left intact after they had been printed, so that printing errors could be corrected easily for future printings. A huge amount of type would be necessary if every forme was to be retained in this way. As far as it can be

ascertained, each forme was broken up after it had served its purpose, and the type was then used to set another forme. If an error was not spotted on the first printed sheet, it was impossible to correct at a later stage in production."

" ... More serious was the misprint in an edition of 1631, which rendered Exodus 20:14 as follows: "Thou shalt commit adultery." The omission of the word "not" was speedily corrected, but not before this had caused some consternation among the Bible's readers. Robert Barker and Martin Lucas, the printers of this "Wicked Bible" - as it came to be known - were fined severely for this unfortunate lapse. ... Other corrections to the text were introduced later to avoid possible misunderstandings. For example, the original printing of Acts 24:24 in 1611 referred to Drusilla, the wife of the Roman governor Felix, as a Jew; in 1629, this was altered to "Jewess." The original translation of Mark 10:18 read thus: "there is no man good, but one, that is, God." This could be misunderstood as implying that God was a human being. A small alteration was introduced in 1638, avoiding this implication: the text now read "there is none good but one, that is, God."¹⁸⁵

"In 1629 the Bible was...revised [at Cambridge], but only in small ways, and once more in minor respects in 1638. ... A second revision of the Authorised Version was made in 1638, also at Cambridge. A third revision, in 1762, was also at Cambridge; F. S. Paris was the editor. The fourth revision was done at Oxford in 1769; Benjamin Blayney was the editor. This last became known as the Oxford 'Standard' Edition. It is the edition used by most who use the Authorised Version today."¹⁸⁶

¹⁸⁵ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE"*; by Alister McGrath; Hodder & Stoughton; 2001; pp. 215 & 216.

¹⁸⁶ *"The English Bible - Its Origin, Preservation and Blessing"*; Trinitarian Bible Society; 2000; p. 10.

The 1762 and 1769 revised editions, examined the use of supplied words, which were indicated by italics, more carefully than did the original 1611 edition translators.

"Dr Blayney in his Report to the Oxford Delegates (Appendix D) appeals to the edition of Dr Paris (1762) as having "made large corrections in this particular," adding that "there still remained many necessary alterations, which escaped the Doctor's notice" and had to be set right by himself and his friends. And it cannot be doubted that the two Bibles of 1762 and 1769 between them largely increased the number of the words printed in italics, although the effect was rather to add to than to diminish the manifest inconsistencies of earlier books."¹⁸⁷

It was in 1701, that the chronological dates were first inserted into the margins of each chapter.

"The chronological dates placed in the margin of our modern Bibles are derived from that of Bishop Lloyd in 1701 (see above, p. 26, 27) without any pretence on the part of any one of vouching for their correctness. They are in substance taken from Archbishop Ussher's *Annales V. et N. Testamenti* (1650 - 4), and are beyond doubt sufficiently exact to be a real help to the reader, the *data* on which they are constructed being always assumed as true."¹⁸⁸

The following extended quotation is taken from the "Report" prepared by Dr. Blayney, who was the editor of the 1769 revision. This statement clearly explains the types of revisions that were made in the Authorized Version at that time.

¹⁸⁷ "The Authorized Edition of the English Bible (1611), its subsequent reprints and modern representatives." By F. H. A. Scrivener; 1884; p. 71.

¹⁸⁸ *Ib.*, pp. 133 & 134.

"In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a late date, one in quarto, the other in octavo, have been carefully collated, whereby many errors that were found in former editions have been corrected, and the text reformed to such a standard of purity, as, it is presumed, is not to be met with in any other edition hitherto extant."

"The punctuation has been carefully attended to, not only with a view to preserve the true sense, but also to uniformity, as far as was possible."

"Frequent recourse has been had to the Hebrew and Greek Originals; and as on other occasions, so with a special regard to the words not expressed in the Original Language, but which our Translators have thought fit to insert in italics, in order to make out the sense after the English idiom, or to preserve the connection. And though Dr Paris made large corrections in this particular in an edition published at Cambridge, there still remained many necessary alterations, which escaped the Doctor's notice; in making which the Editor chose not to rely on his own judgment singly, but submitted them all to the previous examination of the Select Committee, and particularly of the Principal of Hertford College, and Mr Professor Wheeler."

"... Considerable alterations have been made in the Heads or Contents prefixed to the Chapters, as will appear on inspection; ... The running titles at the top of the columns in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention."

"Many of the proper names being left untranslated, whose etymology was necessary to be known, in order to a more perfect comprehension of the allusions in the text, the translation of them, under the inspection of the above named Committee, has been for the benefit of the unlearned supplied in the margin."

"Some obvious and material errors in the chronology have been considered and rectified."

"The marginal references, even in Bishop Lloyd's Bible, had in many places suffered by the inaccuracy of the Press; subsequent editions had copied those Errata, and added many others of their own; so that it became absolutely necessary to turn to and compare several passages; which has been done in every single instance, and by this precaution several false references brought to light, which would otherwise have passed unsuspected. It has been the care of the Editor to rectify these, as far as he could, by critical conjecture, where the copies universally failed him, as they did in most of the errors discovered in Bishop Lloyd's edition. In some few instances he confesses himself to have been at a loss in finding out the true reference, though the corruption was manifest in the want of any the most distinct resemblance between the passages compared altogether. Cases of this sort indeed did not often occur; so that a very small number of the old references are, with the sanction of the Committee, omitted, and their places more usefully supplied."

"It had been suggested by the late Archbishop of Canterbury, that an improvement might be made in the present editions of the Bible, by taking in a number of additional references, of which many useful ones, as he supposed, might be furnished from other editions referred to by him, and particularly from a Scotch edition, of which the present Vice-Chancellor was kind enough to lend a Copy. The references found in it, which were indeed very numerous, having been severally turned to and examined, such of them were selected as the Editor judged most pertinent, together with others that occurred from his own reading and observation. In doing this he has endeavoured to keep clear of mere fanciful allusions, of which too many presented themselves in the before named Scotch edition; and to adhere as near as possible to the plan marked out in the former collection made by Bishop Lloyd; pointing out such passages chiefly, where the same history or the same name was introduced, the same matter treated of, or sentiment expressed, or at least where parallels might fairly be drawn; and sometimes where a

similar use of a particular word or expression tended to illustrate the application of it, on another occasion. The number of References being thus augmented considerably, the Collection upon the whole will, it is hoped, be regarded as useful in the light of a concordance, material as well as verbal, always at hand."¹⁸⁹

NOTE: - If the reader wants to see concrete evidence of there having been some textual changes made in the Authorized Version, since it was first published in 1611, they can turn to APPENDIX 2 and examine the documentation supplied there on this point.

VII.] THE IMPACT THAT THE AUTHORIZED VERSION HAS HAD ON THE ENGLISH LANGUAGE: -

The impact that the Authorized Version has had on the English language, has been enormous.

"The [King James Bible] is an almost literal translation of the Masoretic text, and is thus on every page replete with Hebrew idioms. The fact that Bible English has to a marvellous extent shaped our speech, giving peculiar connotations to many words and sanctioning strange constructions, is not any less patent. The [King James Bible] has been - it can be said without any fear of being charged with exaggeration - the most powerful factor in the history of English literature. Though the constructions encountered in the [King James Bible] are oftentimes so harsh that they seem almost barbarous, we should certainly have been the poorer without it."¹⁹⁰

¹⁸⁹ *Ib.*, APPENDIX D - "Dr Blayney's Report, 1769"; pp. 238 - 241.

¹⁹⁰ "In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE";

The following well-known phrases which are used in everyday conversation, even by those people who are not religious, all have entered into the English language through the Authorized King James Version.

"Hebraic idioms that have crept into regular English usage include the following:

"to lick the dust" (Psalm 72:9; Isaiah 49:23; Micah 7:17)

"to fall flat on his face" (Numbers 22:31)

"a man after his own heart" (1 Samuel 13:14)

"to pour out one's heart" (Psalm 62:8; Lamentations 2:19)

"the land of the living" (Job 28:13; Psalm 27:13; Psalm 52:5; Isaiah 38:11; Jeremiah 11:19; Ezekiel 32:23 - 27)

"under the sun" (Ecclesiastes 1:3 and at least twenty other occurrences in this biblical book)

"sour grapes" (Ezekiel 18:2)

"from time to time" (Ezekiel 4:10)

"pride goes before a fall" (Proverbs 16:18)

"the skin of my teeth" (Job 19:20)

"to stand in awe" (Psalm 4:4; Psalm 33:8)

"to put words in his mouth" (Exodus 4:15; Deuteronomy 18:18; 2 Samuel 14:3; 2 Samuel 14:19; Jeremiah 1:9)

"to go from strength to strength" (Psalm 84:7)

"like a lamb to the slaughter" (Isaiah 53:7)

by Alister McGrath; Hodder & Stoughton; 2001; pp. 262 & 263.

"Other standard English phrases represent minor modifications or developments of Hebraic originals in the King James Bible, including:

"rise and shine" (a minor variant on "arise, shine": Isaiah 60:1)

"to see the writing on the wall" (from Daniel 5:5)

"a fly in the ointment" (from Ecclesiastes 10:1)

"a drop in the bucket" (a slight variant on Isaiah 40:15)

"It may, of course, be pointed out that some set phrases in English derive from the King James translation of the New Testament, often of passages in which the original Greek has been influenced by Semitic turns of phrase. Examples of such phrases that owe their origins to the King James New Testament include:

"the salt of the earth" (Matthew 5:13)

"a thorn in the flesh" (2 Corinthians 12:7)

"to give up the ghost" (meaning "to die": Mark 15:37; John 19:30)

"the powers that be" (Romans 13:1)

"and it came to pass" (Mark 1:9 and more than four hundred other passages)

"the scales fell from his eyes" (based on Acts 9:18)¹⁹¹

¹⁹¹ *Ib.*, pp. 263 & 264. It should be pointed out, that some of these well known expressions, originated in the translation work of William Tyndale. They were incorporated into the Authorized Version, because the Authorized Version's translators were instructed to consult the previous English translations of the 16th century, which had used Tyndale's work as the basis of their New Testament translations.

CONCLUSIONS: -

OLD WITNESSES WHO TESTIFY TO THE EXCELLENCE OF THE AUTHORIZED KING JAMES VERSION: -

The following testimonials, although they are well over 170 years old, give a consistent witness to the quality and accuracy of the Authorized Version, that has stood the test of time.

"The English Translation of the Bible is the best Translation in the world, *and renders the sense of the Original best, taking in for the English Translation the Bishops' Bible, as well as King James's*. The Translators in King James's time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue, as the Apocrypha to Andrew Downes: and then they met together, and one read the Translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid; I say, 'tis cold, not makes cold*. But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*"¹⁹²

"It is your Lordship's observation, that if it were not for the Bible and Common Prayer Book in the vulgar tongue, we should hardly be able to understand any thing that was written among us a hundred years ago; which is certainly true: for those books, being perpetually read in churches, have proved a kind of standard for language, especially to the common people. And I doubt, whether the

¹⁹² "An Authentic Account of our Authorized Translation of the Holy Bible, and of the Translators: with testimonies to the excellence of the translation."; by Henry John Todd; 3rd edition; 1838; p. 49. John Selden who made this statement, was a contemporary of the translators of the Authorized Version. Emphasis in the original.

alterations since introduced [in language] have added much to the beauty or strength of the English tongue, though they have taken off a great deal from that simplicity, which is one of the greatest perfections in any language. You, my Lord, who are conversant in the Sacred Writings, and so *great a judge of them in their originals*, will agree, that no Translation our country ever yet produced, hath come up to *that of the Old and New Testament*; and by the many beautiful passages, which I have often had the honour to hear your Lordship cite from thence, I am persuaded that the Translators of the Bible were masters of an English style much fitter for that work, than any we see in our present writings; which I take to be owing to the simplicity that runs through the whole."¹⁹³

"The highest eulogiums¹⁹⁴ have been made on the Translation of James the First, both by our own writers, and by foreigners. And indeed if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent Version, *this of all Versions must, in general, be accounted the most excellent*. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a lexicon of the Hebrew language, as well as for a translation.*"¹⁹⁵

¹⁹³ *Ib.*, pp. 53 & 54. Emphasis in the original. This statement was made by Dean Jonathan Swift, in a letter written to the Earl of Oxford, on February 22, 1711.

¹⁹⁴ *The Oxford English Dictionary* defines "EULOGIUM" as: -

"noun (plural eulogia ju:'ləʊdʒɪə or eulogiums) Another term for eulogy."

¹⁹⁵ *Ib.*, pp. 54 & 55. This statement was made by Dr. Alexander Geddes in 1786. Emphasis in the original.

"I hold the English Bible to be the best standard of the English language we have at this day."¹⁹⁶

"Every sincere and well-disposed admirer of the Holy Oracles may be satisfied with the present Translation, which is, indeed, highly excellent: being in its doctrines uncorrupt, and in its general construction *faithful to the Original*."¹⁹⁷

"The style of our present Version is incomparably superior to any thing which might be expected from the finical¹⁹⁸ and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."¹⁹⁹

"Nothing could be more right and proper than the making, in the reign of James I, that wonderful Translation of the Bible - wonderful both for purity of language and accuracy of interpretation."²⁰⁰

"There have been many translations of the Old and New Testaments, but *the best ever made, take it in the whole, is that in common use, first published in 1611, commonly called King James's Bible, because published by royal authority. For accuracy, and general fidelity, competent judges*

¹⁹⁶ *Ib.*, p. 54. This statement was made by Lord Monboddo in 1774.

¹⁹⁷ *Ib.*, p. 55. This statement was made by Dr. Robert Gray in 1790. Emphasis in the original.

¹⁹⁸ *The Oxford English Dictionary* defines "**FINICAL**" as: -

"adjective Another term for finicky."

¹⁹⁹ *Ib.*, p. 60. This statement was made by Dr. Middleton in 1808.

²⁰⁰ *Ib.*, p. 63. This statement appeared in the London Quarterly Review: January, 1834, article entitled "*Liturgical Reform*"; p. 541.

allow, that this Translation greatly exceeds all modern versions, either English or foreign."²⁰¹

"And when with all the respect (and very great is both the respect and gratitude) which we feel for the labours of judicious and enlightened scholars of modern times, we are still led to concur in a doubt expressed, "whether any new translation of even a single book of Scripture has appeared since the publication of the authorized Version, which, taken as a whole, has come up to its standard, either for the general correctness with which it conveys the sense of the original, or the dignity, simplicity, and propriety of the language in which that sense is conveyed; ... and resolve not hastily to violate, in regard to itself, the rule which, in one of the Lessons from Ecclesiasticus, appointed in our beautiful Liturgy to be read, is recorded, viz. "FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM."²⁰²

In 1868, B. F. Westcott [1825 - 1901] who had a major role to play in producing the "Revised Version" in the 1880's, made the following acknowledgment concerning the Authorized King James Version's excellence, as being the best English translation of the Scriptures.

"As the noted English New Testament scholar B. F. Westcott commented in 1868:

"From the middle of the seventeenth century, the King's Bible has been the acknowledged Bible of the English-speaking nations throughout the world simply because it is the best. A revision which embodied the ripe fruits of nearly a century of labour, and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority

²⁰¹ *Ib.*, p. 63. This statement was made by Dr. Adam Clark, *View of Sacred Literature*, edit. 1830, p. 88. Emphasis in the original.

²⁰² *Ib.*, pp. 64 & 65.

which could never have been secured by an edict of sovereign rulers."²⁰³

WHY I PERSONALLY BELIEVE THAT
THE AUTHORIZED KING JAMES
VERSION, IS THE MOST TRUSTWORTHY
ENGLISH TRANSLATION OF THE HOLY
SCRIPTURES: -

Although I personally believe that our Authorized King James Bible is indeed the most reliable and trustworthy English translation available today, a few points need to be clarified, so as to avoid any unwarranted assumptions being made by the reader. Particularly is this liable to be the case, concerning some sincere but misinformed Protestant Christians who take some very extreme positions on the issue of "Only the King James Bible"²⁰⁴.

- I do **NOT** believe that the Authorized King James Version is an inerrant or infallible translation. I do concede the fact, that in a small number of passages, the Authorized Versions' translators have made some mistakes in their rendering of certain Bible verses.

²⁰³ *"In the Beginning; The Story of the King James Bible; and how it changed a NATION, a LANGUAGE and a CULTURE";* by Alister McGrath; Hodder & Stoughton; 2001; p. 207.

²⁰⁴ Some of these extreme King James only beliefs are outlined below: -

1. That the King James Bible is a 100% infallible and inerrant translation of the Bible;
2. That there have been no textual changes at all in the King James Bible since it was published in 1611;
3. That the King James Bible should be the text used to translate the Scriptures into non-English languages.

- I believe that the original Hebrew and Greek Scriptures were divinely inspired and preserved by the Lord. The Bible prophets and apostles who wrote the Scriptures were the ones who were divinely inspired. But I don't believe that the Authorized Version's translators were divinely inspired in their translation work. However, I do believe that the end product of their translation work - the Authorized Version of the Bible, is a faithful **translation** of the Word of God in the English tongue.

Having removed any possibility of misunderstandings being arrived at by the reader, I will now briefly state my personal convictions, as to why I do indeed believe that our Authorized Version, is indeed the most reliable and trustworthy English translation available today.

Firstly: - It has been translated from the divinely preserved Hebrew and Greek texts, which have an overwhelming abundance of manuscript evidence in their support. As regards the New Testament, the term "**the majority text**" means exactly that. The text is supported by the overwhelming majority of Greek New Testament manuscripts.

Secondly: - It was translated by men who had real faith in the Word of God, and that they were handling the inspired oracles of God. They were men who had not had their faith undermined or corrupted by liberal theology, modernism, theistic evolution or textual criticism, as so many modern day theologians and Bible scholars have. The following statement sums up this POINT very clearly.

"In the Authorised Version we have a translation which originated in an environment still conditioned by the Reformation attitude to Scripture and to theology in general. A translator's view of Scripture and his theological presuppositions will influence the translation which he produces. Although the Church in England was internally divided over very significant matters and there was a wide range in the degree of the commitment of its ministers to Biblical Calvinism, the Church was still

organisationally one and basically orthodox in its view of Scripture. Translation of the Bible cannot be a neutral exercise, which can be engaged in by the scholar whose theology is unbiblical just as competently as by the scholar whose theology is Biblical. However objective a translator may consider himself to be, he must be affected to a large extent by his presuppositions and his theological beliefs. **Because translation involves choices determined by an understanding of what is meant by the writer, the best translator is the one who is solemnised and controlled by the fact that he is handling the inspired, inerrant, infallible Word of God — whose understanding is regulated by the whole scope of Scripture — who works in believing submission to the doctrine of the Word.** The translators of the Authorised Version were not only scholars of high repute, they were men who believed the Bible to be the Word of God and who felt a great responsibility to translate accurately that Word. ... **However representative some modern translations may be of men in different denominations, they are the product of a time when the Church is deeply divided and in no position, theologically, to safeguard the orthodoxy of translation.** It is significant that the emergence of texts and translations based on different principles from those operating in the production of the Authorised Version coincided with the capitulation of the churches to rationalistic thought in all areas of their belief and practice. ... **The Authorised Version, like versions in other languages such as the Dutch dating from the same general period, was the product of a time of scholarship and faith. The modern text and translations originate in a period of religious and ecclesiastical declension and even apostasy.**"²⁰⁵

Thirdly: - It was translated by men who were **NOT** ecumenical, and who were Protestants, not just in name (as many Bible scholars of today are), but who understood the machinations of the Papal supporters of their time. They recognised that the common people needed access to the Word of God in their native tongue, so as to see clearly the

²⁰⁵ "THE AUTHORISED VERSION: The Enduring Legacy"; by Prof. Hugh Cartwright; Trinitarian Bible Society; 2011; pp. 2 & 3.

unbiblical traditions of the Roman Church. Today, most new English versions of the Bible have an ecumenical goal or influence working in their translation process. Influences which help to undermine or make less clear some of the foundational saving truths of Biblical Protestantism.

Fourthly, the Authorized Version is easier for memorization purposes, and for reading aloud in public worship, than the modern English versions are. Let us not forget, that it was designed to be read in the churches.

"In the Authorised Version we have a translation especially suited to memorising and to reading aloud in the context of worship. It is a frequent complaint that today there is widespread biblical illiteracy, even among those who attend places of worship. No doubt there are many reasons for this but one significant contributory factor is the multiplicity of versions and the nature of most of the popular versions of the Bible. When there was one Bible to which English-speaking Christians appealed, people made a point of learning and memorising what it had to say and when they met together they were all speaking the same language when they referred to Scripture. Some of the memorising came through frequent consultation causing the words to sink in and some came by specific application to the task of memorising. The language of the Authorised Version gives itself to being memorised and remembered."²⁰⁶

A further point in relation to this last statement, is the fact that when the Authorized Version was the predominant English translation of the Scriptures, it brought unity of Biblical expression among believers, because everyone was reading from the same Bible. Today, with so many different English translations in use, we have a situation, that lends itself to confusion, as all the different translations are reading differently in any particular verse. So that in any Bible study class, or sermon,

²⁰⁶ *Ib.*, pp. 6 & 7.

we have a state of some confusion existing among the congregation, as different Bible versions are being used. Let us not forget the words of the Apostle Paul, that *"God is not the author of confusion, but of peace, as in all churches of the saints."* 1st Corinthians 14:33.

Our Authorized Version has stood the test of time. It is the standard by which all other English versions are measured. And it has been responsible through the convicting power of the Holy Spirit, in its more than 400 years history, to be the means of leading unnumbered multitudes to have a saving faith in Jesus Christ.

"Our confidence in the Authorised Version as we go out into the future is based on its being the most faithful translation of the Word of God in the English language, and that the God who has used it so powerfully throughout the centuries will still honour His own Word. It is not a new version of the Scriptures we need but repentance and confidence in the Word of God as published and preached and dependence upon God the Holy Spirit to make it powerful in accomplishing the purposes of God in His grace."²⁰⁷

The colloquial saying also comes to mind -
"If it isn't broken, don't fix it!"

²⁰⁷ Ib., p. 9.

APPENDIX: -

1.] "THE TRANSLATORS TO THE READER" FROM THE 1611 AUTHORIZED KING JAMES VERSION.

THE TRANSLATORS TO THE READER.²⁰⁸

THE BEST THINGS HAVE BEEN CALUMNIATED

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that Civility, wholesome Laws, learning and eloquence, Synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts lead with sensuality; By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence; By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves; Briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings which are endless; And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the Spiritual and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Yet for all that, the learned know that certain worthy men [Anacharsis with others] have been brought to untimely death for none other fault, but for seeking to reduce their Countrymen to good order and discipline; and that in some Commonwealths [e.g. Locri] it was made a capital crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious; And that certain [Cato the elder], which would be counted pillars of the State, and patterns of Virtue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison; And fourthly, that he was no babe, but a great clerk [Gregory the Divine], that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any Synod, or meeting of the Clergy, but rather the contrary; And lastly, against Church-

²⁰⁸ This PREFACE uses modern English Spelling.

maintenance and allowance, in such sort, as the Ambassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself [Naucerus], though superstitious) was devised; Namely, that at such a time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying: Now is poison poured down into the Church, etc. Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort only, and that Princes are privileged by their high estate, he is deceived. "As the sword devoureth as well one as the other," as it is in Samuel [2 Sam 11:25], nay as the great Commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face; And as the King of Syria commanded his chief Captains to "fight neither with small nor great, save only against the King of Israel:" [1 Kings 22:31] so it is too true, that Envy striketh most spitefully at the fairest, and at the chiefest. David was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the Ark of God in solemnity) he was scorned and scoffed at by his own wife [2 Sam 6:16]. Solomon was greater than David, though not in virtue, yet in power: and by his power and wisdom he built a Temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt it. Otherwise, why do they lay it in his son's dish, and call unto him for easing the burden, "Make", say they, "the grievous servitude of thy father, and his sore yoke, lighter?" [1 Kings 12:4] Belike he had charged them with some levies, and troubled them with some carriages; Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience.

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman Emperor [C. Caesar. Plutarch] did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation; than when he corrected the Calendar, and ordered the year according to the course of the Sun; and yet this was imputed to him for novelty, and arrogance, and procured to him great obloguy. So the first Christened Emperor [Constantine] (at the least-wise that openly professed the faith himself, and allowed others to do the like) for strengthening the Empire at his great charges, and providing for the Church, as he did, got for his labour the name Pupillus, as who would say, a wasteful Prince, that had need of a Guardian or overseer [Aurel. Victor]. So the best Christened Emperor [Theodosius], for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not see war but find it, was judged to be no man at arms [Zosimus], (though indeed he excelled in feats of chivalry, and showed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times [Justinian], (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he had been blotted by some to be an Epitomist, that is, one that extinguishes worthy whole volumes, to bring his abridgments into request. This is the measure that hath been rendered to excellent Princes in former times, even, Cum bene facerent, male audire, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of Moses taketh hold of most ages; "You are risen up in your fathers' stead, and increase of sinful men." [Num 32:14] "What is that that hath been done? that which shall be done; and there is no new thing under the Sun," saith the wiseman: [Ecc 1:9] and S. Stephen, "As your fathers did, so do you." [Acts 7:51]

HIS MAJESTY'S CONSTANCY, NOTWITHSTANDING CALUMNIATION, FOR THE SURVEY OF THE ENGLISH TRANSLATIONS

This, and more to this purpose, His Majesty that now reigneth (and long, and long may he reign, and his offspring forever, "Himself and children, and children's always) knew full well, according to the singular wisdom

given unto him by God, and the rare learning and experience that he hath attained unto; namely that whosoever attempteth anything for the public (especially if it pertain to Religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with men's Religion in any part, medleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his Royal heart was not daunted or discouraged for this that colour, but stood resolute, "as a statue immovable, and an anvil not easy to be beaten into plates," as one [Suidas] saith; he knew who had chosen him to be a Soldier, or rather a Captain, and being assured that the course which he intended made for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, "Them that honor me, I will honor," [1 Sam 2:30] neither was it a vain word that Eusebius delivered long ago, that piety towards God was the weapon and the only weapon, that both preserved Constantine's person, and avenged him of his enemies [Eusebius lib 10 cap 8].

THE PRAISE OF THE HOLY SCRIPTURES

But now what piety without truth? what truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. John 5:39. Isa 8:20. They are commended that searched and studied them. Acts 8:28-29, 17:11. They are reprov'd that were unskilful in them, or slow to believe them. Matt 22:29. Luke 24:25. They can make us wise unto salvation. 2 Tim 3:15. If we be ignorant, they will instruct us; 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. Tolle, lege; Tolle, lege, Take up and read, take up and read the Scriptures [S. August. confess. lib 8 cap 12], (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. "Whatsoever is in the Scriptures, believe me," saith the same S. Augustine, "is high and divine; there is verily truth, and a doctrine most fit for the refreshing of men's minds, and truly so tempered, that everyone may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth." [S. August. de utilit. credendi cap. 6] Thus S. Augustine. and S. Jerome: "Ama scripturas, et amabit te sapientia etc." [S. Jerome. ad Demetriad] Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian; "Even boys that are bred up in the Scriptures, become most religious, etc." [S. Cyril. 7 contra Iulianum] But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? "I adore the fulness of the Scripture," saith Tertullian against Hermogenes. [Tertul. advers. Hermo.] And again, to Apelles an heretic of the like stamp, he saith; "I do not admit that which thou bringest in (or concludest) of thine own (head or store, de tuo) without Scripture." [Tertul. de carne Christi.] So Saint Justin Martyr before him; "We must know by all means," saith he, "that it is not lawful (or possible) to learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration." So Saint Basil after Tertullian, "It is a manifest falling way from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them) any of those things that are not written. We omit to cite to the same effect, S. Cyril B. of Jerusalem in his 4. Catches. Saint Jerome against Helvidius, Saint Augustine in his 3. book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not weary the reader. 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 be not content with them? Men talk much of [an olive bow wrapped about with wood, whereupon did hang figs, and bread, honey in a pot, and oil], how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turned copper into gold; of Cornucopia, that it had all things necessary for food in it, of Panaces the herb, that it was good for diseases, of Catholicon

the drug, that it is instead of all purges; of Vulcan's armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor, 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. It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food, against fenowed traditions; a Physician's shop (Saint Basil called it) [S. Basil in Psal. primum.] of preservatives against poisoned heresies; a Pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the holy spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighted in the Scripture, and thrice happy that meditateth in it day and night.

TRANSLATION NECESSARY

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, "Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me." [1 Cor 14] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The Scythian counted the Athenian, whom he did not understand, barbarous; [Clem. Alex. 1 Strom.] so the Roman did the Syrian, and the Jew (even S. Jerome himself called the Hebrew tongue barbarous, belike because it was strange to so many) [S. Jerome. Damaso.] so the Emperor of Constantinople [Michael, Theophili fil.] calleth the Latin tongue, barbarous, though Pope Nicolas do storm at it: [2. Tom. Concil. ex edit. Petri Crab] so the Jews long before Christ called all other nations, Lognazim, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: [Cicero 5. de finibus.] so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it 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, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which is deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, "Read this, I pray thee," he was fain to make this answer, "I cannot, for it is sealed." [Isa 29:11]

THE TRANSLATION OF THE OLD TESTAMENT OUT OF THE HEBREW INTO GREEK

While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient.

[S. August. lib 12 contra Faust c32] But, when the fulness 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, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their own turn, and therefore bearing a witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. [Epiphan. de mensur. et ponderibus.] These with the Seventy made up the Hexapla and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen (for the worth and excellency thereof above the rest, as Epiphanius gathered) but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doeth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect [S. August. 2. de doctrin. Christian c. 15]; and Justinian the Emperor enjoining the Jews his subjects to use especially the Translation of the Seventy, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa 31:3]; so it is evident, (and Saint Jerome affirmeth as much) [S. Jerome. de optimo genere interpret.] that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.

TRANSLATION OUT OF HEBREW AND GREEK INTO LATIN

There were also within a few hundred years after CHRIST, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East and North, spake or understood Latin, being made Provinces to the Romans. But now the Latin Translations were too many to be all good, for they were infinite (Latini Interprets nullo modo numerari possunt, saith S. Augustine.) [S. Augustin. de doct. Christ. lib 2 cap II]. Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S.

Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountain with that evidence of great learning, judgment, industry, and faithfulness, that he had forever bound the Church unto him, in a debt of special remembrance and thankfulness.

THE TRANSLATING OF THE SCRIPTURE INTO THE VULGAR TONGUES

Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of CHRIST was generally embraced in the Empire; (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also) [S. Jerome. Marcell.Zosim] yet for all that the godly-learned were not content to have the Scriptures in the Language which they themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves) [2 Kings 7:9] but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided Translations into the vulgar for their Countrymen, insomuch 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. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt*, etc. i.e. "The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian and Hesychius) are false." [S. Jerome. praef. in 4.Evangel.] So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy suae linguae hominibus, i.e., for his countrymen of Dalmatia [S. Jerome. Sophronio.] Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis [Six. Sen. lib 4], and Alphonsus a` Castro [Alphon. lb 1 ca 23] (that we speak of no more) men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: "The doctrine of S. John [saith he] did not in such sort [as the Philosophers' did] vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their [mother] tongue, and have learned to be [true] Philosophers," he meaneth Christians. [S. Chrysost. in Johan. cap.I. hom.I.] To this may be added Theodoret, as next unto him, both for antiquity, and for learning. His words be these, "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 into all the Languages that any Nation useth. [Theodor. 5. Therapeut.] So he. In like manner, Ulfilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue: [P. Diacon. li. 12.] John Bishop of Sevil by Vasseus, to have turned them into Arabic, about the year of our Lord 717; [Vaseus in Chron. Hispan.] Bede by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Bede had done the Hebrew, about the year 800: King Alfred by the said Cistertiensis, to have turned the Psalter into Saxon: [Polydor. Virg. 5 histor.] Methodius by Aventinus (printed at Ingolstadt) to have turned the Scriptures into Slavonian: [Aventin. lib. 4.] Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian: [Circa annum 900. B. Rhenan. rerum German. lib 2.] Valdus, by divers to have turned them himself into French, about the year 1160: Charles the Fifth of that name, surnamed the Wise, to have caused them to be turned into French, about 200 years after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian

tongue; And Ambrose Thesisus allegeth the Pslater of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, [Thuan.] or by the Lord Radeville in Polony, or by the Lord Ungnadius in the Emperor's dominion, 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, and to make them to be able to say with the words of the Psalms, "As we have heard, so we have seen." [Ps 48:8]

THE UNWILLINGNESS OF OUR CHIEF ADVERSARIES, THAT THE SCRIPTURES SHOULD BE DIVULGED IN THE MOTHER TONGUE, ETC.

Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: [Sophecles] they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the Eighth that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth. [See the observation (set forth by Clemen. his authority) upon the 4. rule of Pius the 4. his making in the index, lib. prohib. pag. 15. ver. 5.] So much are they afraid of the light of the Scripture, (Lucifugae Scripturarum, as Tertulian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the Licence of their own Bishops and Inquisitors. 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. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; [Tertul. de resur. carnis.] neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd [John 3:20]: neither is it the plaindealing Merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

THE SPEECHES AND REASONS, BOTH OF OUR BRETHREN, AND OF OUR ADVERSARIES AGAINST THIS WORK

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, here silver with dross, her wine with water, her milk with lime? (Lacte gypsum male miscetur, saith S. Ireney,) [S. Iren. 3. lib. cap. 19.] We hoped that we had been in the right way, that we had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be lapidosus, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both the work and the workmen, saying; "What do these weak Jews, etc. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall." [Neh 4:3] Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obruded to the people? Yea, why did the Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can manum de tabula. We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, "Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possums

laboramus." [S. Jerome. Apolog. advers. Ruffin.] That is, "Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God." As if he said, Being provoked by the example of the learned men that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to laboured in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speak.

A SATISFACTION TO OUR BRETHREN

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: "If Timotheus had not been, we had not had much sweet music; but if Phrynus [Timotheus his master] had not been, we had not had Timotheus." Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of a hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: [S. Epiphan. loco ante citato.] and as S. Augustine saith; "A man had rather be with his dog than with a stranger (whose tongue is strange unto him)." [S. Augustin. lib. 19. de civil. Dei. c. 7.] Yet for all that, as nothing 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 labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abienzer, that strake the stroke: yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8:2. Joash the king of Israel did not satisfy himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. [2 Kings 13:18-19] Aquila, of whom we spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called accurately done, as Saint Jerome witnesseth. [S. Jerome. in Ezech. cap. 3.] How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's Ethics, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever? And this is the word of God, which we translate. "What is the chaff to the wheat, saith the Lord?" [Jer 23:28] Tanti vitreum, quanti verum margaritum (saith Tertullian,) [Tertul. ad Martyr.] if a toy of glass be of that reckoning with us, how ought we to value the true pearl? [Jerome. ad Salvin.] Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans, at his Majesty's coming to this Crown,

the Conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren.

AN ANSWER TO THE IMPUTATIONS OF OUR ADVERSARIES

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest 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 uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis*, etc. [Horace.] A man may be counted a virtuous man, though he have made many slips in his life, (else, there were none virtuous, for in many things we offend all) [James 3:2] also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For whatever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most slightly and convenient; [Plutarch in Camillo.] was Catiline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter) [Ezra 3:12] notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy of the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the Authors of the translations, (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so. We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?* [Tertul. de praescript. contra haereses.] Do we try men's faith by their persons? we should try their persons by their faith. Also S. Augustine was of another mind: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustine's third book *De doctrina Christiana*. [S. August. 3. de doct. Christ. cap. 30.] To be short, Origen, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot, (much more from burning) the Translation of Aquila a Proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined together with the

Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly, and strangely with us. For to whomever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint Augustine was not afraid to exhort S. Jerome to a Palinodia or recantation; [S. Aug. .] and doth even glory that he seeth his infirmities. [S. Aug. .] If we be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books, Portesses and Breviaries, but also of their Latin Translation? The Service book supposed to be made by S. Ambrose (Officium Ambrosianum) was a great while in special use and request; but Pope Hadrian calling a Council with the aid of Charles the Emperor, abolished it, yea, burnt it, and commanded the Service book of Saint Gregory universally to be used. [Durand. lib. 5. cap. 2.] Well, Officium Gregorianum gets by this means to be in credit, but doth it continue without change or altering? No, the very Roman Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in Pamelius a Romanist, his Preface, before Micrologus. the same Pamelius reporteth out Radulphus de Rivo, that about the year of our Lord, 1277, Pope Nicolas the Third removed out of the Churches of Rome, the more ancient books (of Service) and brought into use the Missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above name Radulphus happened to be at Rome, he found all the books to be new, (of the new stamp). Neither were there this chopping and changing in the more ancient times only, but also of late: Pius Quintus himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify that only which was of his own setting forth, in the year 1568. Now when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: O tandem maior parcas insane minori: they that are less sound themselves, ought not to object infirmities to others. [Horat.] If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth [Gal 4:16]: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much different from the vulgar, by his Apostolic Letter and Bull; that the same Leo exhorted Pagnine to translate the whole Bible, and bare whatsoever charges was necessary for the work? [Sixtus Senens.] Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: [Heb 7:11, 8:7] so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent champions Paiva and Vega, and their own Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Caietan, do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgment about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their Paris edition differ from the Lovaine, and

Hentenius his from them both, and yet all of them allowed by authority? Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what 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, etc.? [Sixtus 5. praefat. fixa Bibliis.] Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the Council of Trent would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of Vatican? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, published another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and material) and yet this must be authentic by all means. What is to have the faith of our glorious Lord JESUS CHRIST with Yea or Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions of the Grecians, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

THE PURPOSE OF THE TRANSLATORS, WITH THEIR NUMBER, FURNITURE, CARE, ETC.

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there 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. Again, they came or were thought to come to the work, not exercendi causa (as one saith) but exercitati, that is, learned, not to learn: For the chief overseer and *ergodioktes* under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after, yea that *to en pitho kerameian manthanein*, to learn and practice together, is neither commendable for the workman, nor safe for the work. [Idem in Apologet.] Therefore such were thought upon, as could say modestly with Saint Jerome, Et Hebraeum Sermonem ex parte didicimus, et in Latino pene ab ipsis incunabulis etc. detriti sumus. "Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle." S. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust 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, to the effect that S. Augustine did; "O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them." [S. Aug. lib. II. Confess. cap. 2.] In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues; [S. August. 3. de doct. c. 3. etc.] Saint Jerome, fountains. [S. Jerome. ad Suniam et Fretel.] The same Saint Jerome affirmeth, [S. Jerome. ad Lucinium, Dist. 9 ut veterum.] and Gratian hath not spared to put it into his Decree, That "as the credit of the old Books" (he meaneth of the Old Testament) "is to be tried by the Hebrew Volumes, so of the New by the Greek tongue," he meaneth by the original Greek. If truth be tried by these

tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by the Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days; [Joseph. Antiq. lib. 12.] neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it: [S. Jerome. ad Pammac. pro libr. advers. Iovinian.] neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures, [Sophoc. in Elect.] and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of movement a man feareth not the blame of convenient slackness. [S. Chrysost. in II. Thess. cap. 2.] 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; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see.

REASONS MOVING US TO SET DIVERSITY OF SENSES IN THE MARGIN, WHERE THERE IS GREAT PROBABILITY FOR EACH

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgment not to be sound in this point. For though, "whatsoever things are necessary are manifest," as S. Chrysostom saith, [S. Chrysost. in II. Thess. cap. 2.] and as S. Augustine, "In those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity." [S. Aug. 2. de doctr. Christ. cap. 9.] Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from the loathing of them for their everywhere plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve upon modesty with S. Augustine, (though not in this same case altogether, yet upon the same ground) *Melius est debitare de occultis, quam litigare de incertis*, [S. Aug. li. S. de Genes. ad liter. cap. 5.] "it is better to make doubt of those things which are secret, than to strive about those things that are uncertain." There be many words in the Scriptures, which be never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc. concerning the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: [S. Aug. 2. de doctr. Christian. cap. 14.] so diversity of signification and sense in the margin, where the text is no so clear, must

needs do good, yea, is necessary, as we are persuaded. We know that Sixtus Quintus expressly forbiddeth, that any variety of readings of their vulgar edition, should be put in the margin, [Sixtus 5. praef. Bibliae.] (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favorers, for this conceit. They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high Priest had all laws shut up in his breast, as Paul the Second bragged, [Plat. in Paulo secundo.] and that he were as free from error by special privilege, as the Dictators of Rome were made by law inviolable, it were another matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

REASONS INDUCING US NOT TO STAND CURIOUSLY UPON AN IDENTITY OF PHRASING

Another thing we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly Father in the Primitive time showed himself greatly moved, that one of newfangledness called *krabbaton skimpos* [Niceph. Calist. lib.8. cap.42.] though the difference be little or none; and another reporteth that he was much abused for turning "Cucurbita" (to which reading the people had been used) into "Hedera". [S. Jerome in 4. Ionae. See S. Aug: epist. 10.] Now if this happens in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to others of like quality, Get ye hence, be banished forever, we might be taxed peradventure with S. James his words, namely, "To be partial in ourselves and judges of evil thoughts." Add hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: [see Euseb. li. 12. ex Platon.] we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put WASHING for BAPTISM, and CONGREGATION instead of CHURCH: as also on the other side we have shunned the obscurity of the Papists, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. 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 to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews. [Gen 26:15. Jer 2:13.] Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coast [Matt 8:34]; neither yet with Esau sell your birthright for a mess of pottage [Heb 12:16]. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of Nazianzene, "It is a grievous thing" (or dangerous) "to neglect a great fair, and to seek to make markets afterwards:" also the encouragement of S. Chrysostom, "It is altogether impossible, that he that is sober" (and watchful) "should at any time be neglected:" [S. Chrysost. in epist. ad Rom. cap. 14. oral. 26.] Lastly, the admonition and menacing of S. Augustine, "They that despise God's will inviting them, shall feel God's will taking vengeance of them." [S. August. ad artic. sibi falso object. Artic. 16.] It is a fearful thing to fall into the hands of the living God; [Heb 10:31] but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

2.] AN EXAMINATION OF SOME OF THE TEXTUAL CHANGES MADE IN THE AUTHORIZED VERSION SINCE IT WAS FIRST PUBLISHED IN 1611: -

NOTE: - There are some sincere Christians, who in passionately promoting the superiority of the King James Version over the modern English versions, insist that there have been no changes whatsoever in the text of the King James Version, since it was first published in 1611. While they may acknowledge that there have been some corrections of printing mistakes, and some modernisation of spelling since 1611; they refuse to acknowledge the truth that there indeed have been some textual changes in the Authorized Version since 1611.

The following TABLE establishes the fact that there have indeed been quite a number of textual changes since the 1611 edition was first published. **It must be stated though, that these textual changes are of a minor nature only.** This TABLE is only giving the reader a small sample of some of the many textual changes that have occurred since 1611. I have highlighted the textual changes by the use of underlining. I am not showing any textual changes contained within the Apocrypha, but I am only showing some of the textual changes found in the **inspired** Scriptures of the Old and New Testaments.

Although I have only highlighted textual changes, the reader can also see for themselves, various other changes that have occurred since the 1611 edition was published. For example, spelling changes which have adopted more modern forms of spelling; changes in the spelling of some proper names. It is also a fact, that the later revisions of the Authorized Version have used more supplied words which has been indicated by the use of italics. In the original 1611 printing, the use of supplied words was indicated by the use of a different type of font, from the remainder of the text.

"The original printing of the Authorized Version used roman type to distinguish text supplied by translators, or thought needful for English grammar but not present in the Greek or Hebrew. In the first printing, the device of having different type faces to show supplied words was used sparsely and inconsistently. This is perhaps the most significant difference between the original text and the current text. When, from the later 17th century onwards, the Authorized Version began to be printed in roman type, the typeface for supplied words was changed to italics."²⁰⁹

For a more detailed and extended list of the textual changes made since 1611, I would refer the reader to the following excellent book on the subject: -

"The Authorized Edition of the English Bible (1611), its subsequent reprints and modern representatives." by F. H. A. Scrivener; 1884; APPENDIX 1; pp. 147 - 194.

²⁰⁹ "King James Version" - Wikipedia - https://en.wikipedia.org/wiki/King_James_Version.

1611 KING JAMES VERSION: -	1769 STANDARD OXFORD EDITION: -
<u>Genesis 39:16</u> : - "And she laid vp his garment by her, vntill <u>her</u> lord came home."	"And she laid up his garment by her, until <u>his</u> lord came home."
<u>Exodus 15:25</u> : - "And he cried vnto the Lord: and the Lord shewed him a tree, which when hee had cast into the waters, the waters were made sweete: there he made ___ a statute & an ordinance, and there he proued them."	"And he cried unto the LORD; and the LORD showed him a tree, <i>which</i> when he had cast into the waters, the waters were made sweet: there he made <u>for them</u> a statute and an ordinance, and there he proved them."
<u>Exodus 21:32</u> : - "If the ox shall push a man seruant, or a mayd seruant, hee shall giue vnto their master thirty shekels ____, and the ox shall be stoned."	"If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels <u>of silver</u> , and the ox shall be stoned."
<u>Exodus 26:8</u> : - "The length of one curtaine shall be thirtie cubites, and the bredth of one curtaine foure cubites: and the eleuen _____ shall be all of one measure."	"The length of one curtain <i>shall be</i> thirty cubits, and the breadth of one curtain four cubits: and the eleven <u>curtains shall be all</u> of one measure."
<u>Exodus 35:11</u> : - "The Tabernacle, his tent, and his couering, his taches, & _____ his barres, his pillars, and his sockets."	"The tabernacle, his tent, and his covering, his taches, and <u>his boards</u> , his bars, his pillars, and his sockets."
<u>Leviticus 1:8</u> : - "And the Priests Aarons sonnes shall lay the parts, the head and the fat in order vpon the wood that is <u>in</u> the fire which is vpon the altar."	"And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that <i>is on</i> the fire which <i>is</i> upon the altar."
<u>Leviticus 10:14</u> : - "And the waue breast and heaue shoulder shall ye eate in a cleane place, thou, and thy sonnes, and thy daughters with thee: For they be thy due and thy sonnes due, which are giuen out of the sacrifice_ of peace offerings, of the children of Israel."	"And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for <i>they be</i> thy due, and thy sons' due, <i>which</i> are given out of the sacrifices_ of peace offerings of the children of Israel."
<u>Leviticus 25:6</u> : - "And the Sabbath of the land shall be meat for you; for thee, and for thy seruant, and for thy mayd, and for thy hired seruant, and for <u>the</u> stranger that sojourneth with thee."	"And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for <u>thy</u> stranger that sojourneth with thee."
<u>Leviticus 26:40</u> : - "If they shall confesse _____ the iniquitie of their fathers, with their trespasse which they trespassed against me, and that also they haue walked contrary vnto me."	"If they shall confess <u>their iniquity</u> , and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me."
<u>Numbers 6:14</u> : - "And he shall offer his offering vnto the Lord, one hee lambe of the first yeere without blemish, for a burnt offering, and one ewe lambe of the first yeere without blemish, for a sinne offering, and one <u>lambe</u> without blemish for peace offerings."	"And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one <u>ram</u> without blemish for peace offerings."
<u>Numbers 7:31</u> : - "His offering was one siluer charger___ of an hundred and thirty shekels, one siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meat offering."	"His offering <i>was</i> one silver charger <u>of the weight</u> of an hundred and thirty <i>shekels</i> , one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering."
<u>Numbers 7:61</u> : - "His offering was one siluer charger, the weight whereof was an hundred and thirtie shekels, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meate offering."	"His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i> , <u>one</u> silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering."

Deuteronomy 5:29: - "O that there were such an heart in them, that they would feare me, and ___ keepe my commandements alwayes, that it might bee well with them, and with their children for euer."	"O that there were such an heart in them, that they would fear me, and keep <u>all</u> my commandments always, that it might be well with them, and with their children for ever!"
Deuteronomy 16:5: - "Thou mayest not sacrifice the Passeouer within any of <u>the</u> gates, which the Lord thy God giueth thee."	"Thou mayest not sacrifice the passover within any of <u>thy</u> gates, which the LORD thy God giveth thee."
Deuteronomy 26:1: - "And it shall be when thou art come in vnto the land which the Lord ___ giueth thee for an inheritance, and possessest it, and dwellest therein."	"And it shall be, when thou <i>art</i> come in unto the land which the LORD <u>thy God</u> giveth thee <i>for</i> an inheritance, and possessest it, and dwellest therein."
Deuteronomy 28:23: - "And <u>the</u> heauen that is ouer thy head shall be brasse, and the earth that is vnder thee shall be yron."	"And <u>thy</u> heaven that <i>is</i> over thy head shall be brass, and the earth that is under thee <i>shall be</i> iron."
Joshua 3:15: - "And as they that bare the Arke were come vnto Iordan, and the feet of the Priestes that bare the Arke, were dipped in the brimme of the water, (for Iordan ouerfloweth all his banks <u>at</u> the time of haruest)"	"And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)"
Joshua 13:29: - "And Moses gaue inheritance vnto the halfe tribe of Manasseh: and this was the possession of the halfe tribe of ___ Manasseh, by their families."	"And Moses gave <i>inheritance</i> unto the half tribe of Manasseh: and <i>this was the possession</i> of the half tribe of <u>the children</u> of Manasseh by their families."
Judges 14:17: - "And shee wept before him the seuen dayes, while <u>the</u> feast lasted: and it came to passe on the seuenth day, that he tolde her, because shee lay sore vpon him: and she tolde the riddle to the children of her people."	"And she wept before him the seven days, while <u>their</u> feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people."
1 st Samuel 6:7: - "Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring <u>the</u> calves home from them."	"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring <u>their</u> calves home from them."
1 st Samuel 18:27: - "Wherefore Dauid arose _____, hee and his men, and slew of the Philistines two hundred men, and Dauid brought their foreskinnes, and they gaue them in full tale to the king, that hee might be the kings sonne in law: and Saul gaue him Michal his daughter to wife."	"Wherefore David arose <u>and went</u> , he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife."
1 st Samuel 28:7: - "Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and enquire of her. And his seruant ___ said to him, Beholde, there is a woman that hath a familiar spirit at Endor."	"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants <u>said</u> to him, Behold, <i>there is</i> a woman that hath a familiar spirit at Endor."
1 st Kings 8:61: - "Let your heart therefore be perfect with the Lord <u>your</u> God, to walke in his Statutes, and to keepe his Commandements, as at this day."	"Let your heart therefore be perfect with the LORD <u>our</u> God, to walk in his statutes, and to keep his commandments, as at this day."
1 st Kings 9:11: - "(Now Hiram the king of Tyre had furnished Solomon with Cedar trees, and firre trees, and with golde according to al his desire) that then ___ Solomon gaue Hiram twentie cities in the land of Galile."	"(Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then <u>king</u> Solomon gave Hiram twenty cities in the land of Galilee."

1 st Kings 13:6: - "And the king answered, and said vnto the man of God, Intreat now the face of the Lord thy God, and pray for mee, that my hand may be restored mee againe. And the man of God besought the Lord, and the kings hand was restored ___again, and became as it was before."	"And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored <u>him</u> again, and became as <i>it was before</i> ."
2 nd Kings 8:19: - "Yet the Lord would not destroy Iudah, for David his seruants sake, as hee promised ___to giue to him alway a light, and to his children."	"Yet the LORD would not destroy Judah for David his servant's sake, as he promised <u>him</u> to give him alway a light, <i>and</i> to his children."
2 nd Kings 11:10: - "And to the captaines ouer hundreds, did the Priest giue king Dauids speares and shields, that were in the Temple ___."	"And to the captains over hundreds did the priest give king David's spears and shields, that <i>were</i> in the temple of the LORD."
2 nd Kings 15:15: - "And the rest of the actes of Shallum, and <u>the</u> conspiracy which he made, behold, they are written in the booke of the chronicles of the kings of Israel."	"And the rest of the acts of Shallum, and <u>his</u> conspiracy which he made, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel."
2 nd Kings 23:21: - "And the King commanded all the people saying, Keepe the Passeouer vnto the Lord your God, as it is written in <u>this booke of the Couenant</u> ."	"And the king commanded all the people, saying, Keep the passover unto the LORD your God, as <i>it is</i> written in <u>the book of this covenant</u> ."
2 nd Kings 24:13: - "And hee caried out thence all the treasures of the house of the Lord, and the treasure_ of the kings house, and cut in pieces all the vessels of gold which Solomon King of Israel had made in the Temple of the Lord, as the Lord had said."	"And he carried out thence all the treasures of the house of the LORD, and the treasures_ of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said."
2 nd Chronicles 3:10: - "And in the most holy <u>place</u> hee made two Cherubims of image work, and ouerlaid them with gold."	"And in the most holy <u>house</u> he made two cherubims of image work, and overlaid them with gold."
2 nd Chronicles 28:11: - "Now heare me therefore, and deliuer the captiues againe, which ye haue taken captiue of your brethren: for the fierce wrath of <u>God</u> is vpon you."	"Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of <u>the LORD</u> <i>is</i> vpon you."
Ezra 2:22: - "The <u>children</u> of Netophah, fiftie and sixe."	"The <u>men</u> of Netophah, fifty and six."
Nehemiah 2:12: - "And I arose in the night, I, and some few men with mee, neither tolde I any man what ___ God had put in my heart to doe at Ierusalem: neither was there any beast with mee, saue the beast that I rode vpon."	"And I arose in the night, I and some few men with me; neither told I <i>any</i> man what <u>my</u> God had put in my heart to do at Jerusalem: neither <i>was there any</i> beast with me, save the beast that I rode vpon."
Nehemiah 9:17: - "And refused to obey, neither were mindful of <u>the</u> wonders that thou didst among them: but hardened their necks, and in their rebellion appointed a captaine to returne to their bondage: but thou art a God ready to pardon, gracious and mercifull, slow to anger, and of great kindnes, & forsookest them not."	"And refused to obey, neither were mindful of <u>thy</u> wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou <i>art</i> a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."
Esther 4:4: - "So Esthers maides and her chamberlaines came, and told it her: then was the Queene exceedingly grieued, and she sent raiment to clothe Mordecai, and to take away <u>the</u> sackcloth from	"So Esther's maids and her chamberlains came and told <i>it</i> her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away <u>his</u> sackcloth from him: but he received <i>it</i> not."

him: but he receiued it not."	
<u>Job 4:6:</u> - "Is not this thy feare, thy confidence; <u>the vprightnesse of thy wayes and thy hope?</u> "	"Is not <i>this</i> thy fear, thy confidence, <u>thy hope, and the uprightness of thy ways?</u> "
<u>Job 39:30:</u> - "Her yong ones also suck vp blood: and where the slaine are, there is <u>he.</u> "	"Her young ones also suck up blood: and where the slain <i>are</i> , there <i>is she.</i> "
<u>Psalm 69:32:</u> - "The humble shall see this, and be glad: and your heart shall liue that seeke <u>good.</u> "	"The humble shall see <i>this, and</i> be glad: and your heart shall live that seek <u>God.</u> "
<u>Psalm 99:2:</u> - "The Lord is great in Zion: and he is high aboute all <u>people.</u> "	"The LORD <i>is</i> great in Zion; and he <i>is</i> high above all <u>the people.</u> "
<u>Psalm 105:30:</u> - " <u>The</u> land brought foorth frogs in abundance: in the chambers of their kings."	" <u>Their</u> land brought forth frogs in abundance, in the chambers of their kings."
<u>Psalm 143:9:</u> - "Deliuere mee, O Lord, from mine enemies: I <u>flie</u> vnto thee to hide me."	"Deliver me, O LORD, from mine enemies: I <u>flee</u> unto thee to hide me."
<u>Proverbs 7:21:</u> - "With <u> </u> much faire speech she caused him to yeeld, with the flattering of her lips she forced him."	"With <u>her</u> much fair speech she caused him to yield, with the flattering of her lips she forced him."
<u>Proverbs 27:26:</u> - "The lambes are for thy clothing, and the goates are the price of <u>thy</u> field."	"The lambs <i>are</i> for thy clothing, and the goats <i>are</i> the price of <u>the</u> field."
<u>Proverbs 28:17:</u> - "A man that doth violence to the blood of any person, shall <u>flie</u> to the pit, let no man stay him."	"A man that doeth violence to the blood of <i>any</i> person shall <u>flee</u> to the pit; let no man stay him."
<u>Ecclesiastes 1:5:</u> - "The Sunne also ariseth, and the Sunne goeth downe, and hasteth to <u>the</u> place where he arose."	"The sun also ariseth, and the sun goeth down, and hasteth to <u>his</u> place where he arose."
<u>Isaiah 10:34:</u> - "And he shall cut downe the thickets of the forrests with yron, and Lebanon shall fall by a mightie one."	"And he shall cut down the thickets of the forest <u> </u> with iron, and Lebanon shall fall by a mighty one."
<u>Isaiah 47:6:</u> - "I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou didst shew them no mercy; vpon the ancient hast thou very heauily layed <u>the</u> yoke."	"I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid <u>thy</u> yoke."
<u>Isaiah 57:8:</u> - "Behinde the doores also and the posts hast thou set vp thy remembrance: for thou hast discovered thy selfe to an other then mee, and art gone vp: thou hast enlarged thy bed, and made <u> </u> a couenant with them: thou louedst their bed where thou sawest it."	"Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered <i>thyself to another</i> than me, and art gone up; thou hast enlarged thy bed, and made <u>thee</u> a <i>covenant</i> with them; thou lovedst their bed where thou sawest <i>it.</i> "
<u>Jeremiah 1:13:</u> - "And the worde of the Lord came vnto mee the second time, saying; What seest thou? And I said; I see a seething pot, and the face thereof was towards the North."	"And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof <u>is</u> toward the north."
<u>Jeremiah 19:11:</u> - "And shalt say vnto them; Thus saith the Lord of hostes, Euen so will I breake this people and this citie as one breaketh a potters vessell that cannot bee made whole againe, and they shall bury them in Tophet, till there be no place <u>else</u> to bury."	"And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as <i>one</i> breaketh a potter's vessel, that cannot be made whole again: and they shall bury <i>them</i> in Tophet, till <i>there be</i> no place <u> </u> to bury."
<u>Jeremiah 23:30:</u> - "Therefore, behold, I am against the prophets, sayth the Lord, that steale my worde <u> </u> euery one from his neighbour."	"Therefore, behold, I <i>am</i> against the prophets, saith the LORD, that steal my words <u> </u> every one from his neighbour."

Jeremiah 31:14: - "And I will satiate the soule of the priests with fatnesse, and my people shall be satisfied with ___goodnesse, saith the Lord."	"And I will satiate the soul of the priests with fatness, and my people shall be satisfied with <u>my</u> goodness, saith the LORD."
Jeremiah 38:16: - "So _____ the king sware secretly vnto Ieremiah, saying, As the Lord liueth that made vs this soule, I wil not put thee to death, neither will I giue thee into the hand of these men that seeke thy life."	"So <u>Zedekiah</u> the king sware secretly unto Jeremiah, saying, As the LORD liueth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."
Jeremiah 49:1: - "Concerning the Ammonites, thus sayth the Lord; hath Israel no sonnes? Hath he no heire? Why then doth their king inherit <u>God</u> , and his people dwell in his cities?"	"Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why <i>then</i> doth their king inherit <u>Gad</u> , and his people dwell in his cities?"
Jeremiah 51:27: - "Set ye vp a standart in the land, blow the trumpet among the nations: prepare the nations against her: call together against her the kingdomes of Ararat, Minni, & Ashchenaz: appoint a captaine against her: cause <u>her</u> horses to come vp as the rough caterpillars."	"Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause <u>the</u> horses to come up as the rough caterpillars."
Jeremiah 51:30: - "The mightie men of Babylon haue forborne to fight: they haue remained in their holdes: their might hath failed, they became as women: they haue burnt <u>their</u> dwelling places: her barres are broken."	"The mighty men of Babylon have forborne to fight, they have remained in <i>their</i> holds: their might hath failed; they became as women: they have burned <u>her</u> dwellingplaces; her bars are broken."
Ezekiel 1:17: - "When they went, they went vpon their foure sides: and they <u>returned</u> not when they went."	"When they went, they went upon their four sides: <i>and</i> they <u>turned</u> not when they went."
Ezekiel 12:19: - "And say vnto the people of the land; Thus sayth the Lord God, of the inhabitants of Ierusalem, and of the land of Israel; They shall eat their bread with carefulnes, and drinke their water with astonishment, that her land may be desolate from all that is therein, because of the violence of ___ them that dwell therein."	"And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, <i>and</i> of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of <u>all</u> them that dwell therein."
Ezekiel 24:5: - "Take the choice of the flocke, and burne also the bones vnder it, and make it boyle well, and let <u>him</u> seethe the bones of it therein."	"Take the choice of the flock, and burn also the bones under it, <i>and</i> make it boil well, and let <u>them</u> see the bones of it therein."
Ezekiel 44:23: - "And they shall teach my people the difference betweene the holy and prophane, and cause <u>men</u> to discern betweene the vnclane and the cleane."	"And they shall teach my people <i>the difference</i> between the holy and profane, and cause <u>them</u> to discern between the unclean and the clean."
Ezekiel 48:8: - "And by the border of Iudah, from the East side vnto the West side, shall be the offering which <u>they</u> shall offer of fiue and twentie thousand reedes in bredth, and in length as one of the other parts, from the East side vnto the West side, and the Sanctuarie shall be in the midst of it."	"And by the border of Judah, from the east side unto the west side, shall be the offering which <u>ye</u> shall offer of five and twenty <i>thousand reeds in</i> breadth, and <i>in</i> length as one of the <i>other</i> parts, from the east side unto the west side: and the sanctuary shall be in the midst of it."
Daniel 1:12: - "Proue thy seruants, I beseech thee, ten dayes, and let them giue ___ pulse to eat, and water to drinke."	"Prove thy servants, I beseech thee, ten days; and let them give <u>us</u> pulse to eat, and water to drink."
Daniel 3:15: - "Now if ye be ready that at what time yee heare the sound of the cornet, flute, harpe,	"Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and

sackbut, psalterie, and dulcimer, and all kindes of musicke, ye fall downe, and worship the image which I haue made, well: but if yee worship not, ye shall be cast the same houre into the midst of a _____ fierie furnace, and who is that God that shall deliuer you out of my handes?"	dulcimer, and all kinds of music, ye fall down and worship the image which I have made; <i>well</i> : but if ye worship not, ye shall be cast the same hour into the midst of a <u>burning</u> fiery furnace; and who <i>is</i> that God that shall deliver you out of my hands?"
<u>Daniel 6:13</u> : - "Then answered they and said before the king; That Daniel which is of <u>the captiuity of the children</u> of Iudah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."	"Then answered they and said before the king, That Daniel, which <i>is</i> of <u>the children of the captivity</u> of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."
<u>Daniel 12:13</u> : - "But goe thou thy way till the end be: for thou shalt rest, and stand in <u>the</u> lot at the end of the dayes."	"But go thou thy way till the end <i>be</i> : for thou shalt rest, and stand in <u>thy</u> lot at the end of the days."
<u>Hosea 4:4</u> : - "Yet let no man striue, nor reprove another: for <u>this</u> people are as they that striue with the priest."	"Yet let no man strive, nor reprove another: for <u>thy</u> people <i>are</i> as they that strive with the priest."
<u>Joel 1:16</u> : - "Is not the meate cut off before <u>your</u> eyes, yea ioy and gladnesse from the house of our God?"	"Is not the meat cut off before <u>our</u> eyes, yea, joy and gladness from the house of our God?"
<u>Joel 3:13</u> : - "Put ye in the sickle, for the haruest is ripe, come, get you downe, for the presse is full, the fats ouerflowe, for <u>the</u> wickednesse is great."	"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for <u>their</u> wickedness <i>is</i> great."
<u>Nahum 3:17</u> : - " <u>The</u> crowned are as the locusts, and thy captains as the great grasshoppers which campe in the hedges in the cold day: but when the Sunne ariseth, they flee away, and their place is not known where they are."	" <u>Thy</u> crowned <i>are</i> as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, <i>but</i> when the sun ariseth they flee away, and their place is not known where they <i>are</i> ."
<u>Zephaniah 3:11</u> : - "In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that reioyce in thy pride, and thou shalt no more be haughty because of <u>mine</u> holy mountaine."	"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that reioice in thy pride, and thou shalt no more be haughty because of <u>my</u> holy mountain."
<u>Zechariah 11:2</u> : - "Howle firre tree, for the cedar is fallen; because <u>all</u> the mighty are spoiled; howle O yee okes of Bashan, for the forrest of the vintage is come downe."	"Howl, fir tree; for the cedar is fallen; because <u>___</u> the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down."
<u>Malachi 4:2</u> : - "But vnto you that feare my Name, shall the Sunne of righteousnesse arise with healing in his wings, and <u>___</u> shall goe foorth and grow vp as calues of the staule."	"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and <u>ye</u> shall go forth, and grow up as calves of the stall."
<u>Matthew 6:3</u> : - "But when thou doest almes, let not thy left hand know, what thy right <u>___</u> doeth."	"But when thou doest alms, let not thy left hand know what thy right <u>hand</u> doeth"
<u>Matthew 16:16</u> : - "And Simon Peter answered, and said, Thou art <u>___</u> Christ the sonne of the liuing God."	"And Simon Peter answered and said, Thou art <u>the</u> Christ, the Son of the living God."
<u>Matthew 26:75</u> : - "And Peter remembered the words of Iesus, which said vnto him, Before the cocke crow, thou shalt denie mee thrice. And hee went out, and wept bitterly."	"And Peter remembered the word <u>of</u> Iesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.
<u>Mark 5:6</u> : - "But when hee saw Iesus afarre off, he	"But when he saw Iesus afar off, he <u>ran</u> and

came and worshipped him."	worshipped him."
<u>Mark 10:18</u> : - "And Iesus said vnto him, Why callest thou me good? There is <u>no man</u> good, but one, that is God."	"And Iesus said unto him, Why callest thou me good? <i>there is <u>none</u> good but one, <u>that is</u>, God."</i>
<u>Mark 11:8</u> : - "And many spread their garments in the way: and others cut downe branches <u>of</u> the trees, and strawed them in the way."	"And many spread their garments in the way: and others cut down branches <u>off</u> the trees, and strowed <i>them</i> in the way."
<u>Luke 1:3</u> : - "It seemed good to me also, hauing had perfect vnderstanding of ___ things from the very first, to write vnto thee in order, most excellent Theophilus."	"It seemed good to me also, having had perfect understanding of <u>all</u> things from the very first, to write unto thee in order, most excellent Theophilus."
<u>Luke 1:74</u> : - "That hee would grant vnto vs, that wee beeing deliuered out of the hands of our enemies, might serue him without feare."	"That he would grant unto us, that we being delivered out of the hand__ of our enemies might serve him without fear."
<u>Luke 19:9</u> : - "And Iesus said vnto him, This day is saluation come to this house, forsomuch as he also is <u>the sonne</u> of Abraham."	"And Iesus said unto him, This day is salvation come to this house, forsomuch as he also is <u>a</u> son of Abraham."
<u>John 7:16</u> : - "Iesus answered them __, My doctrine is not mine, but his that sent me."	"Jesus answered them, <u>and said</u> , My doctrine is not mine, but his that sent me."
<u>John 15:20</u> : - "Remember the word that I said vnto you, The seruant is not greater then <u>the Lord</u> : if they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also."	"Remember the word that I said unto you, The servant is not greater than <u>his lord</u> . If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."
<u>Acts 24:24</u> : - "And after certaine dayes, when Felix came with his wife Orusilla, which was a <u>lew</u> , he sent for Paul, and heard him cōcerning the faith in Christ."	"And after certain days, when Felix came with his wife Drusilla, which was a <u>Jewess</u> , he sent for Paul, and heard him concerning the faith in Christ."
<u>Romans 3:24</u> : - "Being iustified freely by his grace, through the redemption that is in <u>Iesus Christ</u> ."	"Being justified freely by his grace through the redemption that is in <u>Christ Jesus</u> ."
<u>Romans 14:6</u> : - "He that regardeth <u>a</u> day, regardeth it vnto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thanks: and hee that eateth not, to the Lord hee eateth not, and giueth God thanks."	"He that regardeth <u>the</u> day, regardeth <i>it</i> unto the Lord; and he that regardeth not the day, to the Lord he doth not regard <i>it</i> . He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."
<u>1st Corinthians 12:28</u> : - "And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, <u>helpes in gouernmēts</u> , diuersities of tongues."	"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, <u>helps, governments</u> , diversities of tongues."
<u>1st Corinthians 15:41</u> : - "There is one glory of the sunne, another ___ of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie."	" <i>There is</i> one glory of the sun, and another <u>glory</u> of the moon, and another glory of the stars: for <i>one</i> star differeth from <i>another</i> star in glory."
<u>2nd Corinthians 9:5</u> : - "Therefore I thought it necessary to exhort the brethren, that they would go before vnto you, and make vp before hand your bountie, whereof yee had notice before, that the same might bee readie, as a matter of bountie, ___ not ___ of couetousnesse."	"Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a <u>matter of bounty</u> , <u>and not as</u> of covetousness."
<u>2nd Corinthians 11:32</u> : - "In Damascus the gouernour vnder Aretas the King, kept the citie _____ with a garison, desirous to apprehend mee."	"In Damascus the governor under Aretas the king kept the city <u>of the Damascenes</u> with a garrison, desirous to apprehend me."

Ephesians 4:24: - "And that yee put on <u>that</u> new man, which after God is created in righteousnesse, and true holinesse."	"And that ye put on <u>the</u> new man, which after God is created in righteousness and true holiness."
2 nd Thessalonians 2:14: - "Whereunto he called you by our Gospel, to the obtaining of the glorie of <u>the</u> Lord Iesus Christ."	"Whereunto he called you by our gospel, to the obtaining of the glory of <u>our</u> Lord Jesus Christ."
1 st Timothy 1:4: - "Neither giue heed to fables, and endlesse genealogies, which minister questions, rather then <u> </u> edifying which is in faith: so doe."	"Neither give heed to fables and endless genealogies, which minister questions, rather than <u>godly</u> edifying which is in faith: <i>so do.</i> "
1 st Peter 2:1: - "Wherefore laying aside all malice, and all guile, and hypocrisies, and enuies, and <u> </u> euill speakings."	"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and <u>all</u> evil speakings."
1 st John 5:12: - "Hee that hath the Sonne, hath life; and hee that hath not the Sonne <u> </u> , hath not life."	"He that hath the Son hath life; <i>and</i> he that hath not the Son <u>of God</u> hath not life."
Revelation 1:4: - "Iohn to the seuen Churches <u> </u> in Asia, Grace be vnto you, & peace, from him which is, and which was, and which is to come, and from the seuen spirits which are before his throne."	"John to the seven churches <u>which are</u> in Asia: Grace <i>be</i> unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne."
Revelation 12:14: - "And to the woman were giuen two wings of a great Eagle, that shee might <u>flee</u> into the wildernesse into her place, where she is nourished for a time, and times, and halfe a time, from the face of the serpent."	"And to the woman were given two wings of a great eagle, that she might <u>fly</u> into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."