

# The King James Bible, its Translators & King James the I of England Defended

The crowning achievement of King James Charles Stuart was his commissioning the translation of the Authorized King James Version of the Bible. **The King appointed the world's best scholars to the work and throughout the translation paid careful attention to ensure that the translation was completed.**

- [Why I Only Read the Authorized King James Version of the Bible](#)

**King James VI & I** AKA: King James I of England, King James VI of Scotland, James Charles Stuart--May of 2011 marked the 400th Year Anniversary of the AUTHORIZED KING JAMES BIBLE

[Important \(yet concise\) historical information found at this link](#)  
[www.BiblicalScholarship.com/400th.htm](http://www.BiblicalScholarship.com/400th.htm)

## ABOUT KING JAMES I

In 1604, King James I of Great Britain specially commanded the translation of what came to be known as the [Authorized \(King James\) Version of 1611 of the Bible](#). He is also the founding monarch of the United States. Jamestown, Virginia, established in 1607, is named after King James and is known as, "America's birthplace" and "Where America began." [Click here to see various signs found in Jamestown, VA](#) as well as a few of the other of King James' namesakes' found in the region.

- [Biography of King James VI & I](#)
- [King James VI & I -- A Biographical Sketch](#)
- [Interesting facts about King James I](#)
- [Why is King James called VI & I?](#)
- [King James I: Great Britain's Solomon](#)
- [King James I: Designed Great Britain's Flag](#)
- [The Kingdom of King James I: Great Britain](#)
- [King James VI & I: His Family](#)
- [Jamestown, Virginia signs](#) (Jamestown, VA--America's birthplace--is King James' namesake)
- [King James and the Defense of the Right of Kings](#) ("It is often mentioned that King James VI & I spoke about the divine right of kings, but many do not know *why* he did this. They may think that they know, but they have not read the king's workes for themselves--what they "know" is what somebody told them. They just accepted the interpretation of a professor, textbook author, etc.")
- [King James and the Divine Right of Kings](#) ("In the minds of many, the doctrine of the Divine Right of Kings is closely (if not exclusively) associated with King James VI & I. It is important to note, however, that the Divine Right of Kings (the idea that kings are accountable to God alone), neither began nor ended with King James.")
- [King James VI & I: The Unheralded Reformer](#)

## JAMES VI & I WRITINGS & SPEECHES

- Now online: *The Workes of the Most High and Mightie Prince James* -- This

facsimile edition of James' Workes is 688 pages and is prefaced with reader helps--including an excellent summary of the writings contained in *The Workes*. [Click here](#) for the summary and a link to The Workes. The Workes is an amazing, scarce collection of King James' writings first published in 1616. The Workes contains many of the king's most famous writings (e.g. Basilicon Doron, Daemonologie, Counterblaste to Tobacco, and sundry speeches) **IN ADDITION TO HIS LESSER KNOWN CHRISTIAN WRITINGS. When you read the king's writings, you will find his faith in Jesus Christ and the holy scriptures manifested everywhere--including in his political speeches before the lords of the British parliament. ||| Throughout this landmark volume runs a common message that Rome does not want you to hear.**

- [A MEDITATION Vpon the 27. 28. 29. Verses of the XXVII Chapter of Saint MATTHEW. OR A PATERNE FOR A KINGS INAVGVRATION](#)
- [A Fruitfull Meditation on Revelation 20:7-10 by King James VI & I](#)
- [The Seduced Opinion of the Multitude](#) (King James' *The Trew Law of Free Monarchies: or The Reciproock and mutuall duetie betwixt a free King and his naturall Subiects* was written for the welfare of his people and has important applications for men today. Article includes a substantial excerpt of Trew Law. Trew Law, in its entirety, can be found in James' [Workes](#) beginning on page 191.)
- [Basilicon Doron by King James VI](#)
- [King James I and Papal Opposition](#) (was King James a "closet" Catholic? This study includes excerpts of King James' own writings)
- [King James I Opening address at Hampton Court](#)
- [King James I on peace and the union of Scotland and England](#)
- [King James VI & I on Kingship](#)
- [King James I on the infamous Gunpowder Plot](#) (Catholics tried to kill King James VI (Scotland) & I (England) An attempt by Guy Fawkes and other Roman Catholic conspirators to blow up the Houses of Parliament in 1605)

**Comment: If King James was closet Catholic why did the Catholic church try to assassinate him and why did he write against them?**

**From his own hand we read:**

***King James, Meditation on Revelation***

***"The Pope is Antichrist, and Popery the loosing of Satan, from whom proceedeth false doctrine and cruelty to subvert the kingdom of Christ: Now whether the Pope beareth these marks or not, let any indifferent man judge; I think surely it expounds itself: Doeth he not usurp Christ his office, calling himself universal Bishop and head of the Church? Playeth he not the part of Apollyon, and Abbadon the king of the Locusts and destroyer, or son of perdition, in chopping and changing of souls betwixt heaven, hell, and his fantastic or imagined purgatory at his pleasure? Blasphemeth he not, in denying us to be saved by the imputation of Christ his righteousness? Moreover, hath he not sent forth and abused the world with innumerable orders of locust and shavelings? Hath he not so fully ruled over the world these many hundredth years, as to the fire went he, whosoever he was, that durst deny any part of his usurped supremacy?"....."But I am sure none will***

**condemn me for an heretic, save such as make the Pope their God..." (King James I, *A Meditation on Revelation; Premonition*).**

**[link to www.jesus-is-lord.com](http://www.jesus-is-lord.com)**

- [King James I on the Divine Right of Kings](#)
- [Counterblast to Tobacco](#) (Referred to as the first anti-smoking tract. Modernized spelling version with some definitions added by the editor.)
- [King James I Declaration of Sportes](#)

#### WORKES OF THE PERIOD

- [The Authorized King James Version of 1611](#) (includes links to reading the King James Bible online, an overview of the Bible, etc.)
- [The Authorized Version of the Holy Scriptures: The Precepts of a Mighty Nation](#) ("By definition, any Bible version that is not the Authorized Version of the Bible is an unauthorized version; all modern Bible versions are unauthorized...")
- **"What about the translations of the Bible that existed before the Authorized Version of 1611? what is to be made of them?"** (The King James translators themselves answer the question. Also, "read on about the translators, the impact of the Authorized Version, strange fire after two and half centuries, chief adversaries of the translation, and King James himself standing as a bulwark of protection. We have much to be thankful for.")
- [Overview of the Bible](#) (especially helpful for those who would like to better understand the flow of the Old Testament and basic Bible geography.)
- [Download and bind your own Authorized King James Bible \(Pure Cambridge Edition\)](#) (Free. With two columns like a traditional Bible.)
- [400th Year Anniversary of the King James Bible Page](#)
- **The Translators of the King James Bible** (a group of linguists unlike the world has ever known) ||| [Epistle Dedicatory of the King James Bible](#) (the translators were traduced and maligned by "Popish Persons" and "self conceited Brethren.") ||| [Translators to the Reader](#) (The translation was calumniated and spoken against by those same "Popish Persons" and "self conceited Brethren.")

**Comment by Dr. Johnson:** Why would the translator's of the 1611 KJV rail against the Catholic Church if they were closet Catholics.

- [A Small Treatise Against the Primacy of the Pope](#) (published in 1549 by King Edward VI of England (cousin of King James).
- **Transcription of the Gunpowder Plot Trial** Roman Catholics tried to kill King James I . Taken from *Collection of State Trials*.
- [Mischiefe Mystery; or Treason's Masterpiece, the Powder Plot](#) A 1617 tract against the Catholic religion.
- [The Mayflower Compact](#) King James I was founding monarch of the first successful colonies in America.

#### MODERNE WORKES

- [Insult to Indictment](#) The critical case against King James VI & I examined
  - [Did King James I Burn Baptists?](#)
  - [King James and the Puritans](#) (Puritanical types are constantly bashing King James. My feeble protest to a Bob Jones University professor.)
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## KJV-The Apocryphal Books & Inspiration

----- Original Message -----

**From:** [Pastor D. A. Waite](#)

**To:** Julio

**Cc:** [Dr. Scott Johnson](#)

**Sent:** Thursday, March 19, 2009 2:58 PM

**Subject:** Re: King James Bible

3/19/09 You are correct that the original King James Bible of 1611 contained 80 books, 66 canonical (or authentic books from God) and **14 (non canonical (or man-made books) called the Apocryphal (or doubtful) books.** I am sorry the Church of England included them, **even though they recognized them NOT to be God-breathed and NOT canonical.** They put them in from historical matters only to give some history of the years between the Old Testament books and the New Testament books.

Here's a quote from my book, DEFENDING THE KING JAMES BIBLE (pp. 75-76) that shows the 7 reasons for rejecting these 14 Apocryphal books:

***"The reasons assigned for not admitting the Apocryphal books into the canon, or list of inspired Scriptures are briefly the following:***

***1. Not one of them is in the Hebrew language, which was alone used by the inspired historians and poets of the Old Testament. [All but one are in Greek. The other one is in Latin].***

***2. Not one of the writers lays any claim to inspiration. [Not one says, "The Lord spoke through me," or "These are the words of God."]***

***3. These books were never acknowledged as sacred Scriptures by the Israelite Church (those that were saved), and therefore were never sanctioned by our Lord.***

***4. They were not allowed a place among the sacred books during the first four centuries of the Christian Church.***

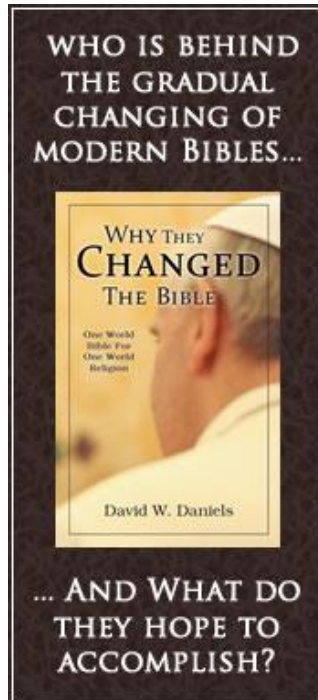
***5. They contain fabulous statements [in the sense of being fables] and statements which contradict not only the canonical Scripture but themselves; as when in the two books of Maccabees Antiochus Epiphanes is made to die three different deaths in as many different places.***

***6. It promotes doctrines contradicting the Bible, such as prayers for the dead, [that is why the Roman Catholic Church prays for the dead].***

***7. It teaches immoral practices such as lying, suicide, assassination and magical incantations. [God is against that in His Word--necromancers, those with familiar spirits, and wizards, as the Bible says are all forbidden in Scripture].***

***For these and other reasons, the Apocryphal books which are all in Greek, except one which is extant only in Latin, are valuable only as ancient documents, illustrative of the manners, language, opinions and history of the East."***

Pastor D. A. Waite



## One World Bible for One World Religion

Issue Date: March/April 2014

The recently discovered involvement of the Jesuits in the modern Bible versions gives new meaning to the fact that the new pope is a Jesuit. For centuries, the Society of Jesus, aka, the Jesuit Order, has shunned such a high profile position. Their strategy of bringing the world under the power of the pope has been to work behind the scenes, becoming confessors to the powerful and educators of the next generation of world leaders.

The Jesuit general is also known as the “black pope.” It has long been assumed that he was close to the power center of the Vatican universe. One Jesuit told author David W. Daniels that the pope was basically a Jesuit puppet.

Daniels’ latest book, [Why They Changed the Bible](#), describes how Jesuits have been influencing Bible societies since their founding, and Bible translation projects for over 150 years. Their success in shifting the Bible text to accommodate Roman Catholic dogma allows them a new boldness in pushing the “unity” agenda. Almost all modern versions now are based on Roman Catholic approved manuscripts.

A generation ago, Roman Catholics were discouraged from reading the Bible. When the King James Version dominated, Rome’s teachings on the Eucharist Host and the Virgin Mary goddess stood in stark contrast to scripture. Readers of the KJV could clearly see the false teaching. Now, the trend is clear toward a Bible whose “fuzzy” wording leaves room for Roman dogma.

Apparently, the Vatican no longer fears for their people to read the Bible. In the past, excommunication, inquisition or death was pronounced upon anyone who dared read the Bible for himself, without the “church” to interpret it for him. Now they have Catholic Bible studies.

They have cleverly convinced Protestants that it is because the Catholic “mother church” has changed. But if you scratch the surface you find that the basic pagan teachings of wafer god, Virgin Mary goddess, salvation by works, confession to a priest, indulgences, and purgatory have not changed.

So, what did change? Daniels proves that it is the Bible that has changed. The Jesuit calendar is measured in 100+-year plans. In the early 1800s, a decision was made to abandon violence in fighting the Reformation. Instead of trying to stamp out the Bible and execute all the Bible believers, Daniels says they decided to “fix” the Bible.

Thus began a clandestine, multi-century campaign to change the Bible where it contradicted their pagan doctrines. They resurrected corrupted manuscripts from the waste baskets of history and maneuvered them into the translation process as foundation documents for future “revisions.” Jesuits were welcomed onto translation committees and Bible society boards of directors to help develop an “interconfessional Bible.”



## Very Important: Where did our bibles come from?

<http://www.born2serve.org/images/kjvchartbig.gif>



As usual, anyone who tries to “compromise” with Rome eventually learns it is a one-way street. Popes brag that the Catholic “church” never changes. They stress working on common ground such as abortion and “evangelization,” but if Protestants look closely, they are helping promote a false gospel of salvation by works and submission to “Mother Church,” in the name of “unity.” Eventually, all roads DO lead to Rome. Daniels shows that, not only are the modern Bible versions resting on the quicksands of polluted manuscripts, but now even Wycliffe Bible Translators are now exclusively using a Greek text approved by Rome for its “interconfessional” qualities. Catholic missionaries readily use Wycliffe-SIL translations to entice native tribes into Rome’s spider web of idolatry

and paganism. Only Bible-believers, who trust God’s preserved words in the King James Bible, are equipped to resist the tide toward one world Bible for one world religion.

[http://www.chick.com/bc/2014/one\\_world\\_bible.asp](http://www.chick.com/bc/2014/one_world_bible.asp)

## The KJV/Sir Francis Bacon Lie Exposed

WITH MY ANSWER AND MANY LINKS--By Steve Van Nattan

INTRODUCTION: If Sir Francis Bacon, who was a flaming One Worlder and Freemason, and who was said to be a sodomite, edited the King James Bible; and if Manly P. Hall and Alestair Crowley are the final authority on the origin of the KJV, then I must abandon the Christian faith and move on to eat, drink, and be merry. You see, my God used the KJV for 350 years to spread the Gospel of Jesus Christ to the whole world, so something just doesn’t add up here.

So, this is a critical discussion forced on us by the filth of Freemasonry, the New Age, modern perverted Muslim scholars, and witches who all desperately need to trash the one book on earth which blows away their lies and prevarications.

Thus, we engage the enemy:

THE LETTER:

>I am writing from the United Kingdom. I have started having doubts about >the KJV. This bible was ordered by King James to be edited by none other >than Francis Bacon. Crowley et al. If you check this you will find it to >be true.

Steve’s ANSWER:

Here is a quote from a Web site you may have visited. It has Freemason logos for icons, so I suspect the author is a Freemason:

May I, in reply to the inquiry, contribute a little light on the subject? Some years ago, I forget how many, I came to the conclusion that Francis Bacon was mainly, if not entirely, responsible for a threefold undertaking, (1st) the Shakespearian Plays; (2nd) the creation in its present form of Freemasonry, and (3rd) the translation of the Holy Bible into its present well-known Authorized Version. The three were undoubtedly

intermingled. All three had very largely the same foundation, the training Bacon received from his foster-mother, Lady Ann Bacon, who was very devoted in her religious beliefs and practise. The young Francis would unquestionably be largely influenced by Lady Ann's guidance.

Bacon evidently knew his Bible very well, and it is my belief that the whole scheme of the Authorized Version was his. He was an ardent student, not only of the Bible but of the early manuscripts. St. Augustine, St. Jerome, and writers of the theological works, were studied by him with industry. He has left his annotations in many copies of the Bible and in scores of theological works. The translation must have been a work in which he took the greatest interest; in fact, it may well be he inspired it. He would follow its progress from stage to stage, and when the last stage came there was only one writer of the period capable of turning the phrases with the matchless style which is the great charm, and is so abundantly evident, in the Authorized Version and the Shakespearian plays. Whoever that stylist was, he produced a result which, on its literary merits, is without a rival.

I know the history of Freemasonry, and Bacon did NOT reinvent it. That is insane. Also, the KJV translation committee hated the manuscripts Augustine used, and they used the non Catholic Textus Receptus to do their translation. If Bacon loved Augustine, there would have been war between the translators and Bacon. Furthermore; James I hated the Roman Church. **Comment: More on all of this below. The Web page I quoted was done by Freemasons who want to take credit for everything they can. If you are fool enough to believe them, well I cannot stop you.**

Bacon was known by some of those involved in the 1611KJV translation but Bacon was NOT anywhere near the center of the work. Deeply godly men were the ones in charge under the king's authority, and their work was not edited outside of their circle.

**Now, I think I have found the man who originated this urban legend of Bacon editing the KJV. He is Manly P. Hall. This man was a very Satanic man and an inner circle writer of Freemasonry. He is the one who taught that the Freemason became the person of Christ in this world, and he promoted some sexually filthy notions of spiritual things also. Here is his writing on the topic of Bacon and the KJV:**

[http://www.geocities.com/Athens/Acropolis/2216/clscstexts/Rosicrucian\\_Masonic.htm](http://www.geocities.com/Athens/Acropolis/2216/clscstexts/Rosicrucian_Masonic.htm)

**Even the filthy Crowley fans have no use for Bacon and expose his fall from grace with King James I:** <http://www.billheidrick.com/tlc1993/tlc0993.htm>

Do you really think King James was so utterly ungodly as to allow this flaming mystic near the KJV work. He is not even listed as a translator.

ATtribution: Francis Bacon (1561-1626), British philosopher, essayist, statesman. last will, Dec. 19, 1625. Works of Francis Bacon, vol. 3 (ed. 1765).

Appointed Lord Chancellor in 1618, Bacon was removed from office three years later for accepting a bribe from a litigant. **Comment: So, if King James were a Freemason he would be required (through the blood oaths that he took) to show special favor to Bacon. Taking bribes (which is a rather minor offence compared to something like murder) is something King James would have had to of overlooked for his Freemasonic brother, and he was in the best position (as far as power) to do so; but King James did not do so.** Alexander Pope summed up his character thus: "If

parts allure thee, think how Bacon shined, The wisest, brightest, **meanest of mankind.**" (Essay on Man, epistle 4, l. 281-2).

Find the above quote at: <http://www.bartleby.com/66/44/5144.html>

**How could anyone believe that Bacon was a man King James I would have near the translators?**

I hope this helps you get started on some serious research of your own. I believe you have been into urban legend which was invented by Freemasons who hate King James I and the Bible which he commissioned. They resent the fact that James removed Bacon the Freemason from office.

<http://www.blessedquietness.com/journal/resource/bacon.htm>

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----- Original Message -----

**From:** [AuthorityKJV@aol.com](mailto:AuthorityKJV@aol.com)

**To:** [drjohnson@ix.netcom.com](mailto:drjohnson@ix.netcom.com)

**Sent:** Wednesday, January 21, 2009 11:59 PM

**Subject:** **Cutting Edge Finally Responded**

**Below is their response on the KJV/Bacon thing:**

Rick

Sorry for the delay in getting back to you. I will cut to the chase on all of this:

We believe that the King James Bible is a reliable English translation of the Word of God....This whole Bacon/Masonic thing was blown out of proportion by a few people... who do believe the translators of the KJV were just as inspired as the original authors.

**There was no tampering with the text of the manuscript by Bacon, and that is readily proven by anyone who can translate Greek, Hebrew, and Aramaic. For one can get copies of the various *Textus Receptus* codexes used by the translators and proof their work.**

All Bacon did while in possession of the manuscript was add some occult artwork to the original publication. This was all removed in the 1769 KJV that most of us now use (many do not understand there were 3 revisions after 1611 with over 25,000 changes to the text and our current KJV is a 1769), and thus God has indeed preserved His Word in the English language in the KJV.

I hope this answer your questions and/or concerns.

Mac Dominick

Cutting Edge Ministries

**Now in the second cutting edge article they say right up front:**

**"Notice what we are NOT saying. We are NOT saying that Bacon wrote the KJV. He and his Knights of the Helmet spent nearly one year fashioning these symbolic pages in front of, and throughout, the text, after the KJV scholars had finished their manuscript."**

I view this purely as two separate issues: The **images** of the original KJV1611 & the **text** of the original KJV1611.

There is no way around the facts that many of these images in the original 1611KJV are troubling & I have actually viewed these online. But what Cutting Edge is saying explains how these images showed up in the original 1611KJV. **It was an attempt by Satan to infiltrate the true Word of God (the 1611KJV) with**



corrupt images that would make people like you and me question the Word of God.

So this is how the troubling art work got into the original 1611 KJV. **It was done by the typesetters/publisher (not the translators) after the 1611 KJV was finished** & if Bacon got to them, this would make even more sense.

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See:

[The KJV Defended as God's Preserved Word Part 1](#)

August 10th, 2008 [by Dr. Scott Johnson](#) |

[The KJV Defended as God's Preserved Word-Part 2](#)

August 10th, 2008 | Comments Off | Filed in [Current Events and Bible Study](#)

[The KJV Defended as God's Preserved Word-Part 4](#)

August 17th, 2008 | Comments Off | Filed in [Dedicated Teachings](#)

[The KJV Defended as God's Preserved Word-Part 3](#)

August 17th, 2008 | Comments Off | Filed in [Current Events and Bible Study](#)

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### [Reasons for Accepting the KJV as God's Preserved Word](#)

- 1. God promised to preserve His words (Psa. 12:6-7; Mat. 24:35). There has to be a preserved copy of God's pure words somewhere. If it isn't the KJV, then what is it?**
- 2. It has no copyright. The *text* of the KJV may be reproduced by anyone for there is no copyright forbidding it's duplication. This is not true with the modern perversions.**
- 3. The KJV produces good fruit (Mat. 7:17-20). No modern translation can compare to the KJV when it comes to *producing good fruit*. For nearly four hundred years, God has used the preaching and teaching of the KJV to bring hundreds of millions to Christ.** Laodicean Christians might favor the new versions, but the Holy Spirit doesn't.
- 4. The KJV was translated during the Philadelphia church period (Rev. 3:7-13). The modern versions begin to appear rather late on the scene as the lukewarm Laodicean period gets underway (Rev. 3:14-22), but the KJV was produced way back in 1611, just in time for the many great revivals (1700-1900). The Philadelphia church was the only church that did not receive a rebuke from the Lord Jesus Christ, and it was the only church that "kept" God's word (Rev. 3:8).**
- 5. The KJV translators were honest in their work. When the translators had to add certain words, largely due to idiom changes, they placed the added words in italics so we'd know the difference. This is not the case with many new translations.**
- 6. All new translations compare themselves to the KJV. Isn't it strange that the new versions never compare themselves to one another? For some strange reason they all line up against one Book—the KJV. I wonder why? Try Matthew 12:26.**
- 7. The KJV translators believed they were handling the very words of God (I Ths. 2:13). Just read the King James Dedicatory and compare it to the prefaces in the modern versions. Immediately, you will see a world of difference in the approach**

and attitude of the translators. Which group would YOU pick for translating a book?

**8.** The KJV is supported by far more evidence. Of over 5,300 pieces of manuscript evidence, ninety-five percent supports the King James Bible! The changes in the new versions are based on the remaining five percent of manuscripts, most of which are from Alexandria, Egypt. (There are only two lines of Bibles: *the Devil's line from Alexandria, and the Lord's line from Antioch.* We'll deal with this later.)

**9.** No one has ever proven that the KJV is not God's word. The 1611 should be considered innocent until proven guilty with a significant amount of genuine manuscript evidence.

**10.** The KJV exalts the Lord Jesus Christ. The true scriptures should testify of Jesus Christ (John 5:39). There is no book on this planet which exalts Christ higher than the King James Bible. In numerous places the new perversions attack the Deity of Christ, the Blood Atonement, the Resurrection, salvation by grace through faith, and the Second Coming. The true scriptures will *TESTIFY* of Jesus Christ, not *ATTACK* Him!

<http://www.av1611.org/kjv/fight.html#fight2>

**Very Important: Where did our bibles come from?**

<http://www.born2serve.org/images/kjvchartbig.gif>

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**King James The VI of Scotland & The I of England Unjustly Accused?**

**BOOK BY: STEPHEN A. COSTON, SR.**

The Latest Evidence Supporting the Godly Character of King James

**The Monarch**

**The Myth & His Maligners**

*"You've Heard James' Critics, Now Read the Truth!"*

**FACT:**

James wrote in his work *Basilicon Doron* that:  
"There are some horrible crimes that ye are bound in conscience never to forgive: such as witchcraft, willful murder, incest, and sodomy."

**There is no recorded objective documentation that King James ever practiced or promoted sodomy, the historical record only knows of King James' heterosexuality and condemnation of sodomy.**

**FACT:**

King James condemned "soft delicacies" in a man more than once:

**"But especially eschew to be effeminate in your clothes, in perfuming, preening, or such like...and make not a fool of yourself in disguising or wearing long your hair or nails, which are but excrements of**

**FICTION:**

"There are a number of recorded statements in which James justified homosexuality/sodomy...King James was a homosexual monarch."

**FICTION:**

James was effeminate and encouraged his favorites to also be effeminate.

nature...Guard against corrupt...effeminate ones."

The King **also condemned "female transvestism" by instructing the clergy by royal order and express commandment to vehemently condemn this in their sermons.**

**FACT:**

King James wrote to his wife Queen Anne:

"I thank God I carry that love and respect unto you which by the law of God and nature, I ought to do to my wife and mother of my children...for the respect of your honorable birth and decent I married you, but the love and respect I now bear you for that ye are my married wife and so partaker of my honor...(signed) Your Own, James Rex."

King James also wrote love poetry to his wife and in addition to this James also wrote of Anne:

"...if it were possible for me to love her better than ever I did before, it were my part to do it."

After her death, James wrote, "**She was an excellent wife to us...she has left a great longing for her.**" The King James had 8 children with his wife Queen Anne.

**FICTION:**

King James did not love his wife, disliked the institution of marriage and women in general.

All this and more is documented in King James VI of Scotland & I of England -Unjustly Accused? Read for yourself the actual facts surrounding the life and character of King James VI & I. The contemporary and modern critics are put into proper perspective and the real life of this much misunderstood monarch is clearly brought to light. This full length historical work makes it evident that the facts are at odds with the fiction. **Ben Johnson's comments made in James' own time are timely and applicable even today:**

*"And there must go much more to the make of a guilty man than rumor."*

The court is now in session, read for yourself what has been hidden on the shelves of libraries around the world and which will now travel through the reaches of time to vanquish ignorance and repression of the Godly character of one of the most famous and learned princes of the Jacobean world - King James VI & I.

<http://www.jesus-is-lord.com/kjcoston.htm>

To order the 392-page book, "KING JAMES UNJUSTLY ACCUSED?" by Mr. Coston, please contact the Bible Baptist Bookstore at 1-888-KJV-1611 or (904) 477-8812; or AV Publications at 1-800-435-4535 or (540) 251-1734. The book is \$14.95 per copy. This well-documented work provides the latest evidence supporting the godly character of the King James the VI of Scotland and the 1st of England. Also, the new book exposes the lies (and the liars) that have been spread about the authorizing king of our beloved AV 1611.

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## Was King James a Homosexual?

There is absolutely no legitimate historical evidence to indicate that he was. The same critics who decry examinations of the lives of Westcott and Hort as *ad hominem* attacks, gleefully slander King James and by association deride the Bible translation that now bears his name. First, we must note that whereas Westcott and Hort are directly responsible for modern textual criticism theory and practice, having a major impact on translations employing their methods, King James did not have such influence on the AV.

Second, the charge itself is slanderous and false. The historical basis for the charge is based on non-eye witness claims of enemies of King James who resented a Scott being on the throne of England. Modern scholars who continue to perpetuate this lie find themselves quoting modern homosexual authors with a clear agenda to promote, and betray their monumental ignorance of historical context of writings and customs. These same "historians" would cite 1 Sam. 18 as proof that David and Jonathan had sexual relations.

Further, an examination of King James' numerous extant writings show him to be a true man and father; in deep love with his wife. For complete and detailed research on this issue, I refer you to the book [King James VI of Scotland & I of England, Unjustly Accused?](#), by Stephen A. Coston, which goes in to exhaustive detail on the matter.

Related Articles: [Erasmus, King James, and His Translators \(2/3\)](#)

The following is from Sam Gipp's *The Answer Book*.

QUESTION 3: I have been told that King James was a homosexual. Is this true?

ANSWER: No.

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

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

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

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

Such a man was sure to have enemies. One such man, Anthony Weldon, had to be excluded from the court. Weldon swore vengeance. It was not until 1650, twenty-five years after the death of James, that Weldon saw his chance. He wrote a paper calling James a homosexual. Obviously, James, being dead, was in no condition to defend himself.

The report was largely ignored since there were still enough people alive who knew it wasn't true. In fact, it lay dormant for years, until recently when it was

picked up by Christians who hoped that vilifying King James would tarnish the Bible that bears his name so that Christians would turn away from God's book to a more "modern" translation.

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

In 1605 a Roman Catholic by the name of Guy Fawkes, under the direction of a Jesuit priest by the name of Henry Garnet, was found in the basement of Parliament with thirty-six barrels of gunpowder which he was to use to blow up King James and the entire Parliament. After killing the king, they planned on imprisoning his children, re-establishing England as a state loyal to the Pope and kill all who resisted. Needless to say, the King James Bible would have been one of the plot's victims. Fawkes and Garnet and eight other conspirators were caught and hanged.

It seems that those who work so hard to discredit the character of King James join an unholy lot. <http://av1611.com/kjbp/faq/james-h.html>

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### Who were the King James Version Translators?

**INCLUDING EXCERPTS FROM, *The Translators Revived* by Alexander McClure, 1858**

#### Preface.

We do not know much about the men who translated the King James Bible--the word of God for the English-speaking people. Perhaps this is fitting lest too much honor should be bestowed upon man. However, given the current controversy over our beloved Authorized Version I believe it good and profitable to learn more about these men of God. Some defender of modern Bible perversions will immaturely accuse us of "worshipping the translators". But what saith the scriptures?

Romans 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

It is good and profitable to remember our fathers in the faith and the contributions they made for our good. Let's turn off the hell-i-vision and get some knowledge. It is good to look into the "olde things".

Jeremiah 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Will you ask for the old paths? When you find profitable things there, will you take heed to them? Unlike folks of today, the men of King James' time were true divines and scholars. I perceive that those who held bachelor's degrees could out-think practically all of the doctors of today. We'd think their doctor's were geniuses. The King James Bible translators were men who regularly debated in Latin and Greek, one had read the entire Bible in Hebrew by the time he was six, and on and on. But even more importantly, they were godly men devoted to spiritual pursuits. They believed that they were translating the very words of God--they were sanctified witnesses that took their sacred duties seriously. As it states in the Translators to the Reader--



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:

Nowadays you've got "I-barely-know-Greek translators" who have their feet in everything from [hell-i-vision](#) to [sodomy](#).

The King James Version translators took the baton passed on to them by devout men and martyrs who translated before them. Men like John Wiclif, aka "The Morning Star of the Reformation" who was the first to translate the entire Bible into English. Although he only had the Latin Vulgate to work with, you can see his influence on Tyndale's translation and ultimately our Authorized Version. Like Martin Luther, Dr. Wiclif was a member of the Romish religion when he was awakened to the truth through the reading of the scriptures. He spoke out vehemently against the Romish rites and practices which at that time had a stranglehold on the land. His followers were called Lollards and they went out like circuit preachers spreading the doctrine of Christ. Dr. Wiclif wrote tracts and spoke out against error. He was severely persecuted by the Romish religion while alive and was banished from Oxford and his professorship by order of the king. Nevertheless, the Lord delivered him out of Romish hands many times and allowed him to continue his translation work. In 1428, about 44 years after his death, Pope Martin V commanded Dr. Wiclif's bones to be dug up and burned as an arch heretick.

William Tyndale who translated from the Textus Receptus line, was strangled and burned at the stake for translating the Bible. Time fails me here to speak of John Rogers, Myles Coverdale and others who labored AND DIED that we might have the word of God in our hands. The Authorized Version is a Book forged in blood, sweat and tears. Treasure it. The King James translators said this of the cumulative nature of their work--

*"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...but to make a good one better, or out of many good ones, one principal good one..."*

Please do not be deceived into thinking that the King James Bible is only an amalgamation of previous translations. These scholars consulted the original languages and related languages.

*"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."*

During the days of the translators, the Roman Catholic institution repeatedly proved [herself](#) a great enemy to the translation of the Authorized [\[1\]](#) Version. The KJV translators note this fact in both the "Epistle Dedicatory" and the "Translators to the Reader", both of which were included with the publication of the Authorized Version. The Roman religion has a long history of persecuting, imprisoning, torturing, murdering and killing the faithful saints who would not bow down to the papacy and its [blasphemous doctrines](#), but to Christ and his word alone. [Those faithful saints did not accept deliverance that they might obtain a better resurrection.](#)

The following accounts of the King James translators are taken from, *The Translators Revived* by Alexander McClure published in 1858. I do not agree with all of Mr.

McClure's historical commentary. In fact, I strongly disagree with his assessment of [His Majestie King James VI & I](#) whom Mr. McClure makes out to be worse than a heathen. One way this bias manifests itself is in Mr. McClure's caustic and **erroneous** comments about Dr. Richard Bancroft, one of the translators close to the King:

*"...considering the control exercised by this towering prelate, and the fact that the great majority of the Translators were of his way of thinking, it is quite surprising that the work is not deeply tinged with their sentiments. On the whole, it is certainly very far from being a sectarian version, like nearly all which have since been attempted in English. It is said that Bancroft altered fourteen places, so as to make them speak in phrase to suit him...Two of those alleged alterations are quite preposterous. To have the glorious word "bishopric" occur at least once in the volume, the office is conferred, in the first chapter of Acts, on Judas Iscariot! 'His bishopric let another take.'"*

Here Mr. McClure shows his ignorance of earlier Bible versions, which I just happen to have a copy of in the English Hexapla. The scripture in question is Acts 1:20 where the King James translators selected the word, "bishopricke". This translation was not unique to the King James Bible. In fact the word "bishopricke" was used in Wiclif's translation which was produced over 200 years before the King James Bible was ever thought about! Remember that the King James Bible came out in 1611. Look at the readings in these earlier translations--

#### **Translation Year Reading**

Wiclif	<b>1380</b>	and it is writun in the booke of salmes, the abitacioun of hem be made desert: and be there noon that dwelle in it, <b>and another take his bischopriche,</b>
Tyndale	<b>1534</b>	It is written in the booke of Psalmes: His habitacion be voyde, and no man be dwellinge therin: <b>and his bisshoprychke let another take.</b>
Cranmer	<b>1539</b>	For it is wrytten in the booke of Psalmes: hys habitacyon be voyde, and no man be dwellinge therin: <b>and his Bisshoprycke let another take.</b>
King James	<b>1611</b>	For it is written in the booke of Psalmes, Let his habitacion be desolate, and let no man dwell therein: <b>And his Bishopricke let another take.</b>
Geneva	<b>1557</b>	For it is written in the booke of Psalmes, Let his habitacion be voyde, and no man dwel therin: And let another take his charge.

The only dissenting Bible in this group is the Geneva, a Puritan Bible. It was wrong for Mr. McClure to intimate that Dr. Bancroft arbitrarily added the word "bishopruck" for sectarian reasons.

#### **PURITANICAL BIAS**

People have written this webmaster saying that the King James translators mis-translated certain items to placate the King. As we see in the above example, this simply is not true. Perhaps Mr. McClure's Puritanical bias has clouded his sense of

objectivity (upon reading *Translators Revived* this Puritanical bias is easily seen). The Puritans and King James were not the closest of friends. In looking at the historical record, it seems that the Puritans were a rather intrusive and pushy lot. For instance, King James' Booke of Sportes (as it is commonly known) was written in response to the Puritan practice of barring their fellowcitizens from lawful recreations on Sundays. Puritan Oliver Cromwell and other insurgents ordered the execution of King Charles I, King James' son and successor. Most curiously, even today, Puritans by-and-large seem to have maintained a certain kind of hatred for King James. I've interacted with them myself and read their writings concerning King James (and noted their fondness for Oliver Cromwell and taking up arms to fight the government which is an unbiblical stance).

When looking at the Epistle Dedicatory, the translators identify two chief calumniators--...if, on the one side, we shall be traduced by **Popish Persons** at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, **on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil...**

Historians provide a useful service, but they are not always right, they are not always honest, and they do have their own personal biases--even when they try to sound objective. In today's world, revisionist historians are actually changing the history books--we must be careful to prove all things to see if they are true or not. Examining primary source documentation--when possible--is a good practice. [Note: When reading anyone's writings (including my own), "Prove all things; hold fast that which is good." (Thessalonians 5:21).]

All of this said, I believe Mr. McClure's narrative on the qualifications of the translators offers us some insight on these little known men. There are so few sources available on the King James Bible translators that I find myself at the mercy of Mr. McClure for this season. It is commonly reported that there were 54 translators selected to the translation but only 47 actually participated in the work. Mr. McClure's book chronicles a number between the two figures. As you read the translator's rules, you will see that other principal, learned men of the kingdom were also invited to make their comments on the work at hand.

The King James Bible translators were a collection of principal men and scholars. They approached this translation with reverence and, according to the Translators to the Reader, they did not trust in the arm of flesh but him that hath the key of David. *Please note that Translators Revived has not been published in its entirety herein.*

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## INTRODUCTION TO THE TRANSLATION

(a little background information)

- [His Majestie King James VI & I Page](#) (rare and hard-to-find historical information on King James VI & I, the king who commanded the translation of the Authorized Version)
- The Hampton Court Conference
- [Introduction to the Translators](#)

- [The Rules for Translating](#)
- [Epistle Dedicatory](#) ||| (Included with the Authorized Version, the Epistle Dedicatory references [King James' writings exposing the Roman Catholic "Church"](#)--her heresies, murders, plots, etc. An excerpt-- ...the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.)
- [Translators to the Reader](#) (Included with the Authorized Version, it relates the calumniations the translators and king received from the [Roman Catholic institution](#).)
- [The Workes of the Most High and Mightie Prince James](#) (A summary of King James' Workes. The Workes is a compilation of King James' powerful writings. [King James still has a message that Rome does not want you to hear.](#))
- [400th Year Anniversary of the Authorized Version](#) (May 2, 2011 marks the 400th year anniversary of the Authorized Version of the Holy Bible.)

The following was excerpted from,

[http://en.wikipedia.org/wiki/Authorized\\_King\\_James\\_Version](http://en.wikipedia.org/wiki/Authorized_King_James_Version)--

James' instructions included several requirements that kept the new translation familiar to its listeners and readers. The text of the Bishops' Bible would serve as the primary guide for the translators, and the familiar proper names of the [B]iblical characters would all be retained. If the Bishops' Bible was deemed problematic in any situation, the translators were permitted to consult other translations from a pre-approved list: the Tyndale Bible, the Coverdale Bible, Matthew's Bible, the Great Bible, and the Geneva Bible...It is for this reason that the flyleaf of most printings of the Authorized Version observes that the text had been "translated out of the original tongues, and with the former translations diligently compared and revised, by His Majesty's special command."

The task of translation was undertaken by 47 scholars, although 54 were originally approved. All were members of the Church of England and all except Sir Henry Savile were clergy. The scholars worked in six committees, two based in each of the University of Oxford, the University of Cambridge, and Westminster. The committees included scholars with Puritan sympathies, as well as High Churchmen. 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 by each committee were then compared and revised for harmony with each other. The scholars were not paid directly for their translation work, instead a circular letter was sent to bishops encouraging them to consider the translators for appointment to well paid livings as these fell vacant. Several were supported by the various colleges at Oxford and Cambridge, while others were promoted to bishoprics, deaneries and prebends through royal patronage.

The committees started work towards the end of 1604. King James I of England, on 22 July 1604, sent a letter to Archbishop Bancroft asking him to contact all English churchmen requesting that they make donations to his project.

"Right trusty and well beloved, we greet you well. Whereas we have appointed certain learned men, to the number of 4 and 50, for the translating of the Bible, and in this number, divers of them have either no ecclesiastical preferment at all, or else so very small, as the same is far unmeet for men of their deserts and yet we in ourself in any convenient time cannot well remedy it, therefor we do hereby require you, that presently you write in our name as well to the Archbishop of York, as to the rest of the bishops of the province of Cant.[erbury] signifying unto them, that we do well, and straitly charge everyone of them ... that (all excuses set apart) when we prebend or parsonage ... shall next upon any occasion happen to be void ... we may commend for the same some such of the learned men, as we shall think fit to be preferred unto it ... Given unto our signet at our palace of West.[minster] on 2 and 20 July , in the 2nd year of our reign of England, France, and of Ireland, and of Scotland xxxvii."

They 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 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...

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## **BIOGRAPHIES OF THE**

### **KING JAMES VERSION TRANSLATORS**

#### **I. The First Westminster Company--translated the historical books, beginning with Genesis and ending with the Second Book of Kings.**

- [Dr. Lancelot Andrews](#)
- [Dr. John Overall](#)
- [Dr. Hadrian Saravia](#)
- [Dr. Richard Clarke, Dr. John Laifield, Dr. Robert Tighe, Francis Burleigh, Geoffry King, Richard Thompson](#)
- [Dr. William Bedwell](#)

#### **II. The Cambridge Company--translated Chronicles to the end of the Song of Songs.**

- [Edward Lively, Dr. John Richardson, Dr. Lawrence Chaderton](#)
- [Francis Dillingham, Dr. Roger Andrews, Thomas Harrison, Dr. Robert Spaulding, Dr. Andrew Bing](#)



### III. The Oxford Company--translated beginning of Isaiah to the end of the Old Testament.

- [Dr. John Harding, Dr. John Reynolds](#)
- [Dr. Thomas Holland, Dr. Richard Kilby](#)
- [Dr. Miles Smith, Dr. Richard Brett, Daniel Fairclough](#)

### IV. The Second Oxford Company--translated the four Gospels, the Acts of the Apostles, and the Revelation of St. John the Divine.

- [Dr. Thomas Ravis, Dr. George Abbot](#)
- [Dr. Richard Eedes, Dr. Giles Tomson, Sir Henry Savile](#)
- [Dr. John Peryn, Dr. Ralph Ravens, Dr. John Harmar](#)

### V. The Fifth Company of Translators at Westminster--translated all of the Epistles of the New Testament

- [The fifth company of translators at Westminster are all found at this link](#)
  - Dr. William Barlow
  - Dr. John Spencer
  - Dr. Roger Fenton
  - Dr. Ralph Hutchinson
  - William Dakins
  - Michael Rabbet
  - [Thomas(?)] Sanderson

### VI. The Sixth Company of Translators at Cambridge translated the [apocryphal books](#). The King James translators did not consider the Apocrypha to be scripture and neither did King James--see, [Alexander McClure on the Apocryphal committee](#) and [Why the Apocrypha is not is the Bible](#).

- Dr. John Duport, Dr. William Brainthwaite, Dr. Jeremiah Radcliffe
- Dr. Samuel Ward
- Dr. Andrew Downes, John Bois
- Dr. John Ward, Dr. John Aglionby, Dr. Leonard Hutten
- Dr. Thomas Bilson, Dr. Richard Bancroft

#### **\*\*\* Important Links \*\*\***

- [Read the Authorized King James Bible \(Pure Cambridge Edition\) online](#)
- [Print out and bind your own Authorized King James Bible \(PCE\)](#)
- The King James Bible is a Greek and Hebrew Lexicon
- THE BATTLE FOR THE KING JAMES BIBLE: 1800-1870

- [Deception 57: THE CAMBRIDGE WEBSITE CLAIMS THAT THE AUTHORIZED KING JAMES BIBLE HAS NEVER BEEN PERFECTLY REPRESENTED IN PRINT--THEY HAVE ALSO INTRODUCED THEIR \\*\\*\\*NEW\\*\\*\\* EDITION OF THE KING JAMES VERSION. If you are saved, you need to PRINT OUT YOUR HOLY BIBLE \\*\\*\\*\\*\\*NOW\\*\\*\\*\\*\\* WHILE THERE IS TIME.](#)
  - [Home for hundreds of articles](#)
- 

## **HISTORY OF THE ENGLISH BIBLE - THE KING JAMES BIBLE**

The King James Bible is the most famous and influential of the English Reformation Bibles. It is called the *King James Bible* because its production was authorized by King James I, who ruled England from 1603 to 1625. In Britain it is more commonly called *The Authorized Version*.

### **THE PROPOSAL AND AUTHORIZATION**

Soon after King James assumed the throne of England in 1603, he was approached by a group of Puritans led by John Reynolds, president of Corpus Christi College, Oxford, and presented with the Millennium Petition. This called for spiritual reform in the Church of England along Presbyterian lines, and it got its name from the fact that it was signed by an estimated 1,000 ministers.

A conference was held at Hampton Court Palace in 1604 to discuss the petition. Reynolds suggested that a new translation of the English Bible be produced. It is thought that this historic meeting was held in the Cartoon Gallery, which is so called because of the impressive paintings that hang on the walls depicting biblical scenes. The Gallery was first built to display Raphael's *Acts of the Apostles*. Queen Victoria gave the originals to the Victoria and Albert Museum, and the paintings in the Cartoon Gallery today are copies that were made by Henry Cooke in 1697.

The king approved the proposition for the new Bible, and within six months a list of 54 scholars was drawn up for the work. Deaths and withdrawals reduced the list, and it appears that roughly 50 men were actually involved in the translation.

Work began in 1607.

### **THE SPIRITUAL CLIMATE FOR THE TRANSLATION**

The King James Bible came out of a period of intense persecution and spiritual revival.

The Wycliffe Bible was persecuted and was a product of spiritual revival; it was the Bible of the Lollards. Laws were passed against it and its translator's bones were dug up and burned.

The Tyndale Bible was persecuted; thousands of copies were burned and otherwise

destroyed by ecclesiastical authorities; laws were passed against it; and its translator was burned at the stake.

The translator of the Matthew's Bible, John Rogers, was put to death for his faith.

The Bishops Bible was translated by men who were persecuted for their faith.

The Geneva Bible was also a product of persecution and spiritual revival, having been produced by men who were in exile for their faith.

These Bibles produced a great spiritual awakening in England and beyond.

## **THE LITERARY CLIMATE FOR THE TRANSLATION**

**By the early 17th century, the English Bible had been developing for more than two centuries.**

The wording of the King James Bible represents the labors of centuries of brilliant, believing, sacrificial, godly scholarship. Dozens of some of the best biblical linguists who have ever lived applied their minds and their prayers to translating into English PRECISELY what the Hebrew and Greek text mean.

The foundation for the English Bible was the Wycliffe Bible of 1384. Though it was translated from Latin rather than Hebrew and Greek and thus contained some textual errors, it was a masterpiece of translation work. Wycliffe and his editor John Purvey had a gift of molding the English language to fit the Bible. As we have seen, large numbers of words and phrases passed from the Wycliffe into the Tyndale and from there into the King James Bible.

The next important step in the progress of the English Bible was the publication of Tyndale's masterpiece, based directly upon the Hebrew and the Greek.

The Tyndale Bible was by John Rogers completed after Tyndale's death and appeared in the Matthew's Bible. This went through various revisions, particularly the Great, the Bishops, and the Geneva, preparing the way for the King James Bible.

"Thus it came to pass, that the English Bible received its present form, after a fivefold revision of the translation as it was left in 1537 by Tyndale and Rogers. During this interval of seventy-four years, it had been slowly ripening, till this last, most elaborate, and thorough revision under King James matured the work for coming centuries" (Alexander McClure, *The Translators Revived*, 1855, p. 59).

**The early 17th century was also an hour in which the English language was at its apex.**

Alexander McClure observed: "The English language had passed through many and

great changes, and had at last reached the very height of its purity and strength. The Bible has ever since been the grand English classic. It is still the noblest monument of the power of the English speech. It is the pattern and standard of excellence therein” (*The Translators Revived*).

The early 17th century was also an hour in which the knowledge of Biblical languages was at an apex.

Consider the testimony of J.W. Whittaker, two centuries after the completion of the King James Bible. In 1820 Whittaker, Fellow of St. John’s, Cambridge, published *An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy’s New Translation*. It was a brilliant defense of the Authorized Version against John Bellamy’s harsh criticisms. Bellamy had launched a vicious attack on the authenticity of the King James Bible and had made the accusation that the translators of the KJV and its predecessors were not skilled in Hebrew. Whittaker, a Hebrew scholar, carefully described the linguistic excellencies of Tyndale, Miles Coverdale, John Rogers, and the translators of the Great Bible, the Geneva, the Bishops, and the Authorized 1611. Whittaker gave examples from these translations, demonstrating that the versions conformed to the Hebrew rather than to the Greek Septuagint or the Latin Vulgate. He made the following statement about the early 17th century: “Had this gentleman [Bellamy] consulted any historical authority, or in the slightest degree investigated the characters of our translators, he would have found that many of them were celebrated Hebrew scholars, and could not have failed to perceive that THE SACRED LANGUAGE WAS AT THAT TIME CULTIVATED TO A FAR GREATER EXTENT IN ENGLAND THAN IT HAS EVER BEEN SINCE. We have already seen that twelve editions of the Hebrew Bible were printed before the year 1527, four of which were published in one year. Ever since the first dawn of literature in Europe, the study of the Scriptures in the original languages had been an object of the warmest enthusiasm. The turn which religious controversy took at the birth of the Reformation compelled all learned men to take their authorities from the inspired text, and not from a Romish version. In the year 1540, King Henry the Eighth appointed regular Hebrew Professors, and the consequences of this measure were instantaneous. In Queen Elizabeth’s reign no person who pretended to eminence as a learned man was ignorant of this language, and so very common did it become, that the ladies of noble families frequently made it one of their accomplishments.... Under Queen Elisabeth and King James, who were not only the patrons of learning by their institutions, but examples of it in their own persons, Hebrew literature prospered to a very great extent, and under the last of these monarchs attained its greatest splendour. The Universities, and all public bodies for the promotion of learning, flourished in an extraordinary degree, and AT THIS HAPPY JUNCTURE OUR TRANSLATION WAS MADE. Every circumstance had been conspiring during the whole of the preceding century to extend the study of Hebrew. The attempts of the Papists to check the circulation of the translations, the zeal of the Protestants to expose the Vulgate errors, the novelty of theological speculations to society at large, and even the disputes of the Reformed Churches, GAVE AN ANIMATED VIGOUR TO THE STUDY OF THE ORIGINAL SCRIPTURES WHICH HAS NEVER SINCE BEEN WITNESSED (Whittaker,

pp. 99-104).

Consider also testimony of Alexander McClure, author of *The Translators Revived* (1855). He said: “As to the capability of those men, we may say again, that, by the good providence of God, their work was undertaken in a fortunate time. Not only had the English language, that singular compound, then ripened to its full perfection, but THE STUDY OF GREEK, AND OF THE ORIENTAL TONGUES, AND OF RABBINICAL LORE, HAD THEN BEEN CARRIED TO A GREATER EXTENT IN ENGLAND THAN EVER BEFORE OR SINCE” (*The Translators Revived*, pp. 59, 61).

Biblical scholars of that day grew up with Latin, Greek, and Hebrew and were as at home in these languages as in their mother tongue. In our day, scholars don't ordinarily even begin to learn the biblical tongues until their college days or later.

Further, it is crucial to understand that biblical scholarship has taken a dramatically rationalistic turn since the 19th century. Most of the greatest names in this field have been affected by this spirit of unbelief, including the authors of many of the important lexicons and study aids, such as Joseph Thayer, Samuel Driver, Eberhard Nestle, Hermann von Soden, Gerhard Kittel, Eugene Nida, Kurt and Barbara Aland, and Bruce Metzger.

## **THE TRANSLATION PROCESS**

1. Each part of the Bible was translated and examined at least 14 times, by the following process.

\* The translators were divided into six companies, and each group was assigned a portion of Scripture to translate.

\* The portion was first translated individually by each member of the company. “Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good...” (rule # 8).

\* That translated portion was then considered by the company as a whole. “...all to meet together, to confer what they have done, and agree for their part what shall stand” (rule # 8).

“The company of translators would meet together and as the newly translated book was read verse by verse, each one compared it to a Bible in some language in his hand. If any thing struck any of them as requiring alteration, he spoke, otherwise they read on” (prologue to *The English Hexapla*, 1841).

If a special obscurity or difficulty was found, the companies were authorized to “send to any learned in the land for his judgment in such a place” (rule # 11).

Learned men not on the translation committee were invited to submit their opinions



even if not questioned by the translation committee (rule # 12).

\* When the companies completed a book, it was then sent to the other five companies for review. “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” (rule # 9). Thus, each book of the translation was reviewed by all of the companies.

\* The finished product from each company was then submitted to a 12-man committee (composed of two chief men from each company) for final review and preparation for the press. As the companies reviewed each book, they noted any questions or differences, and these matters were settled by the final committee.

\* Thus, every part of the translation was examined at least 14 times! “As the number of companies was six, and the numbers in each company varied from seven to ten, it follows that every several part would be examined at the least fourteen times distinctly; many parts fifteen times, and some seventeen” (“Historical Account of the English Versions of the Scriptures,” prologue to *The English Hexapla*, 1841, p. 153).

2. The basic translation by the companies took two years; while nine months were required for the final revision.

## THE TRANSLATORS

The translators of the King James Bible were scholars of the highest caliber. Alexander McClure, who published *Translators Revived: Biographical Notes of the KJV Bible Translators* in 1855, observed: “It is confidently expected that the reader of these pages will yield to the conviction that all the colleges of Great Britain and America, even in this proud day of boastings, could not bring together the same number of divines equally qualified by learning and piety for the great undertaking.”

Almost all of the translators were masters of Greek, Hebrew, and Latin. That was merely a basic part of what was called a classical education in those days. Unlike today, these men grew up with the biblical languages and Latin. They learned these in their childhood and perfected the use of them throughout their lives. This is not true today. Even those who are scholars in the biblical languages don't usually begin to learn them until their adult years.

At Oxford and Cambridge in the 1500s and early 1600s, all of the printed texts were in Latin. All of the compositions, lectures, and disputations were in Latin.

In 1605, of the 6,000 volumes in the library at Oxford, only 60 were in English (Daniell, *Tyndale's New Testament*, p. 45)

Erasmus taught at Cambridge in the early 1500s even though he did not speak a word of English (Daniell, p. 46). He was able to teach directly in Latin.

The King James Bible translators as a whole were masters not only of Hebrew, Aramaic, Greek, and Latin but also of all of the cognate or associate languages that are necessary for research into ancient documents relative to the Bible. These include Persian, Coptic, Syriac, Armenian, and Chaldee.

They further had the ability to read ancient unprinted manuscript versions of Greek, Latin, German, Italian, and Spanish. It is one thing to read modern German or modern Latin; it is far more difficult to read ancient versions of these languages and to be able to read these in the handwritten manuscripts. These men were accustomed to such research inasmuch as in their day most scholarly resources had not yet been printed and it was common to have to use handwritten manuscripts in the pursuit of ordinary study. The common scholar of that day had a level of expertise in such things that is found only in the most rare of cases today.

Following are some examples of the quality of their scholarship:

Lancelot Andrews had mastered 15 languages.

Miles Smith was expert in Hebrew, Chaldee, Syriac, Latin, Greek, and Arabic. These were as familiar to him as his own mother tongue.

Henry Saville was a weighty Greek scholar. He was the first to edit the complete works of Chrysostom. *Translators Revived* says, "Sir Henry Savile was one of the most profound, exact, and critical scholars of his age."

John Bois could read the whole Bible in Hebrew at age five.

William Bedwell was the best Arabic scholar of his time.

Edward Livlie, Regius Professor of Hebrew at Cambridge, was one of the eminent scholars of Hebrew of that day.

Of John Rainolds it was said, "The memory and reading of that man were near to a miracle; and all Europe at the time could not have produced three men superior to Rainolds, Jewell, and Ussher."

Richard Brett was eminent as a linguist in Latin, Greek, Hebrew, Chaldee, Arabic, and Ethiopic.

Consider some testimonies to the capability of the KJV translators:

Alexander McClure, author of *Translators Revived*, 1855: "As to the capability of those men, we may say against that by the good Providence of God, their work was undertaken in a fortunate time. Not only had the English language, that singular compound, then ripened to its full perfection, but the study of Greek, and of the oriental

tongues ... had then been carried to a greater extent in England than ever before or since. ... it is confidently expected that the reader of these pages will yield to the conviction, that all the colleges of Great Britain and America, even in this proud day of boastings, could not bring together the same number of divines equally qualified by learning and piety for the great undertaking. Few indeed are the living names worthy to be enrolled with these mighty men. It would be impossible to convent out of any one Christian denomination, or out of all, a body of translators, on whom the whole Christian community would bestow such confidence as is reposed upon that illustrious company, or who would prove themselves as deserving of such confidence.”

Dean John Burgon, one of the greatest textual scholars of the 19th century: “... the plain fact being that the men of 1611 produced a work of real genius: seizing with generous warmth the meaning and intention of the sacred Writers. ... Verily, those men understood their craft! ‘There were giants in those days.’ ... the Spirit of their God was mightily upon them” (*The Revision Revised*, 1883, pp. 167, 196).

Edward F. Hills, who had a doctorate in textual criticism from Harvard: “Judged even by modern standards, their knowledge of the biblical languages was second to none” (*The King James Version Defended*, p. 114).

The translators of the King James Bible were also humble men who knew that only God could give them the wisdom necessary to produce an accurate Bible translation. The following is from the original 1611 Translator’s Preface:

“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 . . . 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 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 St. Augustine did, O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them. 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.”

The translators of the King James Bible were not paid for their work. Only the 12 who did the final revision received anything, and their wage was a small weekly stipend for basic expenses as they met in London for the nine months required to complete that portion of the work.

King James I had nothing to do with the translation beyond authorizing the work to proceed and agreeing on the translation standards.

He did not choose the translators. He did not do any of the translation. He did not fund the work.

There is no evidence that he even issued an official authorization when the translation

was completed.

## THE PRINTING

The King James Bible was first published in 1611. It was printed by Robert Barker in a large volume bearing on its title page the following inscription: "The Holy Bible, containing the Old Testament & the New: Newly Translated out of the Original tongues; & with the former Translations diligently compared and revised by His Majesties special Commandment."

From 1577 down to 1709 the Robert Barker family and their consigns had the sole right to print the King James Bible in England.

## THE NATURE OF THE TRANSLATION

The King James Bible is a masterpiece of Bible translation. It wonderfully conforms to the Hebrew and Greek. Its English language is peerless. It has been called "The Miracle of English Prose."

I have about 40 old books in my library that extol the excellence of the King James Bible.

In his book *The Word of God in English: Criteria for Excellence in Bible Translation* (Wheaton: Crossway Book, 2002), Dr. Leland Ryken, a professor of English at Wheaton College, continually applauds the KJV, praising its beauty, dignity, and power. He uses it as an example of what good Bible translation is all about. He calls for modern translation work to be done after "the King James tradition" (p. 282, 284). The book contains many quotations exalting the KJV.

"peerless literary masterpiece" (p. 270)

"unquestionably the most beautiful book in the world" (p. 267)

"the noblest monument of English prose" (p. 258)

"incomparably the best English translation in its rhythm" (p. 259)

"when it comes to stylistic range and flexibility, the King James Bible is peerless" (p. 227)

"the touchstone of affective power" (p. 206)

"matchless in its literary qualities among all English translations" (p. 188)

"the supremely literary English translation" (p. 163)

"immeasurably superior" (p. 163)

"the touchstone of literary excellence" (p. 62)

"stylistically the greatest English Bible translation ever produced" (p. 51)

H.L. Mencken, one of the foremost American linguists of the 20th century, said this about the KJV: "But the Authorized Version has never yielded to any of them [the English Revised Version and the American Standard Version], for it is palpably and overwhelmingly better than they are. ... Its English is extraordinarily simple, pure,

eloquent, and lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of" (cited from James H. Son, *The New Athenians*, p. 99).

Even Roman Catholics have given grudging praise to the King James Bible, recognizing that it has been the bulwark of Protestantism in the English-speaking world. A priest named Faber, for example, used these words: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego. Its felicities seem often to be almost things rather than words. ... It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible" (Faber, quoted by J. Paterson Smyth, *How We Got Our Bible*, p. 132). These words were not only true; they were prophetic. Since the pulling down of the King James Bible and its replacement among Protestant churches in general with the multiplicity of conflicting modern versions, the Rome-oriented Ecumenical movement has made amazing progress.

Consider other testimonies:

"It was the work, not of one man, nor of one age, but of many labourers, of diverse and even opposing views, over a period of ninety years. It has watered with the blood of martyrs, and its slow growth gave time for the casting off of imperfections and for the full accomplishment of its destiny as the Bible of the English nation. ... As time went on the Authorised Version acquired the prescriptive right of age; its rhythms became familiar to the ears of all classes; its language entered into our literature; and English-men became prouder of their Bible than of any of the creative works of their own literature" (Frederic Kenyon, *Our Bible and the Ancient Manuscripts*, pp. 233, 34).

"The influence of the Authorised Version, alike on our religion and our literature, can never be exaggerated. ... The Authorized Version has often been called a well of English undefiled, and much of its purity is due to the fact that its water was drawn from the ancient springs. It has the universal note which gives it a place among the immortals. It has the Divine touch, even in its diction, which lifts it above the limitations of locality and time, and makes it valid and living for all the ages. Like a rare jewel fitly set, the sacred truths of Scripture have found such suitable expression in it, that we can hardly doubt that they filled those who made it with reverence and awe, so that they walked softly in the Holy Presence. ... The English Bible is still fresh and mighty, even if it has archaic or obsolete words. It has waxed old, but it has not decayed. Its youth abides, and the sun never sets on its sphere of influence. Many volumes have perished since it first saw the light; but its message is as modern as ever. It has not only kept up-to-date, it has anticipated every need of men, and still responds to every new demand" (William Muir, *Our Grand Old Bible*, 1911, p. 131, 192, 238).

"The Authorized Version is a miracle and a landmark. Its felicities are manifold, its music

has entered into the very blood and marrow of English thought and speech, it has given countless proverbs and proverbial phrases even to the unlearned and the irreligious. There is no corner of English life, no conversation ribald or reverent it has not adorned. Embedded in its tercentenary wording is the language of a century earlier. It has both broadened and retarded the stream of English Speech” (H. Wheeler Robinson, *Ancient and English Versions of the Bible*, 1940, p. 205).

“The translators of our Bible were masters of an English style much fitter for that work than any which we see in our present writings, which I take to be owing to the simplicity that runs through the whole” (Jonathan Swift, writing 100 years after the publication of the King James Bible, cited from Albert Cook, *The Authorized Version of the Bible and Its Influence*, 1910).

“Its simple, majestic, Anglo-Saxon tongue, its clear, sparkling style, its directness and force of utterance, have made it the model in language, style, and dignity of some of the choicest writers of the last two centuries. Added to the above characteristics, its reverential and spiritual tone and attitude have made it the idol of the Christian church, for its own words have been regarded as authoritative and binding. It has endeared itself to the hearts and lives of millions of Christians and has molded the characters of the leaders in every walk of life in the greatest nation of the world. During all these centuries, King James’ Version has become a vital part of the English-speaking world, socially, morally, religiously, and politically. Launched with the endorsement of the regal and scholarly authority of the seventeenth century, its conquest and rule have been supreme” (H.S. Miller, *General Biblical Introduction*, 1937, pp. 365, 66; Miller quotes part of this paragraph from Ira Price’s *The Ancestry of Our English Bible*). [Comment: The fact that the KJV was launched by regal and scholarly authority does not explain its popularity. The Bishops Bible had even stronger regal and scholarly backing but was never popular, compared with the Geneva Bible, which had no such backing.]

“THE TRANSLATORS HAVE SEIZED THE VERY SPIRIT AND SOUL OF THE ORIGINAL, AND EXPRESSED THIS ALMOST EVERYWHERE WITH PATHOS AND ENERGY. Besides, our translators have not only made a standard translation, but they have made their translation the standard of our language” (Adam Clarke, General Introduction to his *Commentary on the Whole Bible*).

“The English translation of the Bible is the best translation in the world, and renders the sense of the original best” (John Selden, *Table-talk*).

“The style of our present version is incomparably superior to any thing which might be expected from the finical 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” (Dr. Middleton, Bishop of Calcutta).

“They [the KJV translators] were deeply penetrated with a reverence for the word of God, and, therefore, they felt themselves bound by a holy constraint to discharge their trust in the most faithful way. UNDER THIS DIVINE CONSTRAINT THEY WERE LED



TO GIVE US A TRANSLATION UNEQUALLED FOR FAITHFULNESS TO THE ORIGINAL, AND YET AT THE SAME TIME CLOTHED IN THE PUREST AND SIMPLEST ENGLISH. ... No one can read, with an enlightened eye, the discourses of our Lord without seeing what a divine simplicity ran through all His words; and our translators were favoured with heavenly wisdom to translate these words of the Lord into language as simple as that in which they first fell from His lips. What can exceed the simplicity and yet beauty and blessedness of such declarations as these?--'I am the bread of life;' 'I am the door;' 'I am the way, the truth, and the life:' 'I lay down My life for the sheep;' 'I am the vine;' 'God is love;' 'By grace ye are saved.' Even where the words are not strictly monosyllabic they are of the simplest kind, and as such are adapted to the capacity of every child of God, in whatever rank of life he may be. The blessedness of having not only such a Bible, but possessing such a translation of it can never be sufficiently valued. ... it is because the language of our Bible is such pure, simple, unaffected, idiomatic, intelligible English that it has become so thoroughly English a book, and has interwoven itself with our very laws and language" (Joseph Philpot, *Gospel Standard*, February 1861). [Comment: As we have seen, the purity and simplicity of the language of the KJV regularly goes back to William Tyndale, and many times even to Wycliffe.]

When the Harvard University Press published *The Literary Guide to the Bible* in 1987, they selected the KJV for the literary analysis of each of the Bible books. "...our reasons for doing so must be obvious: it is the version most English readers associate with the literary qualities of the Bible, and IT IS STILL ARGUABLY THE VERSION THAT BEST PRESERVES THE LITERARY EFFECTS OF THE ORIGINAL LANGUAGES" (foreword to *Tindale's Triumph, John Rogers' Monument: The New Testament of the Matthew's Bible 1537*, 1989, p. ii).

### **The overall reading level of the KJV is not very high.**

The KJV is written on an 8th to 10th grade level. This has been proven from computer analysis made by Dr. Donald Waite. He ran several books of the KJV through the *Right Writer* program and found that Genesis 1, Exodus 1, and Romans 8 are on the 8th grade level; Romans 1 and Jude are on the 10th grade level; and Romans 3:1-23 is on the 6th grade level.

In the book *The Art of Plain Talk* (New York: Harper & Brothers, 1946), Dr. Rudolf Flesch analyzed the reading level of various documents and rated them on a scale from Very Easy to Very Difficult. He testified, "The best example of very easy prose (about 20 affixes per 200 words) is the King James Version of the Bible..." Dr. Flesch became famous with the publication of his book *Why Johnny Can't Read*.

The KJV has a small, simple vocabulary and uses simple words throughout; most are only one or two syllables.

While Shakespeare used a vocabulary of roughly 21,000 English words and the *New English Dictionary* of the early 20th century had 113,677 main words, the vocabulary of

the King James Bible is composed of only 6,000 words (Albert Cook, *The Authorized Version of the Bible and Its Influence*, 1910). This compares favorably to the vocabulary of the Hebrew Old Testament, which is 5,642 words, and the vocabulary of the Greek New Testament, which is about 4,800 words.

Consider Psalm 23: "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

Of the 119 English words in this Psalm, 95 are only one syllable; 19 are two syllables; and only 5 are three syllables.

The style of the King James Bible is not that of the 17th century but is an English style molded by the Hebrew and Greek.

"...the English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. IT IS BIBLICAL ENGLISH, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. And the observations of W.A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English--which was very different--but to its faithful translation of the original. ITS STYLE IS THAT OF THE HEBREW AND OF THE NEW TESTAMENT GREEK. Even in their use of *thee* and *thou* the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural *you* in polite conversation" (Edward Hills, *The King James Version Defended*, p. 218).

"The elevation and nobility of Biblical diction, assisted by its slightly archaic tinge, have a tendency to keep all English style above meanness and triviality" (Albert Cook, *The Authorized Version of the Bible and Its Influence*, 1910; Cook was Professor of the English Language and Literature, Yale University).

"Hallam ... [declares] that the English of the Jacobean version [the King James Bible] 'is not the English of Daniel, or Raleigh, or Bacon'--in fact, that 'it is not the language of the reign of James I.' ... this is strictly true, and for the reason that he assigns, namely, 'in consequence of the principle of adherence to the original versions which had been kept up since the time of Henry VIII'" (quoted by Cook, *The Authorized Version of the Bible and Its Influence*).

The King James Bible has a proper “biblical” style that is understandable but exalted and reverent, having the proper “rhythm” and “tone.”

“The Bible is not a modern, human book. It is not as new as the morning newspaper, and no translation should suggest this. If the Bible were this new, it would not be the Bible. On the contrary, the Bible is an ancient, divine Book, which nevertheless is always new because in it God reveals Himself. Hence THE LANGUAGE OF THE BIBLE SHOULD BE VENERABLE AS WELL AS INTELLIGIBLE, and the King James Version fulfills these two requirements better than any other Bible in English” (Edward F. Hills, p. 219).

“I believe that it is correct for an English translation to preserve AN APPROPRIATE ARCHAIC FLAVOR as a way of preserving the distance between us and the biblical world. Joseph Wood Krutch used an evocative formula in connection with the King James Bible when he spoke of ‘an appropriate flavor of a past time’” (Leland Ryken, *The Word of God in English*, p. 182).

“GOOD RHYTHM FOR A BIBLE IS LIKE A QUALIFYING EXAM: If a translation cannot measure up on this matter, it is not in the running to be a superior Bible for public use and oral reading in more private situations. ... The best test of rhythm is simply to read passages aloud. ... If in oral reading a passage ebbs and flows smoothly, avoids abrupt stops between words and phrases where possible, and provides a sense of continuity, it is rhythmically excellent. If a translation clutters the flow of language and is consistently staccato in effect, it is rhythmically inferior. ... All of these considerations make rhythm an essential translation issue, not a peripheral one. For a book that is read aloud as often as the Bible is, and for a book whose utterances are so frequently charged with strong feeling and sublime ideas, excellent rhythm should be regarded as a given” (Ryken, pp. 257, 259).

“Tone is the literary term that refers to such things as the writer’s attitude toward his or her subject matter, the suitability of style for the content, and the correctness of effect on a reader. ... From time to time I encounter the sentiment from dynamic equivalency advocates that the Bible ‘should not sound like the Bible.’ Billy Graham endorsed *The Living Letters* by saying that ‘it is thrilling to read the Word ... [in] a style that reads much like today’s newspaper.’ I disagree with these verdicts. A SACRED BOOK SHOULD SOUND LIKE A SACRED BOOK, NOT LIKE THE DAILY NEWSPAPER. It should command attention and respect, and to do so it cannot be expressed in the idiom of the truck stop. The failure of modern colloquial translations is frequently a failure of tone.” (Ryken, *The Word of God in English*, pp. 278, 279, 280)

“To make the Bible readable in the modern sense means to flatten out, tone down and convert into tepid expository prose what in K.J.V. is wild, full of awe, poetic, and passionate. It means stepping down the voltage of K.J.V. so it won’t blow any fuses” (Dwight Macdonald, “The Bible in Modern Undress,” in *Literary Style of the Old Bible and the New*, ed. D.G. Kehl, 1970, p. 40).

“We are in real danger of losing, in an age of flat prose, an essential and invaluable capacity of the language, fully realized once in the English Bible ... the capacity to express by tone and overtone, by rhythm, and by beauty and force of vocabulary, the religious, the spiritual, the ethical cravings of man” (Henry Canby, “A Sermon on Style,” in *Literary Style of the Old Bible and the New*, ed. D.G. Kehl, 1970, p. 427).

### **What about the “thees” and “thous”?**

Many criticize the use of “thee, thou, thy, and thine” in the King James Bible. They say that this is antiquated and difficult to understand. The fact is that these are used to distinguish between the second person singular and plural of pronouns. THEE, THOU, and THINE are always singular. YOU, YE, and YOUR are always plural. This follows the usage of the Hebrew and Greek, which make such a distinction. In modern English, this distinction has been dropped, and YOU can be either plural or singular. Following are some examples of how important this is:

Exodus 4:15. “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.” THOU and THY refer to Moses, but YOU refers to the nation which would be instructed by the spokesman Aaron.

Matthew 26:64. “Jesus saith unto him, THOU hast said: nevertheless I say unto YOU, Hereafter shall YE see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” THOU refers to the high priest, but YOU refers to the nation Israel as a whole and to all who will see Him in the day of His glory (Revelation 1:7).

John 3:7. “Marvel not that I said unto THEE, YE must be born again.” The message was spoken to an individual, Nicodemus [THEE], but it applies to all men [YE].

These important distinctions are lost in modern English versions.

### **The King James Version of 1611 was intended to be a study Bible.**

It contained 9,000 cross references to parallel passages.

It contained 8,422 marginal notes. Of these, 4,111 gave a more literal meaning of the Hebrew and Greek, 2,156 gave alternative translations, and 67 gave variant readings. In the New Testament there are 37 variant readings in the marginal notes. “As the marginal notes indicate, the King James translators did not regard their work as perfect or inspired, but they did considerate it to be a trustworthy reproduction of God’s holy Word, and as such they commended it to their Christian readers” (Edward Hills, p. 216).

The King James Bible began to gain ascendancy over the popular Geneva Bible very quickly.

Between 1611 and 1614, at least 17 editions of the KJV were published, as opposed to

only six of the Geneva. Between 1611 and 1644, there were 182 editions of the KJV and only 15 of the Geneva.

By 1618, the Geneva ceased to be printed in England because the market was so small, and by 1640 it ceased even to be imported from Holland.

### **The KJV underwent some minor revisions between 1629 and 1769.**

These were done by the British publishers. The first was in 1629 by Samuel Ward and John Bois, who had worked on the original translation. The second was in 1638 by the Cambridge University Press. The third was in 1762 by Dr. Thomas Paris of Trinity College, Cambridge. The fourth was in 1769 by Dr. Benjamin Blayney of Oxford.

The changes were largely the correction of printing errors, updating spelling and punctuation, and modernizing obsolete words (i.e., blinde to blind, sinne to sin, borne to born). The number of italicized words, marginal notes, and cross-references was also increased.

How different is the King James Bible today than the one in 1611? Dr. Donald Waite of Bible for Today ministry did an exhaustive comparison. He concluded that there are “only 136 SUBSTANTIAL CHANGES that were different words -- out of 791,328 words.”

Others have come up with different results, but the fact remain that the revisions were largely superficial.

The King James Version is still revered by millions of English-speaking people today. In spite of the vast advertising campaign that has been waged for 100 years in favor of the modern versions by the mid-1990s the KJV was still outselling all opponents.

In 1994 the following appeared in the preface to *The King James Bible Word Book*: “Despite the availability of many new translations and paraphrases of God's Word, THE VENERABLE KING JAMES VERSION STILL POSTS MORE SALES EACH YEAR THAN ANY OTHER” (*The King James Bible Word Book*, Publisher's Preface, p. iii).

In 1995, I wrote to Thomas Nelson Publishers to find out what English version had the greatest sales, and they replied that the King James Bible still had the greatest sales in the United States. “In your fax dated March 27th, you mentioned a statistic that the ‘NIV version leads the King James Version in sales since 1986.’ This perspective is usually based on data reported by Spring Arbor Distributors which footnotes in their report that these figures are based on their distribution only. ALL GENERAL DISTRIBUTORS SELL MORE KJV than NIV. Unfortunately there is no industry-wide report available” (Philip Stoner, Vice President, Biblical and Religious Reference Publishing, Thomas Nelson, April 4, 1995).

### **TYNDALE'S INFLUENCE UPON THE KJV**

The King James Version is merely a revision of the Tyndale Bible. Comparisons have been made, showing, for example, that nine-tenths of the Authorized Version in First John and five-sixths of Ephesians are directly from Tyndale. “These proportions are maintained throughout the entire New Testament” (Price, *The Ancestry of Our English Bible*, p. 251).

*Tyndale Bible, Philipians 2:5-13 –*

“Let the same mind be in you the which was in Christ Jesus: which, being in the shape of God, and thought it not robbery to be equal with God. Nevertheless he made himself of no reputation, and took on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself and became obedient unto the death, even the death of the cross. Wherefore God hath exalted him, and given him a name above all names: that in the name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father. Wherefore, my dearly beloved, as ye have always obeyed, not when I was present only, but now much more in mine absence, even so perform your own health with fear and trembling. For it is God which worketh in you, both the will and also the deed, even of good will.”

Therefore, much of the powerful, direct, energetic style of the English Bible is Tyndale’s. Historian Froude observes: “Of the translation itself (the 1611), though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preternatural grandeur—unequaled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndale. Lying, while engaged in that great office, under the shadow of death, the sword above his head and ready at any moment to fall, he worked, under circumstances alone perhaps truly worthy of the task which was laid upon him—his spirit, as it were divorced from the world, moved in a purer element than common air” (Froude, *History of England*, III, p. 84).

## **THE KING JAMES BIBLE’S WORLDWIDE INFLUENCE**

The King James Bible had a powerful influence upon England, producing spiritual reformation and making it into a great missionary-sending nation.

It also had a strong role in the creation of the United States of America, a nation that in former days particularly was a spiritual light to the entire world. America was created as a bastion of religious liberty by those who believed the Bible and were fleeing persecution in England and Europe. The King James Bible had a powerful influence upon America’s founding political documents. And it built the hundreds of thousands of churches that once made her great, morally and spiritually.



The KJV has had a powerful influence upon the English language itself.

It had a powerful influence upon the great missionary movement of the 17th to the 20th centuries. The King James Bible was the exclusive Bible of English-speaking missionaries for three and a half centuries, in which the Gospel went to the ends of the earth. In many cases, the King James Bible was the basis for translations into other languages.

Even in the 21st century, the King James Bible continues to be the Bible of tens of thousands of congregations and thousands of missionaries. It continues to be used as the basis for foreign-language translations. In recent decades translations have been made from the King James Bible into Korean, Nepali, Thai, and several other languages.