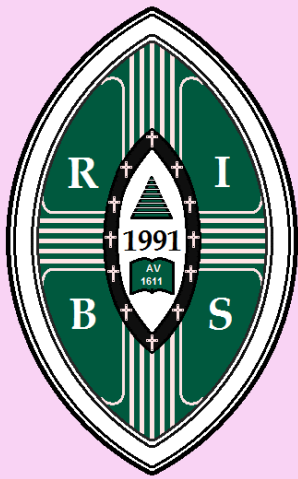


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Class Number

**505B**

Class Title

**EXAMPLE OF MASTER THESIS –  
CHURCH LESSONS ON THE KJV**

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

June 20, 2021

Credits

6 Units

Level

Masters Level

This Syllabus is Approved for  
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

This syllabus is an example of the thesis fulfilling the requirement for Class 505. The syllabus follows the typical class lesson outlines as normally used in *Baptist International*. The thought is that any approved thesis should be used to teach others. We encourage the lesson format, however, following a class outline format is not required for this objective. The student may write in typical thesis book format. We do expect all work to follow the standard writing rules for papers as defined in Kate L. Turabian's *Manual for Writers*. (Turabian.org).

This syllabus was prepared as – and is intended to be used as – a comprehensive teaching program in a church Sunday School program. We believe a teaching series supporting the King James Version is a very necessary, but lacking, subject for all Bible-believing Baptist churches. The content has been arranged to be equal to one 1 credit hour according to university standards. The creation of the syllabus as a thesis is worth 6 units.

This Syllabus can be used in conjunction with other *Baptist International* Class Syllabi, which have other Teaching.

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**Church Lessons on the King James Version**  
**An Example of the Master's Thesis**

N. Sebastian Desent, Ph.D., Th.D., D.D.

In Fulfillment of the Thesis Requirement for  
Class 505: Thesis on Approved Subject Matter  
for Baptist International School of the Scriptures

June 20, 2021

**CLASS 505B EXAMPLE OF MASTER THESIS ON  
APPROVED SUBJECT MATTER –  
CHURCH LESSONS ON THE KJV**

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

A Syllabus Approved for Baptist International School of the Scriptures – 6 Units.

June 20, 2021

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### Scripture References

Ephesians 4

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

2 Timothy 3

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 1

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Psalms 12

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Romans 3

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

Acts 15

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Colossians 4

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

Revelation 1

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos,

and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Translating from the best manuscripts: Masoretic Text and the Textus Receptus.

The rhetoric used is perfect

Proverbs 25

11 A word fitly spoken is like apples of gold in pictures of silver.

Commissioned by king James but translated under his command

Ecclesiastes 8

4 Where the word of a king is, there is power: and who may say unto him, What doest thou?

Psalms 12

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Psalms 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Proverbs 15

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

Proverbs 24

6 For by wise counsel thou shalt make thy war: and in

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

multitude of counsellors there is safety.

Matthew 18

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Psalms 68

11 The Lord gave the word: great was the company of those that published it.

Hebrews 5

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.  
13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

2 Corinthians 13

1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

Psalms 119

89 For ever, O LORD, thy word is settled in heaven.

1 Corinthians 2

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost

teacheth; comparing spiritual things with spiritual.

1 Corinthians 14

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

John 5

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Matthew 5

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

Proverbs 13

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Amos 3

3 Can two walk together, except they be agreed?

Isaiah 66

5 Hear the word of the LORD, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

Acts 7

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them

which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

Isaiah 28

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

Proverbs 30

5 Every word of God is pure: he is a shield unto them that put their trust in him.

Hebrews 4

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

1 Timothy 4

13 Till I come, give attendance to reading, to exhortation, to doctrine.

Matthew 7

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

James 1

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

1 Peter 2

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

Romans 10

17 So then faith cometh by hearing, and hearing by the word of God.

Philippians 4

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

2 Timothy 3

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Kings 17

13 Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent

to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

Nehemiah 9

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Mark 12

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

1 Corinthians 2

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Hebrews 1

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1 Peter 1

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

2 Peter 1

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Deuteronomy 6

9 And thou shalt write them upon the posts of thy house, and on thy gates.

Deuteronomy 11

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

John 1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Proverbs 3

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

Proverbs 7

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

3 Bind them upon thy fingers,  
write them upon the table of  
thine heart.

Jeremiah 31

33 But this shall be the  
covenant that I will make with  
the house of Israel; After  
those days, saith the LORD, I  
will put my law in their  
inward parts, and write it in  
their hearts; and will be their  
God, and they shall be my  
people.

Hebrews 8

10 For this is the covenant that  
I will make with the house of  
Israel after those days, saith  
the Lord; I will put my laws  
into their mind, and write  
them in their hearts: and I will  
be to them a God, and they  
shall be to me a people:

Hebrews 10

16 This is the covenant that I  
will make with them after  
those days, saith the Lord, I  
will put my laws into their  
hearts, and in their minds will  
I write them;

Acts 2

6 Now when this was noised  
abroad, the multitude came  
together, and were  
confounded, because that  
every man heard them speak  
in his own language.

7 And they were all amazed  
and marvelled, saying one to  
another, Behold, are not all

these which speak  
Galilaeans?

8 And how hear we every man  
in our own tongue, wherein  
we were born?

9 Parthians, and Medes, and  
Elamites, and the dwellers in  
Mesopotamia, and in Judaea,  
and Cappadocia, in Pontus,  
and Asia,

10 Phrygia, and Pamphylia, in  
Egypt, and in the parts of  
Libya about Cyrene, and  
strangers of Rome, Jews and  
proselytes,

11 Cretes and Arabians, we do  
hear them speak in our  
tongues the wonderful works  
of God.

1 Corinthians 12

10 To another the working of  
miracles; to another  
prophecy; to another  
discerning of spirits; to  
another divers kinds of  
tongues; to another the  
interpretation of tongues:

Romans 16

26 But now is made manifest,  
and by the scriptures of the  
prophets, according to the  
commandment of the  
everlasting God, made known  
to all nations for the  
obedience of faith:

Acts 1

8 But ye shall receive power,  
after that the Holy Ghost is

come upon you: and ye shall  
be witnesses unto me both in  
Jerusalem, and in all Judaea,  
and in Samaria, and unto the  
uttermost part of the earth.

Genesis 3

1 Now the serpent was more  
subtil than any beast of the  
field which the LORD God  
had made. And he said unto  
the woman, Yea, hath God  
said, Ye shall not eat of every  
tree of the garden?

2 And the woman said unto  
the serpent, We may eat of the  
fruit of the trees of the garden:

3 But of the fruit of the tree  
which is in the midst of the  
garden, God hath said, Ye  
shall not eat of it, neither shall  
ye touch it, lest ye die.

4 And the serpent said unto  
the woman, Ye shall not  
surely die:

5 For God doth know that in  
the day ye eat thereof, then  
your eyes shall be opened, and  
ye shall be as gods, knowing  
good and evil.

6 And when the woman saw  
that the tree was good for  
food, and that it was pleasant  
to the eyes, and a tree to be  
desired to make one wise, she  
took of the fruit thereof, and  
did eat, and gave also unto her  
husband with her; and he did  
eat.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

### Introduction

#### CLASS 505B EXAMPLE OF MASTER THESIS ON APPROVED SUBJECT MATTER – CHURCH LESSONS ON THE KJV

6/20/21

#### Class 505 Master Thesis on Approved Subject Matter – 6 units

For the fulfillment of the 505 objective, the student is to prepare a Master Thesis on an approved Subject Matter with an evaluation of his work and his Work Journal. Both the Thesis and the Work Journal are to be certified through *Baptist International*.

The Master's Thesis should be at least 80 pages. It may be (upon approval by B. I.) a submission of written work previously done. For this reason, we encourage all students to write their papers at a university level quality in the expectation that it will be submitted to peer review.

Furthermore, all papers should be "*freestanding*" – that is, to say, not dependent upon other literary works besides the Holy Bible. Any references to human authors should be attributed rightly, but used only in moderation, and the study should be sufficient without the reliance on human works. We have purposed to use as much scripture to support the subject of the King James Version, however, there is much external evidence and testimony that we include in this syllabus. The material used, however, is available in general research and not particular to any one author, although we may have used an author's compilation.

### Introduction

As the pastor of Historic Baptist Church for over three decades I have often taught on the blessedness of the King James Version of the Bible. Not only do we use it for every aspect of religious education and self-development, but we believe it to be the inerrant, inspired, preserved, and plenary (i.e., the full, complete, unqualified, and absolute) word of God. We thank God for His Book!

As is a tenet of Baptists since the first Baptist Church of Jerusalem in 30 A.D., we adhere to the standard of *sola scriptura*: that *scripture alone* is the source of authority for Christian faith and practice.

Ephesians 4:3-6 reads:

- 3 Endeavouring to keep the unity of the Spirit in the bond of peace.
- 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;
- 5 One Lord, one faith, one baptism,
- 6 One God and Father of all, who is above all, and through all, and in you all.

In the spirit of unity according to Ephesians 4:3-6, we say that English-speaking churches should have one Bible version – and that Bible should be *The Authorized Version of 1611*.

### Modernistic Trends

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

Sadly, we have experienced in our short life other churches and men moving away from the King James Version and moving to modernistic “bibles” for their preaching, teaching, and personal study. Some of these good men and churches do not even have a version they use for the most part – they use whatever sounds good for the moment. We also see their members using many different versions and contributing to the confusion that surrounds poor translations.

We have also met “Christian” brothers and sisters who have a disdain for the Blessed Old Book. Some are even *resistant* to use it. They give it less respect than they do the wishy-washy watered-down versions. They will accept any version as long as it is *NOT* the King James Version.

Others are simply *lazy*. They do not want to put forth the personal effort into the necessary study to learn all the blessings packed in the Authorized Version of 1611. They prefer an “easy to read” model. And, accordingly, they live their whole Christian life on watered-down milk, never having developed a taste for *real meat*.

Quoting a wonderfully wise Baptist pastor from New York, who said when people do not know enough to use the King James Version, we do not find fault with them – we find fault with the leadership. It is the pastor and teachers in the church who will one day give an account to the Lord Jesus Christ for not educating their people on one of the most important subjects – which bible to use.

A troublesome trend we have seen is when some good brethren who love and serve God move away from the old landmarks. Whether it be the name *Baptist*, or fundamental truths, or scriptural baptism and communion, or which Bible they will use and believe; they started rightly, but then changed.

Why is this?

We believe the reason is that they were not thoroughly taught the reasons why a preacher or a church leader should do things this way or another, and why the King James Version is so important. They only heard, “this is the way we do it.” They were never indoctrinated to the “why.”

If a man does not know *the why* and simply does something out of tradition, all it takes is for anyone to propose a credible (although not necessarily accurate) explanation as to why to do it differently. Because the man in his mind has learned no counter-argument, he falls prey to any person who seems reasonably intelligent. If he hears something from somebody whom he thinks is more intelligent (i.e., scholars), he will abandon his previous stand having no ammunition to fire back.

In contrast, if the man has been well-trained and instructed in manuscript evidence, comparisons, the fallacies of scholarship when challenging the word of God, etc., he knows how to counter the false arguments that others tend to “swallow” so easily.

It does take work to teach and learn the truth – but learning the truth should seal the truth in the man’s heart for his entire life. Furthermore, and just as important, that man needs to pass on the information to his followers. Once the *ball is dropped*, the uninformed become prey to whatever wind of doctrine blows.

For example, a good young man surrenders to preach in a fundamental King James Bible-believing church. However, he only knows the church’s position on the KJV based on rhetoric or tradition, and he never had a class on *why* the King James Version is the Bible to use and believe. He then goes on to a bible college or some other learning program and hears only the negatives against the book. What does he do? All the information is one-sided *against* the King James Version. Before too long he abandons the A.V. and then



## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

becomes a pastor a church where everybody uses whatever version they happened to come across at the bookstore. At this point, it is difficult to *turn the ship around*. He would have to humbly admit his faults to the church and begin to teach the right way.

We who have been around a while know that the majority of Christian commentators and “scholars puts down the King James Version. It is rare to find the real truth coming from these men who were educated in liberal schools.

### **Being Proactive in the Work**

Consequently, as a regular effort, our church purposes to teach on the subject of the King James Version so our members and leaders become sharper and sharper in their understanding of all the reasons why we follow the Book. We purpose to regularly teach the KJV program as we have done with the other Baptist doctrines that we are so faithful to teach. We encourage other Baptist churches to do the same.

And for those churches who speak a foreign language, the manuscript information is still correct. They will need to do their due diligence to identify the best version in their language being taught the truth.

We have arranged the lessons so there is approximately one hour of class time teaching for each lesson. This will work well for a Sunday-school program or a seminary class. 18 class hours equals one credit hour in the university accreditation standard, so teaching this syllabus is worth 1 credit hour.

We have also included some lessons and other info from our *Baptist International* university syllabus *Class 214A Doctrine of the Scriptures*. That syllabus and the associated appendices have much more information on this subject, for those who want to continue the research.

As we strive to do with every syllabus, we have information from a general basic level to subjects that are higher level. We do this so the teaching syllabus can be used with a variety of students – beginners to the advanced. The teacher has liberty to pass over info that he thinks is not applicable to the class. Some lessons may be so short he can do more than one in a session. Others may take more than one session to properly teach.

Accordingly, the teacher does not have to teach on every page of the syllabus but pick and choose from each lesson what things he believes will benefit the class and keep the interest. There is more than sufficient information for an hour’s worth of teaching. And if the teacher chooses, he can skip lessons that he believes do not apply.

There are also a number of illustrations and other tables that can be used as handouts (if hardcopy form is used). However, in our digital age we have found just sending the complete *pdf* file to every student’s phone is sufficient. And, accordingly, every student will have the information to pass on and disseminate to other brethren who may benefit from the teaching.

We encourage the use of the information in church Sunday school and personal development. If an error is found in the work, we encourage contacting the university so corrections can be made. Furthermore, any ideas for improvement to the syllabus will be taken under advisement.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

We wish the students and teachers wonderful success in their ministries and our prayer is that this information will strengthen our brethren and encourage them in the work of evangelism and church ministry. We leave with an encouraging passage from Ephesians 4:8-16:

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Some believers were given apostles. Some were given prophets. Some were given evangelists. Today, we are given pastors and teachers. Regardless of who the gift is, the objectives are still the same:

- the perfecting of the saints
- the work of the ministry
- the edifying of the body of Christ

Likewise, the purpose is the same regardless of who is leading:

- the unity of the faith
- the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

And the manner of how we accomplish this is the same:

- speaking the truth in love
- may grow up into him in all things, which is the head, even Christ:
- the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part
- making increase of the body unto the edifying of itself in love.

May God use us to bless his work.



### **Describing the Bible**

To describe the Bible is not a simple task, for we will always be lacking in some important description. We present this old poem that is somewhat well-known, because it is a blessing and it is appropriate.

#### **The Bible**

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here paradise is restored, heaven opened, and the gates of hell disclosed.

The Lord Jesus Christ is its grand Object, our good its design, and the glory of God its end.

Let it fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

Follow its precepts and it will lead you to Calvary, to the empty tomb, to a resurrected life in Christ; yes, to glory itself, for eternity.

It is given you in life, will be opened at the judgment, and will be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

Author unknown.

**Lesson 1: General History of the KJV**

**I. Two Main Truths in Respect to the Word of God from Reading the Bible**

- A. God preserves his word, and he will keep it forever.
- B. The devil corrupts the word of God and uses various wiles to confuse people as to truth.
- C. Jesus said man shall live by every word of God in Matthew 4:4:
- D. We must have every word if we are to live by it.
- E. The King James Bible has been proved for 400 years to be the right version for English-speaking people.

**II. Inspiration, Transmission, and Preservation**

- A. Preservation applies to inspiration
- B. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- C. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- D. 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- E. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation.
- F. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- G. Psalm 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
- H. 7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.
- I. Old Testament committed to the Jews, New Testament committed to the churches.
- J. Romans 3:1 – What advantage then hath the Jew? or what profit is there of circumcision?
- K. 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- L. Acts 15:22 – Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
- M. 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
- N. Colossians 4:16 – And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.
- O. Revelation 1:11 – Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- P. Translating from the best manuscripts: Masoretic Text and the Textus Receptus.

**III. KJV is Loved or Hated**

- A. KJV is attacked more than any other book
- B. New versions used the KJV as a comparison
- C. It is the standard Bible that few respect

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- D. God has protected his word throughout the centuries
- E. Bible-believers love this Book!
- F. Proof of the pudding is on the eating.
- G. No one should take a position on the KJV until they prove to themselves the blessing of this Book.

### IV. Advantages

- A. The thee's and thou's define single or plural pronouns
- B. Thee, thou, thy, thine = singular second person pronouns
- C. Ye, you, your, yours = plural second person pronouns
- D. Example of John 3:7 –Marvel not that I said unto thee, Ye must be born again.
- E. KJV is always accurate
- F. Used by sanctified believers everywhere
- G. Printing volume: over a billion copies have been printed ... and counting!
- H. The KJV version changed the world. English speaking countries that used it prospered and became leaders.
- I. All countries teach English
- J. Used by Bible-believing soul-winning churches
- K. Churches can publish and distribute these scriptures freely!

### V. English Language Advantage

- A. English is a worldwide language
- B. Translated at the height of English language
- C. For the Common People but Not Common English
- D. Uses Bible English not common English
- E. Educates the reader as he reads
- F. Greatest book of English literature
- G. The rhetoric used is perfect
- H. Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.
- I. Commissioned by king James but translated under his command
- J. Ecclesiastes 8:4 – Where the word of a king is, there is power: and who may say unto him, What doest thou?
- K. Older and old translations pass away
- L. English language brings the original languages into the light and make God's word available to all.

### VI. Anomaly as Language Changes

- A. 400-year-old book still current and relevant
- B. Translators know language evolves and translations require updating
- C. All languages have evolved, but the KJV still is preserved
- D. This puzzles translators – why is the KJV still preferred and used as a standard over 400 years later?
- E. God's blessing is on the Book

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- F. KJV is still the most-preferred among English versions

### VII. A Translation Commissioned by a Jacobite King

- A. James VI and I, (full name James Charles Stuart) lived June 19, 1566 – March 27, 1625)
- B. He was King of Scotland as James VI from July 24, 1567.
- C. He then became King of England and Ireland as James I on 24 March 1603 until his death in 1625.
- D. He unified Scottish and English kingdoms, but each were individual sovereign states, with their own parliaments, judiciaries, and laws.
- E. At 57 years and 246 days, the reign of James in Scotland was the longest of any Scottish king.
- F. Under James, the “Golden Age” of Elizabethan literature prospered, with writers such as William Shakespeare, John Donne, Ben Jonson, and Sir Francis Bacon contributing to a flourishing literary culture.
- G. James himself authored works such as *Daemonologie* (1597), *The True Law of Free Monarchies* (1598), and *Basilikon Doron* (1599).
- H. He sponsored the translation of the Bible into English later named after him, the Authorized King James Version. In 1604, King James I authorized a new translation of the Bible.
- I. The KJV was the first “people’s Bible.” Most commoners were illiterate and relied on church leaders to teach them the bible. James wanted every person to benefit from this bible.
- J. The final product was intended primarily for public and popular consumption. It was read orally – intended more to be heard in public than to be read in private.
- K. James called for a conference in a royal proclamation in October 1603. The meeting took place at the Hampton Court Palace, outside of London.
- L. This translation of the Bible remains his most famous legacy.
- M. James also approved the flag for Great Britain.
- N. James sponsored William Shakespeare as a playwright.
- O. James expanded trade with India.
- P. His namesake was used for the first permanent colony in the New World (Jamestown).

### VIII. Definitions Used in Scripture Research

- A. The Miracle of Biblical Inspiration, The Dean Burgeon Society
- B. Commonly used definitions [with additions by the editor]:
  - **DE** = dynamic equivalence translating, which is paraphrase translating for the receptor as opposed to the primary aim of FE translating of the Words of God for His glory.
  - **e.g.** = for example
  - **FE** = formal, verbal, plenary, equivalence translating
  - **ff** = following
  - **FunE** = functional equivalence translating, which is another name for dynamic equivalence translating.
  - **i.e.** = that is
  - **KJB** = King James Bible
  - **KJV** = King James Version
  - **AV** = Authorized Version

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- **MS** = manuscript; a hand-written document on papyrus or vellum
- **MSS** = manuscripts; hand-written documents on papyrus or vellum
- **q.v.** = which see
- **TR/TT** = Textus Receptus/Traditional Text
- **Autographs** = the original-language manuscripts (MSS) of the books of the Bible in Hebrew, Aramaic, and Greek that contain the Words that were given by “inspiration of God” and recorded by the Apostles and prophets as they were “moved along” by the Holy Spirit.
- **Apographs** = manuscript copies of the autographs that may have unintentional scribal errors. It is obvious some MSS are purposefully corrupted. These MSS cannot be called apographs.
- **Equal** = the same, identical (word) (e.g. twelve = twelve).
- **Equivalence** = corresponds, sameness (of a word). This is synonymous translating. For example, there may be 7 or 8 synonymous receptor-language words, but only one was chosen to translate an original-language Hebrew, Aramaic, or Greek Word because the word’s “signification” in context reflects most closely the original (e.g. a dozen is equivalent to twelve). Equal implies exactly the same (word).
- **Error** = mistake, blunder, inaccuracy, inexactness, confusion by disagreement of parts of Scripture; the antonym is accuracy.
- **Extant** = Existing physically
- **Formal** (translating) = a noun is translated for a noun, a verb for a verb, a pronoun for a pronoun, etc. so far as syntax of a language-group will allow.
- **Formal Correspondence (or, Equivalence)** = word for word translation, ignoring target language grammar rules, etc.
- **Dynamic Equivalence** = Paraphrasing portions of the source text to make sense in the target language.
- **Paraphrase** = Equivalence (to the extreme) without adhering to the words of the source texts.
- **Translation** = Used in respect to written matter. E.g.: “*My book has been translated into three languages.*”
- **Interpretation** = Used in respect to verbal matter. E.g.: “*The preacher required an interpreter when preaching to the Spanish congregation.*”
- **Inerrant** = simply without error or mistake, in contrast to infallible. We hesitate to use this strong word for the King James Bible because of various revisions over the years, although this author believes the translating of the King James Bible by the guidance of the Holy Spirit was without any translational errors. But it had mistakes in printing, orthography, etc. (see below), which seems to be the plague of this author and others.
- **Infallible** = incapable of error.
- **Inspiration** = means “God-breathed” from the Greek word *theopneustos* (2 Tim. 3:16). It is a very technical Biblical term indicating a miraculous process and product. The Words of God originally given in Hebrew, Aramaic, and Greek to special men selected by God to record were “God-breathed.” In this work, this is the process of inspiration. The product of inspiration in this work is the recorded inspired Words in Hebrew, Aramaic, and Greek in the sixty-six books of the canon of Scripture for man that are infallible and inerrant. “Inspiration” is a miracle. This means that God is the author of the original Words in Hebrew, Aramaic, and Greek, which is the Bible. The men who recorded them are not coauthors, although God used their vocabulary. This author believes that the Words that underlie the King James Bible English translation are the



original perfect Words “given by inspiration of God” to “holy men of God” to record. God has providentially superintended the accurate, faithful, verbal, plenary, formal, equivalent translation of the Preserved original-languages into the receptor-languages of the world so that some translations can be said to be without translational errors. In summary, “Inspiration is (1) the miracle whereby the Words of Scripture in Hebrew, Aramaic, and Greek were (2) God-breathed and “once delivered” using “holy men of God” and their vocabulary, (3) who recorded them “once” perfectly as they were “moved along” by the Holy Spirit (4) in such a way that “all” the Words written are infallible and inerrant in the sixty-six books of the canon of Scripture.” A succinct way of stating the same thing is: “The perfect author of the perfect Bible is God.”

- **Idealism** = belief in perfection
- **Perfection or perfect** = (IN THIS WORK) without sin, incapable of error of any sort, faultless, infallible, pure, without blemish, without spot, or without ANY contamination, and complete. In today’s contentious atmosphere, this author believes that such strong terms as perfect and pure should only be applied theologically to God and His God-breathed Words. Otherwise, calling something “perfect” may cause someone to claim man or something produced by man is equal to the persons of the Trinity or His Words given by inspiration. This author is not talking about how the King James Bible translators did use the words “perfect” and “pure” in many places to signify completeness, maturity, or based upon the absolute pure or perfect. He is talking about:
- **Plenary** = “all,” complete, full, or not limited in any respect (i.e. plenary translating means all the Words were translated according to syntax).
- **Preservation** = those precise Words received by “inspiration” are Preserved as promised by God because of His providential care. They are perfect as defined in this work because they are the same Words given to the Apostles and prophets to record (q.v.).
- **Translations** = these vary depending on the method chosen to translate (e.g. verbal, formal equivalent (FE) versus dynamic equivalent (DE) or interpretive translating). The words chosen by man to translate the original received’ inspired Words in the original-languages of Hebrew, Aramaic, and Greek may be accurate, faithful, and without translational errors if they are translated by FE, but the words may not be perfect as defined in this work secondary to four reasons:
- **Synonym translating:** Synonyms chosen to translate an original-language word accurately and faithfully can be considered without translational error, but not so perfect that another word might not possibly be used (see equivalence above). One must be careful, however, with synonymous translating, which may or may not be accurate, because all synonyms do not carry the same “signification” or meaning. A translator could be guilty of semantics.[ii] The King James Bible translators were superior skilled linguists, but they expressed the possibility that another word with the same “sense” (e.g. a synonym) might be possible to use in translating an inspired Word and even included some of them in the margin of the KJB.[iii] In an accurate, faithful translation in any language, a synonym substitution or change could possibly be found to be better in future revisions. This is the reason for some revisions. This author does not know of ANY translation that has not undergone either a revision or another edition.
- **The rules of grammar:** when translating to properly express the meaning may vary from the original-language texts (Hebrew, Aramaic, or Greek) to the receptor-language (English, Spanish, etc.). For example, a participle may be translated as an imperative

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as in Mat. 28:20. This is in contrast to the original Words received “once” because they were perfect in every sense, grammar included. God gave them perfectly the first time they were recorded as revelation by the Apostles and prophets to act as a “foundation.” An accurate and faithful translation that is without translational errors may be called the Word of God in English, Spanish, French, Latin, etc., but it is not the inspired Word of God, which was “once delivered” perfectly by the miraculous process of “inspiration.” A translation should not be referred to as inspired or given by inspiration because of the confusion it generates.

- **Verbal** = the words. Therefore, verbal, plenary translating simply means “all the words.”

### IX. The Providential Preservation of God’s Word (from Class 214A Doctrine of the Scriptures)

Preservation applies to inspiration, or it applies to nothing at all. God gave his words, and he will keep them forever (Psalm 12:7). We shall see the promises and the methods used to accomplish this work of preservation.

Since “all scripture is given by inspiration of God (2 Timothy 3:16), then preservation applies to the inspiration.

- Jesus knew his hearers had read the scriptures – Matthew 21:42
- Jesus fulfilled the scriptures – Mark 14:49
- Jesus expounded unto the disciples in all the scriptures – Luke 24:27
- Timothy had a copy of the scriptures – 2 Timothy 3:15
- Jesus said to “search the scriptures” – John 5:39
- The Ethiopian read the scripture – Acts 8:32
- Paul reasoned out of the scriptures – Acts 17:2
- Writers of the New Testament quoted the scriptures
- Paul confirmed “all scriptures is given by inspiration of God” – 2 Timothy 3:16

All these “scriptures” that Jesus and the apostles had were copies, and Jesus speaking of “*jots and tittles*” (Matthew 5:18; Luke 16:17) proves these scriptures were in the Hebrew language.

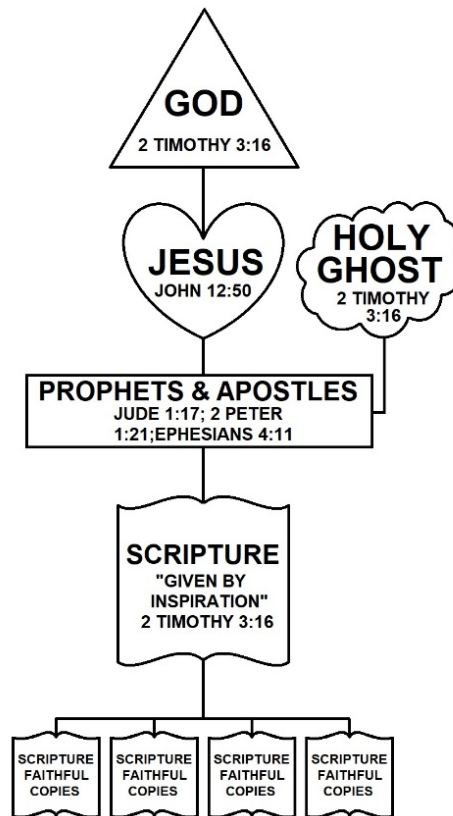
In respect to translations, Jesus and the other apostles quoted the Old Testament in Greek (Matthew 4:4, etc.). We know in these cases the translation is inspired, so we can say that translations can be inspired.

Modernist textual critics says only the *original autographs* were inspired, and we only have copies today. However, even the *original autographs* are not always such. The word autograph implies the book or letter was written with the author’s own hand. *Given by inspiration* means God is the Author, but God used human instrumentality to record his word in writing. Therefore, even the first writings were copies of God’s word. Furthermore, 1 Peter 1:21 says, “holy men of God spake as they were moved by the Holy Ghost.” Even the prophets *spake* the word – they did not necessarily *write* the word. Many used scribes or amanuenses to copy what was dictated or what was given by memory. Even if the first writing *was* made by the hand of the prophet, it is considered a copy of what God dictated. A search of the Bible does not mention “*original autographs*.”

Therefore, we can conclude that *all scripture* is a faithful copy of God’s inspired words.

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Similar to the *Path of Doctrine*, we can illustrate the scripture being given by inspiration thusly:



### God's Word is Incorruptible Seed

According to 1 Peter 1:23-35 God's word is incorruptible. This is not to say that some have tried to corrupt it. We have God's incorruptible, perfect, preserved, inspired word today. But we also have some who have corrupted the word of God. Thank God we can identify the difference.

### Corruption of God's Word by Outside Influences

Although God's word is perfectly given, the effort to corrupt God's word has never ceased. The attacks have gone on since God gave his word. From Genesis 2 to Revelation 22 God's word is attacked at every turn. From, "Yea hath God?" said to "if any man shall take away from the words of the book of this prophecy"; we can expect every single word God said to be denied, contradicted, challenged, mocked, ignored, belittled, misinterpreted, and scorned.

Paul mentioned this corruption going on in his day. Note 2 Corinthians 2:17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

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God's word has been the object of attack from many areas:

- The Devil
- Scholarship
- The ignorance of men
- The pride of men
- A hate for truth
- Humanism
- False religions

Consequently, we have God's word perfectly preserved throughout history as a shining light (Psalm 119:105) and a few corrupt works being imposed upon Christianity as the word of God.

We have the good and bad texts divided and obviously presented:

### ***The Good***

-----  
Masoretic Text  
MT  
Textus Receptus (T/R)  
Byzantine  
Antiochian  
Received Text  
Erasmus  
Beza  
Stephanus  
Elzivers  
Traditional Text  
Majority Text  
Peshitta  
Old Syriac  
Scrivener  
Tyndale  
Coverdale  
Rogers  
Taverner  
Great Bible  
Coverdale Bible  
Bishop's Bible  
King James Version  
Bible-believers

### ***The Bad***

-----  
Septuagint  
LXX  
Modern Critical Text (MCT)  
Alexandrian  
Origen  
Codex Vaticanus  
Wescott and Hort  
Griesbach  
Lachmann  
Nestle-Aland  
Eclectic Text  
Minority Text  
UBS  
Codex Sinaiticus  
Eusebius  
Constantine  
Hexalpa  
Tischendorf

### ***The Ugly***

-----  
Sinaiticus  
New World Translation  
Dark Ages  
Inquisition  
Paraphrses  
Idolatry  
False doctrines  
Romanism  
Nicolaitanism  
Douay-Rheims  
Traditions  
Pope  
Vatican  
Persecutions  
Heresies  
Corruption

### **From Which Tree Do You Eat?**

Jesus said in Matthew 12:33: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

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He said again in Luke 6:44: “For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.”

A tree is known by its fruit. If you are looking for good fruit you go to a good tree. A person can check the fruit (be a fruit inspector) of texts to easily see whether it comes from a good tree or an evil tree. Here are a few areas to inspect:

- Internal evidence
- External evidence
- Historical evidence
- Testimonial evidence
- Personal evidence
- Associational evidence
- Product evidence – the proof of the pudding is in the eating.

All the evidence is available to an inspector. We ought to make sure to do the due diligence in selecting from which tree we eat.

### **X. English KJV is Purified Seven Times**

- A. Psalm 12:6 – The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
- B. Most writings go through seven checks and revisions before they are fully correct.
- C. God purifies his word in English:
  1. Tyndale (1525)
  2. Coverdale (1535)
  3. Matthew (1537)
  4. Great (1539)
  5. Geneva (1560)
  6. Bishops (1568)
  7. Authorized Version (1611)

### **XI. KJV Statistics – General**

- A. Number of books in the Bible: 66
- B. Two Testaments – Old and New
- C. 39 books in the Old Testament
- D. 27 books in the New Testament
- E. Chapters: 1,189
- F. Verses: 31,102
- G. Words: 783,137
- H. Unique English words: 12,143
- I. Letters: 3,116,480
- J. Number of promises that are given in the Bible: 1,260
- K. Commandments: 6,468
- L. Predictions: over 8,000
- M. Number of questions: 3,294

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- N. Longest name: *Mahershalalhashbaz* (Isaiah 8:1)
- O. Longest verse: Esther 8:9 (78 words)
- P. Shortest verse: John 11:35 (2 words: “Jesus wept”).
- Q. Middle books: Micah and Nahum
- R. Middle verse: Psalm 103:2-3
- S. Middle chapter: Psalm 117
- T. Shortest chapter (by number of words): Psalm 117 (by number of words)
- U. Longest book: Psalms (150 chapters)
- V. Shortest book (by number of words): 3 John
- W. Longest chapter: Psalm 119 (176 verses)
- X. Number of times the word “God” appears: 4,094
- Y. Number of times the word “Lord” appears: 6,781
- Z. Number of different authors: 40

### **XII. Other Interesting Facts**

- A. Chapters were added to the Bible in 1238 by Cardinal Hugo de S. Caro.
- B. Verse divisions were added in the year 1551 by Robert Stephanus.
- C. Fulfilled prophecy: 3,268 verses
- D. Unfulfilled prophecy: 3,140
- E. The Bible was written over a 1500-year span (from circa 1400 B.C to A.D. 100)
- F. The Bible was written over 40 generations
- G. The Bible was written over 40 authors from many walks of life
- H. The Bible was written in different places
- I. The Bible was written at different times
- J. The Bible was written on three continents (Asia, Africa, and Europe)
- K. The Bible was written in three languages (Hebrew, Aramaic [Chaldee], and Greek)

### **XIII. KJV Statistics – Old Testament**

- A. Number of books: 39
- B. Chapters: 929
- C. Verses: 23,145
- D. Words: 602,585
- E. Unique Hebrew words: 8,674
- F. Letters: 2,278,100
- G. Middle book: Proverbs
- H. Middle chapter: Job 20
- I. Middle verses: 2 Chronicles 20:17,18
- J. Smallest book: Obadiah
- K. Shortest Verse: 1 Chronicles 1:25
- L. Longest verse: Esther 8:9
- M. Longest chapter: Psalms 119
- N. Largest book: Psalms
- O. 17 Historical Books:
- P. Genesis, Exodus, Leviticus, Number, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther

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- Q. 5 Poetical Books:
- R. Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon
- S. 5 Major Prophets Books:
- T. Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel
- U. 12 Minor Prophets Books:
- V. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

### **XIV. KJV Statistics – New Testament**

- A. Number of books: 27
- B. Chapters: 260
- C. Verses: 7,957
- D. Words: 180,552
- E. Unique Greek words: 5,624
- F. Letters: 838,380
- G. Middle book: 2 Thessalonians
- H. Middle chapters: Romans 8, 9
- I. Middle verse: Acts 27:17
- J. Smallest book: 3 John
- K. Shortest verse: John 11:35
- L. Longest verse: Revelation 20:4
- M. Longest chapter: Luke 1
- N. Largest book: Luke
- O. 4 Gospels:
- P. Matthew, Mark, Luke, John
- Q. 21 Epistles:
- R. Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude
- S. The Revelation

### **XV. Interesting Facts in Respect to the KJV**

- A. Psalm 119 has 176 verses all about the word of God. It just so happens that  $16 \times 11 = 176$ .
- B. The phrase “man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live,” appears in Deuteronomy 8:3, and is quoted in both Matthew 4:4 and Luke 4:4.
- C.  $8:3 + 4:4 + 4:4 = 16:11$
- D. Total verses: 31,102.  $3+1+1+0+2 = 7$
- E. 7 is the number of perfection
- F. The Old Testament books can be grouped  $5 + 12 + 5 + 5 + 12 = 39$
- G. The New Testament books can be grouped  $5 + 12 + 5 + 5 = 27$
- H. Perceiving the need for a new authorized translation, James was quick to appreciate the broader value of the proposal and made the project his own. By June 30, 1604, James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organized into six companies, two each working

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separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. Richard Bancroft (1544–1610), archbishop of Canterbury, served as overseer and established doctrinal conventions for the translators. The new Bible was published in 1611.

- I. How many KJV versions are there?
- J. The work of Dr. Thomas Paris of Trinity College in Cambridge was refined by Benjamin Blayney in 1769; this edition then became the standard King James Bible in use up to today. There were almost 1000 editions printed from 1611 to 1769, all with minor corrections, mostly printing errors.

### XVI. Chapters and Words in Each Book of the KJV

Old Testament				
	Book	Chapters	Verses	Words
1	Genesis	50	1,533	38,262
2	Exodus	40	1,213	32,685
3	Leviticus	27	859	24,541
4	Numbers	36	1,288	32,896
5	Deuteronomy	34	959	28,352
6	Joshua	24	658	18,854
7	Judges	21	618	18,966
8	Ruth	4	85	2,574
9	1 Samuel	31	810	25,048
10	2 Samuel	24	695	20,600
11	1 Kings	22	816	24,513
12	2 Kings	25	719	23,517
13	1 Chronicles	29	942	20,365
14	2 Chronicles	36	822	26,069
15	Ezra	10	280	7,440
16	Nehemiah	13	406	10,480
17	Esther	10	167	5,633
18	Job	42	1,070	18,098
19	Psalms	150	2,461	*42,704
20	Proverbs	31	915	15,038
21	Ecclesiastes	12	222	5,579
22	Song of Solomon	8	117	2,658
23	Isaiah	66	1,292	37,036
24	Jeremiah	52	1,364	42,654
25	Lamentations	5	154	3,411



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26	Ezekiel	48	1,273	39,401
27	Daniel	12	357	11,602
28	Hosea	14	197	5,174
29	Joel	3	73	2,033
30	Amos	9	146	4,216
31	Obadiah	1	21	669
32	Jonah	4	48	1,320
33	Micah	7	105	3,152
34	Nahum	3	47	1,284
35	Habakkuk	3	56	1,475
36	Zephaniah	3	53	1,616
37	Haggai	2	38	1,130
38	Zechariah	14	211	6,443
39	Malachi	4	55	1,781

New Testament				
	Book	Chapters	Verses	Words
40	Matthew	28	1,071	23,343
41	Mark	16	678	14,949
42	Luke	24	1,151	25,640
43	John	21	879	18,658
44	Acts	28	1,007	24,229
45	Romans	16	433	9,422
46	1 Corinthians	16	437	9,462
47	2 Corinthians	13	257	6,046
48	Galatians	6	149	3,084
49	Ephesians	6	155	3,022
50	Philippians	4	104	2,183
51	Colossians	4	95	1,979
52	1 Thessalonians	5	89	1,837
53	2 Thessalonians	3	47	1,022
54	1 Timothy	6	113	2,244
55	2 Timothy	4	83	1,666
56	Titus	3	46	896
57	Philemon	1	25	430
58	Hebrews	13	303	6,897
59	James	5	108	2,304

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60	1 Peter	5	105	2,476
61	2 Peter	3	61	1,553
62	1 John	5	105	2,517
63	2 John	1	13	298
64	3 John	1	14	294
65	Jude	1	25	608
66	Revelation	22	404	11,952
<b>66</b>	<b>Bible Totals</b>	<b>1,189</b>	<b>31,102</b>	<b>788,280</b>

### **XVII. A Simple Example of How Preservation Applies to Inspiration**

- A. Refer to chart under Point XVII
- B. As long as copies are accurate there is no difference between original autographs and copies in respect to inspiration.
- C. Every true copy becomes a “Divine Original.”
- D. Using, “*Jesus wept*,” is the simplest example.
- E. Many times the autographs were *copies* of what was said – anytime Jesus was quoted (red letters) is a copy written of the original.
- F. 2 Peter 1:21: -- For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

### **XVIII. Translations Can Be Inspired**

- A. The New Testament is proof that translations can be inspired.
- B. See Matthew 4:4 – “word” added in Greek
- C. There are over 300 Hebrew citations from the Old Testament quoted in Greek in the New Testament – all are inspired.
- D. The books cited most in the New Testament are Psalms, Isaiah, Exodus and Deuteronomy.
- E. Of the 120 references to the Old Testament in Revelation, 53 can be considered quotations. The rest are allusions.
- F. Not all translations are inspired – only accurate ones.
- G. The Romans Road contains Hebrew – Greek – English translation.
- H. See chart below:

Romans Road		
Reference	New Testament	Old Testament
Romans 3:10	As it is written, There is none righteous, no, not one:	Psalms 14:3; 53:3
Romans 3:23	For all have sinned, and come short of the glory of God;	Ecclesiastes 7:20; Isaiah 64:6*
Romans 6:23	For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.	Ezekiel 18:4*

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Romans 5:8	But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.	Isaiah 53:6*
Romans 5:12	Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:	Genesis 3:6; Psalm 51:5*
Romans 10:8	But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;	Deuteronomy 30:14
Romans 10:9	That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.	Deuteronomy 30:14*
Romans 10:10	For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.	Deuteronomy 30:14*
Romans 10:11 (also 9:33)	For the scripture saith, Whosoever believeth on him shall not be ashamed.	Isaiah 28:16
Romans 10:13	For whosoever shall call upon the name of the Lord shall be saved.	Joel 2:32
Romans 10:17	So then faith cometh by hearing, and hearing by the word of God.	Isaiah 53:1*
* Not quotations but allusions.		

## XIX. A Simple Example of How a Translation Can be Inspired

- A. John 11:35
- B. Jesus wept. (KJV)
- C. ἐδάκρυσεν ὁ Ἰησοῦς. (Scrivener's T/R 1894)
- D. Chart for discussion:

Version	John 11:35
<b>COPIES AND TRANSLATION PRESERVE INSPIRATION (EQUALLY INSPIRED)</b>	
John's Original Autograph (lost)	ἐδάκρυσεν ὁ Ἰησοῦς.
Copy of John's Autograph (lost)	ἐδάκρυσεν ὁ Ἰησοῦς.
Copy of the copy (lost)	ἐδάκρυσεν ὁ Ἰησοῦς.
Extant manuscripts (Greek)	ἐδάκρυσεν ὁ Ἰησοῦς.
Majority of Manuscripts	ἐδάκρυσεν ὁ Ἰησοῦς.
<b>KJV</b>	<b>Jesus wept.</b>
Scrivener's T/R 1894	ἐδάκρυσεν ὁ Ἰησοῦς.
Stephanus T/R 1550	εδακρυσεν ο ιησους
Scrivener's transliterated	edakrusen o iēsous

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Stephanus transliterated	edakrusen o iēsous
NIV	Jesus wept.
ESV	Jesus wept.
Berean Study Bible	Jesus wept.
NASB	Jesus wept.
NET Bible	Jesus wept.
ASV	Jesus wept.
Darby	Jesus wept.
English Revised Version	Jesus wept.
Webster's Bible Translation	Jesus wept.
Weymouth New Testament	Jesus wept.
World English Bible	Jesus wept.
Darby (French)	Jesus pleura.
Louis Segond (1910) French	Jesus pleura.
Textbibel (1899) German	Jesus weinte.
La Biblia de las Américas (Spanish)	Jesús lloró.
La Nueva Biblia de los Hispanos (Spanish)	Jesús lloró.
Reina Valera Gómez (Spanish)	Jesús lloró.
Bíblia King James Atualizada Português (Portuguese)	Jesus chorou.
Portugese Bible (Portuguese)	Jesus chorou.
<b>SUSPECT TRANSLATIONS</b>	
Reina Valera 1909 (Spanish)	Y lloró Jesús.
Sagradas Escrituras 1569 (Spanish)	Y lloró Jesús.
International Standard Version	Jesus burst into tears.
Aramaic Bible in Plain English	And the tears of Yeshua were coming.

## XX. Quotable Quotes on the King James Version

- A. "That book [King James Bible], sir, is the rock upon which our republic rests." - Andrew Jackson, 7th President of the United States
- B. "The King James Version is a Magna Carta for the Poor and Oppressed: the most democratic book in the world." - Theodore Roosevelt, 26th President of the United States
- C. "Indeed, it is an incontrovertible fact that all the complex and horrendous questions confronting us at home and worldwide have their answer in that single book [King James Bible]."- Ronald Reagan, 40th President of the United States
- D. "The scholars who produced this masterpiece [King James Bible] are mostly unknown and unremembered. But they forged an enduring link, literary and religious, between the English-speaking people of the world." - Winston Churchill, Prime Minister of UK
- E. "There is no doubt in my mind that the King James Bible not Shakespeare set this language on its path to become a universal language on a scale unprecedented before or since." - Melvyn Bragg, British Broadcaster and Author

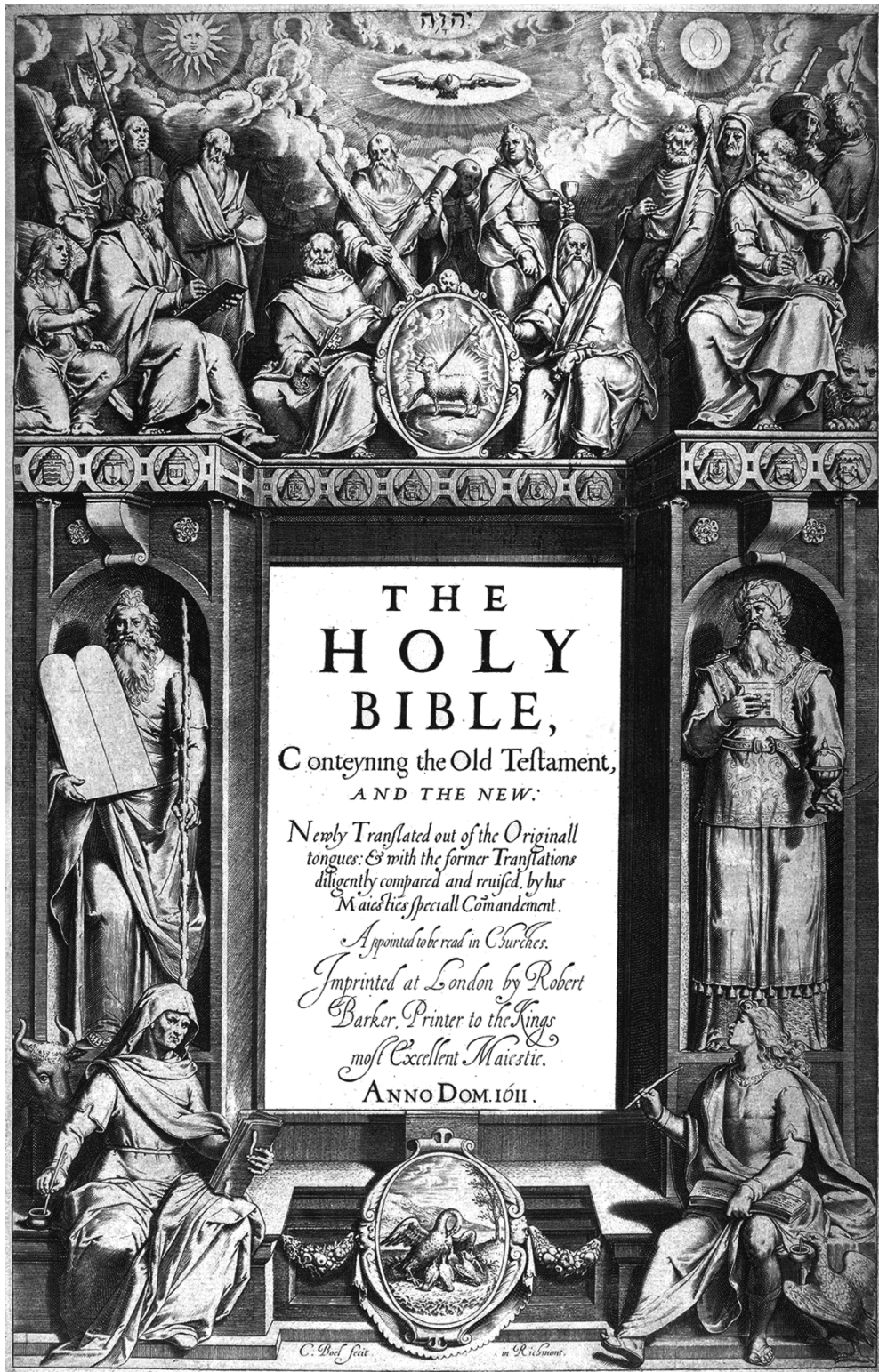
## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- F. Congress authorizes the first printing of the Bible: On September 12, 1782, Congress authorizes the first printing of the Bible in North America by Philadelphia publisher, Robert Aitken. This Bible has been called the “Bible of the Revolution.” Aitken printed 10,000 King James Bibles. Aitken’s printing of the King James Version came to be called the “Bible of the Revolution” because it was small enough to fit into the coat pocket of the soldiers of the Continental Army.

### **XXI. The First Printing of the King James Version**

- A. The King James Version (KJV), also known as the King James Bible (KJB), is an English translation of the Christian Bible for the Church of England, commissioned in 1604 and completed as well as published seven years later in 1611 under the sponsorship of James VI and I. The books of the King James Version include the 39 books of the Old Testament, an intertestamental section containing 14 books of the Apocrypha, and the 27 books of the New Testament. Noted for its “majesty of style”, the King James Version has been described as one of the most important books in English culture and a driving force in the shaping of the English-speaking world.
- B. It was first printed by John Norton and Robert Barker, both holding the post of the King’s Printer, and was the third translation into English approved by the English Church authorities: The first had been the Great Bible, commissioned in the reign of King Henry VIII (1535), and the second had been the Bishops’ Bible, commissioned in the reign of Queen Elizabeth I (1568). In Geneva, Switzerland, the first generation of Protestant Reformers had produced the Geneva Bible of 1560 from the original Hebrew and Greek scriptures, which was influential in the writing of the Authorized King James Version.

C. Image of the First KJV:





D. Image of King James I – the King Behind the Version



**XXII. Two Trees – From which Do You Eat? (From Class 214A Doctrine of the Scriptures)**

**FROM WHICH TREE DO YOU EAT?**

N. Sebastian Desent, Ph.D., Th.D., D.D.  
Pastor, Historic Baptist Church, Rhode Island.

January 15, 2010

With the multitude of Bible translations available today – there are over 100 English New Testaments versions alone – one should be educated in how to best select a version.

We take for granted the believer in Jesus Christ wants an accurate and “Holy” Bible, not a corrupt, evil version.

The New Testament reveals that even in the first century there were those who corrupted the Bible for their own gain. That evil principle continues today. One would have to be extremely naïve to think the devil – who has been tireless in corrupting anything Godly – would not corrupt the Holy words of God.

In addition, God is not the author of confusion (1 Corinthians 14). In fact, it is the devil that confuses the immature believer with so many versions. With so many bad versions of the Bible, it is likely an ignorant person (ignorant of the facts, not stupid) will choose a bad version.

**How to Know?**

The best method of identifying the right Bible and the wrong “bible” is to compare the translation with the perfect version, making sure the verses should be there, and that the verses read correctly.

You see, men of corrupt minds and not under Holy Ghost leadership, will rewrite the Bible, adding and taking away words they do not like. In contrast, men under Holy Ghost leadership will be careful not to add or take away – they will copy exactly the righteous text delivered unto them.

From the time the word of God was given, by speaking or by writing, there have been (and are) faithful men who copied each word perfectly. As the copies wore out from use, other men faithfully copied the same words. They were driven by reverence and fear of God and his word.

At the same time, there were (and are) men of corrupt minds who have taken the good text and perverted or corrupted it by adding man’s word, taking away God’s word, or changing words; all for the purpose of making it more palatable to the people (easy to read, not as offensive, promoting a particular agenda, etc.). Since the truth shall make you free, there are those who would hide the truth and prevent people from finding *the key of knowledge*.

If we are to compare the unknown with the known, the question arises, of course; Which text is the perfect text and where do I get it?

The answer is that God has provided a multitude of witnesses to the truth. In the mouth of two or three witness the truth shall be established.

As you look at the many versions of bibles, you will find that most do not match each other. But, if you



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look at the manuscripts from which the versions are translated, you find the truth is prominent.

You see, there are over 5,000 extant (existing) Bible manuscripts. A manuscript can be anything from a small piece of papyrus paper with scripture on it (P66) to a complete book (*Codex Vaticanus*). As one compares the multitude of manuscripts, he will find that many of them record the same verses. Of those manuscripts that record the same verses, most agree and only a very few do not agree. That means, through textual comparison, we can identify which verses are correct by the number of witnesses. The “experts” at this work have concluded that 94 – 99% of all manuscripts agree (percentage changes based depending on the verse compared) on how a verse should read, and only 1 – 6% of manuscripts have alternate readings – and many times they do not agree even among themselves. The lion’s share of manuscripts that agree are referred to the Majority Text. The much smaller of manuscripts that generally do not agree with the larger share, or among themselves, are referred to as the Eclectic Text or Minority Text. I contend the Minority Text is the corrupt text.

The Minority Text includes some well know manuscripts that are generally used to provide alternate readings in critical apparatus – or said plainly, when someone wants to look for an odd rendering, they go to the Minority Text. The notable manuscript in this Minority Text is *Codex Vaticanus* (or Codex B – Hebrew Bet). That manuscript is held by the Vatican. The Old Testament of *Vaticanus* is in Greek and is referred to as the *Septuagint*. Corrupt translators do not reveal that the *Septuagint* and the Apocrypha are found in *Vaticanus*, because they know Bible-believers would reject it straight out.

A second notable manuscript in this corrupt family is Codex Alexandrinus, and it comes from the library in Alexandria Egypt. This manuscript is a very corrupt rendering of the New Testament that was re-written by Greek philosophers. The library in Alexandria was a place where all great literature was gathered from the entire world. The Greeks would translate or re-write the works into classical Greek (they seek after knowledge – Romans). Generally the Greeks were pagan and not Bible-believers. This paganism and bias against God influenced their “translations.” A man by the name of Origen was a key person at this library. He is known for translating various works. Six of his “great works” were combined into a collection called Origen’s “*Hexalpa*.” The fifth column (fifth book) in this work was his Greek translation of the Hebrew Old Testament. This translation was taken by Eusebius in the fourth century and provided to Constantine (the first “pope”) and then declared the word of God. That copy of the Vaticanus Old Testament is that same Origen’s fifth column. Maybe not so needless to say, Origen was pagan and did not believe in the God of the Bible, did not believe in the miracles, the resurrection, etc.

A third notable manuscript in the Minority Text is Codex *Sinaiticus* (Codex A – Hebrew Aleph). This was rescued from being burned as trash from a monastery, by a man named Tischendorf. The monks themselves knew it was trash, but Tischendorf wanted some popularity. I have read that the quality of *Sinaiticus* is very poor with mistakes, correction, crossings out, etc. There is a reason it was on the trash pile.

In contrast, the Majority Text is consistent. Until 1881 when Westcott and Hort issued their Greek “New Testament” using the Minority Text (*i.e., Vaticanus and Sinaiticus*) as their basis, nearly all non-Catholic versions of the New Testament used the Majority Text. One can safely assume when checking a Bible version translated before 1881, that there is good chance it was translated from the Majority Text. In contrast, all Catholic versions use Vaticanus as their basis. The Jehovah’s Witnesses New World Translation also uses the W/H text as its basis for the New Testament.

The Majority Text of the New Testament was referred to as the Received Text or *Textus Receptus* later in its history. The TR is the basis for all good translations. It is called the Received Text because translators and editors of Greek New Testaments used the text as they received it – not changing it. Today, most people

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refer to the Majority Text as the TR.

My intent is not to give a lengthy history of the Bible. Better men have already written great works on the subject. This author invites and encourages the reader to do further study on the matter. My purpose in writing the above is to give the novice some background on the two lines of Bible manuscripts – the pure line (the TR or Majority Text) and the Corrupt Line (the Minority or Alexandrian Text). This way, it will be easier to identify which versions should be used for textual comparison.

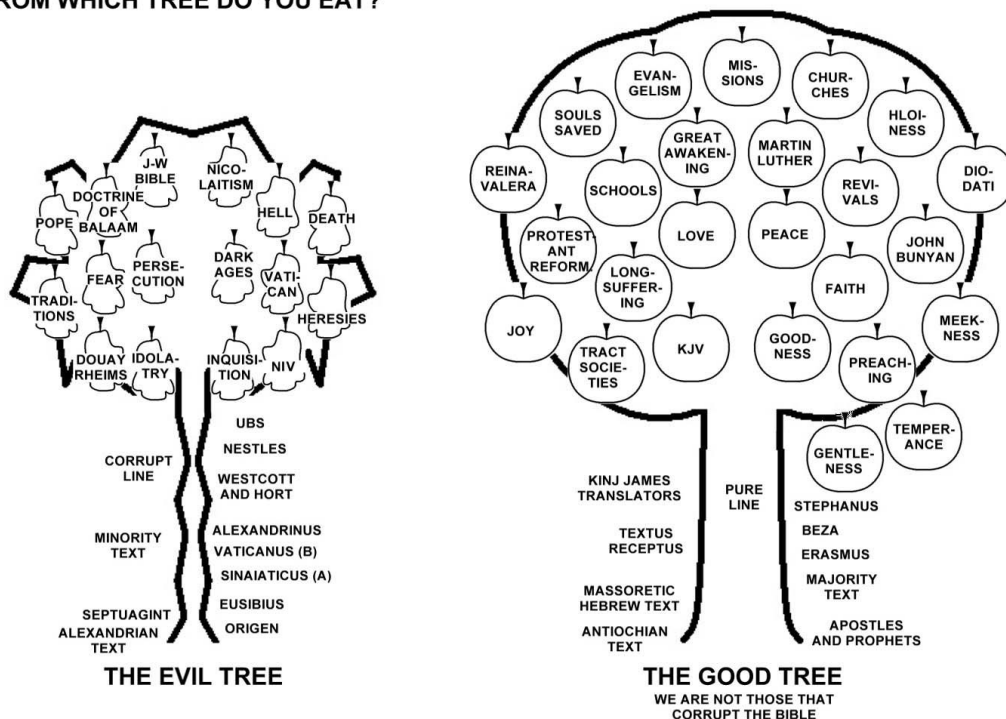
### A Tree is known by its Fruit

After a few times comparing version against version, one quickly finds that there are a number of regular passages that are deleted, changed, or corrupted. This is because the translators or editors who follow the same corrupt manuscripts will tend to follow the corrupt manuscript in those verses. Keep in mind the Minority Text represents only a small percentage of the extant manuscripts. Translators do not have too much to choose from when seeking alternate readings. Sometimes a translator or editor will switch from one text to another, thereby mixing good and evil in the same version.

These regularly changed passages are listed in our Verse Comparison List. Once can compare these verses in various versions against the KJV or other TR-based versions and quickly see the difference.

The following illustration will help the reader to better understand that there are basically two lines of manuscripts – the good and the corrupt. The fruit of each line and the associated persons are shown. This chart is not an original. Variations have been used to show the same basic truth for many years. Be careful from which tree you eat.

### FROM WHICH TREE DO YOU EAT?



## Lesson 2: The Translators of the KJV

### I. Introductory Comments

I challenge anyone who uses a modernist bible to name and describe the men involved in their translation. A few bibles (*NASB*, *Amplified*, *NBLA*) were translated by the *Lockman Foundation*. Sounds reasonable until you see who was involved. Wiki says this:

According to the Lockman Foundation, the committee consisted of people from Christian institutions of higher learning and from evangelical Protestant, predominantly conservative, denominations (Presbyterian, Methodist, Southern Baptist, Church of Christ, Nazarene, American Baptist, Fundamentalist, Conservative Baptist, Free Methodist, Congregational, Disciples of Christ, Evangelical Free, Independent Baptist, Independent Mennonite, Assembly of God, North American Baptist, and “other religious groups”).

The “other religious” groups need not be named....

I wonder how well these people of “*higher learning*” got along.

For example, The Lockman Foundation appears to have good intentions and good practices. However, a simple Wiki search of the NASB – their flagship translation – says this:

The Hebrew text used for this translation was the third edition of Rudolf Kittel’s *Biblia Hebraica* as well as the Dead Sea Scrolls. The *Biblia Hebraica Stuttgartensia* was consulted for the 1995 revision. For Greek, Eberhard Nestle’s *Novum Testamentum Graece* was used; the 23rd edition in the 1971 original, and the 26th in the 1995 revision.

These are inferior manuscripts to use as a basis of a translation. It makes sense that it needed to be revised in 1995.

Interestingly enough, one of the *NASB* translators, Dr. Frank Logsdon (1907-1987), pastor of Moody Memorial Church in Chicago (1950-1952), and pastor of Emmanuel Baptist Church in Holland, MI (1952-1957), formally and publicly renounced his connection to the translation and stood unhesitatingly for the King James Version. In a letter to Cecil Carter, dated June 9, 1977, Logsdon wrote this:

When questions began to reach me, at first I was quite offended. However, in attempting to answer, I began to sense that something was not right about the NASV. Upon investigation, I wrote my very dear friend, Mr. Lockman, explaining that I was forced to renounce all attachment to the NASV. ... I can aver [i.e., *assert*] that the project was produced by thoroughly sincere men who had the best of intentions. The product, however, is grievous to my heart and helps to complicate matters in these already troublous times.

David Cloud, for whom we have great respect, offers a recording sent to him by Dr. Davis Otis Fuller, wherein it records a message preached by Dr. Logsdon. David W. Cloud transcribed the message from the tape in 1981 (the full transcript is documented in the *Appendix*, which reading of we highly recommend). Here is a portion of that message by Dr. Logsdon:

### THE NEW AMERICAN STANDARD VERSION

Back in 1956-57 Mr. F. Dewey Lockman of the Lockman Foundation [contacted me. He was] one of the dearest friends we've ever had for 25 years, a big man, some 300 pounds, snow white hair, one of the most terrific businessmen I have ever met. I always said he was like Nehemiah; he was building a wall. You couldn't get in his way when he had his mind on something; he went right to it; he couldn't be daunted. I never saw anything like it; most unusual man. I spent weeks and weeks and weeks in their home, real close friends of the family.

Well, he discovered that the copyright [on the American Standard Version of 1901] was just as loose as a fumbled ball on a football field. Nobody wanted it. The publishers didn't want it. It didn't get anywhere. Mr. Lockman got in touch with me and said, "Would you and Ann come out and spend some weeks with us, and we'll work on a feasibility report; I can pick up the copyright to the 1901 if it seems advisable."

Well, up to that time I thought the Westcott and Hort was the text. You were intelligent if you believed the Westcott and Hort. Some of the finest people in the world believe in that Greek text, the finest leaders that we have today. You'd be surprised; if I told you, you wouldn't believe it. They haven't gone into it just as I hadn't gone into it; [they're] just taking it for granted.

At any rate we went out and started on a feasibility report, and I encouraged him to go ahead with it. I'm afraid I'm in trouble with the Lord, because I encouraged him to go ahead with it. We laid the groundwork; I wrote the format; I helped to interview some of the translators; I sat with the translators; I wrote the preface. When you see the preface to the New American Standard, those are my words.

I got one of the fifty deluxe copies which were printed; mine was number seven, with a light blue cover. But it was rather big, and I couldn't carry it with me, and I never really looked at it. I just took for granted that it was done as we started it, you know, until some of my friends across the country began to learn that I had some part in it and they started saying, "What about this; what about that?"

Dr. David Otis Fuller in Grand Rapids [Michigan]. I've known him for 35 years, and he would say (he would call me Frank; I'd call him Duke), "Frank, what about this? You had a part in it; what about this; what about that?" And at first, I thought, Now, wait a minute; let's don't go overboard; let's don't be too critical. You know how you justify yourself the last minute.

But I finally got to the place where I said, "Ann, I'm in trouble; I can't refute these arguments; it's wrong; it's terribly wrong; it's frightfully wrong; and what am I going to do about it?" Well, I went through some real soul searching for about four months, and I sat down and wrote one of the most difficult letters of my life, I think.

I wrote to my friend Dewey, and I said, "Dewey, I don't want to add to your problems," (he had lost his wife some three years before; I was there for the funeral; also a doctor had

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made a mistake in operating on a cataract and he had lost the sight of one eye and had to have an operation on the other one; he had a slight heart attack; had sugar diabetes; a man seventy-four years of age) “but I can no longer ignore these criticisms I am hearing and I can’t refute them. The only thing I can do – and dear Brother, I haven’t a thing against you and I can witness at the judgment of Christ and before men wherever I go that you were 100% sincere,” (he wasn’t schooled in language or anything; he was just a business man; he did it for money; he did it conscientiously; he wanted it absolutely right and he thought it was right; I guess nobody pointed out some of these things to him) “I must under God renounce every attachment to the New American Standard.”

....

I think I mentioned the other night, since there is so much concern about these versions and paraphrases and so on, it is a marvelous opportunity for the devil to get in his strokes, you know. Through computerized procedures they have tried to determine the accuracy right down the line. You have lists of those in various books. The Authorized Version is right at the top. Friends, you can say the Authorized Version is absolutely correct. How correct? 100% correct! Because biblical correctness is predicated upon doctrinal accuracy, and not one enemy of this Book of God has ever proved a wrong doctrine in the Authorized Version. You’ve never heard of anyone’s intellect being thwarted because he believed this Authorized Version, have you? And you never will. You’ve never heard of anyone anytime going astray who embraced the precepts of the Authorized Version, and you never will.

We are thankful that God is merciful and forgives. We can forebear any evil-speaking toward brother Logsdon.

## II. The Importance of Proper Translation – Example of 1 Peter 3:21 in the NASB

### The Example of “Baptism”

Acts 2:38 says: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Peter instructed the people to repent, and then be baptized “in the name of Jesus Christ for the forgiveness of sins.” Baptism does not give us remission of sins. Faith in Jesus Christ gives us forgiveness of sins. We are baptized in the name of Jesus Christ – *because by him we have* – forgiveness of sins. There is no comma between *Christ* and *for*.

If Peter wanted to show baptism was necessary to forgive sins, he would have said, “Repent, and be baptized every one of you in the name of Jesus Christ, *and ye shall have the remission of sins*, and ye shall receive the gift of the Holy Ghost.”

We know Peter meant that baptism is a *response* to being saved because he wrote in 1 Peter 3:21: “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ....”

But notice the NASB: “Corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ....”

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Baptism being “an appeal to God” is different than “an answer to God.” I cannot help wondering how the discussion went between the translators from the Church of Christ and the Baptists. Baptism is an answer to salvation. Having found salvation we return an answer of a good conscience to God by being baptized. It is the *attitude* of a good conscience. But the word *appeal* gives the sense of asking, but not yet receiving. It is more related to *asking* than *answering*. This is an incorrect understanding. Baptism is *not* “an appeal to God for a good conscience.” One should have a good conscience *before* being baptized.

Baptism is rightly an answer. This *answer* is a *confession of faith* before God by being baptized. It is a *testimony* of being saved.

### III. The Danger of Modern-Day Modernistic Translating Groups

#### The UBS and Wycliffe

Another translation group is the *United Bible Society*. It is difficult to find out who the translators are. The best we found from their website is:

United Bible Societies is a global network of 150 Bible Societies operating in over 240 countries and territories. Our mission is ‘The Bible for everyone.’ Bible Societies are actively working on around 500 translation projects at any given time in order to provide translations into languages which have never been translated as well as languages where existing translations need updating to grant access to the biblical text to today’s audiences.

We also found this on the web in respect to Wycliffe:

Wycliffe is responsible for much of the training of professional Bible translators, including those with the United Bible Societies, those with denominational translation projects, even some fundamentalists. We must emphasize that there is considerable diversity of thought and practice within the umbrella of the Wycliffe Global Alliance.

However, David Cloud’s *Way of Life Literature* says this:

A great cause for alarm is Wycliffe’s tragically weak doctrinal stance and its radical ecumenism, which go hand-in-hand, and for this reason alone no Bible-believing fundamentalist church should affiliate with them or support them.

In light of Wycliffe’s commendable goal of translating the Bible into every language and the sacrifice made by its missionaries, it is sad to have to document the doctrinal compromise of this organization. Yet we are commanded to “prove all things” (1 Thess. 5), to compare all teaching with the Scriptures (Acts 17:11), and to beware of every wind of false doctrine (Eph. 4:14), so we cannot ignore this matter. The Lord Jesus commanded that we beware of false prophets and false Christians (Mat. 7:15-23) and the apostles warned us to mark and avoid those who preach false doctrine (Rom. 16:17). Instead of obeying these solemn commands, Wycliffe Bible Translators has yoked together with heretics and apostates. This is no light matter.

The article then goes on to document pages and pages of evidence. He then concludes with this:

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There are other serious problems with Wycliffe, but this should suffice.

We know, too, that this exposure will not be popular. Wycliffe is the largest Protestant missionary agency in the world, and the very nature of its work places it above criticism in the eyes of many.

Even so, for these six reasons we are convinced that Bible-believing Christians should not support Wycliffe Bible Translators or the Summer Institute of Linguistics. We would also warn our fellow fundamental missionaries of becoming involved with Wycliffe's training programs. Their destructive philosophies are contagious! We have seen these philosophies corrupt more than one fundamental Baptist missionary.

The full article is located here:

[https://www.wayoflife.org/database/wycliffe\\_bible\\_translators\\_warning.php](https://www.wayoflife.org/database/wycliffe_bible_translators_warning.php)

Having looked at a couple translation groups, we will now look at the men who translated the KJV.

### **IV. The King James Translators and Their Companies**

In stark contrast we have the history of the King James translators.

These were learned men who were experts in the scriptures and the original languages. They were much more advanced than anyone is today in their knowledge of these languages.

There were three universities associated with the translation: Oxford, Cambridge, and Westminster. Each college translated a portion of the Bible, one group in each for the Old Testament and one for the New Testament. Their translation work was then passed on to the other groups for a review their work.

God supplied a three-fold testimony to the translation. This reminds us of the biblical principle of a multitude of counselors and witnesses as found in Proverbs and Matthew 18:16 which say the following:

Proverbs 15:22 – Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

Proverbs 24:6 – For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

The breakdown of the men and the companies are supplied here:

#### **First Westminster Company, translated Genesis to 2 Kings:**

Lancelot Andrewes, John Overall, Hadrian à Saravia, Richard Clarke, John Layfield, Robert Tighe, Francis Burleigh, Geoffrey King, Richard Thomson, William Bedwell

#### **First Cambridge Company, translated 1 Chronicles to the Song of Solomon:**

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Edward Lively, John Richardson, Lawrence Chaderton, Francis Dillingham, Roger Andrewes, Thomas Harrison, Robert Spaulding, Andrew Bing

### **First Oxford Company, translated Isaiah to Malachi:**

John Harding, John Rainolds (or Reynolds), Thomas Holland, Richard Kilby, Miles Smith, Richard Brett, Daniel Fairclough, William Thorne

### **Second Oxford Company, translated the Gospels, Acts of the Apostles, and the Book of Revelation:**

Thomas Ravis, George Abbot, Richard Eedes, Giles Tomson, Sir Henry Savile, John Peryn, Ralph Ravens, John Harmar, John Aglionby, Leonard Hutten

### **Second Westminster Company, translated the Epistles:**

William Barlow, John Spenser, Roger Fenton, Ralph Hutchinson, William Dakins, Michael Rabbet, Thomas Sanderson (who probably had already become Archdeacon of Rochester)

### **Second Cambridge Company, translated the Apocrypha:**

John Duport, William Branthwaite, Jeremiah Radcliffe, Samuel Ward, Andrew Downes, John Bois, Robert Ward, Thomas Bilson, Richard Bancroft.

## **V. The Fifteen Rules for the Translators of the King James Bible <sup>1</sup>**

The translators of the King James Bible were bound by fourteen rules. A fifteenth rule was added to guarantee that the 14 would be obeyed. The translation of the KJV was not done exclusively by the official committees. Note rule 12. Virtually every preacher and scholar who knew Greek and Hebrew throughout the realm of Great Britain was given the opportunity to provide input on the translation. No translation was adopted which did not find consensus support.

In this listing the numbered entries are the rules as received by the committee. The sub-sectional explanations have been added by this author to clarify the importance and/or application of the rule.

1. The ordinary Bible read in church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit.

The first instructed them to make the "Bishop's Bible," so-called, the basis of their work, altering it no further than fidelity to the originals required. In the result, however, the new version agreed much more with the Geneva than with any other; though the huffing king, at the Hampton Court Conference, reproached it as "the worst of all."

2. The names of the prophets and the holy writers with the other names of the text to be retained as nigh as may be, accordingly as they were vulgarly used.

The second rule requires that the mode then used of spelling the proper names should be retained as far as might be.

3. The old ecclesiastical words to be kept, viz. the word "church" not to be translated "congregation." (The Greek word can be translated either way.)



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The third rule requires “the old ecclesiastical words to be kept,” such as “church” instead of “congregation.”

4. When a word hath divers significations, that to be kept which hath been most commonly used by most of the ancient fathers.

The fourth rule prescribes, that where a word has different meanings, that is to be preferred which has the general sanction of the most ancient Fathers, regard being had to “the propriety of the place, and the analogy of faith.”

5. The division of the chapters to be altered either not at all or as little as may be.

The fifth rule directs that the divisions into chapters be altered as little as may be.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution be so briefly and fitly expressed in the text.

The sixth rule, agreeably to Dr. Reynolds’ wise suggestion at Hampton Court, prohibits all notes or comments, thus obliging the translators to make their version intelligible without those dangerous helps.

7. Such quotations of places to be marginally set down as shall serve for the fit reference of one scripture to another.

The seventh rule provides for marginal references to parallel or explanatory passages.

8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together to confer when they have done, and agree for their parts what shall stand.

The eighth rule enjoins that each man in each company shall separately examine the same chapter or chapters, and put the translation into the best shape he can. The whole company must then come together, and compare what they have done, and agree on what shall stand. Thus in each company according to the number of members, there would be from seven to ten distinct and carefully labored revisions, the whole to be compared, and digested into one copy of the portion of the Bible assigned to each particular company.

9. As any one company hath dispatched any one book in this manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this point.

The ninth rule directs, that as fast as any company shall, In this manner, complete any one of the sacred books, It is to be sent to each of the other companies, to be critically reviewed by them all.

10. If any company upon the review of the book so sent doubt or differ upon any place, to send them word thereof with the place and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each

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company at the end of the work. (Thus in the end they all had to agree enough to let all readings pass.)

The tenth rule prescribes, that if any company, upon reviewing a book so sent to them, find anything doubtful or unsatisfactory, they are to note the places, and their reasons for objecting thereto, and send it back to the company from whence it came. If that company should not concur in the suggestions thus made, the matter was to be finally arranged at a general meeting of the chief persons of all the companies at the end of the work.

Thus every Part of the Bible would be fully considered, first, separately, by each member of the company to which it was originally assigned; secondly, by that whole company in concert; thirdly, by the other five companies severally; and fourthly, by the general committee of revision. By this judicious plan, each part must have been closely scrutinized at least fourteen times.

11. When any place of special obscurity be doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

The eleventh rule provides, that in case of any special difficulty or obscurity, letters shall be issued by authority to any learned man in the land, calling for his judgment thereon.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of his translation in hand, and to move and charge as many as being skillful in the tongues and having taken pains in that way, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford. (This indicates that many must have aided in the work.)

The twelfth rule requires every bishop to notify the clergy of his diocese as to the work in hand, and to “move and charge as many as, being skillful in the tongues, have taken pains in that kind, to send his particular observations” to some one of the companies.

13. The directors of each company to be the deans of Westminster and Chester for that place, and the King’s professors in the Hebrew or Greek in either university.

The thirteenth rule appoints the directors of the different companies.

14. These translations to be used when they agree better with the text than the Bishops’ Bible Tyndale’s, Coverdale’s, Whitchurch’s (Great Bible), Geneva.

The fourteenth rule names five other translations to be used, “when they agree better with text than the Bishop’s Bible.” These are Tyndale’s; - Matthew’s, which is by Tyndale and John Rogers; - Coverdale’s; - Whitchurch’s, which is “Cranmer’s,” or the “Great Bible,” and was printed by Whitchurch; – and the Geneva Bible. The object of this regulation was to avoid, as far as possible, the suspicious stamp of novelty. To the careful observance of these injunctions, which, with the exception of the first five, are highly judicious, is to be ascribed much of the excellence of the completed translation.

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15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

To these rules, which were delivered to the Translators, there appears to have been added another, providing that, besides the directors of the six companies, “three or four of the most ancient and grave divines in either of the Universities, not employed in translating,” be designed by the Vice-Chancellors and Head: of Colleges, “to be overseers of the Translation, as well Hebrew as Greek, for the better observation of the fourth rule.

<sup>1</sup> These rules were provided by:

Paine, Gustavus S., *The Men Behind the KJV King James Version*, Baker Book House, Grand Rapids, MI., pp 70-71.

The commentary came from:

McClure, Alexander W., *The Translators Revived: A Biographical Memoir of the Authors of the English Version of the Holy Bible*,

Reprint by Baptist International Seminary, Oxon Hill, MD., pp 41-44.

### VI. An Essay Describing the KJV Translators

#### KJV TRANSLATORS – INTRODUCTION

Kingjamesbibletranslators.org

At least sixty men were directly involved in the translation of the King James Bible (hereinafter KJB). Most were Translators, while a few were project overseers, revisers and editors. Some served in several roles. Who were these men? What were their backgrounds? What did they share? In what ways were they different? They were a diverse group. While some were born in large cities and towns, most were from small villages scattered throughout England. Several were the children of university graduates, most were not. They were sons of mariners, farmers, schoolteachers, cordwainers (leather merchants), fletchers (makers of bows and arrows), ministers, brewers, tailors, and aristocrats. All were members of the Church of England, but their religious views ran the gamut. Some were ardent Puritans, others staunch defenders of the religious establishment. Some believed in pre-destination and limited salvation as taught by John Calvin, while others believed in self-determination and universal access to heaven as taught by Jacobus Arminius.

All of the Translators were university graduates. Oxford and Cambridge claimed nearly equal numbers of Translators as alumni. All of the Translators except one were ordained Church of England priests. While several of the Translators had traveled to the Continent, only one had ventured to the New World. Most of the Translators were married men (38 of 60) with families. Most of the Translators spent a significant portion of their career associated with their colleges and universities as fellows, involved in teaching and administration. As fellows, they were not allowed to marry. As a result many delayed marriage until they had established themselves in church office away from the university. When the translation commenced in

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1604-1605, the majority of the Translators, 22, were in their forties, 16 men were in their thirties, 15 in their fifties, 3 in their sixties and 3 in their twenties.

One Translator died in his thirties, six in their forties, nineteen in their fifties, sixteen in their sixties, four in their seventies, three in their eighties and one, over one hundred. Nine of the Translators died before the KJB was published in the 1611.

Most of the Translators were in comfortable economic circumstances during and after their time involved in the translation. The association and friendships they developed during the translation project generally advanced their careers. Some of the Translators went on to high church and academic office. Five went on to serve as bishops and two as archbishops.

They all had a familiarity with the ancient languages of Latin, Greek, Hebrew, and often many more. They came on the historical scene at a time when the knowledge of early biblical texts and language was exploding. Such a flowering of interest and expertise was unique. Bible historian, Gordon Campbell, has observed:

The population from which scholars can now be drawn is much larger than in the seventeenth century, but it would be difficult now to bring together a group of more than fifty scholars with the range of languages and knowledge of other disciplines that characterized the KJB Translators. (Bible – The Story of the King James Version 1611-2011 Oxford, Gordon Campbell, Oxford University Press 2010.)

For such a diverse group, they worked together in harmony during a generally contentious time. They had disagreements, to be sure, but they labored on, year after year. There were no “tell all books,” published after the fact. Miles Smith remarked in his preface to the KJB, the Translators “were greater in other men’s eyes than in their own and sought truth rather than their own praise.” They approached the task of translation with humility, understanding they were standing on the shoulders of giants like William Tyndale. Believers all, the Translators, according to Smith “craved the assistance of God’s Spirit by prayer” as they proceeded in their work.

Though almost all were well known within the religious and academic community of the time, their involvement in the translation went largely unnoticed by the public. Their individual and group effort was not the subject of historical inquiry until many years after the fact. As a result, little information about the process of translation survived. The lives of the Translators and sometimes their very identity became obscured with time. In certain instances, the place of their birth and burial is unknown, and their family circumstance in doubt. Until this anniversary year, few could name even one Translator, let alone sixty. The following brief biographies are written in the hope to shed further light on these men who contributed so much.

**VII. Another Essay on the Translators**

**The Translators.**

Tripod.com

The King James Bible was not translated by any one man, or even by one group of men, but by six groups, or committees, meeting in the cities of Cambridge, Westminster, and Oxford, England. These men began their work in 1604 and completed it in 1611. In the cities of Westminster and Oxford there was one committee on the New Testament in each city. In Cambridge there was a committee on the Old Testament and one for the Apocrypha. Yes, the original committee for the translation of the King James Bible included the Apocrypha, however, the translators did not believe the Apocrypha was inspired, but translated these non-canonical books because of their historical significance. These six committees were made up of fifty-seven men altogether, each committee having about ten men on it. I believe these fifty-seven men were superior to any man or committee of men that has translated any Bible since the translation of the King James Bible. By way of illustration let us look at the qualifications of just a few of these great men.

- Dr. John Hardinge headed up the Oxford Group. Dr. Hardinge was Regius Professor of Hebrew at Oxford.
- Dr. John Reynolds, the originator of the translation project, who presented the idea to the commission appointed by King James to study divisions in the Church of England, died before the Authorized Version was published.
- Dr. Richard Brett was one of the world's foremost experts in Latin, Greek, Chaldee, Arabic and Ethiopic languages.
- Dr. John Harmer, Professor of Greek at Oxford was a noted linguist having mastered not only Greek, but Latin and Hebrew as well.
- Dr. Edward Lively, Regius Professor of Hebrew at Cambridge, died in 1605 before the work was truly begun.
- Dr. Lawrence Chaderton was skilled in Greek and Hebrew, and a student of the ancient Jewish writings called "The Rabbis."
- Dr. Thomas Harrison was noted for his skill in Hebrew and Greek idioms.
- Dr. Robert Spalding, successor to Dr. Lively as Professor of Hebrew at Cambridge.
- Dr. Lancelot Andrews was selected to work on the Old Testament at Westminster, and worked on twelve books, Genesis to 2 Kings. Dr. Andrews spoke almost all of the languages spoken in Europe in the seventeenth century. He majored in language at Cambridge University, especially studying the Oriental tongues. Dr. Andrews is said to have been completely fluent in fifteen languages, and had his private devotions in the Greek New Testament, and kept a journal of his devotions written entirely in Greek.
- Dr. William Bedwell was also selected to work on the Old Testament at Westminster, working on

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the same books as Dr. Andrews. Dr. Bedwell was not only fluent in Hebrew and other Oriental languages, but produced a translation of the Epistles of John in Arabic and Latin. He also wrote an entire Arabic dictionary by himself! At the time of his death Dr. Bedwell was working on a Persian dictionary which is still in the Bodlian Library at Oxford. Dr. Bedwell's knowledge of the Shemitic and Cognate languages of Hebrew, Persian, Arabic, Syriac, Aramaic, and Coptic made him an uncontested expert on the translation of the Hebrew Old Testament into English.

- Dr. Miles Smith was in the Old Testament group meeting at Oxford, and was selected to translate the books from Isaiah through Malachi. Dr. Smith was so familiar with the Hebrew, Syriac, and Arabic languages that they were as familiar to him as his native English.
- Dr. Henry Savile was selected to work with the group that was to translate the New Testament at Oxford. He was chosen to translate the Gospels, the Book of Acts, and the Revelation. Dr. Savile was said to be as great a mathematician as he was a Greek scholar. He was chosen to tutor Queen Elizabeth in both mathematics and Greek. Dr. Savile was not only famous for his translation of the great history of Tacitus from Latin into English, but also translated the mathematical work of Euclid on geometry from Greek into English. However, Dr. Savile was most famous for his editing and translating of the complete works of John Chrysostom, one of the most famous of the early Greek church fathers, from the Greek into English. This was a work similar in size to eight very large dictionaries!
- Dr. John Bois was a New Testament translator at Cambridge. At the age of five he had read the entire Bible in Hebrew. At the age of six he could write the Hebrew language in "a fair and elegant" hand. He was equally skilled in Greek. He was one of the twelve, two from each committee, who were sent to make the final revision at Stationer's Hall in London. On top of all of his other duties, he was the secretary for the final revision committee, taking notes on all of the meetings. It is largely through his notes that we have knowledge of the inner workings of the committee in this day and age.

The above cited men were of such stature that they cannot be equaled today. Our system of education is not nearly as thorough as was the educational system that produced these great men. There is not a single translator of any modern version that can even come close to the stature of these great men. Our King James Bible is superior to all others not only because it is translated from superior texts, but because it was translated by superior translators.

**Their Superior Technique.** It is important to understand that the King James Bible was translated quite differently from the other English versions that are on sale today. Here is a brief overview of the technique used to translate our English Bible.

**Team Effort.** Each translator had to translate all of the books assigned to his group by himself, then all of the translators from the group would meet together to discuss which of the translations was best. After all of the committee, working together, had decided which translation was the best, a copy of the translation of the book would be sent to one of the other cities where another committee was working, and they would meet and review the other committees' translation, while the first committee was reviewing the second committee's translation. This process would continue until all six committees had reviewed every book that had been translated. Then the book would be reviewed again by the committee of twelve, two from each of the six committees. If they found any problems, they would send word to the committee responsible for the translation, and their reasons for translating the problem passage in that way would be reviewed. In the end, all of the people on all of the committees would have to be in total agreement before the translation was

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considered to be complete, and they would go on to the next book! Such a painstaking team effort is unheard of today, which probably explains why there is so much disagreement as to the proper translation of the Bible today. There is almost a “Bible of the Month” club, bringing out some “new,” “better,” and “easier” version before the last one has had a chance to be read.

**Verbal Equivalence.** The King James Bible Translators used a translation technique that is known as “verbal and formal equivalence.” This simply means that when a word was to be translated, the translator would find the “verbal equivalent” in English. This does not imply that the King James Bible is always a “word-for-word” translation, for there are many Greek words that cannot be accurately translated into one English word. Sometimes it takes two, three, four, and even five English words to give us the proper meaning of the single Greek or Hebrew word being translated. A perfect example of this is found in 2 Timothy 3:16, where one Greek word *qeopneustos* (*theopneustos*) is translated using five English words, “given by inspiration of God.” Many of the so-called “scholars” love to point out that the “correct” translation of this word is “God-breathed.” WRONG! The correct translation is “given by inspiration of God!” The term “God-breathed” is not action specific. In other words when you read “God-breathed” it does not tell you anything about the action. “God breathed His Word” gives us very little information. Did God breath out, or in? And how did God breathing affect His Word? But when you read “given by inspiration of God,” you realize that God has breathed into His Word the breath of life, making the Word of God a living thing! Everything that God breathes the breath of life into becomes an eternally living entity. When God breathed into Adam (mankind in federal headship) he became an eternally living entity (every person that was ever born is alive today, somewhere!). So also with His Word. You can see then that the term “God-breathed” focuses our attention on God, when He, in this context, wants us to focus our attention on His Word, thus the correct translation “given by inspiration of God!”

Formal Equivalence means that when a word is translated from the Greek into English, the form of the word must be carried into the new language. In other words, if the Greek word is a noun, the English word must take the same form, that is, a noun. If the Greek word is a verb, the English word must be a verb. If the Greek word is a pronoun, the English word must be a pronoun, and so on. Also, implicit in formal equivalence is the number of the word, such as singular or plural. If the Greek is singular, then the English must also be singular, if plural, the translation must also be plural. Past tense must always be translated as past tense, future tense as future, perfect tense as perfect, and so on. There is a fellow in Los Angeles who has circulated a tape in which he claims that the word “is” in 2 Timothy 3:16 is in italics, and therefore has no support in the Greek, and it is perfectly alright to change it to “was.” According to this fellow’s less than brilliant deduction, the passage should read “All scripture “was” given by inspiration of God.” He does not believe the Bible which we have today is inspired. He must think it has expired. The problem with this fellow is that he does not have a clue about the Greek language. The reason the King James Translators added the word “is” keeping the passage in question in the present tense (as is the Greek), is that they understood that everything that God breathes into is eternal. You will notice that the second “is” before the word “profitable” is also in italics. Does anyone in their right mind suggest we change this word to “was,” indicating the Scriptures are no longer profitable? All Scripture is inspired, and all Scripture is profitable.

None of the modern English versions follow this verbal and formal rule of translation, but rather use a system of translation they refer to as Dynamic Equivalence. Dynamic is a word that means moving or changing. The idea behind Dynamic Equivalence is that the modern translators feel free to change the words that God inspired anytime they feel like it to produce a “better” translation. If the translators feel like changing a noun to a pronoun, they just do it. If they feel like changing a word from singular to plural, they just do it. If they feel like changing an article from definite to indefinite, they just do it. They add to, subtract from, and change the words to “better preserve the idea, or meaning, or sense, or concept of the original”, while ignoring the words that the Holy God of Heaven has inspired. Did God say that His ideas, or meaning,

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or sense, or concepts were inspired, or did he say that His words were inspired? I believe His words are inspired, and no man can presume to change the words of God with impunity.

Our present-day English Bible, the Authorized Version, is the culmination of over seven hundred years of refinement and purification (Psalm 12:6; 19:8). The first known Word of God in English was the Lindisfarne Gospels dating to about 700 A.D. These were in Latin with an Anglo-Saxon interlinear translation added about 950 A.D. In about 1000 A.D., Aelfric translated a condensed version of the first seven books of the Old Testament. However, due to the Norman invasion in 1066, French became the dominant language of England, and the Anglo-Saxon tongue became obsolete. In the fourteenth century, English was again dominant, and by the fifteenth century French had almost disappeared.

In about 1300 the Ormulum appeared, translated by Orm, an Augustinian monk. This work was originally the Gospels, but later Genesis and Exodus were translated into English.

About the same time, Richard Rolle translated the Psalms into Early Middle English, of which 170 manuscripts still survive.

John Wycliffe (1330-1384) was the first known translator of the entire Bible into English. His first translation was published in about 1400, and a later edition, revised by John Purvey, appeared at a somewhat later time.

Tyndale, born in 1494, translated the Bible out of the Greek and Hebrew and published a New Testament in 1525, based on the first printed Greek New Testament, published by Erasmus in 1516. Tyndale was betrayed by a friend, and was martyred on October 6, 1536, for the crime of giving the people the Word of God in their own language. It has been claimed that as much as eighty percent of the King James Bible is taken from the Tyndale Bible, and thus he has been called the Father of the English Bible. The ecclesiastical authorities hated this Bible so much that only a small fragment of the 1525 edition still exists, in the British Museum, and only two copies of the second edition, published in 1533 are known to exist today. All the rest were burned by the ecclesiastical authorities of that dark day.

Myles Coverdale published a work called “The First Complete Bible to be Printed in the English Tongue” in about 1535. This was mostly based on Tyndale’s work, with Martin Luther’s German translation used for comparison. This work also contains some corruptions from the Latin Vulgate.

In 1537 a Bible was published with a title page suggesting that the translator was Thomas Matthew. The publisher is now known to have been John Rogers, who was an associate of Tyndale, and much of the work had probably been done by Tyndale prior to his death, and the balance was done by John Rogers working from Tyndale’s notes. Later editions in 1540 and 1541 contained a preface by Archbishop Cranmer and became known as the Cranmer Bible.

Coverdale revised the Matthew Bible into what became known as the Great Bible, due to its large size (9 by 15 inches). This Bible was used in most Anglican churches from about 1538 until it went out of print in 1569. Ironically, this Great Bible was widely received, while at the same time John Rogers (Thomas Matthews) was imprisoned and later martyred (in 1555). It was through this Matthew’s - Cranmer - Great Bible (all of which was just a republication of Tyndale’s 1535 edition) that the most influence was exerted on future English versions.

During the reign of Catholic Queen Mary (1553-1558) no Bible was printed in England, but a group of men in Geneva, Switzerland, produced an English version called The Geneva Bible in 1560, with a second



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edition published in 1562. The New Testament was edited by William Whittingham, who was married to John Calvin's sister. Calvin wrote an introduction to this work. The Geneva Bible was the Bible used by Shakespeare, John Bunyan, Oliver Cromwell, and which was carried to America by the Puritans. Called "The People's Bible", it was pre-eminent among English Bibles for seventy-five years. From 1560 until 1644, 140 editions were published. The first Bible printed in Scotland, and used to start the Scottish Revivals under John Knox, was the Geneva Bible. The verse divisions of Roberre Estienne (also called Robert Stevens and Stefanus), originally employed in his Greek New Testament of 1551, were used in the Geneva Bible.

The popularity of the Geneva Bible motivated the ecclesiastical authorities of the Church of England, after the crowning of Queen Elizabeth, to publish a Bible which could enjoy the authority of the Church of England. Archbishop Parker appointed a committee to work on the new version. This committee was to use the Great Bible as their starting point and were to compare it to the Greek and Hebrew. Unfortunately, these men were not of the caliber of those who had produced the Geneva Bible. Their finished product was called The Bishop's Bible, and contained very few changes from the earlier work, relying heavily on the Great Bible, and the Geneva Bible, which were, of course, the Tyndale Bible published under other names. Nineteen editions were printed from 1568 until 1606.

The next, and last, Bible of real importance was now ready to arrive on the scene, The Authorized Version of 1611, which we have already dealt with. As you can see, the English Bible has been the product of over seven hundred years of preparation, purification, and publication.

### **VIII. Another Essay Describing the KJV Translators**

#### **Who were the translators of the King James Bible?**

Chick.com, © 2001 by David W. Daniels

Answer: God brought together over 54 of the finest Bible translators English has ever known, to translate the King James Bible.

#### **Researching the Translators**

For twenty years (the late 1830s to the late 1850s) researcher Alexander McClure pored over records to learn all he could about who translated the King James Bible. His resulting book *Translators Revived: Biographical Notes on the King James Version Translators*, stands as a monument to these dedicated Christian men. It may be read online at [www.books.google.com](http://www.books.google.com). I highly recommend it.

#### **A Few Short Examples**

Here are some of the qualified translators of the King James Bible.

##### **John Harman, M.A., New College, Oxford.**

In 1585 he had been appointed King's Professor of Greek. He had published Latin translations of Calvin's and Beza's sermons and was also adept in Greek. He was a member of the New Testament group that met at Oxford.

##### **John Spencer**

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At 19 years of age he had been elected Greek lecturer for Corpus Christi College in Oxford University. It was written of him, “Of his eminent scholarship there can be no question.” He was a member of the New Testament group (Romans through Jude) that met at Westminster.

### **Thomas Bilson**

McClure wrote that he was “so complete in divinity, so well skilled in languages, so read in the Fathers and Schoolmen, so judicious in making use of his readings, that at length he was found to be no longer a soldier, but commander in chief in the spiritual warfare” (Translators Revived, pp. 214-416).

### **Dr. George Abbot, B.D., D.D.**

Dr. Abbot started at Oxford in 1578, getting his B.D. in 1593 and at 35 years of age both received his doctorate and became first Master of University College, and later Vice Chancellor. He became Bishop of Lichfield in 1609 and Archbishop of Canterbury in 1611. He was regarded as “the head of the Puritans within the Church of England.” He was in the Oxford New Testament group.

### **Sir Henry Saville**

In 1565 Sir Saville was Fellow of Merton College and Warden in 1585. By 1596 he was Provost of Eton College and tutor to Queen Elizabeth I. He founded the Savillian professorships of Mathematics and Astronomy at Oxford. His many works include an 8-volume set of the writings of Chrysostom. He also worked in the New Testament group at Oxford.

### **Lancelot Andrewes**

From Terence H. Brown, (Secretary of the Trinitarian Bible Society, London, England) comes this description of Westminster committee member Lancelot Andrewes:

He “... had his early education at Coopers Free School and Merchant Taylors School, where his rapid progress in the study of the ancient languages was brought to the notice of Dr. Watts, the founder of some scholarships at Pembroke Hall, Cambridge. Andrewes was sent to that College, where he took his B.A. degree and soon afterward was elected Fellow. He then took his Master’s degree and began to study divinity and achieved great distinction as a lecturer. He was raised to several positions of influence in the Church of England and distinguished himself as a diligent and excellent preacher, and became Chaplain to Queen Elizabeth I. King James I promoted him to be Bishop of Chester in 1605 and also gave him the influential position of Lord Almoner. He later became Bishop of Ely and Privy Counsellor. Toward the end of his life he was made Bishop of Winchester.

“It is recorded that Andrewes was a man of deep piety and that King James had such great respect for him that in his presence he refrained from the levity in which he indulged at other times. A sermon preached at Andrewes’ funeral in 1626 paid tribute to his great scholarship:

‘His knowledge in Latin, Greek, Hebrew, Chaldee, Syriac and Arabic, besides fifteen modern languages was so advanced that he may be ranked as one of the rarest linguists in Christendom. A great part of five hours every day he spent in prayer, and in his last illness he spent all his time in prayer – and when both voice and eyes and hands failed in their office, his countenance showed that he still prayed and praised God in his heart, until it pleased God to receive his blessed soul to Himself.’”

### **Transcending Their Human Limits**

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Gustavus S. Paine, author of *The Men Behind the King James Version*, made this assessment about the work of the combined translators:

Though we may challenge the idea of word-by-word inspiration, we surely must conclude that these were men able, in their profound moods, to transcend their human limits. In their own words, they spake as no other men spake because they were filled with the Holy Ghost. Or, in the clumsier language of our time, they so adjusted themselves to each other and to the work as to achieve a unique coordination and balance, functioning thereafter as an organic entity--no mere mechanism equal to the sum of its parts, but a whole greater than all of them.

While these scholars were perfectly suited for the task of translation individually, they still had to agree on every single word of the Bible. That meant man's mere opinion could not be allowed to stand in the text.

### **The One Who Started It All**

But these translators were standing on the shoulders of great men and Christians who went before them. And one man did more for the English Bible than any single person before or since: William Tyndale. He was ordained a priest around his late teens, in 1502. By 1515 he had earned his M.A. at Oxford and later transferred to Cambridge. It was there that he came upon the preserved Greek New Testament of Erasmus, and at the same time as Martin Luther, he came to understand the truth of the gospel. Tyndale began preaching and teaching the gospel message, which made the Roman Catholics angry with him, branding him a heretic. One day, while proving a "learned" Roman Catholic scholar wrong, the papist cried out, "It were better for us to be without God's laws, than without the Pope's!" To which Tyndale prophetically replied,

I defy the Pope, and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scripture than you do!

This changed Tyndale forever. He wrote about this incident,

Which thing only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in the mother tongue. (Translators Revived, p. 23).

Tyndale was well suited to his task. Spalatin, a friend of Martin Luther, wrote this in his diary of what professor Herman Buschius told him about Tyndale and his New Testament:

The work was translated by an Englishman staying there with two others – a man so skilled in the seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, and French, that which-ever he spake, you would suppose it his native tongue. (Translators Revived, pp. 27-28)

By the time Tyndale was betrayed by his friend, imprisoned and nearly frozen during a cold winter in his cell, he had translated the New Testament into English, along with some Old Testament books, and had

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trained at least two others to carry on his work. But he was not finished, even when burnt at the stake on October 6, 1536, he cried out prophetically:

Lord! Open the King of England's eyes!" (Dr. William Grady, Final Authority, p. 137)

That very day a copy of Tyndale's New Testament was being printed by the King's own printer!

### Conclusion

Tyndale's work of translation was so excellent, that easily 70% of the words of the Bible are Tyndale's. God had set the standard. Over the next century, God's preserved words were translated and revised by many scholars, a great many "good translations." These, along with God's preserved words in Italian, Spanish, French, Dutch and other languages were all "good translations." But the goal of the king's translators of 1604-1611 was not to write a new Bible from scratch, nor was it to make a translation from the Roman Catholic perversions:

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, not justly to be excepted against; that hath been our endeavor, that our mark. (The Translators to the Reader, 1611 KJV, ninth page).

And that is exactly what God did. Throughout history God preserved His words. And, culminating with over 54 dedicated, learned Christian men, God put His words in English in its perfection in one final translation: The King James Bible.

May God bless you as you read His preserved words in English, the King James Bible.

### IX. From the Message of the King James Translators to the Readers

Every Bible-believer should read the Message from the Translators in the beginning of their King James Bible. We have included it here because some printings omit the work. It is lengthy, but worth the reading.

*[Important Editor's Note: Those who attack the KJV or those who do not have a KJV-only position like to use this Message from the translators to show the translators did not have a KJV-only position. This should pose no worry to the men who realize the truth of God's word. How could they? They had to diligently compare the other translations to make their translation. And finishing the KJV translation, how prideful it would have been to assert this *new version* is the only Bible, when it was compared to the others, and many times followed the same readings. However, 400 years later, we can assert a KJV-only position for English speaking people. We do not necessarily say all the others are bad, we just hold to the best.*

But here is an example of a critic's thinking:

Detroit Baptist Theological Seminary (dbts.edu) posted an article by Bill Combs entitled, *THE EMBARRASSING PREFACE TO THE KING JAMES VERSION*. (We believe that Mr. Combs *embarrasses himself* with his article.) He wrongly assumes that because the translators did not hold to their translation being the *end-all* to English translation, that we today, 400-plus years later should take the same position.

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It would be contrary to the *humble translators' spirit* to assume God's blessing on their translation so early in the game. Regardless of what *each translator* may have thought, ***GOD has shown this version to be the TRUE WORD OF GOD*** for English -speaking people. What the translators intended and what God intended are two different things. Picasso may not have thought much of his 1955 *Woman of Algiers Version O* painting when he produced it, but in 2015 it sold at auction for \$179,365,000. I doubt Picasso could have sold his painting for that in 1955.

[So, we will have to excuse Mr. Combs' *non-sequitur* logic.]

### The Message from the Translators to the Readers

Every Bible-believe should take the time to read the message included in some KJV Bibles. Although a lengthy essay, the information contained has purpose, and will give the reader an even better appreciation for the word of God.

Below is the original essay prefixed to the King James Version in the edition of 1611, in which the translators defend their version against criticisms they expected to be brought against it. The text here has been taken from The Holy Bible, an Exact Reprint Page for Page of the Authorized Version Published in the Year MDCXI. (Oxford, 1833). Here the spelling and the use of italics has been modernized; the subject headings (which were set in the margins) are placed in the body of the text; and the scripture references in the margin are inserted in the text in square brackets. The many references to works of the church fathers which appeared in the margins are here omitted.

### The Translators to the Reader

#### The Best Things Have Been Calumniated [*Editor's Note: i.e., Defamed, Slandered.*]

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any thing projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that Civility, wholesome Laws, learning and eloquence, Synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts lead with sensuality; By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence; By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves; Briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings which are endless; And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the Spiritual and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrymen to good order and discipline; and that in some Commonwealths it was made a capital crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious; And that certain, which would be counted pillars of the State, and patterns of Virtue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison; And fourthly, that he was no babe, but a great clerk, that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any Synod, or meeting of the Clergy, but rather the contrary; And lastly, against Church-maintenance and allowance, in such sort, as the Ambassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised; Namely, that at such a time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying: Now is poison poured down into the Church, etc. Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort only, and that Princes are privileged by their high estate, he is deceived. As the sword devoureth as well one as the other, as it is in Samuel [2 Sam 11:25], nay as the great Commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face; And as the King of Syria commanded his chief Captains to fight neither with small nor great, save only against the King of Israel: [1 Kings 22:31] so it is too true, that Envy striketh most spitefully at the fairest, and at the chiefest. David was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy as act as ever he did (even for bringing back the Ark of God in solemnity) he was scorned and scoffed at by his own wife [2 Sam 6:16]. Solomon was greater than David, though not in virtue, yet in power: and by his power and wisdom he built a Temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why do they lay it in his son's dish, and call unto him for easing of the burden, Make, say they, the grievous servitude of thy father, and his sore yoke, lighter. [1 Kings 12:4] Belike he had charged them with some levies, and troubled them with some carriages; Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to everyone's conscience.

**The Highest Personages have been Calumniated** [*Editor's Note: i.e., Defamed, Slandered.*]

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation; than when he corrected the Calendar, and ordered the year according to the course of the Sun; and yet this was imputed to him for novelty, and arrogance, and procured to him great obloquy. So the first Christened Emperor (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the Empire at his great charges, and providing for the Church, as he did, got for his labour the name Pupillus, as who would say, a wasteful Prince, that had need of a Guardian or overseer. So the best Christened Emperor, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms, (though indeed he excelled in feats of chivalry, and showed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring

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his abridgments into request. This is the measure that hath been rendered to excellent Princes in former times, even, Cum bene facerent, male audire, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of Moses taketh hold of most ages; You are risen up in your fathers' stead, an increase of sinful men. [Num 32:14] What is that that hath been done? that which shall be done; and there is no new thing under the Sun, saith the wise man: [Ecc 1:9] and S. Stephen, As your fathers did, so do you. [Acts 7:51]

### **His Majesty's Constancy, Notwithstanding Calumniation, for the Survey of the English Translations**

This, and more to this purpose, His Majesty that now reigneth (and long, and long may he reign, and his offspring forever, Himself and children, and children's children always) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely that whosoever attempteth anything for the public (especially if it pertain to Religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with men's Religion in any part, medleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his Royal heart was not daunted or discouraged for this or that colour, but stood resolute, as a statue immovable, and an anvil not easy to be beaten into plates, as one saith; he knew who had chosen him to be a Soldier, or rather a Captain, and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, Them that honor me, I will honor, [1 Sam 2:30] neither was it a vain word that Eusebius delivered long ago, that piety towards God was the weapon, and the only weapon, that both preserved Constantine's person, and avenged him of his enemies.

### **The Praise of the Holy Scriptures**

But now what piety without truth? what truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. John 5:39. Isa 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28,29. They are reprov'd that were unskilful in them, or slow to believe them. Matt 22:29. Luke 24:25. They can make us wise unto salvation. 2 Tim 3:15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. Tolle, lege; Tolle, lege, Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. Whatsoever is in the Scriptures, believe me, saith the same S. Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that everyone may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth. Thus S. Augustine. And S. Jerome: Ama scripturas, et amabit te sapientia, etc. Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian; Even boys that are bred up in the Scriptures, become most religious, etc. But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? I adore the fulness of the Scripture, saith Tertullian against Hermogenes. And again, to Apelles an heretic of the like stamp, he saith; I do not admit that which

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thou bringest in (or concludest) of thine own (head or store, de tuo) without Scripture. So Saint Justin Martyr before him; We must know by all means, saith he, that it is not lawful (or possible) to learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration. So Saint Basil after Tertullian, It is a manifest falling way from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, epeisagein) any of those things that are not written. We omit to cite to the same effect, S. Cyril B. of Jerusalem in his fourth Cataches., Saint Jerome against Helvidius, Saint Augustine in his third book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? Men talk much of eiresiwnh, how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of Cornucopia, that it had all things necessary for food in it, of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcan's armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor, but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food, against fenowed traditions; a Physician's shop (Saint Basil calleth it) of preservatives against poisoned heresies; a Pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the holy spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

### Translation Necessary

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me. [1 Cor 14] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The Scythian counted the Athenian, whom he did not understand, barbarous; so the Roman did the Syrian, and the Jew (even S. Jerome himself calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperor of Constantinople calleth the Latin tongue, barbarous, though Pope Nicolas do storm at it: so the Jews long before Christ called all other nations, Lognazim, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may



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look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, Read this, I pray thee, he was fain to make this answer, I cannot, for it is sealed. [Isa 29:11]

### **The Translation of the Old Testament out of the Hebrew into Greek**

While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. But, when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. These with the Seventy made up the Hexapla and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen (for the worth and excellency thereof above the rest, as Epiphanius gathered) but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect; and Justinian the Emperor enjoining the Jews his subjects to use especially the Translation of the Seventy, rendereth this reason thereof, because they were as it were enlightened with prophetic grace. Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa 31:3]; so it is evident, (and Saint Jerome affirmeth as much) that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to

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the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.

### **Translation out of Hebrew and Greek into Latin**

There were also within a few hundred years after Christ, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East and North, spake or understood Latin, being made Provinces to the Romans. But now the Latin Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith S. Augustine). Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves, which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath forever bound the Church unto him, in a debt of special remembrance and thankfulness.

### **The Translating of the Scripture into the Vulgar Tongues**

Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of Christ was generally embraced in the Empire; (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves) [2 Kings 7:9] but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided Translations into the vulgar for their Countrymen, insomuch that most nations under heaven did shortly after their conversion, hear Christ speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt*, etc. i.e. The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian or Hesychius) are false. So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy, *suae linguae hominibus*, i.e., for his countrymen of Dalmatia. Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis and Alphonsus a Castro (that we speak of no more) men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: The doctrine of S. John (saith he) did not in such sort (as the Philosophers' did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their (mother) tongue, and have learned to be (true) Philosophers, he meaneth Christians. To this may be added Theodoret, as next unto him, both for antiquity, and for learning. His words be these, Every Country that is under the Sun, is full of these words (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth. So he. In like manner, Ulfilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue: John Bishop of Sevil by Vasseus, to have turned them into Arabic, about the year of our Lord 717; Bede by Cisteriensis,

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to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Bede had done the Hebrew, about the year 800: King Alfred by the said Cisterciensis, to have turned the Psalter into Saxon: Methodius by Aventinus (printed at Ingolstadt) to have turned the Scriptures into Slavonian: Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian: Valdus, by divers to have turned them himself, or to have gotten them turned, into French, about the year 1160: Charles the Fifth of that name, surnamed the Wise, to have caused them to be turned into French, about 200 years after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue; And Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radeville in Polony, or by the Lord Ungnadius in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, As we have heard, so we have seen. [Ps 48:8]

The Unwillingness of Our Chief Adversaries, that the Scriptures Should Be Divulged in the Mother Tongue, etc.

Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the Eighth that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth. So much are they afraid of the light of the Scripture, (*Lucifugae Scripturarum*, as Tertulian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the Licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess, that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd [John 3:20]: neither is it the plain-dealing Merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

### **The Speeches and Reasons, both of Our Brethren, and of Our Adversaries against this Work**

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum male miscetur*, saith S. Ireney.) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the

bread been delivered by the fathers of the Church, and the same proved to be lapidosus, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both at the work and workmen, saying; What do these weak Jews, etc. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall. [Neh 4:3] Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can manum de tabula. We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, *Damnatus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speak.

### **A Satisfaction to Our Brethren**

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: If Timotheus had not been, we had not had much sweet music; but if Phrynis (Timotheus his master) had not been, we had not had Timotheus. Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of a hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: and as S. Augustine saith; A man had rather be with his dog than with a stranger (whose tongue is strange unto him). Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleanings of grapes of Ephraim was not to be despised. See Judges 8:2. Joash the king of Israel did not satisfy himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. [2 Kings 13:18-19] Aquila, of whom we spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called *kata akribēian*, that is, accurately done, as Saint Jerome witnesseth. How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's *Ethics*, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever? And this is the word of God, which we translate. What is the chaff to the wheat, saith the Lord? [Jer 23:28] *Tanti vitreum, quanti verum margaritum* (saith Tertullian,) if a toy of glass be of that reckoning with us, how ought we to value the true pearl? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs

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do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans, at his Majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren.

### **An Answer to the Imputations of Our Adversaries**

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, Verum ubi multa nitent in carmine, non ego paucis offendor maculis, etc. A man may be counted a virtuous man, though he have made many slips in his life, (else, there were none virtuous, for in many things we offend all) [James 3:2] also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient; was Catiline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter) [Ezra 3:12] notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had

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been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the Authors of the translations, (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so. We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we try men's faith by their persons? we should try their persons by their faith. Also S. Augustine was of another mind: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustine's third book *De doctrina Christiana*. To be short, Origen, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot, (much more from burning) the Translation of Aquila a Proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined them together with the Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly, and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint Augustine was not afraid to exhort S. Jerome to a Palinodia or recantation; the same S. Augustine was not ashamed to retractate, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books, Portesses and Breviaries, but also of their Latin Translation? The Service book supposed to be made by S. Ambrose (*Officium Ambrosianum*) was a great while in special use and request; but Pope Hadrian calling a Council with the aid of Charles the Emperor, abolished it, yea, burnt it, and commanded the Service book of Saint Gregory universally to be used. Well, *Officium Gregorianum* gets by this means to be in credit, but doth it continue without change or altering? No, the very Roman Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in Pamelius a Romanist, his Preface, before *Micrologus*. the same Pamelius reporteth out Radulphus de Rivo, that about the year of our Lord, 1277, Pope Nicolas the Third removed out of the Churches of Rome, the more ancient books (of Service) and brought into use the Missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above name Radulphus happened to be at Rome, he found all the books to be new, (of the new stamp). Neither were there this chopping and changing in the more ancient times only, but also of late: Pius Quintus himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify that only which was of his own setting forth, in the year 1568. Now when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: *O tandem maior parcas insane minori*: they that are less sound themselves, ought not to object infirmities to others. If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made,

they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth [Gal 4:16]: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much different from the vulgar, by his Apostolic Letter and Bull; that the same Leo exhorted Pagnine to translate the whole Bible, and bare whatsoever charges was necessary for the work? Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: [Heb 7:11 and 8:7] so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent champions Paiva and Vega, and their own Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Caietan, do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgment about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their Paris edition differ from the Lovaine, and Hentenius his from them both, and yet all of them allowed by authority? Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.? Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the Council of Trent would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of Vatican? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, publisheth another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and material) and yet this must be authentic by all means. What is to have the faith of our glorious Lord Jesus Christ with Yea or Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions among the Grecians, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

### **The Purpose of the Translators, with their Number, Furniture, Care, etc.**

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not exercendi causa (as one saith) but exercitati, that is, learned, not to learn: For the chief overseer and ergodiwkthV under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after, yea that to en piqw keramian manqanein, to learn and practice together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with Saint

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Jerome, Et Hebraeum Sermonem ex parte didicimus, et in Latino pene ab ipsis incunabulis etc. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. S. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the Old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues; Saint Jerome, fountains. The same Saint Jerome affirmeth, and Gratian hath not spared to put it into his Decree, That as the credit of the old Books (he meaneth of the Old Testament) is to be tried by the Hebrew Volumes, so of the New by the Greek tongue, he meaneth by the original Greek. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days; neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures, and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness. 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 the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

### **Reasons Moving Us To Set Diversity of Senses in the Margin, where there is Great Probability for Each**

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though, whatsoever things are necessary are manifest, as S. Chrysostom saith, and as S. Augustine, In those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their every-where plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseech us than confidence,



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and if we will resolve, to resolve upon modesty with S. Augustine, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quam litigare de incertis*, it is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in the Scriptures, which be never found there but once, (having neither brother nor neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is no so clear, must needs do good, yea, is necessary, as we are persuaded. We know that Sixtus Quintus expressly forbiddeth, that any variety of readings of their vulgar edition, should be put in the margin, (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favorers, for this conceit. They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high Priest had all laws shut up in his breast, as Paul the Second bragged, and that he were as free from error by special privilege, as the Dictators of Rome were made by law inviolable, it were another matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

### **Reasons Inducing Us Not To Stand Curiously upon an Identity of Phrasing**

Another thing we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by Purpose, never to call it Intent; if one where Journeying, never Traveling; if one where Think, never Suppose; if one where Pain, never Ache; if one where Joy, never Gladness, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly Father in the Primitive time showed himself greatly moved, that one of newfangledness called *krabbaton skimpouV*, though the difference be little or none; and another reporteth that he was much abused for turning *Cucurbita* (to which reading the people had been used) into *Hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to others of like quality, Get ye hence, be banished forever, we might be taxed peradventure with S. James his words, namely, To be partial in ourselves and judges of evil thoughts. Add

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hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put Washing for Baptism, and Congregation instead of Church: as also on the other side we have shunned the obscurity of the Papists, in their Azimes, Tunike, Rational, Holocausts, Praepuce, Pasche, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews. [Gen 26:15. Jer 2:13.] Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts [Matt 8:34]; neither yet with Esau sell your birthright for a mess of pottage [Heb 12:16]. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of Nazianzene, It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards: also the encouragement of S. Chrysostom, It is altogether impossible, that he that is sober (and watchful) should at any time be neglected: Lastly, the admonition and menacing of S. Augustine, They that despise God's will inviting them, shall feel God's will taking vengeance of them. It is a fearful thing to fall into the hands of the living God; [Heb 10:31] but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

The End.

### **X. The Epistle Dedicatory as Found in the King James Version**

- A. Printed editions of the KJV under the authority of the English Crown usually have a Preface and a Dedicatory
- B. Both of these texts show the heart and mind of the translators. They were humble, king-honoring servants.
- C. Any reader can readily see the great grace and love for God that these translators had. No one today can write a dedicatory close to this.
- D. Emphasis added to show the spirit of the translators.

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### The Epistle Dedicatory (Oxford, 1769)

To the most high and mighty Prince, James by the grace of God King of Great Britain, France and Ireland, Defender of the Faith, Etc. The translators of The Bible, wish Grace, Mercy, and Peace, through Jesus Christ our Lord.

Great and manifold were the blessings, most dread Sovereign, which Almighty GOD, the Father of all Mercies, bestowed upon us the people of *England*, when first he sent your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star* Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have bene in doubt which way they were to walk, and that it should hardly be known, who was to direct the unsettled State: the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected, exceeding cause of comfort; especially when we beheld the government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with Peace and tranquility, at home and abroad.

But amongst all our joys, there was no one that more filled our hearts, than the blessed continuance of the Preaching of God's sacred Word amongst us, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in Heaven.

Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that your very Name is precious among them, their eye doeth behold you with comfort, and they bless You in their hearts, as that sanctified Person, who under GOD, is the immediate Author of their true happiness. And this their contentment doeth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of Your Majesty towards the house of GOD, doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the furthest 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.

There are infinite arguments of this right Christian and Religious affection in Your Majesty: but none is more forcible to declare it to others, than the vehement and perpetuated desire of the accomplishing and publishing of this Work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended, how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English tongue*; Your Majesty did never desist, to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the Mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hope that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the Work. Humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill meaning and discontented persons, it may receive approbation and Patronage from so learned and judicious a Prince as your Highness is, whose allowance and acceptance of our labours, shall more honour us and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that, 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 selfconceited Brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; And

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sustained without, by the powerful Protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours, against bitter censures, and uncharitable imputations.

The LORD of Heaven and earth bless Your Majesty with many and happy days, that as his heavenly hand hath enriched Your Highness with many singular, and extraordinary Graces; so you may be the wonder of the world in this later age, for happiness and true felicity, to the honour of that Great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

### **Lesson 3: Manuscripts in General**

#### **I. There are a Multitude of Manuscript Types that Contain Scripture**

- A. Codices (books, i.e., Codex, codices).
- B. Fragments
- C. Papyrus – reed paper
- D. Vellum – stretched animal skins
- E. Lectionaries – writings containing scripture verses
- F. Prayer Books
- G. Dead Sea Scrolls

#### **II. Scripture Manuscripts have a Variety of Languages**

- A. Hebrew – Original language of the Old Testament
- B. Aramaic
- C. Greek (*Koine*; i.e., *common*) Original Language of the New Testament
- D. 5,800-plus Greek manuscripts catalogued
- E. 10,000 Latin manuscripts
- F. 9,300 manuscripts in other ancient languages: Syriac, Slavic, Gothic, Ethiopic, Coptic and Armenian.

#### **III. Translators Usually Use Edited Texts as the Basis of Their Translations**

- A. There are many manuscripts extant today. Generally, though, translators use edited New and Old Testaments for their translation studies.
- B. The King James Translators – although they used Beza and Stephanus as underlying texts for the New Testament – created a Greek New Testament from scratch as the basis of their New Testament translation.
- C. For the Old Testament, the KJV translators used an edition of the Hebrew Rabbinic Bible by Daniel Bomberg (1524 – 1525).

#### **IV. All Types of Translators**

- A. Not all translators are noble in their efforts
- B. Some desire to *sell* their bibles so they look for a lucrative “market” and translate a bible for that market.
- C. Some have other agendas – translating to support a particular doctrine or religious dogma.
- D. Bible scholars and textual critics abound. Most of them, though educated, struggle with believing God preserved every one of his words.
- E. Textual critics (by definition) believe the word of God is never perfect and therefore need critics to “repair” the word to its original intent.
- F. Origen Adamantius (Origen of Alexandria – 184 AD – 243 AD), although called a *Christian Scholar*, changed the word of God in his translations and editions.
- G. Origen was an *ex post facto* heretic, anathematised by the second council of Constantinople in 553, some three centuries after his death. Alexandria, Origen’s birthplace, was the

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- intellectual center of the Hellenistic world and a hotbed of speculative Platonic philosophy.
- H. Origen is famous for composing the seminal work of Christian Neoplatonism, his treatise *On First Principles*.
  - I. Origen's fifth column of his *Hexapla* was a modernistic translation of the Hebrew Old Testament into Greek. This, along with his New Testament version, became the text for *Codex Vaticanus*.
  - J. Westcott and Hort are famous unsaved Bible critics.
  - K. Brook Foss Westcott (1825-1903) and Fenton John Anthony Hort (1828-1892) were two non-Christian Anglican ministers.
  - L. They were fully steeped in the Alexandrian philosophy that "there is no perfect Bible."
  - M. They had a vicious distaste for the King James Bible and its Antiochian Greek text, the *Textus Receptus*.
  - N. They had compiled their own Greek text from Alexandrian manuscripts, which, though unpublished and inferior to the *Textus Receptus*, they secreted little by little to the Revision Committee. The result being a totally new *Alexandrian* English Bible instead of a "revision" of the Authorized Version as it was claimed to be.

### V. Christian Bible-believers Beware

- A. No bible-believer should give much credibility to scholars and commentators who know not the Lord Jesus Christ. What are their personal testimonies of salvation?
- B. When one is saved, he is sealed with the Holy Ghost (Ephesians 1:13). The Holy Ghost will guide the believer "into all truth" (John 16:13).
- C. According to the modernist critics, the *Masoretic Text* is full of errors and the Septuagint is to be preferred. They tend to correct the TR with Vaticanus over and over.
- D. Almost every commentator (read, "common-tater") finds fault with the Authorized Version, and they are quick to offer a better rendering or some correction. They place themselves above the word of God.

### VI. How Do Bible-believers Identify the Correct Manuscripts Using Scriptural Principles?

- A. We have provided a scriptural guide that should separate the wheat from the chaff:
- B. If a child of God understands and accepts these scriptural principles, he will not be easily swayed when a new version comes along.
- C. List below showing these 13 principles:

### 13 Scriptural Considerations when Identifying the Correct vs. the Corrupt Manuscripts

N. Sebastian Desent, Ph.D., Th.D., D.D.

When identifying the correct text in Greek, Hebrew, or in a translation; God has given us in his word the rules we should follow. We do not rely upon scholars. We rely upon the Holy Ghost.

The most obvious discussion for Christians in respect to the New Testament is whether to use the *Textus Receptus* (T/R) or the *Modern Critical Text* (MCT). In respect to the Old Testament, the question is whether to use the Hebrew or Greek translation (i.e., the *Septuagint*). We believe there are scriptural rules override any of the scholars' arguments.

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Here are some scriptural and common-sense rules we can trust when identifying God's word in the many manuscripts:

1. If God preserved his word, it would be available throughout all the time. It would not disappear without evidence and then reappear centuries later with no previous witness (Psalm 12:7). Therefore, the text used by churches over the last *two thousand years* is preferred above a new text edited in the last *two hundred years*.

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

2. God's word is loved by God's people, and they keep his word. Therefore, when identifying the right text, we should be asking the right people – not unbelievers and critics of God's word. God gave his word to the churches, and to the churches we shall go (Psalm 68:11).

Psalm 68:11 – The Lord gave the word: great was the company of those that published it.

3. Following the thought above, manuscripts that are well-worn or show evidence of use through translations or by references of church leaders should be more readily accepted than pristine manuscripts that appear never to be used or discarded manuscripts rejected by the users. It is by reason of use that God's people discern good and evil (Hebrews 5:14).

Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.  
13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.  
14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

4. God's word will have a multitude of testimony. God himself said that out of the mouth of two or three witnesses the truth is established. Consequently, God's word will have multiple witnesses as to the right text. A single manuscript alone is not a sufficiently credible witness (Matthew 18:16; 2 Corinthians 13:1).

2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

5. God's word will not be changing every few years based on *most recent discoveries*. God gave his word. It was and is perfect, complete, known, and testified to. God's word is not a moving target that we must rely on scholars to identify (Psalm 119:89; Malachi 3:6).

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

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6. There should be no internal contradictions. God's word always agrees with itself. We compare spiritual with spiritual (1 Corinthians 2:13; 1 Corinthians 14:33).

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

14:33 – For God is not the author of confusion, but of peace, as in all churches of the saints.

7. The scriptures will always magnify Christ. He is not diminished in any manner (John 5:39; Colossians 1:17).

John 5:39 – Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

8. In respect to the Old Testament, we know the promises of preservation and fulfillment apply to the Hebrew scriptures, not a Greek translation (Romans 3:1-2; Matthew 5:18; Luke 16:17).

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

9. Because we have “every word” that God gave us (Deuteronomy 8:3; Proverbs 30:5; Matthew 4:4), a text that omits a part of God's word should be identified as faulty. If there is a possibility that the words in the text are actually additions, then comparisons to other texts should show the truth (2 Corinthians 13:1). “One-off's” – a singular textual witness – should not be trusted, regardless of how nicely they are preserved.

2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

Furthermore, texts that add other books as inspired (*i.e.*, *Apocrypha*) should be suspect.

Proverbs 13:20 – He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Amos 3:3 – Can two walk together, except they be agreed?

10. Similarly to point 9 above, another component of the judging of a text as to whether it is correct or not is determined by the method of copying or editing. Man is commanded by Christ to live by “every word” that God gave (Matthew 4:4; Luke 4:4; and Proverbs 30:5; 2 Corinthians 13:1; etc.). Any text that replaces the actual plenary words with paraphrases or ideas is a contrary method of copying God's word. *Each and every word* is inspired and important to preserve, and this is done by believers who uphold the inspiration and infallibility of God's word. The difference in textual criticism is the difference between *formal correspondence* and *dynamic equivalence*.

Isaiah 66:5 – Hear the word of the LORD, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.



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11. Is the source of the text Antiochian or Alexandrian? Christians were called such first at Antioch (Acts 11:26) and prophets from Jerusalem went there (Acts 11:27). We know the missionary journeys of Paul and his co-laborers were sent from that church in Antioch (Acts 13:1-3). Alexandria, in contrast, is first mentioned in Acts 6:9-15 when certain Jews, although “they were not able to resist the wisdom and spirit by which [Stephen] spake,” still suborned (i.e., *bribed*) men, stirred up the people, set up false witnesses, and delivered Stephen to the council that ultimately stoned him to death. Stephen is noted as saying in Acts 7:51-53:

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

Alexandria is also mentioned in respect to Apollos (Acts 18:24-28). Although Apollos (quite the name for a Jewish boy) he was “instructed in the way of the Lord” and “taught diligently the things of the Lord,” he was not fully knowledgeable of the right way. We find that Aquila and Priscilla “expounded unto him the way of the God more perfectly.” Aquila was likely a pastor (1 Corinthians 16:19) and he worked with Timothy in Ephesus (2 Timothy 4:19). Aquila was a close companion of the Apostle Paul (Acts 18:1-4).

Although the associations of the two places are shown in the scriptures to be opposed – one resisting the word of God and setting up false witnesses, and the other a place of Christianity and missionary work – we can only apply these facts so far to manuscripts. However, the information supplied in the New Testament is sufficient to alert students of the potential danger of Alexandrian-type manuscripts.

12. God blesses his word, and God blesses the hearers of his word (Matthew 13:16; Luke 11:28). Consequently, we ought to consider it a weighty thing when we see the blessings of God poured out on a certain family of manuscripts. These blessings can be considered as souls saved, churches edified, victory in the spiritual battle, material and other blessings in the home and governments that uphold the word, etc.
13. In respect to comparing the texts, and also in the case of translation, we know that “every word of God is pure,” and that it is not to be added to (Proverbs 30:5-6). In practical study, does the text convey the *actual words* God used (proved by comparing witnesses) or does the text “paraphrase” and try to convey some *idea* or *meaning* as understood by the writer? We want to have “*every word*” that God gave, not some man’s *opinion* of what God meant to say.

## VII. The Apocrypha in the Original 1611 KJV

### A. Wiki

Unlike the rest of the Bible, the [King James] translators of the Apocrypha identified their source texts in their marginal notes. From these it can be determined that the books of the Apocrypha were translated from the Septuagint – primarily, from the Greek Old Testament column in the Antwerp Polyglot – but with extensive reference to the counterpart Latin Vulgate text, and to Junius’s Latin translation. The translators

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record references to the Sixtine Septuagint of 1587, which is substantially a printing of the Old Testament text from the Codex Vaticanus Graecus 1209, and also to the 1518 Greek Septuagint edition of Aldus Manutius. They had, however, no Greek texts for 2 Esdras, or for the Prayer of Manasses, and Scrivener found that they here used an unidentified Latin manuscript.

[Editor’s Note: The early apocryphal books are located in *Codex Vaticanus* (B), which is a Catholic bible with the New Testament and Old Testament in Greek. In Vaticanus, the apocryphal books are intermingled in the Old Testament, giving the impression they are equally inspired as the original Hebrew books.

The King James translators thought the apocryphal books were useful as historical documents, but not inspired. This is why the initial printings of the King James Versions included the Apocrypha *between* the Old and New Testaments. The Apocrypha has generally been removed from later editions. Furthermore, because there is *NO Hebrew text* with the Apocrypha, the translators had to use the available Greek and Latin translations]

The King James Version followed the Luther Bible in using an inter-testament section labelled “Books called Apocrypha.” The KJV followed the Geneva Bible of 1560 almost exactly. The section contains the following:

- 1 Esdras (Vulgate 3 Esdras)
- 2 Esdras (Vulgate 4 Esdras)
- Tobit
- Judith (“Judeth” in Geneva)
- Rest of Esther (Vulgate Esther 10:4 – 16:24)
- Wisdom
- Ecclesiasticus (also known as Sirach)
- Baruch and the Epistle of Jeremy (“Jeremiah” in Geneva) (all part of Vulgate Baruch)
- Song of the Three Children (Vulgate Daniel 3:24–90)
- Story of Susanna (Vulgate Daniel 13)
- The Idol Bel and the Dragon (Vulgate Daniel 14)
- Prayer of Manasseh (Daniel)
- 1 Maccabees
- 2 Maccabees

### VIII. The Catholic Apocrypha

The Catholic Bible still contains the Apocrypha. These books are intermingled in the Old Testament and are listed below in the comparison chart showing bibles today and their contents.

HEBREW BIBLE	KING JAMES BIBLE	ORTHODOX BIBLES	CATHOLIC BIBLE
(a.k.a. Mikra or TaNaK/Tanakh)		(Based on larger versions of LXX; exact contents & editions vary)	(Based on Alexandrian canon of LXX; with seven Deuterocanonical books)

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<b>Torah / Books of Moses</b>	<b>Law (Pentateuch)</b>	<b>Pentateuch</b>	<b>Pentateuch (Law)</b>
1) Bereshit / Genesis	1) Genesis	1) Genesis	1) Genesis
2) Shemot / Exodus	2) Exodus	2) Exodus	2) Exodus
3) VaYikra / Leviticus	3) Leviticus	3) Leviticus	3) Leviticus
4) BaMidbar / Numbers	4) Numbers	4) Numbers	4) Numbers
5) Devarim / Deuteronomy	5) Deuteronomy	5) Deuteronomy	5) Deuteronomy
<b>Nevi'im / Former Prophets</b>	<b>Historical Books</b>	<b>Historical Books</b>	<b>Historical Books</b>
6) Joshua	6) Joshua	6) Joshua	6) Joshua
7) Judges	7) Judges	7) Judges	7) Judges
8) Samuel (1&2)	8) Ruth	8) Ruth	8) Ruth
9) Kings (1&2)	9) 1 Samuel	9) 1 Kingdoms (= 1 Sam)	9) 1 Samuel
<b>Nevi'im / Latter Prophets</b>	10) 2 Samuel	10) 2 Kingdoms (= 2 Sam)	10) 2 Samuel
10) Isaiah	11) 1 Kings	11) 3 Kingdoms (= 1 Kings)	11) 1 Kings
11) Jeremiah	12) 2 Kings	12) 4 Kingdoms (= 2 Kings)	12) 2 Kings
12) Ezekiel	13) 1 Chronicles	13) 1 Chronicles	13) 1 Chronicles
13) The Book of the Twelve:	14) 2 Chronicles	14) 2 Chronicles	14) 2 Chronicles
Hosea, Joel,	15) Ezra	15) 1 Esdras	15) Ezra
Amos, Obadiah,	16) Nehemiah	16) 2 Esdras (=Ezra + Nehemiah)	16) Nehemiah
Jonah, Micah,	17) Esther (shorter version)	17) Esther (longer version)	17) TOBIT
Nahum, Habakkuk,	<b>Wisdom Books</b>	18) JUDITH	18) JUDITH
Zephaniah, Haggai,	18) Job	19) TOBIT	19) Esther (longer version)
Zechariah, Malachi	19) Psalms (150)	20) 1 MACCABEES	20) 1 MACCABEES
<b>Khetuvim / Writings</b>	20) Proverbs	21) 2 MACCABEES	21) 2 MACCABEES
14) Psalms (150)	21) Ecclesiastes (Qoheleth)	22) 3 Maccabees	<b>Wisdom Books</b>
15) Proverbs	22) Song of Solomon	23) 4 Maccabees	22) Job
16) Job	<b>Prophets</b>	<b>Poetic Books</b>	23) Psalms (150)
17) Song of Solomon	23) Isaiah	24) Psalms (151)	24) Proverbs

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18) Ruth	24) Jeremiah	25) Odes (w/ Prayer of Manasseh)	25) Ecclesiastes (Qoheleth)
19) Lamentations	25) Lamentations	26) Proverbs	26) Song of Solomon
20) Ecclesiastes (Qoheleth)	26) Ezekiel	27) Ecclesiastes (Qoheleth)	27) WISDOM of Solomon
21) Esther (shorter version)	27) Daniel (only 12 chapters)	28) Song of Solomon	28) SIRACH, a.k.a. Ecclesiasticus or Ben Sira
22) Daniel (12 chapters)	28) Hosea	29) Job	<b>Prophets</b>
23) Ezra-Nehemiah	29) Joel	30) WISDOM of Solomon	29) Isaiah
24) Chronicles (1&2)	30) Amos	31) SIRACH, a.k.a. Ecclesiasticus or Ben Sira	30) Jeremiah
	31) Obadiah	32) Psalms of Solomon	31) Lamentations
	32) Jonah	<b>Prophets</b>	32) BARUCH (incl. LETTER of JER.)
	33) Micah	33) Hosea	33) Ezekiel
	34) Nahum	34) Amos	34) Daniel (14 chapters)
	35) Habakkuk	35) Micah	35) Hosea
	36) Zephaniah	36) Joel	36) Joel
	37) Haggai	37) Obadiah	37) Amos
	38) Zechariah	38) Jonah	38) Obadiah
	39) Malachi	39) Nahum	39) Jonah
		40) Habakkuk	40) Micah
		41) Zephaniah	41) Nahum
		42) Haggai	42) Habakkuk
		43) Zechariah	43) Zephaniah
		44) Malachi	44) Haggai
		45) Isaiah	45) Zechariah
		46) Jeremiah	46) Malachi
		47) BARUCH	
		48) Lamentations	
		49) LETTER of JEREMIAH	
		50) Ezekiel	
		51) Daniel (2 chapters listed separately):	
		52) SUSANNA	

		53) BEL and the DRAGON	
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**IX. A New Testament Apocrypha?**

- A. The New Testament canon has twenty-seven book.
- B. The New Testament books were written from approximately 55 AD to 96 AD
- C. Canonicity (from *kanon* – i.e., *measuring reed*)
- D. The basic criterion for recognizing which books to include was whether they were “given by inspiration of God (2 Timothy 3:16).
- E. Books are inspired to be canonized. Canonization does not make a book inspired.
- F. Other criteria:
- G. Books of Apostolic origin.
- H. Recognition by the early churches
- I. Content agreement with Apostolic doctrine
- J. Eastern Church 367 AD, 39<sup>th</sup> Paschal Letter of Athanasius, the Bishop of Alexandria
- K. Western Church, 397 AD, Council of Carthage.
- L. These groups simply recognized what Christians already knew.
- M. Paper written on non-canonical books of the New Testament below:

**NEW TESTAMENT APOCRYPHA**  
or, the Non-Canonical Books

N. Sebastian Desent, Ph.D., Th.D., D.D.  
Pastor, Historic Baptist Church

June 29, 2017

After the resurrection of our Lord Jesus Christ and the close of the first century, many writings have appeared over the centuries attempting to add revelation to the work of Jesus and his apostles. Some claim to be inspired, others are considered heretical because of their Gnostic writing. These books were rejected by the canonizing agencies as being part of the inspired New Testament. Many people today still give credence to these and use them to teach things contrary (or in addition) to the established books of the New Testament.

I have attempted to list these writings, although I am sure it is not exhaustive, to show how many strange books exist. From these books people have gotten certain strange ideas (though not scriptural), such as; to what happened in the early life (boyhood) of Jesus, a false record of Jesus’ intimate relationship with Mary Magdalene, Jesus’ life on earth after the crucifixion (that he did not really die on the cross), and that Judas was secretly carrying out the Saviour’s will when he sold him for silver. Lots of people want to get on the New Testament “bandwagon.”

You see, anybody can write anything and claim it is inspired by God or his apostles. Even today we have Mormon and Catholic writings claiming to be equal with scripture. But we accept only the 27 canonized New Testament books and the 39 Old Testament books as God-inspired writings. All else is fallible. As for these apocryphal writings, I seriously doubt they hold any profit for the Bible-believer.

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However, for reference's sake, and to show how ridiculous it would be to maintain a library of these books (many contradicting others) and use them for some kind of resource for truth; I list them here:

1. Gospel According to the Hebrews
2. Apocalypse of John in the East
3. Gospel of Peter
4. Gospel of Thomas
5. Gospel of Nicodemus (also called the Acts of Pilate)
6. Gospel of Bartholomew
7. Questions of Bartholomew
8. Resurrection of Jesus Christ (according to Bartholomew)
9. Aethiopic Apocalypse of Enoch
10. Third Epistle to the Corinthians
11. Infancy Gospel of James (Protoevangelium of James)
12. Infancy Gospel of Matthew (Gospel of Pseudo-Matthew)
13. Syriac Infancy Gospel
14. History of Joseph
15. Life of John the Baptist
16. Gospel of Marcion
17. Gospel of Mani
18. Gospel of Apelles
19. Gospel of Bardesanes
20. Gospel of Basilides
21. Apocryphon of James (also called the Secret Book of James)
22. Book of Thomas the Contender
23. Dialogue of the Savior
24. Gospel of Judas (also called the Gospel of Judas Iscariot)
25. Gospel of Mary
26. Gospel of Philip
27. Greek Gospel of the Egyptians
28. Coptic Gospel of the Egyptians
29. The Sophia of Jesus Christ
30. Epistle of Eugnostos
31. Apocalypse of Paul
32. Coptic Apocalypse of Paul
33. Gospel of Truth
34. Apocalypse of Peter
35. Gnostic Apocalypse of Peter
36. Pistis Sophia
37. Second Treatise of the Great Seth (Sethians worshipped Seth saying Jesus was his reincarnation)
38. Apocryphon of John (also called the Secret Gospel of John)
39. Trimorphic Protennoia
40. Acts of Andrew
41. Acts of Barnabas
42. Acts of John
43. Acts of the Martyrs
44. Acts of Paul
45. Acts of Paul and Thecla

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

46. Acts of Peter
47. Acts of Peter and Andrew
48. Acts of Peter and Paul
49. Acts of Peter and the Twelve
50. Acts of Philip
51. Acts of Pilate
52. Acts of Thomas
  
53. Acts of Timothy
54. Acts of Xanthippe, Polyxena, and Rebecca
55. Epistle of Barnabas
56. Epistles of Clement
57. Epistle of the Corinthians to Paul
58. Epistle of Ignatius to the Smyrnaeans
59. Epistle of Ignatius to the Trallians
60. Epistle of Polycarp to the Philippians
61. Epistle to Diognetus
62. Epistle to the Laodiceans (in the name of Paul)
63. Epistle to Seneca the Younger (in the name of Paul)
64. Third Epistle to the Corinthians
65. Apocalypse of Paul
66. Apocalypse of Peter
67. Apocalypse of Pseudo- Methodius
68. Apocalypse of Thomas (also called the Revelation of Thomas)
69. Apocalypse of Stephen (also called the Revelation of Stephen)
70. First Apocalypse of James (also called the First Revelation of James)
71. The Shepherd of Hermas
72. Apostolic Constitutions (church regulations asserted by the apostles)
73. Book of Nepos
74. Canons of the Apostles
75. Cave of Treasures (also called the Treasure)
76. Clementine Literature
77. Didache
78. Liturgy of Saint James
79. Penitence of Origen
80. Prayer of Paul
81. Sentences of Sextus
82. Physiologus
83. Unknown Berlin Gospel (also called the Gospel of the Savior)
84. Naassene Fragment
85. Favyum Fragment
86. Secret Gospel of Mark
87. Oxyrhynchus Gospels
88. Egerton Gospels
89. Gospel of Eve
90. Gospel of the Four Heavenly Realms
91. Gospel of Matthias
92. Gospel of Perfection
93. Gospel of the Seventy

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- 94. Gospel of Thaddaeus
- 95. Gospel of the Twelve
- 96. Memoria Apostolorum
- 97. Over 50 Texts describing the fate of Mary

If someone wants to look for other books he thinks may be inspired, there is no end to the making of these books – Ecclesiastes 12:12: “And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.”

We just need to stay with the “*old Black Backed 66* King James Version.”

The End.



**Lesson 4: New Testament Manuscripts**

**I. The Manuscripts Underlying the King James Version**

- A. The family of manuscripts underlying the New Testament of the KJV have been identified by various names, according to their text-type. Although different names have been used, they all represent the same family:
- B. Traditional Text
- C. Antiochian Text
- D. Byzantine Text
- E. Eastern Text
- F. Majority Text (95%-98% of manuscripts are in this family)
- G. Received Text
- H. Textus Receptus
- I. There are over 5,200 New Testament manuscripts ranging from scraps of papyrus to whole books (codices). 95%-98% agree among themselves. 2%-5% do not agree even with each other in the group. Percentage range is used due to which verse you are comparing.

**II. Description of the New Testament Manuscripts Underlying the King James Version**

**New Testament**

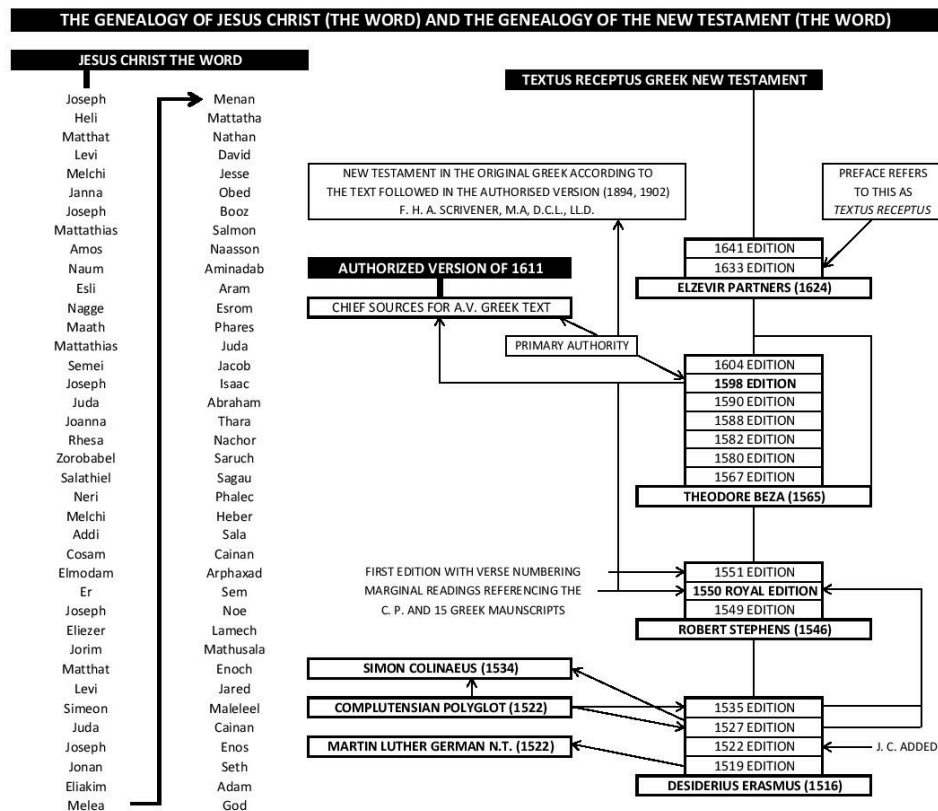
**Wiki**

For the New Testament, the translators chiefly used the 1598 and 1588/89 Greek editions of Theodore Beza, which also present Beza's Latin version of the Greek and Stephanus's edition of the Latin Vulgate. Both of these versions were extensively referred to, as the translators conducted all discussions amongst themselves in Latin. F.H.A. Scrivener identifies 190 readings where the Authorized Version translators depart from Beza's Greek text, generally in maintaining the wording of the Bishop's Bible and other earlier English translations. In about half of these instances, the Authorized Version translators appear to follow the earlier 1550 Greek Textus Receptus of Stephanus. For the other half, Scrivener was usually able to find corresponding Greek readings in the editions of Erasmus, or in the Complutensian Polyglot. However, in several dozen readings he notes that no printed Greek text corresponds to the English of the Authorized Version, which in these places derives directly from the Vulgate. For example, at John 10:16, the Authorized Version reads "one fold" (as did the Bishops' Bible, and the 16th-century vernacular versions produced in Geneva), following the Latin Vulgate "unum ovile", whereas Tyndale had agreed more closely with the Greek, "one flocke" (μία ποίμνη). The Authorized Version New Testament owes much more to the Vulgate than does the Old Testament; still, at least 80% of the text is unaltered from Tyndale's translation.

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### III. Charts Showing the Manuscripts

- A. Chart 1: Illustration derived from the *Introduction* to the *Greek New Testament* on which the King James Version was translated. Also includes Jesus' genealogy. For handouts.



Luke 3:23-38

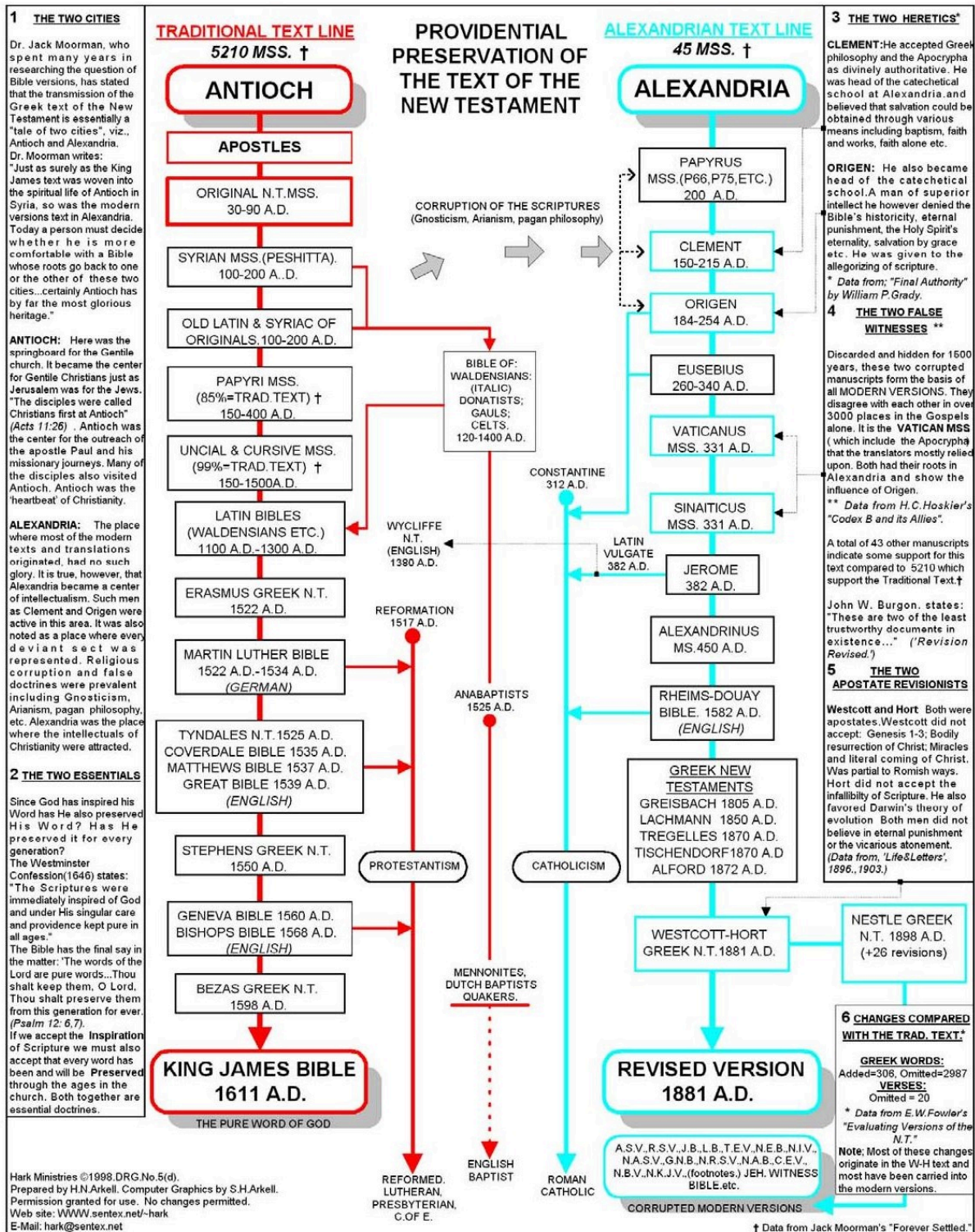
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,  
24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,  
25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,  
26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,  
27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,  
28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,  
29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,  
30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,  
31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,  
32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,  
33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,  
34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,  
35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,  
36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,  
37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,  
38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

NOTE: The origin of the term *Textus Receptus* comes from the publisher's preface to the 1633 edition produced by Bonaventure and his nephew Abraham Elzevir who were partners in a printing business at Leiden. The preface reads, *Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*, translated as, "so you hold the text, now received by all, in which (is) nothing corrupt." The two words *textum* and *receptum* were modified from the accusative to the nominative case to render *textus receptus*. Over time, this term has been retroactively applied to Erasmus' editions, as his work served as the basis of the others.

NSD 07/27/15

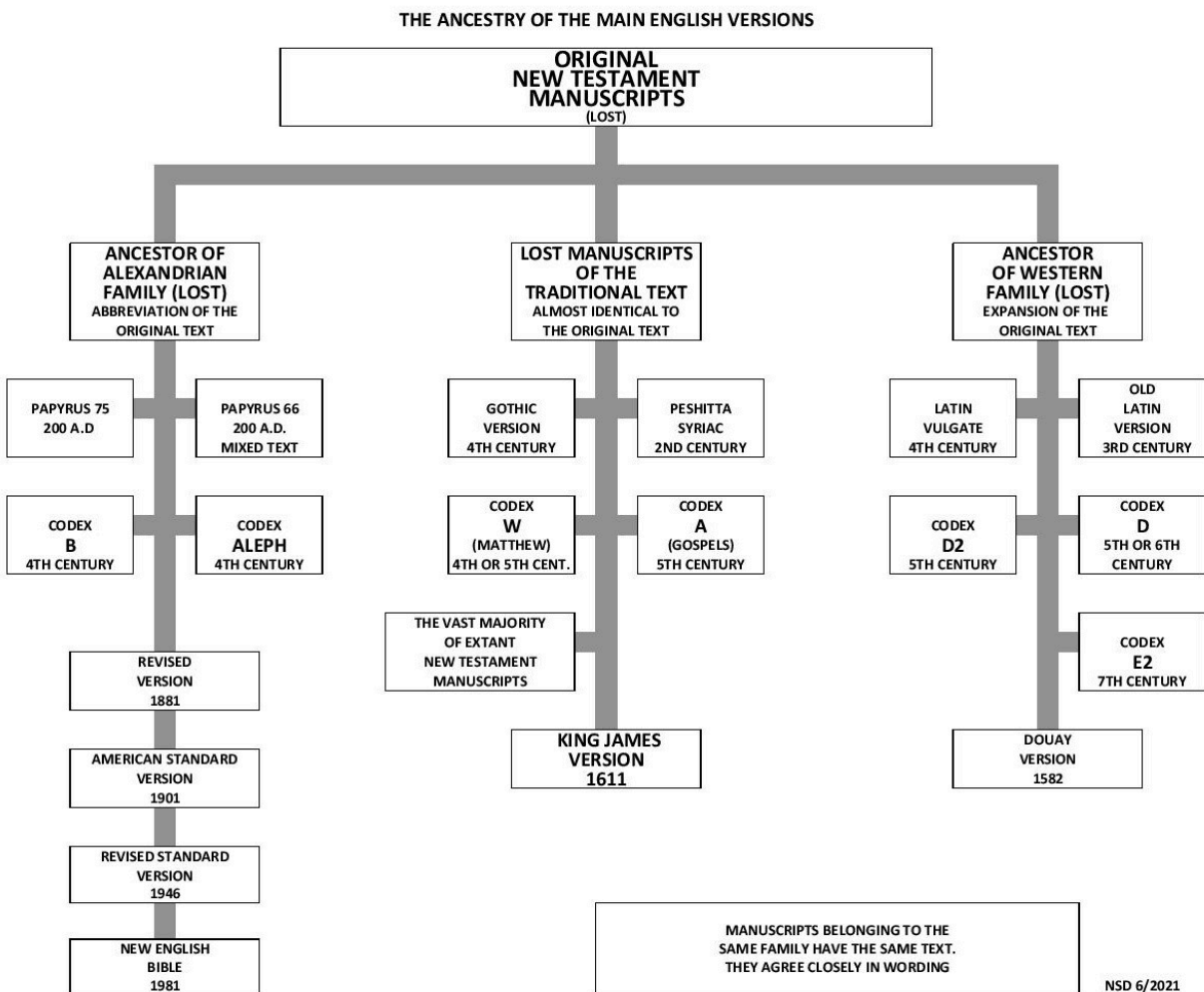
# CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

B. Chart 2: Comparing the two lines of Manuscripts and their translations.



## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

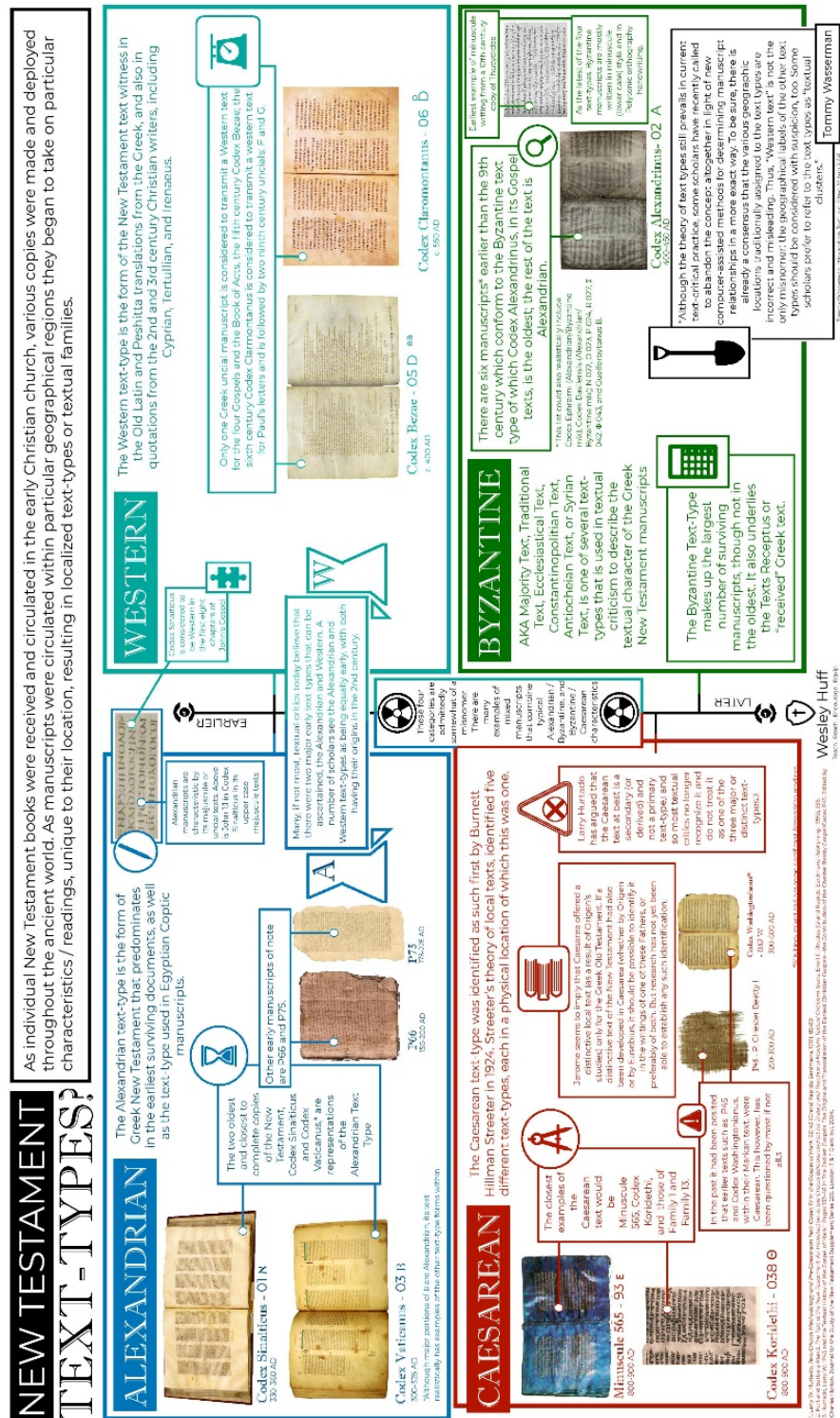
C. Chart 3: Ancestry of the Main English Versions.





# CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

D. Chart 4: Text-types – Note: the *Western Type* has been shown to be an invented segment.



**IV. Chart Showing Distribution of Greek New Testament Manuscripts by Century**

Distribution of Greek Extant Manuscripts by Century					
Century	New Testament Manuscripts			Lectionaries	
	Papyri	Uncials	Minuscules	Uncials	Minuscules
2nd	2	-	-	-	-
2nd/3rd	5	1	-	-	-
3rd	28	2	-	-	-
3rd/4th	8	2	-	-	-
4th	14	14	-	1	-
4th/5th	8	8	-	-	-
5th	2	36	-	1	-
5th/6th	4	10	-	-	-
6th	7	51	-	3	-
6th/7th	5	5	-	1	-
7th	8	28	-	4	-
7th/8th	3	4	-	-	-
8th	2	29	-	22	-
8th/9th	-	4	-	5	-
9th	-	53	13	113	5
9th/10th	-	1	4	-	1
10th	-	17	124	108	38
10th/11th	-	3	8	3	4
11th	-	1	429	15	227
11th/12th	-	-	33	-	13
12th	-	-	555	6	486
12th/13th	-	-	26	-	17
13th	-	-	547	4	394
13th/14th	-	-	28	-	17
14th	-	-	511	-	308
14th/15th	-	-	8	-	2
15th	-	-	241	-	171
15th/16th	-	-	4	-	2
16th	-	-	136	-	194

**V. Chart Showing Earliest Extant Greek Manuscripts by Book**

Earliest Extant Greek Manuscripts			
Book	Earliest Extant Manuscripts (G-A)	Date	Condition
Matthew	1, 19, 21, 25, 37, 45, 53, 64, 67, 70, 77, 101, 103, 104	c. 150–250 (2nd–3rd century)	Large fragments
Mark	45, 137	c. 150–250 (2nd–3rd century)	Large fragments
Luke	4, 69, 75, 45	c. 175–250 (2nd–3rd century)	Large fragments
John	5, 6, 22, 28, 39, 45, 52, 66, 75, 80, 90, 95, 106	c. 125–250 (2nd–3rd century)	Large fragments
Acts	29, 38, 45, 48, 53, 74, 91	Early 3rd century	Large fragments
Romans	27, 40, 46	c. 175–225 (2nd–3rd century)	Fragments
1 Corinthians	14, 15, 46	c. 175–225 (2nd–3rd century)	Fragments
2 Corinthians	46	c. 175–225 (2nd–3rd century)	Fragments
Galatians	46	c. 175–225 (2nd–3rd century)	Fragments
Ephesians	46, 49	c. 175–225 (2nd–3rd century)	Fragments
Philippians	16, 46	c. 175–225 (2nd–3rd century)	Fragments
Colossians	46	c. 175–225 (2nd–3rd century)	Fragments
1 Thessalonians	30, 46, 65	c. 175–225 (2nd–3rd century)	Fragments
2 Thessalonians	30	Early 3rd century	Fragments

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1 Timothy	8	c. 350 (4th century)	Complete
2 Timothy	8	c. 350 (4th century)	Complete
Titus	32	c. 200 (late 2nd – early 3rd century)	Fragment
Philemon	87	3rd century	Fragment
Hebrews	12, 13, 17, 46	c. 175–225 (2nd–3rd century)	Fragments
James	20, 23, 100	3rd Century	Fragments
1 Peter	81,[28] 72	c. 300 (late 3rd – early 4th century)	Fragments
2 Peter	72	c. 300 (late 3rd – early 4th century)	Fragments
1 John	9	3rd century	Fragment
2 John	8	c. 350 (4th century)	Complete
3 John	8	c. 350 (4th century)	Complete
Jude	72, 78	c. 300 (late 3rd – early 4th century)	Fragments
Revelation	18, 24, 47, 98, 115	c. 150–250 (2nd–3rd century)	Fragment

**VI. The King James Translators Identified the New Testament in Greek Text to translate from, and Used This Text for the Basis of Their New Testament Translation**

- A. Although the translators had access to many Greek T/R/ texts, they first identified a New Testament text from which to translate, using the T/R texts.
- B. The translators used Beza and Stephanus (respectively) as the primary and secondary sources. They also used others.
- C. The text used by the translators is now called *The Greek New Testament Underlying the King James Version*.



## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- D. This text is edited by F.H.A. Scrivener and published today. It matches the King James Version.
- E. Using other New Testament Greek texts to correct or find “errors” in the KJV is deceptive. If the English KJV does not match a corrupt Greek text, *it means the Greek is in error*, not the other way around.
- F. The following paper is taken from the *Introduction* to the Greek Text Underlying the King James Version.

### **From Class 214A Doctrine of the Scriptures Lesson 55: The Greek Text Underlying the English Authorized Version**

[Editor’s Note: This *Preface* is found in the Greek New Testament printed by the Trinitarian Bible Society. It is an accurate edition of the Greek Text that was used by the Translators of the King James New Testament. The Translators first identified the Greek New Testament to use, and then translated the New Testament into English from that text. This is the reason it is called the *Greek Text Underlying the English Authorised Version of 1611*. Following the *Preface* are notes by this Editor in respect to Erasmus’ New Testament.]

## **THE GREEK TEXT UNDERLYING THE ENGLISH AUTHORISED VERSION OF 1611 THE TRINITARIAN BIBLE SOCIETY**

### **PREFACE**

The Textus Receptus printed in this volume represents the Greek text followed by the translators of the English Authorised Version of the Bible first published in the year 1611. Its relationship to other editions of the Greek text printed in the 16th and 17th centuries is shown in the following paragraphs.

The first edition of the Greek text to be published was that of Desiderius Erasmus printed in Basle in 1516, which was followed by his edition of 1519, which was used by Martin Luther for his German translation. Erasmus also published editions in 1522, 1527, and 1535, the last two of which included some changes from the Complutensian Polyglot. The New Testament portion of this polyglot Bible of Complutum, or Alcalá in Spain, was actually printed in 1514, but was not in circulation until 1522. Christopher Plantin reprinted the Complutensian Polyglot text in Antwerp in 1564, 1573, 1574, 1584 and 1590, and it was also printed in Geneva in 1609, 1619, 1620, 1628 and 1632.

Simon Colinaeus, a printer in Paris, published in 1534 an edition based upon those of Erasmus and the Complutensian Greek New Testament. This work of Colinaeus was never reprinted, but was superseded by the more famous editions of his step-son Robert Stephens, published in Paris in 1546, 1549, 1550 and 1551. The edition of 1550, known as the “royal edition” or *editio regia*, followed the text of the 1527 and 1535 editions of Erasmus, with marginal readings from the Complutensian Polyglot. The 1551 Geneva edition was a reprint of the 1550 text in which the present numbered verse divisions first appeared.

Theodore Beza published in Geneva four folio editions of the Stephens Greek text, with some changes and a Latin translation of his own, in 1565, 1582, 1588 and 1598. During this period Beza also published several octavo editions in 1565, 1567, 1580, 1590 and 1604. The editions of Beza, particularly that of 1598, and the two last editions of Stephens, were the chief sources used for the English Authorized Version of 1611.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

The Elzevir partners, Bonaventure and Abraham, published editions of the Greek text at Leyden in 1624, 1633 and 1641, following Beza's 1565 edition, with a few changes from his later revisions. The preface to the 1633 Elzevir edition gave a name to this form of the text, which underlies the English Authorized Version, the Dutch Statenvertaling of 1637, and all of the Protestant versions of the period of the Reformation – "Textum ergo habes, nunc ab omnibus receptum..." The Elzevir text became known throughout Europe as the Textus Receptus or Received Text, and in the course of time these titles came to be associated in England with the Stevens text of 1550.

The editions of Stephens, Beza and the Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense. The present edition of the Textus Receptus underlying the English Authorized Version of 1611 follows the text of Beza's 1598 edition as the primary authority, and corresponds with the "New Testament in the Original Greek according to the text followed in the Authorised Version," edited by F. H. A. Scrivener, M.A., D.C.L., LL.D., and published by Cambridge University Press in 1894 and 1902.

### VII. Erasmus' First Printed Greek New Testament and The Polyglot New Testament

- A. Erasmus printed the first Greek New Testament in 1516
- B. The following show the texts Erasmus used for his edition.

#### Notes by NSD (7/27/2015):

##### 1. Erasmus' N. T. was the first published Greek New Testament.

Erasmus had access to both families of manuscripts and chose these as his basis [W. W. Combs, Erasmus and the textus receptus, DBSJ 1 (Spring 1996), 45.]:

**Codex Basilensis A. N. IV. 2**, *Minuscule 1* (on the list of Gregory-Aland), δ 254 (in von Soden's numbering) and formerly designated by 1eap to distinguish it from minuscule 1rK (which previously used number 1) is a Greek minuscule manuscript of the New Testament, usually dated palaeographically to the 12th century AD. It is written on 297 parchment leaves and contains the entire New Testament except the Book of Revelation.

**Minuscule 2814** (in the Gregory-Aland numbering), Av20 (in von Soden numbering), formerly labelled as 1rK in all catalogues, but subsequently renumbered as a 2814 by Aland, is a Greek minuscule manuscript of the New Testament, dated palaeographically to the 12th century.

**Codex Basiliensis A. N. IV. 1**, known as Minuscule 2 (on the Gregory-Aland), ε 1214 (in Soden's numbering), is a Greek minuscule manuscript of the New Testament, dated palaeographically to the 11th or 12th century. It was used by Erasmus in his edition of Greek text of the New Testament and became the basis for the Textus Receptus in the Gospels. The manuscript has complex contents.

**Minuscule 2815** (in the Gregory-Aland numbering), α 253 (von Soden), formerly labelled as 2ap in all catalogues, but subsequently renumbered by Aland, is a Greek minuscule manuscript of the New Testament, dated paleographically to the 12th century.

**Minuscule 2816** (in the Gregory-Aland numbering), α597 (in von Soden numbering), formerly labelled as

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4ap in all catalogs, but subsequently renumbered by Aland, is a Greek minuscule manuscript of the New Testament, paleographically had been assigned to the 15th century.

**Minuscule 7** (in the Gregory-Aland numbering), ε 287 (in von Soden numbering), is a Greek minuscule manuscript of the New Testament, on parchment. Palaeographically it has been assigned to the 12th century.

**Minuscule 817** (in the Gregory-Aland numbering), Θε52 (von Soden), is a Greek minuscule manuscript of the New Testament written on paper, with a commentary. It was used by Erasmus. Palaeographically it has been assigned to the 15th century.

### 2. The Complutensian Polyglot Bible had the Greek New Testament.

**The Complutensian Polyglot Bible** is the name given to the first printed polyglot of the entire Bible, initiated and financed by Cardinal Francisco Jiménez de Cisneros (1436–1517) and published by Complutense University. It includes the first printed editions of the Greek New Testament, the complete Septuagint, and the Targum Onkelos. Of the 600 printed six-volume sets, only 123 are known to have survived to date.

The New Testament was completed and printed in 1514, but its publication was delayed while work on the Old Testament continued, so they could be published together as a complete work. In the meantime, word of the Complutensian project reached Desiderius Erasmus in Rotterdam, who produced his own printed edition of the Greek New Testament. Erasmus obtained an exclusive four-year publishing privilege from Emperor Maximilian and Pope Leo X in 1516. Theodore Beza's Greek NT Text was used primarily, along with Erasmus' Greek NT Text and with various readings from the Complutensian Greek NT Text to form the Textus Receptus published by the Elzevir Brothers in 1633, and Erasmus' later editions were a secondary source for the King James Version of the New Testament. The Complutensian Polyglot Bible was Tertiary source for the 1611 King James Version.

The Complutensian Polyglot Bible was published as a six-volume set. The first four volumes contain the Old Testament. Each page consists of three parallel columns of text: Hebrew on the outside, the Latin Vulgate in the middle (corrected by Antonio de Nebrija), and the Greek Septuagint on the inside. On each page of the Pentateuch, the Aramaic text (the Targum Onkelos) and its own Latin translation are added at the bottom. The fifth volume, the New Testament, consists of parallel columns of Greek and the Latin Vulgate. The sixth volume contains various Hebrew, Aramaic, and Greek dictionaries and study aids. For the Greek text, the minuscules 140, 234, and 432 were probably used.

Jerome's Latin version of the Old Testament was placed between the Greek and Hebrew versions, thus the synagogue and the Eastern church, as the preface explains it, are set like the thieves on this side and on that, with Jesus (that is, the Roman Church) in the midst.

**VIII. Excerpts from Class 214A Doctrine of the Scriptures**

**From Class 214A Doctrine of the Scriptures  
Lesson 58: The New Testament Manuscripts.**

**The Traditional Text**

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Dr. Thomas Cassidy

The Traditional text of the New Testament has existed from the time of Christ right down to the present. It has had many different names down through the years, such as Byzantine Text, Eastern Text, Received Text, Textus Receptus, Majority Text, and others. Although no complete Bible manuscripts have survived which would allow us to date the Traditional text to the first century, there is a strong witness to the early existence and use of the Traditional text by the early church in its lectionaries.

These lectionaries were portions of the Scripture that were read in the churches on certain days. Because modern printing technology had not yet been invented, many of the early Christians did not have personal copies of the Bible. It was a custom of the early church to read a portion of the Gospels, then a portion from the Epistles each day. This practice is similar to our reading a verse of Scripture from our daily devotional booklet, then starting the day in prayer, the only difference being, it was done in the church house rather than in your own house. Nearly every lectionary in existence contains Traditional readings, attesting to the very early existence and use of the Traditional text.

The early Baptist church, called “Waldensians” by their enemies, which can be dated to 120 A. D., was known to have quoted from the Traditional text in many of its writings. Also the vast majority of all existing manuscripts, somewhere around ninety percent, follow the Traditional text. The Greek Orthodox Church used, and still uses, the Traditional text, and they are experts in the Greek language, as it is their native tongue! (Allow me to say here that the attempt by some “scholars” to identify the Traditional Text as being merely the “liturgical text of the Greek Orthodox Church” is hypocritical at best, and deliberately deceptive at worst. Such a pathetically weak attempt to attach the word “liturgical” to the Traditional Text is sophomoric and moronic. It would be like saying the King James Bible is merely the liturgical text of the Anglican Church simply because it was used exclusively by them for over three hundred years. If such condemnation by association is valid, then the Revised Version (which they love so much) is the liturgical text of the Presbyterian Church, the New American Standard Version (which they also seem to love), and the New International Version are the liturgical texts of the New Evangelical Church, and the Living Bible is the liturgical text of the Charismatic Church. Such deliberately deceptive statements have no place in an honest inquiry into the true identity of the preserved text of the Holy Scriptures!)

The earliest translations of the Greek text into a foreign language produced versions that follow the traditional text. The Syriac Peshitta, which I mentioned earlier, bears such strong witness to the antiquity of the Traditional text of the New Testament, the early proponents of the Critical Text had to get it out of the second and third centuries (100-300 A. D.), where it has been historically agreed to have been produced, and make it appear as if it were of later origin. J. A. Hort theorized a late revision to account for it, and F. C. Burkitt went even farther than Hort and specified Rabbula, Bishop of Edessa (411-435 A. D.) as the author of the revision! The complete absence of even one shred of evidence to support any part of this theory has very conveniently been ignored by the proponents of the Critical text. The true evidence of course points in exactly the opposite direction, namely that Rabbula himself used the Old Syriac text in his

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earliest writings! Additional strong evidence against this poorly constructed fraud of a theory is found in the fact that one of the early sects, called the Nestorians, used the Peshitta extensively and thought of it as the authoritative Word of God. This would be unthinkable if the Peshitta were the work of Rabbula, who was a great adversary of the Nestorians and openly denounced them as heretics! I seriously doubt they would consider any of their greatest enemy's work as being authoritative!

The Italic church in northern Italy in 157 A. D. was known to use a version based on the Traditional text, and the Gallic Church in what is now southern France was known to have used a Gallic version in 177 that followed the Traditional text. The Gothic Version of the fourth century (300-400 A. D.) was also based upon the Traditional text. The Old Latin texts were texts that were translated into the Latin language, not only in North Africa, but also in the East, possibly even in Antioch. These Old Latin translations, going back in their earliest form to about the middle of the second century (150 A. D.), are very early witnesses to the Greek text from which they were translated. They are very literal translations, and the fact that they are often quoted by the church fathers of these areas, enables us to see which Greek text was generally in use in that area at that time. The vast majority of these Old Latin versions follow, in almost word-for-word format, the Traditional text.

Churches all down through the ages have used the Traditional text. The churches of the reformation period all used versions based on the Traditional text. Martin Luther's German Bible was based on the Traditional text. The French version of Oliveton was based on the Traditional text. The Czech Version and the Italian version of Diodati were based on the Traditional text. All of the early English versions including William Tyndale's Bible, The Coverdale Bible, The Matthews Bible, the Taverners Bible, The Great Bible, The Geneva Bible, and the Bishops' Bible were all based on the Traditional text.

When the Roman Catholic cleric Jerome was commissioned by the Bishop of Rome to produce a new Latin version, he wrote a letter in 383 A. D. to the person commissioning the translation stating: "Thou compellest me to make a new work out of an old so that after so many copies of the Scriptures have been dispersed throughout the whole world I am as it were to occupy the post of arbiter, and seeing they differ from one another am to determine which of them are in agreement with the original Greek. If they maintain that confidence is to be reposed in the Latin exemplars, let them answer which, for there are almost as many copies of the translations as manuscripts. But if the truth is to be sought from the majority, why not rather go back to the Greek original, and correct the blunders which have been made by incompetent translators, made worse rather than better by the presumption of unskillful correctors, and added to or altered by careless scribes." It was Jerome's contention that in his day a number of manuscripts existed that had been "altered," "corrected," and otherwise corrupted by "careless scribes" and "incompetent translators," and the only way to ensure the new Latin translation was to be accurate was to allow him to go to the majority of the Greek manuscripts that were in common usage in his time. Unfortunately, his Roman masters did not allow him to do so, and his Vulgate was simply a revision of the already existing corrupt Latin versions.

### **The Greek manuscripts.**

There are at present about 5,255 manuscripts of the New Testament in existence, and approximately 90% of those manuscripts follow the Traditional text. Let us take a closer look at these manuscripts to see what they are.

1. The Papyrus fragments are small pieces of papyrus, which is a type of paper made from the papyrus plant which grows in Egypt. This paper is very brittle, and crumbles easily when handled. Most of these fragments are broken pieces with a few verses on them. The oldest existing manuscripts are these papyrus fragments, or papyri. These manuscripts date from the second century (100-200) A.

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D. to the seventh century (600-700). Frequently the earliest papyri support the distinctive Traditional readings. These Traditional readings caused a problem for those who hold to the Critical text, providing a strong witness for the early existence of the Traditional text. One of the oldest, the fragment called P66, which dates to the second century (100-200) A. D., gives strong support for the Traditional text in over 25% of its readings, thus destroying the theory of the proponents of the Critical text that states the Traditional text did not originate until the mid- fourth century (350 A. D.). However, care should be taken not to overstate the evidence of the papyri as they will often side with the Critical text against the Traditional text.

2. The Uncials are Greek manuscripts that are written in all capital letters. These uncials or majuscules as they are sometimes called have no punctuation or spaces between the letters. As of this writing there are 274 uncials dating from between the third century (200-300 A. D.) to the tenth century (900-1000 A. D.). Over 85% of the readings from these uncials follow the Traditional text.
3. The Cursives, sometimes called minuscules, are Greek manuscripts written in what we would call “longhand”, or cursive writing. During the ninth century (800-900 A. D.) the scribes who were responsible for the copying of the New Testament abandoned the uncial (all capital letters) script in favor of the small-lettered cursive (minuscule) script. There are about 2800 of these cursive manuscripts, and the overwhelming majority of these (90%) side with the Traditional text. The textual implication of this change of writing style has often been overlooked in the textual debate. Jakob van Braggen says: “It is assumed that after this transliteration process the majuscule was taken out of circulation.... The import of this datum has not been taken into account enough in the present New Testament textual criticism, for it implies, that just the oldest, best, and most customary manuscripts come to us in the new uniform (cursive style).” (From “The Ancient Text of the New Testament”, pages 26, 27; as cited in “The Identity of the New Testament Text,” Wilbur Pickering, Nelson Publishing Company, 1980, page 131.)

It seems only logical and reasonable to understand that the scribes of the ninth century would be in a better position to decide on what constitutes the “oldest and best” manuscripts than the textual critics of the twentieth century! Why, during this period of change-over from the uncial to cursive style, did the scribes decisively reject the Critical text in favor of the Traditional text, if they did not realize the Traditional text represented the best readings available. It becomes obvious to any honest researcher that the scribes of the ninth century knew the Traditional text was the inspired, inerrant, preserved text of the New Testament Scriptures!

4. The Lectionaries. The word lection means “to read,” and the Lectionaries were portions of Scripture that were read in the churches on certain days. Of the 2,143 Lectionaries, every one attests to the Traditional text. 100% of the evidence from the Lectionaries supports the Traditional text as being the text used by the early churches.

What about the other texts of the New Testament? It is generally agreed among textual critics that accept the “critical” viewpoint that there are four basic types of texts represented in the manuscript evidence. However, upon closer careful examination, we find that the evidence for the existence of these so-called “text types” is very thin, if not non-existent! Although J. A. Hort claimed the results of his genealogical evidence proved to an absolute certainty that the manuscripts could be grouped into four basic “families” or “types,” it is now clear to the careful researcher that Mr. Hort’s “results” were either wishful thinking at best, or pure fabrication at worst. How could there be a “result” if his method for gathering of genealogical evidence was never applied to the manuscripts? Yet, Hort’s “results” have been accepted as fact by many of the so-called textual scholars of today, without the slightest thought being given to his rules of evidence,

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and the non-application of those rules to the manuscripts! M. M. Parvis, in his article “The Nature and Task of New Testament Textual Criticism,” (“The Journal of Religion,” XXXII, 1952, Page 173) states. “We have reconstructed text-types and families and sub- families and in so doing have created things that never before existed on earth or in heaven. We have assumed that manuscripts reproduced themselves according to the Mendelian law. But when we have found that a particular manuscript would not fit into any of our nicely constructed schemes, we have thrown up our hands and said that it contained a ‘mixed text’.”

Bruce Metzger (no friend to the Traditional text) stated in his book “Chapters in the History of New Testament Textual Criticism,” (Grand Rapids: Wm. B. Eerdmans Publishing, 1963, page 67) the “Caesarean” text-type is disintegrating. By this he did not mean the material upon which the text was written was crumbling, but rather, the concept of a “Caesarean text-type” was itself now largely understood to have been a false assumption. He went on to ask: “Was there a fundamental flaw in the previous investigation which tolerated so erroneous a grouping?” The evidence says there is indeed a fundamental flaw in the theory concerning the existence of “text-types.” Those men who have done the most extensive collating of manuscripts, as a rule, have not accepted the idea of such groups or families. Let us look at the so-called “text-types” themselves and see what we can discover.

1. The Western Text is now generally agreed, even among the proponents of the Critical Text, to have been the result of the over-active imagination of Hermann von Soden, and did not, in fact, ever exist.
2. The Caesarean Text, as we have already seen, is now understood to have been based on less-than-ideal scholarship.
3. The Alexandrian Text. E. C. Colwell, in his article entitled “The Significance of Grouping of New Testament Manuscripts,” (New Testament Studies IV,” 1957-1958, pages 86, 88) stated, “After a careful study of all alleged Beta Text-type (Alexandrian) witnesses in the first chapter of Mark, six Greek manuscripts emerged as primary witnesses: Aleph, B, L, 33, 892, and 2427. Therefore, the weaker Beta manuscripts C, delta, 157, 517, 579, 1241, and 1342 were set aside. Then on the basis of the six primary witnesses an “average,” or mean, text was reconstructed including all the readings supported by the majority of the primary witnesses. Even on this restricted basis the amount of variation recorded in the apparatus was dismaying. In this first chapter, each of the six witnesses differed from the “average” Beta Text-type as follows: L, nineteen times (Wescott and Hort twenty-one times); Aleph, twenty-six times; 2427, thirty-two times; 33, thirty-three times; B, thirty-four times; and 892, forty-one times. These results show convincingly any attempt to reconstruct an archetype of the Beta text-type on a quantitative basis is doomed to failure. The text thus reconstructed is not reconstructed but constructed; it is an artificial entity that never existed.”

So then we now see that it is generally agreed, even among those who hold to the Critical text position, that the so-called “text-types” were (1) the result of over-active imaginations, (2) the result of very poor scholarship, and (3) the result of constructing an artificial entity that never existed! There are only two types of texts, the correct text, and the corrupt text! The overwhelming majority of the evidence indicates the correct text is best represented by the Traditional text that has been preserved by God, and all others represent the corrupt, heretical text that has been decimated by the attacks of Satan and his unbelieving hoards.

### **The Churches are the Guardians of the New Testament**

Just as God appointed the Jews to be the guardians of the Old Testament, so also, he has appointed guardians

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of the New Testament. In 1 Timothy 3:14, 15, the Bible says, “These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth”, and in John 17:17, the Lord Jesus Christ identifies what exactly that truth is, “Sanctify them through thy truth, thy word is truth.” The Bible clearly teaches that the local church is the pillar and ground of the truth, and that the truth is the Word of God. Therefore, the local church is the pillar and ground, the guardian, of the Word of God, the Bible. Unfortunately, in this modern age when even so-called fundamentalists have adopted the methodology of the New Evangelicals, and do not practice the primacy of the local church, the God-given guardianship of the Bible has passed by default to the so-called scholars in the Colleges and Seminaries that are not under the authority of the local church, or the leader of the local church, the God-called, God-gifted, and God-ordained pastor! These men may be members of a good local church, but their work done in the schools is not under their pastor’s authority and control, and these so-called scholars have usurped the responsibility and authority away from the God-ordained repository of the truth of His Word, the local church.

When we look at the gifts that the Lord has given to the local church for the work of the ministry and the edifying of the body of Christ, we see in Ephesians 4:11-12, “And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” There are a couple of things I would like to point out here. First, the gifts of these specially equipped men is given to the local church, for the work of the local church ministry, and for the building up of the local church. Nowhere is the so-called para-church organization, or College, or Seminary mentioned, and nowhere is the “Scholar” mentioned as a specially equipped man who has been given the guardianship of the oracles of God! Second, when you read the description of the last specially gifted man who is given to the local church for its benefit, you will see that man is called a pastor/teacher. There is no semicolon between pastor and teacher, as there is between all of the other titles, because it is all one gift, vested in one man. Therefore the scholars may not usurp the title “teacher” in this context unless they are also bearers of the title and office of pastor.

I am of the opinion that we must guard very carefully the office and title of pastor. I have heard camp directors and nursing home chaplains referred to as “pastor” so-and-so. A pastor is a pastor only if he is the shepherd of a flock of born-again, baptized believers, organized, and assembled together, having the ordinances, and officers of a true New Testament Church. In reference to that term “scholar,” do not get me wrong, I have no problem with scholarly thinking. The men that I studied under, Dr. Richard V. Clearwaters, and Dr. George W. Dollar were, and still are, two of the most scholarly men who have ever lived. Dr. Dollar is, in my opinion, the world’s foremost expert on Church History, especially as it pertains to fundamentalism in America. However, both of these good and Godly men also held the office of pastor. Dr. Clearwaters was pastor of Fourth Baptist Church in Minneapolis for over forty years, and Dr. Dollar was co-pastor of that same great church during his entire tenure at Central Baptist Seminary. The “scholar” that I am referring to is the man who does not hold the office of pastor, but usurps the duties of that office, and often looks down upon the mere pastor from the lofty heights of academia, thanking God he is not like other men, such as this lowly pastor!

Getting back to our subject, we see that the preponderance of the evidence clearly points to the antiquity and superiority of the Traditional Hebrew and Greek texts. These Traditional texts are the only texts that have been in uninterrupted use from the time of the close of the canon of Scripture (about 100 A. D.) until the present, thus fulfilling the requirement of being “preserved” for every generation.

Why is it, then, that so many otherwise good pastors do not take the Traditional text position? I believe there are two reasons for this. The first is ignorance. Many pastors have been educated in the Critical text



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position in Bible College and Seminary, and almost every College and Seminary in the country has been infected with the Modernist position that the Scriptures are somehow less than God says they are. Almost every school today has bowed the knee to a Modernistic Baal in the area of Manuscript Evidence, and joined hands with the enemy of our souls in his attempt to continue asking his lying question “Yea, hath God said?” These deceived men have accepted all that they have been taught as if it were the Gospel itself. They may have heard of the other position, but have not given it any serious thought, nor have they investigated for themselves to find the truth. They have put their faith in their College and Seminary professors, and that is that! The second reason is less widespread, but much worse. There are men who are aware of the other position, and even have much of the evidence available to them, but because of their pig-headed stubbornness and sinful pride they are incapable of admitting that they may have been wrong. There are none so blind as they who will not see.

So, we may conclude, based upon the evidence, that any translation, in order to be a correct and accurate rendering of the inspired words of God must be based on the Traditional texts of the Old and New Testament, which brings me to my next point.

### **Conclusion.**

The Bible itself teaches that it is the Words of God that are inspired, and not just the thoughts, ideas, and concepts, as the proponents of the Critical text argue. Those inspired words have been preserved by God in the Traditional Hebrew and Greeks texts, and those superior texts have been translated by superior men using superior techniques to give us an inspired, inerrant, infallible Bible. The unfortunate conclusion we are forced to come to is that the proponents of the Critical text do so due to the influence of Modernists, and Modernistic thinkers and educators in the Colleges, Seminaries, and Bible schools where these men received their educations.

The Bible debate is not new. It is the latest battle in the continuing war between the Modernists and the Fundamentalists, and the sooner we identify the enemy, who will snatch away our Bibles, the sooner our erring brothers will become aware of the fact that they have come under the influence of the malignant spirit of Modernism and take the necessary steps to cleanse their minds, hearts, and pulpits of the poison that is destroying otherwise good men everywhere we look.

We as Baptists believe the Bible is the very foundation of our faith. It is the Bible that tells us of Jesus, our Savior. It is the Bible that tells us of heaven, our eternal home. It is the Bible that tells us of the unquenchable fire of hell, reserved for all those who die without Christ. It is the Bible that tells us of the coming time of great tribulation, and of the coming glorious Millennial Kingdom. If we lose our Bibles, we lose all of these great doctrines of our faith. If we begin to doubt the absolute trustworthiness of our Bibles, we will begin to doubt all of the doctrines taught therein. We must guard our Bibles. We must be defenders of the faith. If not, we will surely forfeit everything we hold most dear. As David asked, “Is there not a cause?” Think about it.

**IX. Where the KJV Leaves the Beza 1598 for Stephens 1550 or Another Text**

F.H.A. Scrivener listed the following places where the King James Bible did not follow the Greek text of Theodore Beza (1598). The King James translators worked from various personal documents. Since the main body of their notes were destroyed in the fire of London, we have no firsthand reasons why they chose to do so. We can only look back in hindsight and conjecture.

However we have several important clues. We have the printed texts of Robert Stephanus, especially the 1550 edition. This was the source of and the primary rival to the Beza text. We also have the 15 rules which King James placed on the translation committee. In this study each deviation from Beza is noted. In the first section are general deviations. In the second section are deviations which reportedly follow the Latin Vulgate Bible.

**CHART 1**

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
AT 1:8,9	Ὁζίαν	Ὁζίαν	KJV	Proper
The KJV translators chose to follow the Stephanus 1550 at this point. Rule #2 instructed the translators to retain the familiar forms of Proper names.				
1:23	καλέσουσι	καλέσεις	KJV	Tense
The translators followed the Stephanus text at this point.				
2:11	εἶδον	εὗρον	KJV	Vocab
The translators chose to follow the Stephanus 1550 at this point.				
2:17	Ἰερεμίου	Ἰερεμίου	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
3:13	Ἡσατου	Ἡσατ	KJV	Proper
The KJV translators chose to follow the Stephanus 1550 at this point. Rule #2 instructed the translators to retain the familiar forms of Proper names.				
9:18	ἀρχων εἷς	ἀρχων	BEZA	Prep
10:10	ραβδους	ράβδον	BEZA	Case
10:25	Βεέλζεβουβ	Βεέλζεβουλ	BEZA	Proper

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## CHART 2

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
11:21	βηθσαϊδά	Βηθσαϊδάν	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
13:24	σπεῖραντι	σπεῖροντι	BEZA	Tense
20:15	εἰ	ἦ	KJV	Vocab
The KJV translators chose to follow the Stephanus 1550 at this point.				
Mark 1:21	τὴν συναγωγὴν	συναγωγὴν	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:18	οἱ τὸν λογὸν	οὗτοι εἰσιν οἱ τὸν λογὸν	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
5:38	καὶ κλαίοντας	κλαίοντας	KJV	Conjunc
The KJV translators chose to follow the Stephanus 1550 at this point.				
6:45	βηθσαϊδά	Βηθσαϊδάν	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
6:53	Γεννησαρέτ	Γεννησαρέθ	KJV	Proper
The KJV translators chose to follow the Stephanus 1550 at this point. Rule #2 instructed the translators to retain the familiar forms of Proper names.				
8:22	βηθσαϊδά	Βηθσαϊδάν	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
9:38	ἐν τῷ ὀνόματι	τῷ ὀνόματι	BEZA	Preposit
The preposition is translated because of the Dative case. There is no way of knowing whether the translators followed Beza or Stephanus. The English translation would be identical.				

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## CHART 3

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
9:42	μικρῶν τούτων	μικρῶν (τῶν)	BEZA	Art/ Pronoun
The italics indicates that the translators supplied <i>these</i> because they did not have the demonstrative pronoun present in the texts they considered. This is consistent with the readings of both Beza and Stephanus.				
10:46	Ἰεριχώ	Ἰεριχώ.	KJV	Punct
The KJV translators chose to follow the Stephanus 1550 at this point. Punctuation is not necessarily inspired. There are multiple punctuational differences between Beza and Stephanus because Stephanus followed the continental rules of punctuation while Beza followed the English rules.				
13:9	ἀχθησέσθε	σταθήσθε	BEZA	Vocab
14:21	τῷ ἀνθρώπῳ	ἀνθρώπῳ	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point. It is not always necessary to translate the article into English even when it appears in Greek. The translators may have followed Beza at this point but felt it necessary to omit the article.				
15:3	αὐτὸς δὲ οὐδὲν		BEZA	Omit
16:14	ὑστερον	ὑστερον δέ	KJV	Conj
The KJV translators chose to follow the Stephanus 1550 at this point. The postpositional like the article is not always translatable. The is a matter of the discretion of the translators.				
16:20	Ἀμήν		KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
Luke 1:26	Ναζαρέθ	Ναζαρέτ	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
1:50	ὁ ἔλεος	ἐλεος	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point.				

# CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

## CHART 5

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
3:30	Σιμεών	Συμεών	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
3:31	Μενάμ	μαΐναν	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
6:37	μὴ	καὶ μὴ	BEZA	Conjunc
7:12	αὕτη ἦγν Χρήμα	αὐτὴ χρήμα	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
7:45	εἰσηθον	εἰσηθοεν	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
8:5	ὁ μὲν	ὁ μὲν	KJV	Art/Pre-position
The KJV translators chose to follow the Stephanus 1550 at this point. The definite article has the force of a mild demonstrative pronoun. In the right contexts it is proper to render it as a demonstrative pronoun “This.”				
8:31	παρακάλουν	παρεκάλει	BEZA	Tense
9:15	ἅπαντας	ἅπαντες	KJV	Case
The KJV translators chose to follow the Stephanus 1550 at this point.				
12:1	πρῶτον, Προσέχετε	Πρῶτό προσέχετε	KJV	Order
The KJV translators chose to follow the Stephanus 1550 at this point.				
12:56	τοῦ οὐρανοῦ καὶ τῆς γῆς	τῆς γῆς καὶ τοῦ οὐρανοῦ	KJV	Order
The KJV translators chose to follow the Stephanus 1550 at this point.				

# CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

## CHART 4

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
3:30	Σιμεών	Συμεών	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
3:31	Μενάμ	μαΐναν	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
6:37	μὴ	καὶ μὴ	BEZA	Conjunc
7:12	αὕτη ἦγν Χρήμα	αὐτὴ χρήμα	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
7:45	εἰσηθον	εἰσηθοεν	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
8:5	ὁ μὲν	ὁ μὲν	KJV	Art/Pre-position
The KJV translators chose to follow the Stephanus 1550 at this point. The definite article has the force of a mild demonstrative pronoun. In the right contexts it is proper to render it as a demonstrative pronoun “This.”				
8:31	παρακάλουν	παρεκάλει	BEZA	Tense
9:15	ἅπαντας	ἅπαντες	KJV	Case
The KJV translators chose to follow the Stephanus 1550 at this point.				
12:1	πρῶτον, Προσέχετε	Πρῶτό προσέχετε	KJV	Order
The KJV translators chose to follow the Stephanus 1550 at this point.				
12:56	τοῦ οὐρανοῦ καὶ τῆς γῆς	τῆς γῆς καὶ τοῦ οὐρανοῦ	KJV	Order
The KJV translators chose to follow the Stephanus 1550 at this point.				



# CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

## CHART 7

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
12:17	ὅτε	ὅτι	KJV	Vocab
The KJV translators chose to follow the Stephanus 1550 at this point.				
16:25	ἐρχεται	ἀλλ' ἐρχεται	BEZA	Extra
18:15	ἄλλος	ὁ ἄλλος	BEZA	Article
The article does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
19:31	ἐπεὶ παρασκευῇ ἦν ἀφ' ἑρ' Ἰουδαίῳ	ἐπεὶ παρασκευῇ ἦν ἀφ' ἑρ' Σαββάτῳ	BEZA	Order
21:12	Κυριός	Χριστός	KJV	Vocab
The KJV translators chose to follow the Stephanus 1550 at this point.				
Acts - Title	ΑΠΟΣΤΟΛΩΝ	ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ	BEZA	Book Title
Titles of books are ancient, but not necessarily inspired. This is not a significant difference.				
2:36	καὶ κύριον	κύριον	KJV	Conj
The KJV translators chose to follow the Stephanus 1550 at this point.				
3:3	ἐλεημοσύνην	ἐλεημοσύνην λαβεῖν	BEZA	Extra
4:25	ὁ	Πνεύματι ἁγίῳ	KJV	Vocab
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:27	ἐπ' ἀληθείας	ἐπ' ἀληθείας ἐ τῇ πόλει ταύτῃ	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:36	Ἰωσήφ	Ἰωσήφ	KJV	Proper

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## CHART 6

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
13:19	ὅν	ὁ	KJV	Art/Pre-position
The KJV translators chose to follow the Stephanus 1550 at this point. (See above.)				
17:35	ἡ μία	μία	BEZA	Article
The article often does not need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
20:31	καὶ οὐ κατελίπον	οὐ κατελίπον	BEZA	Conjunc
The conjunction does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
20:32	ὑστερον	ὑστερον δέ	BEZA	Conj
The conjunction does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
22:42	παρένεγκε	παρερέγκειν	BEZA	Tense
John 4:5	Συχάρ	Σιχάρ	KJV	Proper
The KJV translators chose to follow the Stephanus 1550 at this point. Rule #2 instructed the translators to retain the familiar forms of Proper names.				
5:5	τριαχοήτα καὶ ὀκτώ	τριαχοήτα ὀκτώ	BEZA	Conjunct
The conjunction does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
8:6	mhV prospoiouvmeno"		BEZA	Omit
8:42	εἶπεν	εἶπεν οὖν	BEZA	Extra
9:10	σου	σοι	KJV	Case
The KJV translators chose to follow the Stephanus 1550 at this point.				



**CHART 8**

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The KJV translators chose to follow the Stephanus 1550 at this point. Rule #2 instructed the translators to retain the familiar forms of Proper names.				
7:2	ἡμῶν	ὑμῶν	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
7:16	Ἐμὸρ	Ἐμμόρ	BEZA (wr)	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
7:44	τοῖς πατράσιν	ἐν τοῖς πατράσιν	BEZA	Preposit
The translation of the English preposition arises as easily out of the case of the noun as it does from the presence of a Greek preposition. Since the translation of both may be identical it is impossible to tell be reading the English, if the original had the preposition or not.				
8:13	δυνάμεις καὶ σημεῖα γινόμενα	σημεῖα καὶ δυνάμεις μέγας ἰνομένας	BEZA	Order Extra
Acts 8:28	ἀεγινῶσκε	καὶ ἀεγινῶσκε	BEZA	Conjunc
The conjunction does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
16:7	Πεῦμα	Πεῦμα Ἰσοῦ	KJV *BEZA	
The KJV translators chose to follow the Stephanus 1550 at this point. Beza agreed in his margin.				
16:17	ἡμῖν	ὑμῖν	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
21:3	ἀθανάντες	ἀθανέντες	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
21:4	μαθητάς	τοὺς μαθητάς	BEZA	Article

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## CHART 9

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The article does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
21:8	ἦλθομεν	ἦλθον	BEZA *KJV	Tense
The margin of the Stephanus 1550 contained the reading. The KJV translators chose to follow the Stephanus 1550 margin at this point.				
21:11	τε αὐτοῦ		KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
24:8	τούτων		KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
24:14	τοῖς προφήταις	ἐν τοῖς προφήταις	KJV	Preposit
The KJV translators chose to follow the Stephanus 1550 at this point.				
24:22	ὁ θῆλιξ	θῆλιξ	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point.				
25:6	πλείους	οὐ πλείους	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
26:8	Τι	Τί;	KJV	
The KJV translators chose to follow the Stephanus 1550 at this point.				
26:20	ἀπήγγελλον	ἀπαγγέλον	BEZA	Tense
27:3	τοὺς φίλους	φίλους	BEZA	Article
The article does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
27:12	κατὰ χώρον	χώρον	KJV	Preposit
The KJV translators chose to follow the Stephanus 1550 at this point.				

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## CHART 10

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
27:13	ἄσσον	ἄσσον	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
27:17	σύρτιν	σύρτην	KJV	Case
The KJV translators chose to follow the Stephanus 1550 at this point.				
27:29	ἐκπέσωμεν	ἐκπεσώσεν	BEZA	
Romans Title	ΤΟΥ ΑΠΟΣΤΟΛΟΥ	ΑΠΟΣΤΟΛΟΥ	BEZA	Title
Titles are ancient but not necessarily inspired. This is not a significant difference.				
1:29	πορνεία, πορνηρία, πλεονεξία, κακία	κακία, πόρνεία, πορνηρία, πλεονεξία	KJV	Order
The KJV translators chose to follow the Stephanus 1550 at this point.				
5:17	τῷ τοῦ ἐνὸς	τῷ ἐνί	KJV	
The KJV translators chose to follow the Stephanus 1550 at this point.				
8:20	ἐπὶ ἐλπίδι ὅτι	ἐπὶ ἐλπίδι ὅτι	KJV	Punctuat
The KJV translators chose to follow the Stephanus 1550 at this point.				
11:28	μὲν	μὲν σὺν	KJV *BEZA	Extra
The KJV translators chose to follow the Stephanus 1550 at this point. Beza agreed in the margin.				
I Cor 2:11	οἶδεν	εἶδεν	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
3:3	ὑμῖν	ἡμῖν	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
7:5	προσευξῇ	συνερεξέσθε	KJV	Pronoun Tense(?)

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## CHART 11

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The KJV Translators chose to follow the Stephanus 1550 at this point.				
7:29	τὸ λοιπὸν ἐστίν	τὸ λοιπὸν ἐστίν	KJV	Punctuat
The KJV translators chose to follow the Stephanus 1550 at this point.				
10:28	καὶ τὴν συνειδησιν	τὴν συνειδησιν	KJV	Conjunc
The KJV translators chose to follow the Stephanus 1550 at this point.				
11:22	ἐν τούτῳ	ἐν τούτῳ		
12:23	ἀτιμότερα	ἀτιμώτερα	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
13:3	ψωμίσω	ψωμίζω	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
14:10	οὐδέν	οὐδέν αὐτῶν	BEZA	Pronoun
15:55	τὸ κέντρον	τὸ νίκος, . . . τὸ κέντρον	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
II Cor 1:6	τῆς ἐνεργουμένης . . . πασχομεν· εἴτε παρακαλοῦμεθα		KJV	Omit See note Below
The KJV translators chose to follow the Stephanus 1550 at this point.				
8:24	καὶ εἰς	εἰς	BEZA	Conjunc
The conjunction does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
10:6	ἡ ὑπακοή	ὑπακοή	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point.				

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## CHART 12

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The KJV Translators chose to follow the Stephanus 1550 at this point.				
7:29	τὸ λοιπὸν ἐστίν	τὸ λοιπὸν ἐστίν	KJV	Punctuat
The KJV translators chose to follow the Stephanus 1550 at this point.				
10:28	καὶ τὴν συνειδησιν	τὴν συνειδησιν	KJV	Conjunc
The KJV translators chose to follow the Stephanus 1550 at this point.				
11:22	ἐν τούτῳ	ἐν τούτῳ		
12:23	ἀτιμότερα	ἀτιμώτερα	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
13:3	ψωμίσω	ψωμίζω	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
14:10	οὐδέν	οὐδέν αὐτῶν	BEZA	Pronoun
15:55	τὸ κέντρον	τὸ νίκος, . . . τὸ κέντρον	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
II Cor 1:6	τῆς ἐνεργουμένης . . . πασχομεν· εἴτε παρακαλοῦμεθα		KJV	Omit See note Below
The KJV translators chose to follow the Stephanus 1550 at this point.				
8:24	καὶ εἰς	εἰς	BEZA	Conjunc
The conjunction does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
10:6	ἡ ὑπακοή	ὑπακοή	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point.				



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## CHART 13

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
11:1	τῇ ἀφορσύνῃ	τῇ τῆς ἀφορσύνῃς	BEZA	Article
The article does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
Gal Title	PAULOU	PAULOU TOU APOSTOLOU	KJV	Title
Titles are ancient but not inspired. The is not a significant difference. The KJV translators chose to follow the Stephanus 1550 at this point.				
4:17	ὑμᾶς	ἡμᾶς	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
Eph 5:31	τὸν πατέρα	πατέρα	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point.				
Phil 1:23	πολλῷ	πολλῷ γάρ	KJV	Preposit
The KJV translators chose to follow the Stephanus 1550 at this point.				
1:30	εἶδετε	ἴδετε	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
2:24	ἐλεύσομαι;	ἐλεύσομαι πρὸς ὑμᾶς	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
3:20	γάρ	δὲ	KJV	Conjunc
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:12	οἶγδα καὶ	δὲ	KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
Col 1:2	ἐν Χριστῷ	ἐν Χριστοῦ Ἰησοῦ	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
2:24	ἐλεύσομαι;	ἐλεύσομαι πρὸς ὑμᾶς	KJV	Extra

# CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

## CHART 14

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The KJV translators chose to follow the Stephanus 1550 at this point.				
3:20	γάρ	δέ	KJV	Conjunct
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:12	οὐγὰρ καὶ	δέ	KJV	Vocab
The KJV translators chose to follow the Stephanus 1550 at this point.				
Col 1:2	ἐ Χριστῷ	ἐν Χριστῷ Ἰησοῦ	KJV	Extra
The KJV translators chose to follow the Stephanus 1550 at this point.				
I Thes 1:4	ἡγαπημένοι, ὑπὸ Θεοῦ	ἡγαπημένοι ὑπὸ Θεοῦ	KJV	Punctuat
The KJV translators chose to follow the Stephanus 1550 at this point.				
1:9	ἐσχομεν	ἐκομεν	BEZA	
II Thes 3:5	τὴν ὑπομονήν	ὑπομονήν	BEZA	Article
The article does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
I Tim 1:2	Ἰησοῦ Χριστοῦ	Χριστοῦ Ἰησοῦ	BEZA	Order
6:15	ἦγν	οἶν	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
II Tim 1:5	Εὐνίκη	Εὐνείκη	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
2:22	Κυρίου	Χριστὸν	KJV	Vocab
The KJV translators chose to follow the Stephanus 1550 at this point.				
Titus Title	ΠΑΥΛΟΥ	ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ	KJV	Title

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## CHART 15

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The KJV translators chose to follow the Stephanus 1550 at this point.				
2:7	ἀφθαρσίαν		KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
Philemon	ΠΑΥΛΟΥ	ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ	KJV	Title
The KJV translators chose to follow the Stephanus 1550 at this point.				
1:7	χαράν	χαρίν	BEZA	Case
Heb 7:1	τοῦ ἱερέως	ἱερέως	KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point. The article does not always need to be translated into English. This is a matter of the translator's discretion and not textual reading.				
9:28	οὕτως	οὕτως καὶ	KJV	Conjunc
The KJV translators chose to follow the Stephanus 1550 at this point.				
10:2			KJV	See Detail below
The KJV translators chose to follow the Stephanus 1550 at this point.				
10:22	πόηράς καθαρώ	πόηράς· καθαρώ	BEZA	Punctuat
Punctuation is not inspired. There is room for discretion of the translator.				
11:4	λαλεῖ	λαλεῖται	BEZA	Tense
12:24	τὸ Ἰαβελ	τὸν Ἰαβελ	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				



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## CHART 16

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
Titles: James, I, II Peter, I,II,III John, Jude	Τιτλε	Τιτλε -ΤΟΥ ΑΠΟΣΤΟΛΟΥ	KJV	Title
The KJV translators chose to follow the Stephanus 1550 at this point. Titles are ancient but not necessarily inspired. This is not a significant change.				
James 2:24	μόνον.	μόνον;	BEZA	Punctuat
Punctuation is not inspired. This is left to the discretion of the translator and is not necessarily textually related.				
3:6	τῆς γενέσεως	τῆς γενέσεως ἡμῶν	KJV *BEZA	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point. Beza agreed in his margin.				
4:15	ζησομεν	ζησῶμεν	BEZA	Tense
5:9	ὁ κριτῆς	κριτῆς	BEZA	Article
The article does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				
I Pet 3:20	τουτ̃ ἐστιν ὁκτώ ψυχαι	τουτέστιν ὁκτώ ψυχαι	BEZA	Punctuat
Punctuation is not inspired. This is left to the discretion of the translator and is not necessarily textually related.				
5:10	ἡμᾶς	ὑμᾶς	KJV	Pronoun
The KJV translators chose to follow the Stephanus 1550 at this point.				
II Pet 1:1	Σίμων	Συμεών	BEZA	Proper
Rule #2 instructed the translators to retain the familiar forms of Proper names.				
1:21	ἅγιος	οἱ ἅγιος	BEZA	Article

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## CHART 17

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The article does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				
2:9	πειρασμῶν	πειρασμοῦ	BEZA	Case
I John 1:5	ἀγγελία	ἐπαγγελία	BEZA	Prepositional prefix
2:23	ὁ ὁμολῶγων τὸν υἱὸν καὶ τὸν πατέρα ἔχει	ὁ ὁμολῶγων τὸν πατέρα καὶ τὸν υἱὸν	*KJV	Order
The KJV translators chose to follow the Stephanus 1550 margin at this point.				
Jude 12	συνενωξομένοι ὑμῖν	συνενωξομένοι	BEZA	Pronoun
Rev Title	ΤΟΥ ΑΠΟΣΤΟΛΟΥ		BEZA	Title
Titles are ancient but not necessarily inspired. This is not a significant change.				
1:11	ταῖς ἐπτά		BEZA *KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
2:23	ὁ ἐρευνῶν		KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:10	προσκυνούσι	προσκυνήσουσι	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
4:10	Βαλλοῦσι	Βαλοῦσι	KJV	Spelling
The KJV translators chose to follow the Stephanus 1550 at this point.				
6:12	ἡ σελήνη	ἡ σελήνη ὅλη	KJV *BEZA	Extra

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## CHART 18

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The KJV translators chose to follow the Stephanus 1550 at this point. Beza agreed in the margin.				
7:2	ἀεβαίνοντα	ἀαβάντα	BEZA	Tense
7:14	αὐτὰς	στολάς αὐτῶν	BEZA	Extra
8:6	οἱ ἔχοντες	ἔχοντες	BEZA	Article
The article does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				
9:11	ἐπὶ αὐτῶν	ἐφ' αὐτῶν	BEZA	Spelling
There is no difference in the word, only the spelling. This is not textual.				
9:19			BEZA	See note Below
9:20	οὐ μετέόησαν	οὐτὲ μετέόησαν	BEZA	Extra
10:7	καὶ τελεσθῇ	τελεσθήσεται	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
11:4	αἱ δύο λυχνίδες		BEZA	See Note Below
15:3			KJV	See Note Below
The KJV translators chose to follow the Stephanus 1550 at this point.				
17:4	ἣν περιβεβλημένην	ἥ περιβεβλήμενα	BEZA	Pronoun/Article

**CHART 19**

Reference	Beza Reading	KJV Reading	1550 Reading	Type Variant
The article has the force of a weak demonstrative pronoun. It can be translated as demonstrative pronoun if context warrants.				
18:1	ἄλλον ἀγγελον	ἀγγελον	BEZA *KJV	Omit
The KJV translators chose to follow the Stephanus 1550 at this point. Beza agrees in the margin.				
19:12	οἶγδεν	εἶγδεν	KJV	Tense
The KJV translators chose to follow the Stephanus 1550 at this point.				
19:14	τὰ ἐν τῷ οὐρανῷ	ἐν τῷ οὐρανῷ	BEZA *KJV	Article
The KJV translators chose to follow the Stephanus 1550 at this point. Beza agrees in the margin. The article does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				
19:16	ὄνομα	τὸ ὄνομα	BEZA	Article
The article does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				
19:18	ἐλευθέρων. τε	ἐλευθέρων τε	KJV	
The KJV translators chose to follow the Stephanus 1550 at this point.				
20:4	χίλια	τὰ χίλια	BEZA	Article
The article does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				
21:13	καὶ ἀπὸ δυσμῶν	ἀπὸ δυσμῶν	BEZA	Conjunc
The conjunction does not necessarily have to be translated into English to preserve the sense of the Greek. The absence or presence of the article may or may not be textually related.				

## Lesson 5: Old Testament Manuscripts

### I. The Old Testament Texts

- A. When it comes to the source texts for the Old Testament there are *generally* two that translators choose from:
- B. **The Hebrew Masoretic Text** (MT) – the basis for the KJV and most other English bibles
- C. **The Greek Septuagint** (LXX) – used as an excuse to correct the MT. In respect to the Septuagint, it is generally found in the Old Testament portion of *Vaticanus*.
- D. There are also Syriac, Latin, Aramaic, and Coptic translations of the Old Testament.

### II. There are Various Editions of the Hebrew Text

- A. Some good – Aleppo Codex, Leningrad Codex, the Great Rabbinic Bible
- B. Others more modernist in their editing – BHK, BHS.
- C. For the Old Testament, the translators used a text originating in the editions of the Hebrew Rabbinic Bible by Daniel Bomberg (1524).

### III. Chart Showing Early Extant Tanakh Manuscripts

Extant Tanakh (Old Testament) Manuscripts				
Version	Examples	Language	Date of Composition	Oldest Copy
Silver Scrolls		Hebrew written in the Paleo-Hebrew alphabet	c. 650 – 587 BCE	c. 650–587 BCE (amulets with the Priestly Blessing recorded in the Book of Numbers)
Dead Sea Scrolls		Hebrew, Aramaic, and Greek	c. 150 BCE – 70 CE	c. 150 BCE – 70 CE (fragments)

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Septuagint	Codex Vaticanus, Codex Sinaiticus, and other earlier papyri	Greek	300 – 100 BCE	2nd century BCE (fragments*) 4th century CE (complete) * BC Fragments amount to 8 manuscripts of portions of the Pentateuch only.
Peshitta		Syriac		early 5th century CE
Vulgate	Codex Amiatinus	Latin		early 5th century CE, early 8th century CE (complete)
Masoretic	Aleppo Codex, Leningrad Codex, and other, incomplete MSS	Hebrew	c. 100 CE	10th century CE (complete)
Samaritan Pentateuch		Hebrew	200 – 100 BCE	Oldest extant MSS, c. 11th century CE; oldest MSS available to scholars, 16th century CE
Targum		Aramaic	500 – 1000 C E	5th century CE
Coptic	Crosby-Schøyen Codex, British Library MS. Oriental 7594	Coptic		3rd or 4th century CE

**IV. The Septuagint is an Excuse for the Most Part to Correct the MT**

- A. Interestingly, there are few translations in English based totally upon the Septuagint. Most translations that boast a Septuagint influenced Old Testament use the Septuagint to correct the Hebrew text, ending up with a corrected text (in their mind). We have found only three main translations of the Septuagint into English (with only two being whole bibles), that being the *Charles Thompson Version*, published by Jane Aitken in 1808; the *Brenton Old Testament*, first published in 1851, and the *New English Translation of the Septuagint* (NETS). The *Orthodox Study Bible* (OSB), published by Thomas Nelson, and recommended by the Eastern Orthodox religion (they believe the Septuagint is the word of God); boasts that their Old Testament is a translation of the Greek text. However, even though they say it was prepared under the auspices of St. Athanasius Academy of Orthodox Theology, and copyrighted by the same, there *Introduction* clarifies what the text really is (emphasis added):

The contributors used the Alfred Rahlfs edition of the Greek text as the basis for the English translation. To this base they brought two additional major sources. The first is the Brenton text, a British translation of the Greek Old Testament, published in 1851. The availability of this work, and the respect accorded it, made it an obvious choice as a source document. Secondly, Thomas Nelson Publishers granted use of the Old Testament text of the New King James Version in the places where the English translation of the LXX would match that of the Masoretic (Hebrew) text. The development team at St. Athanasius Academy carefully studied these sources, along with other documents, to produce an English Old Testament text suitable for the project.

- B. For more information on this subject, see *Hypocrisy and the Septuagint*, included in *Class 214B Doctrine of the Scriptures* (Lesson 62).
- C. As to the Brenton text, Wiki quotes, “Codex Vaticanus is used as the primary source. Brenton’s has been the most widely used translation until the publication of *New English Translation of the Septuagint* in 2007.” The Brenton text is Old Testament only.
- D. However, in respect to the NETS, Wiki quotes the following:

The text was not rendered into a brand new translation; instead, the translators revised the New Revised Standard Version (NRSV), altering it to match the wording of the Greek and removing gender-inclusive language that was not warranted by the underlying source texts. It was hoped the relationship between the NETS and the NRSV would mirror the relationship between the LXX and its underlying Hebrew text, making it easy for readers to study the discrepancies between the two textual traditions without extensive study of the original languages.

- E. Whatever this means, we can conclude the NETS is a “spin” on the LXX.

**V. The King James Translators Used the Masoretic Text as Their Source for the O. T.**

- A. For the Old Testament, the KJV translators used a text originating in the editions of the Hebrew Rabbinic Bible by Daniel Bomberg (1524).
- B. An essay on the Old Testament Texts.

**From Class 214A Doctrine of the Scriptures  
Lesson 57: The Old Testament Texts.**

Av1611.com

In 1516, Daniel Bomberg published a text of the Old Testament under the name “First Rabbinic Bible.” This text was followed in 1524 by a second edition that had been compiled from ancient manuscripts by a Hebrew scholar and converted Jewish Rabbi named Abraham Ben Chayyim. Today this work is called the Ben Chayyim Masoretic Text and is the text that underlies the Old Testament of the King James Bible. The word “masoretic” comes from the Hebrew word “mesor” meaning traditional. The Masoretes were the scribes that were given the responsibility of guarding and keeping the text of the Old Testament, and keep it well they surely did, as we shall soon see.

The Ben Chayyim Masoretic text was the uncontested text of the Old Testament for over four hundred years. The Ben Chayyim text was used in the first two editions of “Biblia Hebraica” by Rudolph Kittel, usually referred to as BHK, published in 1906 and 1912. However, in 1937, Kittel changed his Hebrew text from the Ben Chayyim to the Ben Asher text.

The Ben Asher text was based on a text call the Leningrad Manuscript (B19a; also called simply L), which was dated around 1008 A. D. Using the peculiar logic of that day, which believed that older must always be better, Kittel published his 1937 edition based on this “older” text. His 1937 edition had about 20,000 changes (most of them minor but changes nevertheless) from the Ben Chayyim text. Both texts are still referred to as “Masoretic,” so care must be taken as to which text is being referred to. It had apparently not dawned on Kittel that the Ben Asher version was based on very few minor manuscripts similar to B19a, while the Ben Chayyim text followed the vast majority of the manuscripts available. Why would Kittel throw out the evidence provided by the vast majority of manuscripts to follow only a small minority of texts? May I suggest, very carefully, that profit may have been the motive? Kittle had not published a major work for many, many years, he was growing older, funds for his retirement were low, and he was living in the rapidly fading glow of past glory. One final work would not only propel him back into the limelight of scholarly recognition but would provide the funds for his impending retirement. He found a large and receptive market in the rapidly growing modernist camp that had grown to hate the traditional texts of both the Old and New Testaments.

In 1966 there was a further revision of Kittel’s “Biblia Hebraica” called “Biblia Hebraica Stuttgartensia,” which was also based on the “older” Ben Asher text. This new edition of Kittel is generally referred to as BHS. The revision was the work of unbelieving German rationalists and represents theologically liberal modernism in its worst form. The 1937 BHK and the newer BHS are not only based on a few minor Hebrew manuscripts which contain many erroneous footnotes, but “corrections” were often made to these already inadequate and corrupt texts by referring to such things as the “Septuagint” or “LXX”, which is nothing more than the Hebrew Scriptures translated into the Greek language. The “Septuagint” is a poor translation at best of the Hebrew due mainly to the fact that it does not follow the verbal and formal rules of translation, but is largely a paraphrase, changing the wording wherever the translators desired, seeking to “clarify” the



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meaning of the original.

The Syriac Version. This was a version of both the Old and New Testaments translated into the Syriac language. The source language is in doubt, some insisting it was translated by Jews from the Hebrew, and others insisting it was translated by early Christians from the Greek.

The Latin Version was the complete Bible translated into Latin, portions of which may date to the second century A. D. Jerome is generally credited with the first complete Latin version, called the Latin Vulgate, or Jerome's Vulgate, which dates to the fourth century.

God's appointed guardians of the Old Testament Text were the Jews according to Romans 3:1-2, "What advantage then hath the Jew? or what profit is there in circumcision? Much in every way: chiefly, because that unto them were committed the oracles of God." The methods used by the Jews in fulfilling their responsibilities as the guardians of these sacred texts is an interesting study. There were eight rules that the Jewish copyists used in the copying of the texts:

1. The parchment must be made from the skin of a clean animal (clean meaning ceremonially clean according to the Old Testament sanitary laws); must be prepared by a Jew only, and the skins must be fastened together by strings taken from clean animals.
2. Each column must have no less than forty-eight, nor more than sixty lines. The entire copy must be first lined.
3. The ink must be of no other color than black, and it must be prepared according to a special recipe.
4. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he must read and pronounce aloud each word before writing it.
5. He must reverently wipe his pen each time before writing the word for "God" (Elohim), and he must wash his whole body before writing the name "Jehovah" (LORD in our King James Bibles), lest the Holy Name be contaminated.
6. Strict rules were given concerning forms of the letters, spaces between letters, words and sections, the use of the pen, the color of the parchment, etc.
7. The revision (to correct any errors) of a roll must be made within thirty days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the entire sheet. If three mistakes were found on any page, the entire manuscript was condemned.
8. Every word and every letter were counted, and if a letter was omitted, or if an extra letter was inserted, or if two letters touched one another, the manuscript was condemned and destroyed at once.

NOTE: H. S. Miller, writing in his book *General Biblical Introduction*, says: "Some of these rules may appear extreme and absurd, yet they show how sacred the Holy Word of the Old Testament was to its custodians, the Jews, and they give us strong encouragement to believe that we have the real Old Testament, the same one that our Lord had, and which was given by inspiration of God."

So then, our only choice is between the traditional Hebrew Masoretic Text that has been the standard text

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of the Old Testament for well over two thousand years and is represented by the vast majority of the existing Old Testament manuscripts, or the new, modern text that has only a little minor manuscript support and leaves out or changes between 20,000 and 30,000 words in the Old Testament. The choice is obvious, only the Traditional (Ben Chayyim) Text can lay claim to uninterrupted use for all the generations from the time of David (Psalm 12) until now.

### C. An Essay on the Masoretes

#### **Background and History on the Masoretes**

[jewishvirtuallibrary.org](http://jewishvirtuallibrary.org)

The Torah texts that we read today are believed by some to be the same as those given to Moses and the people of Israel by God. It is believed by scholars that the word of God and history of the Jewish people was imprinted on the minds of the Israelites at Mount Sinai. Over the years as tradition was orally passed on and eventually written down, many disparities of the Torah emerged as countless scribes wrote numerous scrolls.

After being exiled from Israel, and as the Jewish Diaspora grew more widespread across the World, many Jews understood the importance of creating a single text of the Torah. This uniformity would enable the consistency of the Jewish faith outside the land of Israel. Specific scholars and scribes were chosen for this task, these men were called Masoretes. Masoretes derives its name from the word “masorah” meaning “tradition;” their ultimate goal was to uphold the traditions of the Jewish people. The Masoretes had to decipher the authentic word of God and eliminate the dissimilarities.

The Masoretes attempted to attain consistency through established rules of articulating the words and correcting spelling and reading. The Torah scroll was written, using only the consonants and no vowels or accents. Therefore, the Masoretes created a system of chanting symbols and vowel placement, so future generations would understand the proper pronunciation. The Masoretes made all spelling changes or changes to the text in the margins, because they refused to alter the original text. Finally, the Masoretes provided white spaces in between words to break up the continuous text.

There were two schools of thought over the rewriting of the Bible. There was the Eastern or Babylonian school and the other was a Western or Palestinian school. The Palestinian school had two branches of thought, the Ben Asher and the Ben Naphtali in Tiberias. In 930 C.E. Aaron ben Moses ben Asher produced the first complete Bible, called the Aleppo Codex, utilizing masoretic symbols and ordering. For several centuries, various Masoretes continued to influence the pronunciation and writing of the text. However, the first “official” Bible text that is still used today was the Great Rabbinic Bible, published in 1524-1525 by Daniel Bomberg (a Christian in Venice).

Sources: Eisenberg, Ronald L. The JPS Guide to Jewish Traditions. PA: Jewish Publication Society, 2004.  
Kolatch, Alfred J. The Jewish Book of Why/The Second Jewish Book of Why. NY: Jonathan David Publishers, 1989.  
Wigoder, Geoffrey , Ed. The New Standard Jewish Encyclopedia. NY: Facts on File, 1992.

### D. More on the Masoretes

#### **The Masoretes**

[aleppocodex.org](http://aleppocodex.org)

### **2.1 The Work of the Masoretes**

The goal of the Masoretes was to guard and preserve the text of the Bible, which had been handed down from generation to generation. To achieve this goal, the Masoretes worked in several parallel directions, and in the end they were highly successful. The Masoretes worked to determine the text of the Bible. They stated the proper way of writing and reading the Bible, and in passages where they found differences between texts and ways of reading, they issued a decision and ruled as to which opinion was correct. These decisions related not only to verses and words, but to every single letter.

The Masoretes dealt extensively with questions of [complete] and defective spellings, and on the basis of old and reliable manuscripts, they decided how to write every single word in every place in the Bible. For example, the word קולות (qolot – voices, sounds) was to be written with defective spelling, without either of the two vavs, in Exodus 9:28: “the voices (קלות) of the Lord and hail.” A few verses later, it was to be written with a vav after the lamed: “and the voices (הקלות) and the hail ceased” (Ex. 9:33). In contrast, in another verse in Exodus, it was to be written with a vav before the lamed: “and all the people saw the voices (הקולות)” (Ex. 20:14).

In addition to determining the text, the Masoretes also dealt with inserting the vocalization and cantillation marks, and this too was an extremely important project, whose contribution to the Hebrew language is inestimable. The Masoretes sought to preserve the reading tradition of the Bible, which had been transmitted orally from generation to generation. To that end, they developed the vocalization signs, which help the reader to read the letters, by indicating the vowels. Until the time of the Masoretes, there had been no vowel signs at all. The ancient scrolls that were found in the Judean Desert, like today’s Torah scrolls, have no vowel signs, and in each verse the reader must depend upon the oral tradition, which teaches him how to read. For example, whenever the verb ויאמר (and he said) appears, the reader must know whether to pronounce it vayomer, with the penultimate syllable accented, or vayomar, with the final syllable accented. It could also be pronounced, “veyomar.” In many cases, the context and the rules of grammar cannot help the reader, and he can depend only on a transmitted tradition, as to how that word is to be read in a specific verse.

Like the vowel marks, the Masoretes determined the cantillation marks. These signs convey the tradition of the melody of the reading, which was also passed on from generation to generation. In fact, vocalization and the cantillation marks are two interdependent and interconnected systems, and the vocalization of many words changes according to the cantillation marks. For example, the word ארץ (earth) is usually pronounced erets, but when the word is accompanied by a cantillation mark indicating a strong pause, such as that at the end of a verse or in the middle (etnahta), it is vocalized arets. Moreover the dagesh (the mark distinguishing between hard and soft consonants in the cases of bet, gimel, dalet, kaf, pe, and tav) at the beginning of a word also depends on the cantillation marks. Following the determination of the text and the insertion of vocalization and cantillation marks, the need arose to preserve the text of the Bible, to prevent the emergence of further controversy. To that end, the Masoretic apparatus was developed. Thousands of masoretic annotations describe the spelling of each and every word in the Bible. They also deal with vocalization and the combination of words. These annotations are also written in the manuscripts of the Masoretes, that is to say, in the codices.

Bibliography: Yosef Ofer, “The Aleppo Codex – the History and Authority of the Manuscript”; “The Present Edition and the Principles of its Text” in M. Glatzer (ed.), Jerusalem Crown - the Bible of the Hebrew University: Companion Volume, Jerusalem, 2002, pp. 25-50.

## 2.2 The Vocalization

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One of the important projects of the Masoretes was the invention of vowel marks for the Hebrew language. Hebrew writing is mainly consonantal. Auxiliary letters, alef, vav, and yod are occasionally used to indicate the vowel sound, but they only can be used for some of the vowels, and those vowels cannot be indicated unambiguously by the auxiliary letters. Thus, for example, the word דבר can be read: davar (thing), diber (he said), dubar (it was said), dever (plague), and so on. Even when an auxiliary vav is added, as in דובר, this can be read as dubar (it was said), dover (a speaker), and dover (a stall). Because of the sanctity of the Bible, it was not permitted to add or remove letters. Therefore the Masoretes invented the vowel signs, which are placed above, below, or within the letters. According to information that has come to us from the Masoretic literature, most likely they first used a simple point, which was written above or below a word to distinguish between two pronunciations, which were differentiated merely by a single vowel, such as שופטים פרק ט פסוק ב: מה טוב לכם המשל בכם שבעים איש כל בני ירבעל אם משל (hamshol, to be compared?), שופטים פרק ט פסוק ב: מה טוב לכם המשל בכם שבעים איש כל בני ירבעל אם משל (hamshel, to compare??) accented (from below). Similarly, there is בנגע (banega', in the wound), and benega' (in a wound). It is possible that they also used this way to indicate differences in the manner of accentuation, such as חרש (horesh, a grove of trees), accented on the first syllable, and חורש (horesh, he plows), accented on the second syllable.

Full systems of vocalization were apparently developed in the seventh and eighth centuries. We know of three main systems: the Tiberian, which is still used today, in which most of the signs are written below the letters; the Palestinian, which was apparently created in southern Eretz-Israel; and the Babylonian, which was created in Babylonia. The latter two systems place marks above the letters. They were used in the past and have been found in many manuscripts. Today, however, they are not used.

Most of the signs in the Tiberian system indicate vowels, and they probably reflect the way the vowels were pronounced in Tiberias at the time of the Masoretes. Essentially, there are seven vowel signs: hiriq (the “ee” in “meet”), tsere (the “ay” in say), segol (the “e” in led), patah (the “a” in “ma”), qamats (similar to the patah), holam (the “o” in “go”), shuruq-kibuts (the “oo” in “too”). The last-mentioned pair is not two separate vowels but rather two different symbols for the vowel ‘u’. When plen? spelling is used, the auxiliary vav was written as a shuruq, as in יָשׁוּבוּ? (yashuvu, they will return, Gen. 15:16) and הִיָּזָה? (he was hit, Ps. 102:5). However, when the spelling is defective, they used a qibuts as in יָשׁוּבוּ (yashuvu Jer. 24:7) and הִיָּזָה (he was hit, Num. 25:14). Other signs that belong to the system of vocalization are the sheva, the dagesh, and the dot that distinguishes between the letters shin and sin. The sheva has two possible meanings. It can indicate the absence of a vowel (sheva nah, lit., a stationary sheva) or a very short vowel (sheva na', lit., a moving sheva). The dagesh also has two meanings. It may indicate the doubling of a consonant (a strong dagesh) or the hard pronunciation of one of the letters bet, gimel, dalet, kaf, pe, or tav (a light dagesh). The dot that distinguishes between a shin and a sin indicates which way the letter ש is to be pronounced.

The Palestinian system of vocalization was practiced in Eretz-Israel only from the eighth to the eleventh century, and it was not used after that. Manuscripts vocalized with this system have survived only from the Cairo Geniza. Some of them are passages from the Bible, but most are manuscripts of hymns. This system also has seven signs for vowels, but in most of the manuscripts, the signs for the patah and the qamats as well as the tsere and the segol are used interchangeably. Thus, they reflect a pronunciation of Hebrew similar to the Sephardic accent and to the accent of contemporary Israeli Hebrew.

The Babylonian system of vocalization was practiced in Babylonia and the countries near it beginning in the eighth century. In most places, people stopped using it in the twelfth century, but in Yemen it was used until a hundred years ago. It was used in all types of literature: Bible, works in rabbinical Hebrew, and

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hymns. This vocalization system has six vowel signs: the patah and the segol are a single vowel, and there is no hataf.

Bibliography: Israel Yevin, “Vocalizations,” a volume for the Year of the Language: Leshonenu la’am 40-41, 1989-1990, pp. 112-118 (Hebrew).

### 2.3 Cantillation Marks

The cantillation marks, which accompany the biblical text, fulfill three functions simultaneously: (1) a musical function – they serve as a kind of musical notation to chanting the text in the customary tune, when it is read in a ritual framework; (2) a phonetic function – they indicate where a word is accented, in that they are generally attached to the accented syllable; (3) a punctuative-syntactic function – some of the cantillation marks serve as punctuation marks in a hierarchal order of “emperors,” “kings,” “viceroys,” and “satraps,” which divide the verse in binary fashion, again and again, division within division, and in this manner they indicate the inner syntactical relations within the verse. The implications of the third function for the interpretation of the text are clear: all punctuation and all syntactical division indicate a certain way of understanding the text, thus they may lean toward a certain interpretation and work against another. Although the three functions of the cantillation marks are embodied in a single, common system of signs, it is possible to focus on each of them separately.

In reading the Bible, especially when part of the ritual, the importance of the musical and phonetic functions of the cantillation marks is prominent. This does not apply to Bible study, the purpose of which is to understand the text. Here the phonetic function is diminished, and the musical function gives way to the punctuative-syntactic function, where the main contribution of the cantillation marks for interpreting the Bible is concentrated. The melody of the chant as practiced in synagogues varies among the various ethnic groups: Ashkenazim (Jews from Germany, Poland, Russia, etc.), Sefardim (Jews descended from the Jews expelled from Spain), Bavlim (Jews from Iraq), Yemenites, and others. The melody of the chant also varies according to the occasion: there is a chant for reading the Torah, for reading the Haftara, for reading the book Lamentations, and so on. It cannot be determined to what degree the melodies sung today reflect the ancient melody. However, it is likely that some ancient elements have been preserved.

Bibliography: Yisrael Yevin, “Cantillation Marks,” a volume for the Year of the Language, Leshonenu la’am 40-41, 1989-1990, pp. 119-124 (Hebrew). Simha Kogut, *The Bible Between Cantillation marks and Interpretation*, Jerusalem, 1994, pp. 13-19, (Hebrew).

### 2.4 The Masoretic Annotations

To understand how the Masoretic apparatus works, let us take a look at a page from the Aleppo Codex: \*\*\* Deut. 32:50-33:29 – open the page using the homepage of the website. The page under consideration has three columns, which is the ordinary way of writing early codices of the Masora. The words are vocalized, and the cantillation marks have been inserted. Between the columns are many Masoretic annotations, which are written in small letters. These are known as the Masora Qetana, the small Masora. At the head and foot of the page come the Masoretic annotations, which are longer. These are known as the Masora Gedola, the large Masora. Let us return to the biblical text. It is possible to notice here that there are spaces of whole lines or parts of lines. These spaces indicate a break between portions: in two places on the page, the portion begins after a space of a whole line, and this is known as an “open” portion (see “וְזֵאת הַבְּרָכָה” [“this is the blessing”] and “וְלֵוִי” [“and to Levi”] in the right column). In other places, a portion begins after a small indentation from the beginning of the line (as with “וְזֵאת לַיְהוּדָה” [“and this to Yehuda”] in the first column), or after a space that is included within a line (as with “וְלֹגֵד” [“and to Gad”] in the third column). These are known as “closed” portions. A scribe who writes a Torah scroll must be just as careful to observe the correct

layout of the open and closed portions, as he must be precise in writing the letters of the text itself. A baraita (a saying by a Mishnaic Sage included in the Talmud) presented in the Talmudic tractate Shabbat, 103b, and which was accepted by Maimonides as a Halakhah in Hilkhoh sefer Torah 11, 7 יא ז הלכה פרק (not 87) 87: א"ה, states: "He shall not make an open portion closed, and he shall not make a closed one open." At the end of the lines, here and there one may note signs that seem like parts of letters. See, for example, the marks in various shapes in the left column, after the words: "גור" "עשה", "כלביא", "טמוני", "וישכר". \*\*\* see enlargement of the passage with the words in question. These are filler signs. Their function is to justify the ends of the rows, so that a person might not mistakenly think that the space left at the end of the line has the meaning of an open or closed section. Today's word-processors automatically justify lines. Scribes who write Torah scrolls generally expand certain letters (אהלתם) if there is a need to fill a line, and the following word in the text is too long for that, however the Masoretes did not use that method. They did not expand letters in an artificial or exaggerated manner, and if a space was left in a line, they filled it with graphic fillers. The form of these fillers is not fixed. Every scribe chose a form as he wished: parts of the letters י, ם, ש, א, or just dots and angular lines. Sometimes it is possible to identify a scribe by means of the filler signs or to determine whether two codices were written by the same scribe. The weekly portion, "This is the blessing," begins in the right column. This is the last portion in the annual cycle of readings as practiced by Jews today. Let us examine an enlargement of this passage: \*\*\* See enlargement of the passage from the right column and the commentary to its right. To the right of the column is an ornament, in which is written the letters "פרש", an abbreviation of פרשה (parasha, portion). In the empty line before the portion, "And this is the blessing," the letters נ' ב appear. This is the sum of the verses in the weekly portion that ends there, the portion "Give ear," which contains fifty-two verses. To the right of the column the letter ס' is also written, and it belongs to a different reading custom, according to which the Torah is divided into about 150 "orders," and the cycle of reading the Torah lasts about three years. The Babylonian Talmud indicates that the three-year reading cycle was practiced in Eretz-Israel, whereas the one-year cycle was practiced in Babylonia. Later, the one-year cycle spread gradually supplanting the three-year cycle.

Let us return to the ordinary Masoretic annotations. The small Masoretic comments are short, sometimes very short, and some are only one letter long. The comment is attached to the biblical text by a curved line above the letter. The Masoretic comment can be attached to a word in the line to its right or left. The most common Masoretic annotation is the letter lamed, which is short for the Aramaic phrase, "ליתא דכוותיה" (leita dikhvateih), which means there is nothing like the word so marked; it is a hapax legomenon. This might mean that the word is unique in a particular form. For example, the form "ולנפתלי" (ulenaftali, and to Naphtali) is unique, although the proper name Naphtali appears often in the Bible. \*\*\* See enlargement of the passage from the middle and left columns. Other Masoretic comments indicate the number of times a word occurs in the Bible. For example: regarding the word "וליוסף" (uleyosef, and to Joseph), the letter ב indicates that this form appears twice in the Bible (in the verse in question and in Gen. 41:50).

According to the tradition, certain words in the Bible are not to be pronounced as they are written. Instructions as to the written and pronounced forms are included in the Masora. For example, see the right column, regarding the word "אשדת" (written: ashdot, slopes), an annotation in the small Masora to the right says: "it is written in one word and read in two," for the word is traditionally read as אש-דת (esh-dat, a fiery law). \*\*\* See enlargement of the passage from the right column and the comments to its right. A small Masoretic annotation (the "Masora Parva") usually gives a number without explicitly indicating the verses, whereas a large Masoretic annotation ("Masora Magna") is longer and presents a number [word missing in Hebrew?]. Here, for example, is the first large Masoretic annotation on the page: "it shone 3 and it shone from Se'ir and your light shone in the darkness and the sun shone and the sun set." This means: the word "it shone" appears three times in the Bible, and these are they: "it shone from Se'ir" refers to the verse in the present page, the second verse in the portion, "and this is the blessing"; the second occurrence is in

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Isaiah 58:10, “then shall thy light shine in obscurity, and thy darkness be as the noonday”; and the third occurrence is in Ecclesiastes 1:5. \*\*\* See enlargement of the large Masoretic comment in the upper right.

Bibliography – detailed explanation of the Masoretic commentary: Israel Yevin, *The Masora of the Bible*, Collected Articles on the Language 3, The Academy of the Hebrew Language, Jerusalem, 1993, pp. 72-92 (Hebrew).

### 2.5 Aharon Ben Asher

Aharon Ben Moshe Ben Asher was the last in a lineage of Masoretic scholars, as recounted in an early Masoretic treatise: Asher the great elder of blessed memory, and after him his son Nehemiah, may his soul rest in peace, and after him was Moshe the son of Nehemiah, and after him his son Asher, and after him Moshe his son, that is to say, Moshe Ben Asher, and after him was Aharon his son, that is to say Ben Moshe. And you should know that Aharon Ben Moshe Ben Asher Ben Moshe Ben Nehemiah Ben Asher the elder of blessed memory was the last in the lineage. The Ben Asher family was active in the city of Tiberias, as we learn from the introduction to a treatise on the precise cantillation marks written by Aharon Ben Asher: “This is the book on precise cantillation marks composed by Rabbi Aharon Ben Asher in the place Ma’azia, which is called Tiberias, which is on the Sea of Galilee to the west.” In addition to this work, other Masoretic treatises are attributed to Aharon Ben Asher, such as the list of eighty pairs of words from the Bible that are pronounced the same way but have different meanings, the rule regarding letters sometimes used as auxiliaries, ם, ן, ף, ץ, which sometimes cause the following בגדכפ”ת consonants to be softened.

Aharon Ben Moshe Ben Asher was the Masorete and vocalizer of the Aleppo Codex, as stated in the dedication of the manuscript, which was written several decades after his death: This is the complete codex of the twenty-four books, written by our teacher the rabbi Shlomo known as Ben Boya’a the swift scribe, and the spirit of the Lord guided him, and it was vocalized and transmitted with great meticulousness by the great scholar and wise sage, the lord of scribes and the father of sages, the chief of scholars, swift in his deeds, whose understanding of the work was unique in his generation, master Rabbi Aharon the son of master Rabbi Asher, may his soul be bound in life with the prophets and righteous and pious.

For generations the name Ben Asher signified the most precise and reliable text of the Bible, and many Masoretes and printers sought to emulate the text he had established. Here are the words of Rabbi Menahem De Lonzano of the sixteenth century in the beginning of his book, “The Light of the Torah”: And all the Jews in those lands relied upon the reading of Ben Asher, as though a divine voice had proclaimed: “Ben Asher and Ben Naphtali – the Halakhah is according to Ben Asher.” In the nineteenth century, certain scholars suggested that Aharon Ben Asher might have been a Karaite and not a rabbinic Jew. Aharon Dothan has examined this issue from many angles, and his conclusion is that Ben Asher was a rabbinic Jew. Recently, Raphael Zer has raised this issue again and presented new evidence.

Bibliography: Aharon. Dothan, *The Book of Precise Cantillation Marks by Rabbi Aharon Ben Moshe Ben Asher*, Jerusalem, 1967, pp. 15-25 (Hebrew). Aharon Dothan, “Was Ben Asher Really a Karaite?” *Sinai* 41 (1957), pp. 280-312 (Hebrew). Raphael Zer, “Was the Masorete of the Aleppo Codex Rabbinical or Karaite?” *Sefunot* N.S. 8 (23), 2003, pp. 573-587 (Hebrew).

### 2.6 Other Masoretes

In the third preface to his book, *The Tradition of the Masora*: “There were hundreds and thousands of Masoretes generation after generation for years, and the time of their beginning and of their end is unknown.” This statement is also true of our knowledge today: nothing is known to us about those early sages who did the immense work that is invested in the foundation of the Masoretic commentary and

treatises. Almost all the Masoretes mentioned by name disagreed about details of vocalization and the cantillation marks. Hence, they could not have preceded the eighth century.

In the various Masoretic commentaries, in manuscripts and in the Masoretic notes, variant readings of the Bible are presented, mainly in the name of these old sources: the masters of Tiberias or Tiberias; Mahzor Raba or Ruba; Moshe Ben Moha (Mohe?) or Moshe Moha; Haviv Ben Pifim; Moshe Gamzuz; Pinhas the head of the yeshiva or simply Pinhas. The latter might have been the poet Pinhas Hacoheh Birbi beRabi or Beirabbi – the other names are OK Ya'aqov of Kafra, a suburb of Tiberias, dozens of whose poems were discovered in the Cairo Geniza. The best known Tiberian Masoretes were Aharon Ben Moshe and Moshe Ben Naphtali. These sages lived in the first half of the tenth century, and they disagreed about the vocalization of cantillation marks of several hundred words in the Bible. The list of the differences of opinion between them was made in the eleventh century by Mishael Ben 'Uziel and it is known as *Sefer hahilufim* (The Book of Variants). The list contains 867 differences of opinion and another 406 "agreements," that is to say, the common opinion of both of these Masoretes, which sometimes opposed that of other Masoretes. All the scholars mentioned until now belonged to the Tiberian school of the Masora. However, there were Masoretes outside of Eretz-Israel, in Babylonia. In some Bible manuscripts there appears a list of about 250 differences between the people of the East, that is to say, the Sages of Babylonia, and those of the West, Eretz-Israel. These differences mainly have to do with matters such as the name יהורם-יורם (Yehoram -Yoram, 2 Kings 8:16) and written versus pronounced forms. Among the Babylonian Masoretes the names of Rav Yishai, Rav Shmuel, Rav Zana, Yehuda Bar Yehezqel, Beit Yelta, and Rav Nahum Bar Rav Abba. Some of these rabbis might have been Talmudic sages, who were also concerned with matters connected to the text of the Bible. Moreover, several Masoretic schools, which were active in Babylonia, are mentioned: Surai, Neharda'i, and Mahuzanai. The name of their town is Mehoza. They may be called Mehozna'ei

Bibliography: Israel Yevin, *The Masora of the Bible*, Jerusalem, 2003, pp. 114-120 (Hebrew). Israel Yevin, "From the Teachings of the Masoretes," *Textus* 9 (1981), pp. 1-27 (Hebrew).

## 2.7 The Later Masoretes

The later Masoretes did not seek to establish the text on the basis of personal transmission, but rather according to the written Masoretic commentary in manuscripts or independent treatises, and also according to manuscripts regarded as accurate. Later, they also relied on the indications of the linguistic scholars who preceded them. Many scholars dealt with collecting Masoretic comments and determining the text of the Bible over the generations. There were vocalizers and grammarians whose main concern was that, and there were scholars of the Torah and the Halakha who dealt with the Masora among their other interests. Here we shall mention those who made the most important contributions in this field: Yequiel Hanaqdan (the vocalizer) Ben Yehuda (the second half of the twelfth century). His book, *'Ein haqore* (The Reader's Eye) contains a grammatical introduction and commentaries on the entire Pentateuch and some of the writings. Meir Ben Todros Halevi Abula'fia (c. 1180-1244). His book, *Masoret syag laTorah* (The Masora is a Fence for the Torah) deals with writing the letters of the Pentateuch, especially *plene* and defective spellings and it is regarded as a masterpiece of the Masora. Menahem Hameiri (1249-1306). His book, *Qiryat sefer* (City of the Book) has two parts. The first part deals with the laws of writing a Torah scroll (the parchment, the ink, tracing the lines, and so on), and the second part deals with the spelling of the Torah, the portions, grammatical rules, and so on. Menahem de Lonzano (late sixteenth century), his book, *Or haTorah* (The Light of the Torah) deals with spelling and matters of vocalization and the cantillation marks. His main concern was correcting errors that had crept into the printed editions in circulation in his day (*Miqraot Gedolot*, printed in Venice in 1547 and *Miqraot Qetanot*, printed in Venice in 1544). Yedidiah Shlomo of Norzi (early seventeenth century), his work, *Minhat shai* (Sacrificial Gift; its original name had been *Goder*



perets, *Fencing a Break*), is a comprehensive work on the entire Bible. It deals with the letters, vocalization, and the cantillation marks, and it is based on old manuscripts, on Meir Ben Todros, and on Lonzano, but it is mainly based on the Masoretic commentary. He also gathered material from hundreds of books in the areas of Halakhah, Midrash, Kabbalah, Commentary, and Sermons that indicate the spelling and vocalization of the Bible. Minhath shai has been printed in many editions of the Bible to this day, and it is regarded as the final authority in matters of the text of the Bible.

Other scholars who dealt with the Masora and with the text of the Bible were: Yihya Tsalah OK (Yemen, 1715-1805); Shlomo Dubna OK (1738-1813), the author of Tiqun sofrim (the printed guide for scribes and readers of the Torah). Wolf Heidenheim (1757-1832), and Yitshaq Zeligman Be'er (1825-1897). It should be noted that all of the scholars mentioned above were unfamiliar with the Aleppo Codex, since they worked in places far from the city of Aleppo, Syria, where the codex was preserved.

Israel Yevin, *The Masora of the Bible*, Jerusalem, 2003, pp. 114-120 (Hebrew).

## 2.8 The Masora and Grammar

Both the Masora and Hebrew grammar deal with the description of biblical Hebrew, with the various forms of the words and their vocalization. Historically, the Masora preceded grammar. The earliest activity of the Masoretes goes back to ancient times, and evidence of the harbingers of the Masoretic project can be found in the Talmud and Midrashim. In contrast, the work of Hebrew grammarians began with the influence of Arabic grammar, mainly from the tenth century on. The approaches of the Masora and of grammar to the biblical text are entirely different, sometimes opposed: whereas grammar encompasses the text as a whole and seeks within it the regular phenomena that are common to all of its parts, in order to organize them in a system of rules, the Masora pays attention to the details and seeks what is unique and exceptional in them, that which is irregular and rare. Grammar seeks to make generalizations according to the majority of cases; it removes phenomena that are in the minority from the whole and sometimes sets them aside. In contrast, the Masora concentrates mainly on deviations. The grammarian sees the entire forest; the Masorete seeks out the individual trees.

However, despite this difference, one finds grammatical insights in the Masora, and these insights are very early, before any contact with Arabic and before the creation of Arabic grammar. Here are two examples of the first stirrings of thought about grammar and the conception of grammar in the work of the Masoretes: The Masora of the Aleppo Codex in Ezekiel 16:39 reads: “מלא (= מל' י"ו) אֹתָךְ (לשון נקבה)”. This means that the word אֹתָךְ (otakh, you, as the feminine object of a verb, as in “he sees you”) is written in plen? spelling, and that it is a feminine pronoun. It then lists the sixteen (י"ו) times that appears in plen? spelling, as opposed to places where it appears in defective spelling (אתך). Another Masoretic comment that appears in the small Masora of the Aleppo Codex refers to Judges 13:15: “and Manoah said to the angel of the Lord: let us stop you, please”). This comment also refers to the word אֹתָךְ, and states: “ט' מל' א [לשון זכר]”. This means that it is written in plen? spelling, it is masculine, and it appears nine times in the Bible. The Masoretes knew that before the end of a sentence or clause, the masculine form of the pronoun is also אֹתָךְ. They were thus able to distinguish between masculine and feminine grammatical forms, and they used the appropriate grammatical term for the distinction. In this case, the Masoretes separated the discussion of feminine and masculine forms, apparently in order to diminish the number of exceptions and to make things easier for the user of the Masora. It should be noted that in many other cases, the Masora does not distinguish between various grammatical forms such as masculine and feminine, singular and plural, and it includes them all in the common discussion of plen? and defective spellings.

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At the end of Bible manuscripts there sometimes appear collections called diqduq Masora – Masoretic grammatical commentary. Some of these works contain systematic and general descriptions of the letters of the Hebrew alphabet and their phonetic and graphic characteristics, and accounts of processes of thought, speech, and writing. Here, for example, is such a passage, from the Masoretic compendium that was at the end of the Aleppo Codex. Although the original was lost, copies have been found in the notes made by Professor Moshe David Cassuto and in the archive of the grammarian and scholar of the Masora, Yitshaq Zeligman Be'er. The language of the passage is difficult, and precise explanation of every expression would demand extensive discussion that would be out of place here. The translation reflects the obscurity of the text but endeavors to transmit the flavor of this poem in praise of the Hebrew alphabet: Vesting the use of all/ in speech and the saying of all/ unable to add/ to them a fool. And their dwelling is twenty-two/ engraved on two tablets/ of them doubled and redoubled/ in writing and in speech of lips. And of them four in the list/ go deeply into the chasm/ and one is hanging above/ and stands erect in stature. And of them three are marvelous/ filled with topaz/ and paved with gold/ kings look and soar/ of the three together to befit/ all visible and hidden/ their hands are in all like wild ones/ going and coming. And of them seven are doubled in tongue/ spoken in beauty of whisper/ in the throat and lip and tongue/ and seven stand in excitement. And of them twelve/ contending with all flesh/ to each one a commander and minister/ in knowledge and wisdom and morals. And the number of all of them is twenty-seven letters/ and their basis is twenty-two letters/ stretching and bending/ and five supplements. And our Lord choose in the Torah and the writing/ and with wisdom explained its letters/ in its sayings and the combination of its words/ and its lacks and increments/ and its writers and punctuators/ and its cantillation marks and vowels. And with wisdom determined/ an expressing heart/ like a flowing river/ the throat and the palate/ and the palate and the tongue/ and tongue in the expression of lips/ and the lips and the mouth say the matters of the writing/ and the writing in letters/ and the letters in words/ and the letters in inscription/ and the inscription in points/ and the points in names/ and the names in interpretation/ and the interpretation in the matter/ and the matter in the purification of the intellect.

Bibliography: Aharon Dothan, "From the Masora to Grammar," *Leshonenu* 54 (1990), pp. 155-168 (Hebrew). Yosef 'Ofer, "Various Consolidators of the Masora and their Relation to Grammar," in M. Bar-Asher (ed.), *Studies in Hebrew in all its Periods – a Memorial Volume for Shoshana Bahat*, Jerusalem, 1997, pp. 51-69 (Hebrew).

### E. An Essay on the Masoretic Text

#### **From Class 214A Doctrine of the Scriptures Lesson 59: Masoretic Text**

From Wikipedia, the free encyclopedia

**The Masoretic Text** (MT or **מסורה**) (נוסח המסורה) is the authoritative Hebrew and Aramaic text of the 24 books of Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalization and accentuation known as the Masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries of the Common Era (CE).

The oldest extant manuscripts date from around the 9th century. The Aleppo Codex (once the oldest-known complete copy but since 1947 missing the Torah) dates from the 10th century.

The ancient Hebrew word mesorah (מסורה, alt. מסורת) broadly refers to the whole chain of Jewish tradition (see Oral law), which is claimed (by Orthodox Judaism) to be unchanged and infallible. Referring to the Masoretic Text, mesorah specifically means the diacritic markings of the text of the Hebrew Scriptures and

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the concise marginal notes in manuscripts (and later printings) of the Tanakh which note textual details, usually about the precise spelling of words.

Modern scholars seeking to understand the history of the Old Testament use a range of sources other than the Masoretic Text. These include early Greek (Septuagint) and Syriac (Peshitta) translations, the Samaritan Pentateuch, the Dead Sea Scrolls and quotations from rabbinic manuscripts. Most of these are older than the oldest surviving Masoretic text and occasionally present notable differentiations. Which of the three commonly known versions (Septuagint, Masoretic Text, Samaritan Pentateuch) is closest to the theoretical Urtext is disputed. The text of the Dead Sea Scrolls and Peshitta reads somewhat in-between the Masoretic Text and the old Greek. Although the consonants of the Masoretic Text differ little from some Qumran texts of the early 2nd century, it has many differences of both great and lesser significance when compared to the manuscripts of the Septuagint, a Greek translation (about 1000 years older than the MT made in the 3rd to 2nd centuries BCE) of a more ancient Hebrew Scriptures that was in popular use by Jews in Egypt and the Holy Land (and matches the quotations in the New Testament of Christianity, especially by Paul the Apostle). A recent finding of a short Leviticus fragment, recovered from the ancient En-Gedi Scroll, carbon-dated to the 3rd or 4th century CE, is completely identical with the Masoretic Text.

The Masoretic Text was used as the basis for translations of the Old Testament in Protestant Bibles such as the King James Version and American Standard Version and (after 1943) for some versions of Catholic Bibles, replacing the Vulgate translation, although the Vulgate had itself already been revised in light of the Masoretic text in the 1500s.

### **The Age of the Masoretes**

The current received text finally achieved predominance through the reputation of the Masoretes, schools of scribes and Torah scholars working between the 7th and 11th centuries, based primarily in the cities of Tiberias, Jerusalem, and in Babylonia under the Rashidun, Umayyad, and Abbasid Caliphates. According to Menachem Cohen these schools developed such prestige for the accuracy and error-control of their copying techniques that their texts established an authority beyond all others. Differences remained, sometimes bolstered by systematic local differences in pronunciation and cantillation. Every locality, following the tradition of its school, had a standard codex embodying its readings. In Babylonia the school of Sura differed from that of Nehardea; and similar differences existed in the schools of the Land of Israel as against that at Tiberias, which in later times increasingly became the chief seat of learning. In this period living tradition ceased, and the Masoretes in preparing their codices usually followed the one school or the other, examining, however, standard codices of other schools and noting their differences.

### **Ben Asher and Ben Naphtali**

In the first half of the 10th century Aaron ben Moses ben Asher and Ben Naphtali were the leading Masoretes in Tiberias. Their names have come to symbolise the variations among Masoretes, but the differences between ben Asher and ben Naphtali should not be exaggerated. There are hardly any differences between them regarding the consonants, though they differ more on vocalization and accents. Also, there were other authorities such as Rabbi Pinchas and Moshe Moheh, and ben Asher and ben Naphtali often agree against these others. Further, it is possible that all variations found among manuscripts eventually came to be regarded as disagreements between these figureheads. Ben Asher wrote a standard codex (the Aleppo Codex) embodying his opinions. Probably ben Naphtali did too, but it has not survived.

It has been suggested that there never was an actual “ben Naphtali”; rather, the name was chosen (based on the Bible, where Asher and Naphtali are the younger sons of Zilpah and Bilhah) to designate any tradition

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different from ben Asher's.

Ben Asher was the last of a distinguished family of Masoretes extending back to the latter half of the 8th century. Despite the rivalry of ben Naphtali and the opposition of Saadia Gaon, the most eminent representative of the Babylonian school of criticism, ben Asher's codex became recognized as the standard text of the Bible. See Aleppo Codex, Codex Cairensis.

### **Masorah**

See also: Tiberian vocalization

By long tradition, a ritual Sefer Torah (Torah scroll) could contain only the Hebrew consonantal text – nothing added, nothing taken away. The Masoretic codices however, provide extensive additional material, called masorah, to show correct pronunciation and cantillation, protect against scribal errors, and annotate possible variants. The manuscripts thus include vowel points, pronunciation marks and stress accents in the text, short annotations in the side margins, and longer more extensive notes in the upper and lower margins and collected at the end of each book.

These notes were added because the Masoretes recognized the possibility of human error in copying the Hebrew Bible. The Masoretes were not working with the original Hebrew manuscripts of the Bible and corruptions had already crept into the versions they copied.

### **Etymology**

The Hebrew word Masorah is taken from the Book of Ezekiel 20:37 and means originally “legcuffs”. The fixation of the text was considered to be in the nature of legcuffs upon its exposition. When, in the course of time, the Masorah had become a traditional discipline, the term became connected with the verb מסר “to hand down” and acquired the general meaning of “tradition.”

### **Language and form**

The language of the Masoretic notes is primarily Aramaic but partly Hebrew. The Masoretic annotations are found in various forms: (a) in separate works, e.g., the Oklah we-Oklah; (b) in the form of notes written in the margins and at the end of codices. In rare cases, the notes are written between the lines. The first word of each Biblical book is also as a rule surrounded by notes. The latter are called the Initial Masorah; the notes on the side margins or between the columns are called the Small (Masora parva or Mp) or Inner Masorah (Masora marginalis); and those on the lower and upper margins, the Large or Outer Masorah (Masora magna or Mm [Mas. M]). The name “Large Masorah” is applied sometimes to the lexically arranged notes at the end of the printed Bible, usually called the Final Masorah, (Masora finalis), or the Masoretic Concordance.

The Small Masorah consists of brief notes with reference to marginal readings, to statistics showing the number of times a particular form is found in Scripture, to full and defective spelling, and to abnormally written letters. The Large Masorah is more copious in its notes. The Final Masorah comprises all the longer rubrics for which space could not be found in the margin of the text, and is arranged alphabetically in the form of a concordance. The quantity of notes the marginal Masorah contains is conditioned by the amount of vacant space on each page. In the manuscripts it varies also with the rate at which the copyist was paid and the fanciful shape he gave to his gloss.

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There was accordingly an independent Babylonian Masora which differed from the Palestinian in terminology and to some extent in order. The Masora is concise in style with a profusion of abbreviations, requiring a considerable amount of knowledge for their full understanding. It was quite natural that a later generation of scribes would no longer understand the notes of the Masoretes and consider them unimportant; by the late medieval period they were reduced to mere ornamentation of the manuscripts. It was Jacob ben Chayyim who restored clarity and order to them.

In most manuscripts, there are some discrepancies between the text and the Masorah, suggesting that they were copied from different sources or that one of them has copying errors. The lack of such discrepancies in the Aleppo Codex is one of the reasons for its importance; the scribe who copied the notes, presumably Aaron ben Moses ben Asher, probably wrote them originally.

### **Numerical Masorah**

In classical antiquity, copyists were paid for their work according to the number of stichs (lines of verse). As the prose books of the Bible were hardly ever written in stichs, the copyists, in order to estimate the amount of work, had to count the letters. For the Masoretic Text, such statistical information more importantly also ensured accuracy in the transmission of the text with the production of subsequent copies that were done by hand.

Hence the Masoretes contributed the Numerical Masorah. These notes are traditionally categorized into two main groups, the marginal Masorah and the final Masorah. The category of marginal Masorah is further divided into the Masorah parva (small Masorah) in the outer side margins and the Masorah magna (large Masorah), traditionally located at the top and bottom margins of the text.

The Masorah parva is a set of statistics in the outer side margins of the text. Beyond simply counting the letters, the Masorah parva consists of word-use statistics, similar documentation for expressions or certain phraseology, observations on full or defective writing, references to the Kethiv-Qere readings and more. These observations are also the result of a passionate zeal to safeguard the accurate transmission of the sacred text.

Even though often cited as very exact, the Masoretic “frequency notes” in the margin of Codex Leningradiensis contain several errors.

The Masorah magna, in measure, is an expanded Masorah parva. Biblia Hebraica Stuttgartensia (BHS) includes an apparatus referring the reader to the large Masorah, which is printed separately.

The final Masorah is located at the end of biblical books or after certain sections of the text, such as at the end of the Torah. It contains information and statistics regarding the number of words in a book or section, etc. Thus, Book of Leviticus 8:23 is the middle verse in the Pentateuch. The collation of manuscripts and the noting of their differences furnished material for the Text-Critical Masorah. The close relation which existed in earlier times (from the Soferim to the Amoraim inclusive) between the teacher of tradition and the Masorete, both frequently being united in one person, accounts for the Exegetical Masorah. Finally, the invention and introduction of a graphic system of vocalization and accentuation gave rise to the Grammatical Masorah.

The most important of the Masoretic notes are those that detail the Qere and Ketiv that are located in the Masorah parva in the outside margins of BHS. Given that the Masoretes would not alter the sacred consonantal text, the Kethiv-Qere notes were a way of “correcting” or commenting on the text for any

number of reasons (grammatical, theological, aesthetic, etc.) deemed important by the copyist.

### **History of the Masorah**

The history of the Masorah may be divided into three periods: (1) creative period, from its beginning to the introduction of vowel-signs; (2) reproductive period, from the introduction of vowel-signs to the printing of the Masorah (1525); (3) critical period, from 1525 to the present time.

The materials for the history of the first period are scattered remarks in Talmudic and Midrashic literature, in the post-Talmudical treatises Masseket Sefer Torah and Masseket Soferim, and in a Masoretic chain of tradition found in ben Asher's Diḳduḳe ha-Ṭe'amim, § 69 and elsewhere.

## **VI. Some Important Editions of the Masoretic Text**

### **From Class 214A Doctrine of the Scriptures Lesson 51: Some Important Editions of the Masoretic Text**

There have been very many published editions of the Masoretic Text, some of the most important being:

#### **Daniel Bomberg, ed. Jacob ben Hayyim ibn Adonijah, 1524–1525, Venice**

The second Rabbinic Bible served as the base for all future editions. This was the source text used by the translators of the King James Version in 1611, the New King James Version in 1982, and the New Cambridge Paragraph Bible in 2005.

#### **Everard van der Hooght, 1705, Amsterdam and Utrecht**

This was practically a reprint of the Athias-Leusden edition of 1667; but at the end it has variants taken from a number of printed editions. It has been much prized because of its excellent and clear type; but no manuscripts were used in its preparation. Nearly all 18th and 19th century Hebrew Bibles were almost exact reprints of this edition.

#### **Benjamin Kennicott, 1776, Oxford**

As well as the van der Hooght text, this included the Samaritan Pentateuch and a huge collection of variants from manuscripts and early printed editions; while this collection has many errors, it is still of some value. The collection of variants was corrected and extended by Johann Bernard de Rossi (1784–8), but his publications gave only the variants without a complete text.

#### **Wolf Heidenheim, 1818, Frankfort-am-Main**

This edition (called Me'or Enayim) included the Five Books of Moses, Haftarot and Megillot. It had many differences from earlier editions in vowels, notes and lay-out, based on a comparison with old manuscripts and a correction of misprints based on analysis of grammatical principles. There were extensive textual notes justifying all these alterations. Heidenheim also divided each weekly Sabbath reading into seven sections (seven people should be called up each Sabbath), as there had been considerable variation in practice about where to make the divisions, and his divisions are now accepted by nearly all Ashkenazi communities. Samson Raphael Hirsch used this text (omitting the textual notes) in his own commentary, and it became the standard text in Germany. It was frequently reprinted there, again without the textual notes, up to World War II, and the edition of Jack Mazin (London, 1950) is an exact copy.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

### **Meir Letteris, 1852; 2nd edition, 1866 (published British and Foreign Bible Society)**

The 1852 edition was yet another copy of van der Hooght. The 1866 edition, however, was carefully checked against old manuscripts and early printed editions, and has a very legible typeface. It is probably the most widely reproduced text of the Hebrew Bible in history, with many dozens of authorised reprints and many more pirated and unacknowledged ones.

### **Seligman Baer and Franz Delitzsch, 1869–1895 (Exodus to Deuteronomy never appeared)**

### **Christian David Ginsburg, 1894; 2nd edition, 1908–1926**

The first edition was very close to the second Bomberg edition, but with variants added from a number of manuscripts and all of the earliest printed editions, collated with far more care than the work of Kennicott; he did all the work himself. The second edition diverged slightly more from Bomberg, and collated more manuscripts; he did most of the work himself, but failing health forced him to rely partly on his wife and other assistants.

**Biblia Hebraica, first two editions, 1906, 1912;** virtually identical to the second Bomberg edition, but with variants from Hebrew sources and early translations in the footnotes

**Biblia Hebraica, third edition based on the Leningrad Codex, 1937;** later reprints listed some variant readings from the Dead Sea Scrolls.

**Umberto Cassuto, 1953** (based on Ginsburg 2nd edition, but revised based on the Aleppo Codex, Leningrad Codex and other early manuscripts)

### **Norman Snaith, 1958 (published British and Foreign Bible Society)**

Snaith based it on Sephardi manuscripts such as British Museum Or. 2626-28, and said that he had not relied on Letteris. However, it has been shown that he must have prepared his copy by amending a copy of Letteris, because while there are many differences, it has many of the same typographical errors as Letteris. Snaith's printer even went so far as to break printed vowels to match some accidentally broken characters in Letteris. Snaith combined the accent system of Letteris with the system found in Sephardi manuscripts, thereby creating accentuation patterns found nowhere else in any manuscript or printed edition.

### **Hebrew University Bible Project, 1965**

Started by Moshe Goshen-Gottstein, this follows the text of the Aleppo Codex where extant and otherwise the Leningrad Codex. It includes a wide variety of variants from the Dead Sea Scrolls, Septuagint, early Rabbinic literature and selected early mediaeval manuscripts. So far, only Isaiah, Jeremiah and Ezekiel have been published.

### **The Koren Bible by Koren Publishers Jerusalem, 1962**

The text was derived by comparing a number of printed Bibles, and following the majority when there were discrepancies. It was criticised by Moshe Goshen-Gottstein: "the publisher of the Koren Bible – who laid no claim to expertise in masoretic issues ... sought the help of three scholars, all of whom suffered from the same lack of masoretic expertise ... Basically, the Koren edition is hardly an edition like that of Dotan, but another rehash of the material prepared by ben Hayim."

**Aron Dotan, based on the Leningrad Codex but correcting obvious errors, 1976**

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**Biblia Hebraica Stuttgartensia**, revision of Biblia Hebraica (third edition), 1977. The second edition of Stuttgartensia (published 1983) was the source text for the Old Testament portion of the English Standard Version, published in 2001.

**Mordechai Breuer**, based on the Aleppo Codex, 1977–1982

**The Jerusalem Crown, 2001:** this is a revised version of Breuer, and is the official version used in inaugurating the President of Israel

**Biblia Hebraica Quinta**, revision of Biblia Hebraica Stuttgartensia; volumes published so far are: Five Megilloth, Ezra and Nehemiah, Deuteronomy, Proverbs, Twelve Minor Prophets, Judges.

The **Leningrad Codex** (or *Codex Leningradensis*) is the oldest *complete* manuscript of the Hebrew Bible in Hebrew, using the masoretic text and Tiberian vocalization. It is dated 1008 CE (or possibly 1009 CE) according to its colophon. The Aleppo Codex, against which the Leningrad Codex was corrected, is several decades older, but parts of it have been missing since 1947, making the Leningrad Codex the oldest complete codex of the Tiberian mesorah that has survived intact to this day.

In modern times, the Leningrad Codex is significant as the Hebrew text reproduced in *Biblia Hebraica* (1937) and *Biblia Hebraica Stuttgartensia* (1977). It also serves scholars as a primary source for the recovery of details in the missing parts of the Aleppo Codex.

The **Aleppo Codex** (Hebrew: כֶּתֶר אֲרָם צֹפָא *Keter Aram Tzova* or **Crown of Aleppo**) is a medieval bound manuscript of the Hebrew Bible. The codex was written in the 10th century C.E., and was endorsed for its accuracy by Maimonides. Together with the Leningrad Codex, it contains the Ben-Asher masoretic tradition, but the Aleppo Codex lacks most of the Torah section and many other parts.

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**Lesson 6: Dynamic Equivalence vs. Formal Correspondence**

**I. Translations Use Various Methods when Translating from a Source Text to a Target Language.**

- A. Translation method depends on the objective of the translation
- B. Who will use the translation?
- C. How will the translation be used?
- D. What will the translation be used for (objective)?
- E. The above questions determine the methods and rules adhered to for translation.

**II. Translators' Methods Vary on a Scale**

- A. *Formal Correspondence* (or Equivalence) seeks to supply a word-for-word translation. Normally these translations are unreadable in a grammatical sense, but they are useful for word studies and for understanding the sentence construction of the original.
- B. *Dynamic Equivalence* is used when the target language would be confusing or meaningless if a word-for-word translation were used. Translators wisely use this method to smooth out translations and make them understandable. One will note the King James translators used italics to show when they added words necessary for the flow of grammar or to clarify the translation.
- C. A Paraphrase takes the thought-for-thought system to an extreme and the translator has liberty to depart from a word-for-word method of translation. Depending on the honesty and the agenda of the translator, paraphrases are not the best representative of a translation. It is more opinion and based on what a translator thinks the writer meant, rather than simple translate what the writer said.
- D. Summarized, the range for translations proceed in this order:
  - Word for Word
  - Thought for Thought
  - Paraphrase
- E. The range for how a text is translated goes from a word for word process to a thought for thought process. The most extreme is a paraphrase.
- F. Below is a scale that represents the various English versions that is helpful to see the translation spectrum of English translations. Keep in mind much of these types of charts vary as there is no absolute measuring method.

## BIBLE TRANSLATIONS

**TWO APPROACHES**  
Two main philosophies behind translating the Bible range on a continuum between:

► **WORD-FOR-WORD**  
Adhering to the words and structure of the original language without sacrificing clarity.

► **THOUGHT-FOR-THOUGHT**  
Prioritizing clarity and understanding of the meaning of the original language without sacrificing accuracy.

**The Bible was originally written in: HEBREW, ARAMAIC, and GREEK.**

Freely read the Bible on Bible Gateway in more than 200 versions and more than 70 languages including:

- Amplified Bible
- Christian Standard Bible
- Common English Bible
- Contemporary English Version
- Easy-to-Read Version
- Evangelical Heritage Version
- English Standard Version
- God's Word
- Good News Translation
- International Children's Bible
- International Standard Version
- King James Version
- The Living Bible

- The Message
- Modern English Version
- New American Bible (Revised Edition)
- New American Standard Bible
- New Century Version
- New English Translation
- New International Reader's Version
- New International Version
- New King James Version
- New Living Translation
- New Revised Standard Version
- Revised Standard Version
- The Voice

Bible translations represented in this spectrum by their abbreviations are available for reading on Bible Gateway

### III. The King James Version is Just Right

- A. King James Bible-Believers have no need to concern themselves with the location of the KJV on the scale. This is not a scale showing good or bad, but where it lies in the spectrum of translation methods. We are happy the translators did NOT do a word-for-word translation, as the translation would never have lasted 400 years.
- B. For example, here is an example of the varying methods when applied to a well-known verse:

Version	John 3:16
KJV	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
Young's Literal Translation	for God did so love the world, that His Son -- the only begotten -- He gave, that every one who is believing in him may not perish, but may have life age-during.
Interlinear	Thus for loved God the world that the Son the onlybegotten he gave so that everyone believing in him not should perish but should have life eternal.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- C. One can see the need for a translation that wisely used both a word-for-word method, but also employs some dynamic equivalence.
- D. A word-for-word translation can be computer generated but the readability and understanding would be unreasonably complex.
- E. God's word must be accurate, but also it must be able to be preached:
- F. 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- G. God's word must be easily memorized.
- H. Psalm 119:11 – Thy word have I hid in mine heart, that I might not sin against thee.
- I. God's word must capture the elegance and poetry of the original text.
- J. Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.
- K. God's word must be teachable to children
- L. Matthew 19:14 – But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
- M. Deuteronomy 6:7 – And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
- N. God's word must be vast enough to study for a lifetime
- O. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

### IV. The King James Translators Were Careful About Expressing Words Rightly

- A. All the words were translated.
- B. Not necessarily word-for-word
- C. Reference this essay sourced from tripod.com:

**Verbal Equivalence.** The King James Bible Translators used a translation technique that is known as “verbal and formal equivalence.” This simply means that when a word was to be translated, the translator would find the “verbal equivalent” in English. This does not imply that the King James Bible is always a “word-for-word” translation, for there are many Greek words that cannot be accurately translated into one English word. Sometimes it takes two, three, four, and even five English words to give us the proper meaning of the single Greek or Hebrew word being translated.

A perfect example of this is found in 2 Timothy 3:16, where one Greek word *geopneustos* (*theopneustos*) is translated using five English words, “given by inspiration of God.” Many of the so-called “scholars” love to point out that the “correct” translation of this word is “God-breathed.” WRONG! The correct translation is “given by inspiration of God!”

The term “God-breathed” is not action specific. In other words when you read “God-breathed” it does not tell you anything about the action. “God breathed His Word” gives us very little information. Did God breath out, or in? And how did God breathing affect His Word? But when you read “given by inspiration of God,” you realize that God has breathed into His Word the breath of life, making the Word of God a living thing!

Everything that God breathes the breath of life into becomes an eternally living entity. When God breathed into Adam (mankind in federal headship) he became an eternally living entity (every person that was ever born is alive today, somewhere!). So also with His Word. You can see then that the term “God-breathed” focuses our attention on God, when He, in this context, wants us to focus our attention on His Word, thus the correct translation “given by inspiration of God!”

**V. The Text We Received**

- A. The principle behind the “Textus Receptus” is that it is the text we received (i.e., from the previous generation).
- B. The text available to the previous generation.
- C. The text passed on without changing it.
- D. The text we pass on to the next generation without changing it.
- E. KJV translator knew they were handling the word of God.
- F. They rightly identified the manuscripts.
- G. They rightly did not add to or take away from the word of God.
- H. Revelation 22:18 – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- I. 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

**VI. Reference List of English Translations on the Spectrum**

- A. As a reference we have included this chart showing the mish-mash of translations available to people.
- B. Just like a *Burger King* bible, “you can have it your way.”
- C. Bible publishers are always looking for a market to peddle their versions.
- D. John 2:16 – And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.
- E. 2 Peter 2:3 – And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- F. Chart below for reference from [wiki.logos.com](http://wiki.logos.com)

**Bible Translation Spectrum**

[wiki.logos.com](http://wiki.logos.com)

Key:

Year released or revised (with ~ suffix for Bibles not offered by Faithlife)

Bible abbreviation for resource filtering

Reading level (R#) reflects number of different words used and length of sentences.

Language (L) can be: A for Archaic (Ye), I for Inclusive, or N for Neutral.

\* Apocrypha or DeuteroCanonical books are included in Bible Resource by Faithlife.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

### Word for Word Translations

Formal equivalence seeks literal rendering (albeit some word choices are closer to Thought for Thought). Logos Blog has [You’ve Probably Never Seen the Real King James Version](#) article about NCPB. Logos.com offers [ESV Apocrypha](#) text with Lutheran Notes.

Year	Bible	R#	L	*	Bible Description (Product Link)	Source	Affiliation
2020	LES2	11+		*	Lexham English Septuagint, 2nd Ed. (LES2)	Swete’s LXX	Protestant
2017	ESV-CE	11+		*	The Augustine Bible (ESV-CE)	Masoretic Text, Nestle-Aland, Göttingen Septuagint	Catholic
2016	ESV	11+			English Standard Version (ESV)	Masoretic Text, Nestle-Aland	Evangelical
2014	MEV	11+			Modern English Version (MEV)	Masoretic Text, Textus Receptus	Ecumenical
2012	LEB	11+			Lexham English Bible (LEB)	Masoretic Text, SBL Greek	Protestant
2012	LES	11+		*	Lexham English Septuagint (LES)	Swete’s LXX	Protestant
2011	EOB-NT	11+	I		Eastern/Greek Orthodox NT (EOB:NT)	Patriarchal Greek NT	Orthodox
2011	NCPB	12+	A	*	New Cambridge Paragraph with Apocrypha (NCPB)	Masoretic Text, Textus Receptus	Anglican
2007	NETS	11+		*	New English Translation of the Septuagint (NETS)	Swete’s LXX	Protestant
2006	RSV2CE	12+			Revised Standard Version 2nd Catholic Edition (RSV2CE)	Masoretic Text, Nestle-Aland 27	Catholic
1997	WEB	11+			World English Bible (WEB)	Masoretic Text, Byzantine, ASV	Evangelical
1995	NASB95	11+			New American Standard Bible 1995 (NASB95)	Masoretic Text, Nestle-Aland	Evangelical
1993	NRSVCE	11+	N	*	New Revised Standard Version Catholic (NRSVCE)	Masoretic Text, Nestle-Aland 27	Catholic
1989	NRSV	11+	N	*	New Revised Standard Version (NRSV)	Masoretic Text, Nestle-Aland 27	Protestant
1987	AMP	11+			The Amplified Bible (AMP)	Masoretic Text, Textus Receptus	Protestant
1985	Tanakh	11+			Tanakh: The Holy Scriptures (1985)	Masoretic Text	Jewish
1982	NKJV	7+			New King James Version (NKJV)	Masoretic Text, Textus Receptus	Protestant
1977	NASB	11+			New American Standard Bible 1977 (NASB)	Masoretic Text, Nestle-Aland	Evangelical
1971	RSV	11+			Revised Standard Version (RSV)	Masoretic Text, Nestle-Aland	Protestant
1966	RSVCE	11+		*	Revised Standard Version Catholic Edition (RSVCE)	Masoretic Text, Nestle-Aland	Catholic
1961	Wuest	12+			The New Testament: An Expanded Translation	Nestle-Aland	Evangelical

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1917	Tanakh	11+				Tanakh: The Holy Scriptures (1917)	Masoretic Text	Jewish
1901	ASV	12+	A	*		American Standard Version (ASV)	Masoretic Text, Westcott-Hort	Protestant
<b>1900</b>	<b>KJV</b>	<b>12+</b>	<b>A</b>	<b>*</b>		<b>King James Version (KJV)</b>	<b>Masoretic Text, Textus Receptus</b>	<b>Anglican</b>
1898	YLT	12+	A			Young's Literal Translation (YLT)	Masoretic Text, Textus Receptus	Protestant
1895	ERV	12+	A	*		English Revised Version (ERV)	Masoretic Text, Textus Receptus	Anglican
1890	DBY	12+	A			1890 Darby Bible (DBY)	Masoretic Text, Textus Receptus	Brethren
1873	KJV, AV	12+	A	*		Cambridge Paragraph Authorized Version (AV)	Masoretic Text, Textus Receptus	Anglican
1790	DR, DRA	12+	A	*		Douay-Rheims Bible (Challoner)	Latin Vulgate	Catholic
1769	AV, KJV	12+	A			Authorized Version (Dr Blayney)	Masoretic Text, Textus Receptus	Anglican
1560	Geneva	12+	A	*		Geneva Bible	Masoretic Text, Textus Receptus	Anglican
1536	Tyndale	12+	A	*		Tyndale Bible	Masoretic Text, Greek	Protestant
1535	Coverdale	12+	A	*		Coverdale Bible	Masoretic Text, Greek, German, Vulgate	Protestant

## Thought for Thought

Dynamic equivalence seeks a mediating balance from stilted literal expression and current colloquialism. CSB, EHV, and HCSB sought an optimal equivalence between formal and dynamic. Good News Bible was renamed Good News Translation to change paraphrase perception. Bible-Researcher includes NIV history: 1984 NIV => NIVI => TNIV => 2011 NIV. Dynamic gamut ranges from close to literal to almost a paraphrase: D column has < for more literal than NIV and > being closer to paraphrase.

Year	Bible	R#	L	*	Gamut	Bible Description (Product Link)	Source	Affiliation
Year	Bible	R#	L	*	D	Bible Description (Product Link)	Source	Affiliation
2019	EHV	7+			<	Evangelical Heritage Version (EHV)	Masoretic Text, Greek	Lutheran
2017	CSB	7+			<	Christian Standard Bible (CSB)	Masoretic Text, Nestle-Aland 28	Lifeway
2015	NLT	6+	N		>	New Living Translation (NLT)	Masoretic Text, Nestle-Aland	Evangelical
2015	TLV	11+	N			Tree of Life Version (TLV)	Masoretic Text, Nestle-Aland 27	Messianic
2011	CEB	7+	N	*		Common English Bible (CEB)	Masoretic Text, Nestle-Aland	Alliance
2011	ISV	7+	I		>	International Standard Version (ISV)	Masoretic Text, Nestle-Aland	Evangelical
2011	NABRE	9+	A	*	<	New American Bible Revised Edition (NABRE)	Masoretic Text, Nestle-Aland 26	Catholic
2011	NIV	7+	I			New International Version (NIV)	Masoretic Text, Nestle-Aland	Evangelical

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2011	NIV-A	7+	I			New International Version – Anglicised (NIVUK)	Masoretic Text, Nestle-Aland	Evangelical
2009	HCSB	7+			<	Holman Christian Standard Bible (HCSB)	Masoretic Text, Nestle-Aland	Lifeway
2006	NET	7+	I		<	New English Translation (NET)	Masoretic Text, Nestle-Aland	Evangelical
2005	NCV	3+	N		>	New Century Version (NCV)	Masoretic Text, Nestle-Aland	Protestant
2005	TNIV	7+	N			Today's New International Version	Masoretic Text, Nestle-Aland	Evangelical
2004	ERV	4+	N		<	Easy-to-Read Version	Masoretic Text, Nestle-Aland 27	Deaf
2000	ISV-NT	7+	I		>	International Standard Version NT	Nestle-Aland	Evangelical
1998	NIRV	3+				New International Reader's Version (NIRV)	Masoretic Text, Nestle-Aland	Evangelical
1996~	NIVI	7+	N			New International Version Inclusive (NIVI)	Masoretic Text, Nestle-Aland	Evangelical
1998	CJB	11+			>	Complete Jewish Bible (CJB)	Masoretic Text, Nestle-Aland	Messianic
1997	JNT	11+			>	Jewish New Testament (JNT)	Nestle-Aland	Messianic
1996	REB	7+	I	*	>	Revised English Bible with Apocrypha (REB)	Masoretic Text, Nestle-Aland 27	Protestant
1995	CEV	5+	N		>	Contemporary English Version (CEV)	Masoretic Text, UBS 3rd & 4th	American Bible Society
1995	GW, GWT	5+			>	God's Word Translation (GW)	Masoretic Text, Nestle-Aland 27	Lutheran
1992	GNB, TEV	7+			>	Good News Bible, Today's English Version	Masoretic Text, Nestle-Aland	Protestant
1992	GNTa	7+		*	>	Good News Translation with Apocrypha (GNTa)	Masoretic Text, Nestle-Aland	Protestant
1991	NAB	9+	A	*	<	New American Bible (revised NT & Psalms)	Masoretic Text, Nestle-Aland 26	Catholic
1987~	ERV	4+			<	Easy to Read Version	Masoretic Text, Nestle-Aland 27	Deaf
1986	ICB	3+			<	International Children's Bible	Masoretic Text, Nestle-Aland	Protestant
1985	NJB	7+				New Jerusalem Bible (NJB)	Masoretic Text, Nestle-Aland 25	Catholic
1984	NIV84	7+				New International Version	Masoretic Text, Nestle-Aland	Evangelical
1984	NIV84-A	7+				New International Version – Anglicised (NIVUK)	Masoretic Text, Nestle-Aland	Evangelical
1970	NEB	7+	N	*	>	New English Bible with Apocrypha (NEB)	Masoretic Text, R.V.G. Tasker	Protestant
1959	EBR	12+	A		<	Emphasized Bible, Rotherdam (EBR)	Masoretic Text, Westcott-Hort	Evangelical

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

### Paraphrase

Functional equivalence seeks meaning using contemporary colloquialism.  
In a sense, functional equivalence is an application commentary of the original text.

Year	Bible	R#	L	*	Bible Description (Product Link)	Source	Affiliation
2017	TPT	12+	N		The Passion Translation	Nestle-Aland 27	BroadStreet
2012	TV	6+	N		The Voice	Masoretic Text, Nestle-Aland	Ecclesia
2005	MSG	4+	N		The Message (MSG)	Masoretic Text, Nestle-Aland	Presbyterian
1992	CPG	5+			Cotton Patch Gospel (CPG)		Koinonia
1971	TLB	5+			The Living Bible, Paraphrased (TLB)	ASV	Kenneth Taylor
1958~	Phillips	10+			J.B. Phillips NT in Modern English	Nestle-Aland	Evangelical
1768	Harwood	12+			Liberal Translation of the New Testament	Greek	Elegance



**Lesson 7: The Former Translations Diligently Compared**

**I. The King James Translators Understood the Principle of a Multitude of Testimony**

- A. Many translators involved. 47 translators plus the whole realm.
- B. Many manuscripts compared and then edited for the final source.
- C. The translation portions were circulated to all translators for all to read and analyze.
- D. Proverbs 11:14 – Where no counsel is, the people fall: but in the multitude of counsellors there is safety.
- E. Proverbs 14:28 – In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.
- F. Proverbs 15:22 – Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
- G. Proverbs 24:6 – For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

**II. The King James Translators Used a Multiplicity of Witnesses**

- A. Manuscripts
- B. Translations
- C. Former English Translations
- D. Title page says:

**THE HOLY BIBLE**

*CONTAINING THE*  
OLD AND NEW TESTAMENTS  
TRANSLATED OUT OF THE ORIGINAL TONGUES  
AND WITH THE FORMER TRANSLATIONS  
DILIGENTLY COMPARED AND REVISED  
BY HIS MAJESTY'S SPECIAL COMMAND

*APPOINTED TO BE READ*  
*IN CHURCHES*

- E. Deuteronomy 17:6 – At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.
- F. Deuteronomy 19:15 – One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
- G. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- H. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- I. 1 Timothy 5:19 – Against an elder receive not an accusation, but before two or three witnesses.

III. From The Translators' Own Mouths

- A. Excerpts from Lesson 2: The Translators of the KJV, Point IX: The Translators to the Reader:
- B. Emphasis added.
- C. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, Read this, I pray thee, he was fain to make this answer, I cannot, for it is sealed. [Isa 29:11]
- D. And this is the word of God, which we translate. What is the chaff to the wheat, saith the Lord? [Jer 23:28] Tanti vitreum, quanti verum margaritum (saith Tertullian,) if a toy of glass be of that reckoning with us, how ought we to value the true pearl? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work?
- E. Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, Verum ubi multa nitent in carmine, non ego paucis offendor maculis, etc.
- F. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it?

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Condemn it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the Authors of the translations, (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so.

- G. But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.
- H. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days; neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures, and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness. 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 the length, through the good hand of the Lord upon us, brought the work to that pass that you see.
- I. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by Purpose, never to call it Intent; if one where Journeying, never Traveling; if one where Think, never Suppose; if one where Pain, never Ache; if one where Joy, never Gladness, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in

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the Atheist, than bring profit to the godly Reader. For is the kingdom of God become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?

### IV. English Translations Available at the Time of the KJV

- A. John Wycliffe's Bible N.T. 1380 and O.T. 1382
- B. William Tyndale Bible 1536
- C. Miles Coverdale Bible 1535
- D. Thomas Matthew's Bible 1537
- E. Richard Taverner 1539
- F. The Great Bible 1539
- G. The Geneva Bible 1560
- H. The Bishop's Bible 1568
- I. Rheims and Douai Version N.T. 1582 and O.T. 1609

### V. The Honesty of the Translators

- A. We see from the *Preface* to the King James Version that the Translators were God-fearing, king-honoring, word-loving, diligent, humble, and willing from the heart to make the translation.
- B. We also see the translators' use of italics. The translators were very honest to use italics to show what words were added to the Greek and Hebrew texts to smooth out the English translation. See essay under next point by David L. Brown.
- C. Modernist bibles add words and never show what was added. The translators today show that they present *their words* as equal to God's words.
- D. The translators added margin notes for alternate translations that they esteemed valuable to the reader. These alternate readings help the reader to have a greater understanding of the original tongue.

### VI. More on Italics

- A. From Kjbrc.org

#### **The Use of Italics in the King James Bible**

Dr. David L. Brown

Why did the King James Bible translators use *italics* in the King James Bible? Was it because God miraculously gave the translators additional inspiration the same way He did as recorded in 2 Peter 1:21, "holy men of God spake *as they were* moved by the Holy Ghost"? Or is it, as some have assumed, that these words were printed in this fashion for emphasis? The answer to both of these questions is, NO.

In fact, the words in *italics* in the King James Bible are words that were added by the translators to help the reader. This is usually necessary when translating from one language to another because a word in one language may not have a corollary word in English and idiomatic expressions often do not easily move

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from one language to another. Hence, the words in *italics* are words which do not have any equivalence in the Hebrew, Aramaic, or Greek text. By adding these words, the translators' goal was to make the meaning of the sentence clearer and produce a more readable translation that read smoothly, yet was true to the original. However, to make sure that the reader understood that these words were not in the manuscripts, they set them in *italics*.

I have Gordon Campbell's book entitled *Bible: The Story of the King James Version*, published by Oxford University Press. Published in 2010, it is a history of the King James Bible. Campbell states that KJV translator Samuel Ward reported to the 1618 Synod of Dort the procedures or rules that guided the making of the KJV. He noted that some of those rules were supplementary rules that added information not found in the fifteen rules given the KJV translators. Campbell asserted that this information reported by Samuel Ward has "the inestimable advantage of reflecting what actually happened rather than what was supposed to happen." (p. 41).

Here is the rule the KJV translators used themselves as presented by Samuel Ward that relates to the use of *italics*:

Words that it was anywhere necessary to insert into the text to complete the meaning were to be distinguished by another type, small roman.... (p. 42).

So you are not confused, I remind you that the 1611 Bible was in fancy Black Letter type. The added words were in smaller Roman type and not *italics*. In later editions that were set in Roman type, *italics* were used. This is what we see in our King James Bibles today.

F. H. A. Scrivener wrote: "The end proposed by the use of *italics* is thus explained in the Geneva edition of 1578. 'Whereas the necessity of the sentence required anything to be added (for such is the grace and propriety of the Hebrew and Greek tongues, that it cannot but either by circumlocution, or by adding the verb, or some word, be understood of them that are not well-practised therein), we have put it in the text with another kind of letter.' If this be the rule which the translators of our present version proposed to themselves (and we have every reason for believing that it was), it follows that such a rule should be carried out uniformly, and on all occasions" (*Supplement to the Authorized English Version of the New Testament*, Vol. I, pp. 60-61).

Scrivener also quoted in a note a similar comment from the 1557 Whittingham's New Testament.

Thus, the early English translators themselves stated one of the rules or principles that they used for "*italics*" [or putting some words in a different kind of letter or type], and the above evidence shows that principle was also affirmed and advocated by the KJV translators.

The words in *italics* are there for a purpose. While there are many illustrations to show how helpful the *italics* are, I will show you just one. We see that David killed Goliath in **1 Samuel 17:49** "And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth." That is confirmed in **1 Samuel 21:9** "And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, *it is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* none like that; give it me." Watch carefully the importance of the *italics* in **II Samuel 21:19**, "And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam." But, omitting the italicized words from **II Samuel 21:19** as the ESV, NASB,

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NIV, The Message, etc. state, it would lead you to believe Elhanan was the one who slew Goliath. Look carefully at **II Samuel 21:19** from the New American Standard, “And there was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, the shaft of whose spear was like a weaver’s beam.” However, we know that is not a true statement by reading **1 Chronicles 20:5** “And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver’s beam.”

Clearly, the words in *italics* were not miraculously given to the translators by God as additional inspiration the same way He did as recorded in **2 Peter 1:21**, “holy men of God *spake as they were* moved by the Holy Ghost.” Neither are the *italics* there to add emphasis. The words in *italics* in the King James Bible are words that were added by the translators to help the reader better understand the intent of the passage translated from the original languages.

### VII. Examples of Verses With and Without Italics

- A. By James L. Melton, biblebelievers.com
- B. This is Psalm 3:8 with one italicized word omitted. As you can see, the reading implies that the Lord needs to be saved! The correct reading is:  
Psalm 3:8: Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.  
Without Italics: Salvation unto the LORD: thy blessing is upon thy people. Selah.
- C. Here is Psalm 7:11 with three italicized words omitted:  
God judgeth the righteous, and God is angry every day.  
With Italics: God judgeth the righteous, and God is angry *with the wicked* every day.  
Is God angry with the righteous every day? No, the correct reading is with italics.
- D. Psalm 12:5  
Without Italics: For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set in safety puffeth at him.  
The verse makes no sense without the italics  
With Italics: For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.
- E. Psalm 18:3
- F. If we subtract the italics from Psalm 18:3, we have God commanding men to call upon Him to be praised:  
Without Italics: I will call upon the LORD, to be praised: so shall I be saved from mine enemies.  
With Italics: I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.
- G. Psalm 34:16-17  
Note Psalm 34:16-17 without the italicized words:  
The face of the LORD against them that do evil, to cut off the remembrance of them from the earth. Cry, and the LORD heareth, and delivereth them out of all their troubles.  
This reading allows those that do evil to be delivered from all their troubles, but the italics give a whole new meaning:  
The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles
- H. Just from these few examples in Psalms alone, it is clear that the italics are essential. Hundreds of such examples could be presented.

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- I. Someone might suggest that some of the italics could be omitted, which may be true, but who makes that choice, and where do we draw the line? The moment we agree to changing any italicized words, we open the door for Satan. This we cannot do, so the best option is to leave the Authorized Version as it stands.
- J. Not only does confusion arise when the italicized words are omitted, contradictions can also arise. For example, omitting the italicized words from 2 Samuel 21:19 would give Elhanan credit for slaying Goliath, yet everyone knows that it was David who slew Goliath. 2 Samuel 21:19 says:  
And there was again a battle in Gath with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam."  
If we omit the words "*the brother of*" then we make 2 Samuel 21:19 contradict 1 Chronicles 20:5:  
And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff like weaver's beam. (No italics!)
- K. Another important point is that New Testament writers QUOTE from the italicized words in the Old Testament. Note the following:  
Psalm 16:8 says: I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.
- L. The words "*he is*" are in italics. When Peter quotes this verse in Acts 2:25 he also quotes the italicized words, but Luke does not write them in italics:
- M. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.  
Why did Peter quote these words and why did Luke write these words if they were not in the original manuscripts? Should we omit the italics? Not according to Peter and Luke!
- N. In Deuteronomy 25:4, the word of God says:  
Thou shalt not muzzle the ox when he treadeth out *the corn*.  
The words "*the corn*" are in italics, which the sceptics claim should be omitted. However, we find Paul quoting these words in 1 Corinthians 9:9:  
For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?  
If these words do not belong in Deuteronomy 25:4, why did Paul quote them?
- O. It is easy to claim that the italicized words do not belong in the King James Bible, but proving it is altogether a different story. May God help us to spend more time reading and believing our King James Bible and less time speaking critically of it.

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### Lesson 8: Verse Comparison

Comparing the King James Version with the Textus Receptus, we find that of over 240 places that are typical departure texts, that the A.V. perfectly shows the verses. Comparing with the various English versions and foreign versions will show varying degree of departures.

Comparing the various versions is **the very best way to learn and understand why the King James Version is to be preferred.** Comparing the verses will show any honest student with the Holy Ghost which bible is right, and which is wrong. Deletions of important doctrines and errors abound in the other versions.

For this class, the teacher should give every student a different version and select verses from each book of the New Testament and compare, reading them out loud to the class.

From *Class 409 Lesson 1: Verse Comparison Chart*:

Verse Comparison List	King James Version (AV 1611)	Majority Text (T/R)
Matthew 1:2	begat	ok
Matthew 1:25	firstborn	ok
Matthew 2:11	him (worshipped)	ok
Matthew 5:22	without a cause	ok
Matthew 5:27	old time	ok
Matthew 5:44	bless them that curse you	ok
Matthew 6:13	kingdom, power, glory	ok
Matthew 6:27	stature	ok
Matthew 6:33	(kingdom) of God	ok
Matthew 8:29	Jesus	ok
Matthew 9:13	to repentance	ok
Matthew 12:35	of the heart	ok
Matthew 13:51	Jesus said unto them; Lord	ok
Matthew 15:8	draweth nigh	ok
Matthew 16:3	o ye hypocrites	ok
Matthew 16:20	Jesus	ok
*Matthew 17:21	verse	ok
Matthew 18:11	verse	ok
Matthew 19:9	and whoso marrieth ... adultery	ok
Matthew 19:17	but God	ok
* Matthew 20:22	baptism, baptism, baptism	ok
Matthew 23:14	verse	ok
Matthew 24:2	Jesus	ok
Matthew 25:13	Son of man cometh	ok
Matthew 26:60	yet they found none	ok
* Matthew 27:4	the (innocent blood)	ok



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<b>Matthew 27:35</b>	fulfilled, spoken, prophet	ok
<b>Matthew 28:2</b>	from the door	ok
<b>Matthew 28:9</b>	they went to tell his disciples	ok
<b>* Mark 1:2</b>	prophets (not Isaiah)	ok
<b>Mark 1:14</b>	of the kingdom	ok
<b>Mark 1:31</b>	immediately	ok
<b>Mark 2:17</b>	to repentance	ok
<b>Mark 3:5</b>	whole as the other	ok
<b>*Mark 6:11</b>	Sodom and Gomorrah	ok
<b>Mark 6:16</b>	from the dead	ok
<b>Mark 6:33</b>	him (not them)	ok
<b>Mark 7:8</b>	washing of pots and cups	ok
<b>*Mark 7:16</b>	verse	ok
<b>*Mark 9:24</b>	Lord	ok
<b>Mark 9:29</b>	and fasting	ok
<b>Mark 9:42</b>	in me	ok
<b>*Mark 9:44</b>	verse	ok
<b>*Mark 9:46</b>	verse	ok
<b>Mark 9:49</b>	every sacrifice shall be salted	ok
<b>Mark 10:21</b>	take up the cross	ok
<b>Mark 10:24</b>	for them that trust in riches	ok
<b>Mark 11:10</b>	cometh in the name of the Lord	ok
<b>*Mark 11:26</b>	verse	ok
<b>*Mark 13:14</b>	Daniel	ok
<b>Mark 13:33</b>	and pray	ok
<b>Mark 14:22</b>	(take,) eat	ok
<b>*Mark 14:51</b>	the young men	ok
<b>Mark 14:68</b>	and the cock crew	ok
<b>*Mark 15:3</b>	but he answered nothing	ok
<b>*Mark 15:28</b>	verse	ok
<b>Mark 15:39</b>	the Son (not a son)	ok
<b>Mark 16:9-20</b>	passage	ok
<b>* Luke 2:33</b>	Joseph	ok
<b>Luke 2:40</b>	in spirit	ok
<b>* Luke 2:43</b>	Joseph and mother	ok
<b>Luke 4:4</b>	every word of God	ok
<b>Luke 4:8</b>	get thee behind me Satan	ok
<b>Luke 4:41</b>	Christ	ok
<b>Luke 7:31</b>	and the Lord said	ok
<b>Luke 8:48</b>	Be of good comfort	ok
<b>Luke 8:54</b>	put them all out	ok

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<b>Luke 9:43</b>	Jesus	ok
<b>Luke 9:54</b>	Elias	ok
<b>Luke 9:55</b>	ye know not what manner of s.	ok
<b>Luke 9:56</b>	Son of man is come to save lives	ok
<b>Luke 11:2-4</b>	many parts of the Lord's prayer	ok
<b>Luke 11:29</b>	(Jonah) the prophet	ok
<b>Luke 17:36</b>	verse	ok
<b>Luke 21:4</b>	cast in unto the offerings of God	ok
<b>Luke 22:31</b>	and the Lord said	ok
<b>Luke 22:64</b>	they struck him on the face	ok
<b>*Luke 23:17</b>	verse	ok
<b>Luke 23:38</b>	letters of Greek, Latin, Hebrew	ok
<b>*Luke 23:42</b>	Lord	ok
<b>Luke 23:45</b>	sun was eclipsed	ok
<b>Luke 24:3</b>	of the Lord Jesus	ok
<b>Luke 24:6</b>	he is not here, but is risen	ok
<b>Luke 24:36</b>	Jesus	ok
<b>Luke 24:49</b>	of Jerusalem	ok
<b>Luke 24:51</b>	carried up into heaven	ok
<b>John 1:14</b>	begotten	ok
<b>John 1:18</b>	begotten	ok
<b>John 1:27</b>	preferred before me	ok
<b>John 3:13</b>	which is in heaven	ok
<b>John 3:15</b>	should not perish	ok
<b>John 3:16</b>	begotten	ok
<b>John 3:18</b>	begotten	ok
<b>John 4:42</b>	the Christ	ok
<b>John 5:3</b>	waiting for moving of the water	ok
<b>John 5:4</b>	verse	ok
<b>John 6:22</b>	save t. o. w. h. dis. w. entered	ok
<b>John 6:47</b>	on me	ok
<b>John 6:69</b>	that Christ the Son	ok
<b>* John 7:53 - 8:11</b>	passage (woman caught in a.)	ok
<b>John 8:16</b>	Father	ok
<b>John 9:35</b>	Son of God (not man)	ok
<b>John 11:41</b>	where the dead was laid	ok
<b>John 14:14</b>	ask anything (not me any.)	ok
<b>John 16:16</b>	go to the Father	ok
<b>John 17:12</b>	in the world	ok
<b>John 18:36</b>	now	ok
<b>John 20:29</b>	Thomas	ok

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<b>Acts 1:8</b>	both	ok
<b>Acts 2:30</b>	raised according, flesh, Christ	ok
<b>Acts 3:7</b>	verse	ok
<b>Acts 3:26</b>	Jesus	ok
<b>Acts 7:30</b>	of the Lord	ok
<b>Acts 7:37</b>	him shall ye hear	ok
<b>* Acts 7:45</b>	Jesus (not Joshua)	ok
<b>Acts 8:37</b>	verse	ok
<b>Acts 9:5</b>	kick against the pricks	ok
<b>Acts 10:6</b>	what thou oughtest to do	ok
<b>Acts 15:11</b>	Christ	ok
<b>Acts 15:18</b>	known unto God his works	ok
<b>Acts 16:31</b>	Christ	ok
<b>Acts 17:26</b>	blood	ok
<b>Acts 20:25</b>	of God	ok
<b>Acts 20:28</b>	blood	ok
<b>Acts 20:32</b>	brethren	ok
<b>Acts 23:9</b>	let us not fight against God	ok
<b>Acts 24:6-8</b>	part of the verse	ok
<b>Acts 24:15</b>	of the dead	ok
<b>Acts 28:16</b>	part of the verse	ok
<b>Acts 28:29</b>	verse	ok
<b>Romans 1:16</b>	of Christ	ok
<b>Romans 1:29</b>	fornication	ok
<b>Romans 5:2</b>	by faith	ok
<b>Romans 8:1</b>	last ten words	ok
<b>Romans 9:28</b>	in righteousness	ok
<b>Romans 10:15</b>	of peace	ok
<b>Romans 10:17</b>	of God	ok
<b>Romans 11:6</b>	last eighteen words	ok
<b>Romans 13:9</b>	not bear false witness	ok
<b>Romans 14:6</b>	part of verse regarding the day	ok
<b>Romans 14:21</b>	offended, made weak	ok
<b>Romans 15:29</b>	of the gospel	ok
<b>Romans 16:24</b>	verse	ok
<b>I Corinthians 1:14</b>	I thank God	ok
<b>I Corinthians 5:7</b>	for us	ok
<b>I Corinthians 6:20</b>	last seven words	ok
<b>* I Corinthians 7:5</b>	fasting and	ok
<b>I Corinthians 7:39</b>	by the law	ok
<b>I Corinthians 9:22</b>	as (weak)	ok

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<b>I Corinthians 10:28</b>	for the earth is the Lord's	ok
<b>I Corinthians 11:24</b>	take, eat	ok
<b>I Corinthians 11:29</b>	Lord's	ok
<b>I Corinthians 15:47</b>	the Lord	ok
<b>I Corinthians 16:22</b>	Jesus Christ	ok
<b>I Corinthians 16:23</b>	Christ	ok
<b>II Corinthians 4:6</b>	Jesus	ok
<b>II Corinthians 4:10</b>	the Lord	ok
<b>II Corinthians 5:18</b>	Jesus	ok
<b>II Corinthians 11:31</b>	Christ	ok
<b>Galatians 1:15</b>	God	ok
<b>Galatians 3:1</b>	not obey truth	ok
<b>Galatians 3:17</b>	in Christ	ok
<b>Galatians 4:7</b>	through Christ	ok
<b>Galatians 6:15</b>	in Christ Jesus	ok
<b>Galatians 6:17</b>	Lord	ok
<b>Ephesians 3:9</b>	by Jesus Christ	ok
<b>Ephesians 3:14</b>	of our Lord Jesus Christ	ok
<b>Ephesians 5:30</b>	of his flesh and of his bones	ok
<b>Ephesians 6:1</b>	in the Lord	ok
<b>Ephesians 6:10</b>	my brethren	ok
<b>Philippians 2:11</b>	is Lord	ok
<b>Philippians 3:16</b>	let us mind the same thing	ok
<b>Colossians 1:2</b>	Lord Jesus Christ	ok
<b>Colossians 1:14</b>	through his blood	ok
<b>Colossians 1:28</b>	Jesus	ok
<b>Colossians 2:11</b>	of the sins of	ok
<b>Colossians 3:6</b>	sons of disobedience	ok
<b>* I Thessalonians 1:1</b>	last eight words	ok
<b>I Thessalonians 2:19</b>	Christ	ok
<b>I Thessalonians 3:11</b>	Christ	ok
<b>I Thessalonians 3:13</b>	Christ	ok
<b>II Thessalonians 1:8</b>	Christ	ok
<b>II Thessalonians 2:15</b>	traditions	ok
<b>I Timothy 1:17</b>	wise	ok

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<b>I Timothy 2:7</b>	in Christ	ok
<b>I Timothy 3:16</b>	God	ok
<b>I Timothy 4:12</b>	in spirit	ok
<b>I Timothy 6:5</b>	from such withdraw thyself	ok
<b>II Timothy 1:11</b>	of the Gentiles	ok
<b>II Timothy 4:1</b>	the Lord	ok
<b>II Timothy 4:22</b>	Jesus Christ	ok
<b>Titus 1:4</b>	the Lord	ok
<b>Titus 1:6</b>	husband of one wife	ok
<b>Philemon 1:6</b>	Jesus	ok
<b>Philemon 1:12</b>	receive him	ok
<b>Hebrews 1:3</b>	by himself	ok
<b>Hebrews 2:7</b>	last nine words	ok
<b>Hebrews 3:1</b>	Christ	ok
<b>Hebrews 7:21</b>	after order of Melchisedec	ok
<b>Hebrews 9:14</b>	verse	ok
<b>Hebrews 10:30</b>	saith the Lord	ok
<b>Hebrews 10:34</b>	in heaven	ok
<b>Hebrews 11:11</b>	was delivered of a child	ok
<b>James 2:24</b>	justified	ok
<b>James 5:16</b>	faults	ok
<b>I Peter 1:22</b>	through the Spirit	ok
<b>I Peter 4:1</b>	for us	ok
<b>I Peter 4:14</b>	last fifteen words	ok
<b>I Peter 5:10</b>	Jesus	ok
<b>I Peter 5:11</b>	glory and dominion	ok
<b>II Peter 2:17</b>	for ever	ok
<b>II Peter 3:9</b>	us	ok
<b>I John 1:7</b>	of God	ok
<b>I John 2:7</b>	from the beginning	ok
<b>I John 3:16</b>	of God	Scrivener's 1894 OK
<b>I John 4:3</b>	Christ is come in the flesh	ok
<b>I John 4:9</b>	begotten	ok
<b>I John 4:19</b>	(we love) him	ok

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<b>* I John 5:7</b>	Father, Word, Holy Ghost, one	ok
<b>I John 5:13</b>	last thirteen words	ok
<b>II John 1:3</b>	the Son of the Father	ok
<b>II John 1:9</b>	the doctrine of Christ	ok
<b>III John 1:3</b>	testified of the truth	ok
<b>III John 1:10</b>	of the church	ok
<b>Jude 1:13</b>	for ever	ok
<b>Jude 1:25</b>	wise	ok
<b>Revelation 1:8</b>	beginning and the ending	ok
<b>Revelation 1:11</b>	Alpha, Omega, etc.	ok
<b>Revelation 2:13</b>	thy works	ok
<b>Revelation 5:10</b>	we shall reign	ok
<b>Revelation 5:14</b>	him that liveth for ever	ok
<b>Revelation 6:1</b>	and see	ok
<b>Revelation 8:13</b>	angel (not eagle)	ok
<b>Revelation 11:17</b>	and art to come	ok
<b>Revelation 12:12</b>	inhabitants of	ok
<b>Revelation 12:17</b>	Christ	ok
<b>Revelation 14:5</b>	before the throne of God	ok
<b>Revelation 16:17</b>	of heaven	ok
<b>Revelation 20:9</b>	God out of	ok
<b>Revelation 20:12</b>	God	ok
<b>Revelation 21:24</b>	of them which are saved	ok
<b>* Revelation 22:14</b>	do his commandments	ok
<b>* Revelation 22:19</b>	book	ok
<b><i>Omissions / Changes</i></b>		<i>Number of OK's</i>
<b><i>Using Comparison List</i></b>	<i>0</i>	<i>242</i>
<b><i>Translation Completeness</i></b>		
<b><i>Using Comparison List</i></b>	<i>100%</i>	

**Lesson 9: The KJV Gives Power in Study**

**I. Bible-believers with a King James Bible have the Most Powerful Tool for Bible Study**

- A. The KJV Bible defines itself
- B. The KJV Bible is the best definer of itself
- C. 1 Corinthians 2:13 – Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- D. Psalm 19:7 – The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

**II. The KJV Bible is Inexhaustible for Revelation and Deep Study**

- A. The KJV is the source and determiner of all truth and doctrine of God
- B. The study of any subject can continue indefinitely because of all the Divine revelation.
- C. Romans 11:33 – O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

**III. God Blesses the Reader with Light from the Holy Ghost**

- A. God increases his understanding.
- B. God honors his word
- C. Psalm 119:130 – The entrance of thy words giveth light; it giveth understanding unto the simple.
- D. Faith pleases God
- E. Hebrews 11:6 – But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

**IV. God Answers Prayers in Respect to Understanding**

- A. God blesses a man who goes to God for answers
- B. God blesses a man who goes to the KJV for answers.
- C. James 1:5 – If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- D. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- E. 7 For let not that man think that he shall receive any thing of the Lord.

**V. The KJV Bible Grows with the Reader**

- A. Reading the same passage over the years and a student of the word of God will still be fed with revelation he has not realized before.
- B. KJV is easy enough for a child and challenging enough for any scholar.

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- C. The same passage can be used hundreds of ways to teach various things. God uses his words to make connections that no other version has.
- D. The reader will never outgrow the KJV. This cannot be said for other versions.

### VI. The Reader Grows with the Bible

- A. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- C. 11 For with stammering lips and another tongue will he speak to this people.
- D. Precepts
- E. Line upon line
- F. Here a little, there a little
- G. With ... another tongue will he speak to his people

### VII. Word Studies in the KJV are Powerful

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
- C. Word studies in English and the original tongues work together to show the meaning of the words.

### VIII. Study Methods Using the King James Version

## 10 PRINCIPLES AND 7 STEPS TO RIGHTLY DIVIDE

August 24, 2011

Many people have undertaken the effort to read the Holy Bible in its entirety. Most people have read or know of portions of the Bible. Many readers admit they do not understand it very well, for the Bible is a book that reads like no other book. It does not read like a novel or a newspaper or a technical paper. It is a special *spiritual* Book that is *spiritually* understood.

The Bible is a collection of sixty-six individual books, written by about forty men either directly inspired by God in their writing, or by men copying the inspired words of a prophet. These men wrote over a period of centuries, in different countries, to various people and for different reasons. The Bible simply states, “all scripture is given by inspiration of God.”

By this variety in writings, God creates an infinite number of patterns of truth that a humble student can follow, comparing scripture with scripture; with the aim of gaining revelation from God’s holy word. A diligent student of the word can trace these patterns by comparing words, events, thoughts, and the multiple



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testimonies God provides. But without the method God teaches for studying His Book and the means of Holy Spirit as the Guide, one can easily go astray and find himself wresting the scriptures to his own destruction.

At the same time, many things in the Bible are “plain to him that understandeth.” God’s word is both milk and meat. It can comfort and encourage, and also reprove and correct. Every person will understand some things but not others. Some verses are clear and plain, while others are hard to understand. Even the same passages can be at the same time both simple enough for a child to learn and understand, and of great depth that the seasoned student of the word struggles to grasp the whole of it.

The Bible reveals the mind of the only and true God – and His will – to His creation. And, as the Revelation says, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” It speaks of the Great Creator, His creation, the character of man, the commandments of God, the care God takes for His people. It shows us the nature of Sin, the work of Satan, and the redemption of the only Savior, the Lord Jesus Christ.

It instructs us how to live, train our children, do our business, serve our God, and love our neighbor. It tells us of things past, gives us wisdom for things present, and prepares us for the future. It gives mankind the moral foundation for all areas of life, warning of an eternal judgment. It speaks of God, devils, heaven and hell, and what happens after death. It is the necessary food for the soul. As Jesus said, “*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (Matthew 4:4).

The Bible’s sixty-six books were revealed piece-meal, and canonized as we know it around 397 A.D. Since there are the many different books in the Holy Bible that make up the complete written revelation of God to us, and each one of these written at a different time to different people, and with various writing styles, and in at least two languages; the approach to learning the Bible is different than what most people are used to. There are many things strange to the reader at first, so that the student of the word of God must be diligent to read and re-read the Bible many times, so that the passages become familiar. Until the mind of man has received the whole, he cannot rightly apply the whole counsel of God – and until then God cannot call to his memory things he has read. The Bible is intended to be read multiple times, daily, and with great import. It is to be read continually during one’s life.

When opening the Bible for the first time, the reader will notice an Old and New Testament. The Old speaks of things before the advent of Christ. The New Testament is brought to us by Jesus Christ – and that by means of His sacrificial death, burial and resurrection. This Testament was sealed with the blood of Christ and offers all men the gift of eternal salvation by grace through faith.

To better understand the Old Testament, one must read the New Testament first – else the Old Testament is somewhat of a mystery. To best understand the New Testament, one should start with the Gospel of John, and follow that reading with Paul’s Epistle to the Romans. These two books in the New Testament were written especially for new-comers. Once these two books are read and somewhat understood, the remainder of the New Testament should be read from beginning to end – Matthew through Revelation.

Once the New Testament is read in its entirety, the student should start in the Old Testament and read Genesis through Malachi. This order of reading put the reader on the fast-track of getting to know his Bible.

There are things a student of the word of God can do to better understand the meaning and application of the scriptures. By learning these *principles of God*, he will have the means to proper exegesis.

10 PRINCIPLES TO RIGHTLY DIVIDE

1. First accept that no man can ever know everything God knows. God is all-knowing and his ways are past finding out. The best a student of the word can do is to continually get light from God Himself as he studies the Bible. Since a man can never be at the same level as God, man can only get the portion of understanding that God gives him. But that light that God gives is more valuable than gold or rubies. “Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom” (Proverbs 18:1).

Even if God, at one time, were to fill the hearts and minds of *all* men to maximum capacity with the knowledge of Himself and his creation, and to fill each man with a different portion than the other; I say that the whole of God’s knowledge dispensed would not even be as a drop in the ocean compared to what knowledge God still has reserved to Himself.

God’s ways are past finding out, and who has been his counselor?

God gives different abilities and talents to each of his servants. He gives varied depths of knowledge to his children, so that one man may be expert in some study, where another man has better understanding of a different topic. God gives to each man as he wills. God then promises that if we seek, we will find. The student of the word of God can faithfully ask for and receive wisdom from God in anything, and God will give it.

2. God reveals His mind to men by means of the Holy Spirit. To say a man must be born again before he can receive the things of the Spirit is fundamental, but it must be said regardless. There are so many people who reject the counsel of God in salvation, yet attempt to study and rightly understand the Holy Bible. This cannot be done. *God resisteth the proud, but giveth grace unto the humble.*

Spiritual things are spiritually discerned. The Bible is a spiritual Book. One must be in fellowship with the Author in order to understand the Writer’s intent. Read Job 32:8.

3. True holiness is another prerequisite to receiving the knowledge of God. The student must be holy in mind and body, and continually strive to be so. *The fear of the Lord is the beginning of wisdom.... Sin blinds the mind; holiness gives light.*

An important aspect of this holiness is *faith* that God’s word is true and perfect. One cannot second-guess or be critical of God’s word, and still expect to learn. The student must submit himself to the authority of God – the authority of God’s word (which, in English, is the King James Version of 1611).

And a third comment on holiness: The student of God’s word must not be biased or prejudiced in his study. One does not go to the Bible to “prove what *he* thinks is so,” but rather, go to the Bible to “prove *whether* his thinking is right, and *know* what to think.” Once the precepts of God are established are in the moral fiber of the mind, then the student can build on what he “knows to be true.”

4. Prayer is needed to prepare the student for the Master’s teaching. Sometimes it may take weeks for God to reveal the meaning of something (as with Daniel). Prayer calibrates the spirit and allows

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God to work in the heart and mind of the child of God. Those that read the Bible prayerfully advance much farther than those who do not.

5. Diligent study is required. How easy it would be if God just deposited all needed knowledge into our minds the moment we were saved (some may think he did). But God intends for us to read and re-read his word for our entire lives, continually meditating on His words and passages. In time, the passages that were once strange become familiar, and then well known. And, as we live our lives, those verses we pondered become even more real as God shows us daily how His word is practically applied in every issue of life. Through the diligent study of God's word, we expand the capacity of our mind to receive the things of God.
6. Obedience to what is revealed is absolutely necessary if one is to understand – Psalm 111:10: *A good understanding have all they that do his commandments*. We learn by doing. No man learned much without practice. Those things that people “learn” without work and application are easily forgotten. The Bible is a “*doctrinal*” Book, or a book that teaches what to do.

And think about this: Why would a Just God continue to instruct a student who does not do what He says? If one refuses the little things, why would God give greater things? He that is faithful in little is also faithful in much.

Consequently, mark and receive the commandments of God as written in the New Testament. Jesus instructed this method in the Great Commission found in Matthew 28:18 – 20, when he said – after we teach the gospel and baptize believers – to “teach them to observe all things whatsoever I have commanded you...” More on this is below in the Seven Steps.

7. Maturity brings more knowledge and experience, and knowledge and experience bring more maturity. Young men are strong because the word dwells in them, and they have overcome the wicked one. *When I was a child I thought as a child*, Paul said. The thoughts of a man are different from those of a child.

One man said this: You thought differently in your teens than you did when you were a child. You thought differently in your twenties than when you did were in your teens. You thought differently in your thirties than you did when you were in your twenties. You thought differently in your forties than you did when you were in your thirties. You think differently in your fifties than you did when you were in your forties. And in your sixties, you will think differently than you do now.

This is not because the word of God changes, but the word of God changes us. We are not the same as we mature in the things of God. This is not to say that old men are always wise – this is not true. Sometimes a younger man rightly searches things out what the older man cannot see. We must not think of physical age as the key to understanding the things of God, but rather one's experience with God, and time and effort put into the study of the word of God. Meat belongs to them of age, while the newborn babes desire the milk of God's word.

8. Jesus Christ must be found in every passage. Our Savior said, “*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*” The only reliable testimony of Jesus Christ is found in the scriptures. The scriptures speak of Jesus Christ. Unless the student finds Jesus in his study, he has missed the mark. Find the Savior and you have found the purpose of the revelation. All else flows from this.

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Even passages in the Old Testament are discerned from a viewpoint that reveals Jesus Christ. The student has failed in his study if he has not found Jesus revealed, pointed to, or magnified in some way.

9. Follow the process God gives us in Isaiah 28:9-11: precept upon precept, line upon line, here a little, there a little. Learn and do the first commandments (precepts); then read the entire Bible over and over – every line; then do your topical studies. The first two processes establish proper foundational knowledge before one can build on his understanding.
10. Seek out the profit of the scriptures – doctrine, reproof, correction, instruction in righteousness – 2 Timothy 3:15-17.

### 7 STEPS TO RIGHTLY DIVIDE

These steps are familiar to any person who, with an honest heart, has sought out to know what God says in his word. One should remember these “here a little, there a little” topical studies come *after* the multi-layered foundation of precepts and lines is set.

#### Collect

Using a concordance or by reading line upon line, gather all passages that relate to your topic of study. This is accomplished by the proper selection of words, along with their variations and related words. Related words to teach include nouns, verbs, and modifiers based on the root word. Think also of opposites and synonyms, and harmony passages. Make a list of the verses and write or print out the verses.

As one writes this collection of passages, other word studies will be revealed that necessitate further study. Do not neglect when God leads you to other words or ideas. Write these for further research.

#### Collate

Separate (“divide”) the passages in groups based on what they say. God will give wisdom in this. Select major thoughts from each group and a verse or two that well-defines the truth being communicated. This grouping of passages requires the reading in context of each portion. Familiarity with Bible will help greatly in this action – things are easier and faster if the student is familiar with what he is reading.

Classify passages that have no direct bearing on the subject put these aside. There will be verses that have no direct impact on the study. It is part of study to miss verses and at the same time have too many. Depending on the subject being studied, you may be able to reduce the number of verses to just a handful that clearly define the key thoughts.

#### Commandments

Highlight, understand, and do the commandments as they are revealed. We arrange our thoughts *making sure no conclusion violates a commandment*. They are the precepts – the foundation on which all spiritual truth is built.

The commandments, when identified clearly, create the boundary lines for your ideas to travel, not allowing the student to veer too far to one side or the other. They are the rails on which your train of thought progresses. Gods *will* as revealed in scripture never violates his *commandments* – God is neither double-minded nor unstable. He is not the author of confusion.

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As I have illustrated many times: regardless of the volumes written and the great studies made by intelligent Calvinists to somehow prove God only saves a select few who he has predestined; all these words can be brought to naught by a single and simple commandment found in Acts 17:30: *“And the times of this ignorance God winked at; but now commandeth all men every where to repent....”*

Those Calvinists with a good heart could have saved themselves a lot of grief and error by building on the precepts (commandments) first. The others have willingly deceived people by their writings.

### **Consider**

Take the necessary time to meditate on the things you are studying. Read passages slowly, carefully, and repeatedly. Make notes as God leads in your study – always have ready a pen and paper when reading your Bible.

Ask yourself what is the likely meaning of what you have read. Answer who, what, where, when, and why. Ask how it shows Jesus Christ. Seek the application for today and how your life can be made better. Meditate and memorize asking God for illumination. Humbly ask God for something special.

Think of biblical parables or patterns in God’s creation that help to clarify your thoughts. Consider the practical effect of the thoughts you are forming. Do they tend to promote holiness and Christ-likeness? Do they edify the child of God? Are they pure, lovely, and of good report? Do they inspire virtue and praise? (Philippians 4:8). Do they magnify Jesus Christ?

### **Commentaries**

With carefulness, commentaries can be of some value. These are opinions of men who have attempted to put forth their understanding of a passage. However, know that men are fallible. Their writings could be wrong. Never take an opinion a writer simply based on your esteem of his person. Opinions should be considered and discarded if they are proved incorrect or unsubstantiated by the word of God. These should also be referred to last in a study.

It is always best to first spend time with God, seeking his wisdom, and allow the Holy Ghost to illuminate you mind; before running to some man’s notes to only get what he provides. If you seek God first, you will get more from him than from a man. Too many run to their favorite author before first seeking after God. In time, a person like this will forget how to seek light from God and will instead rely upon his library. Do not be a “commentary cripple” – learn the means to get the light directly from the Father through the Spirit. Relying on men will cause the student of the word to be weak at making his own righteous conclusions, and make him nothing more than a parrot, regurgitating only what someone else said. Learn to let God feed you mind and soul through a personal relationship.

Then, when God shows you something, it is something to get excited about. This is where the passion and zeal for preaching comes from. Some stated that, “preaching is the overflow of study.” The students mind is so enlightened he is provoked with great enthusiasm to write his paper and preach what God has showed him. Not only is the preacher edified, but he now edifies others.

In contrast, the dry research of volumes of men’s ideas, sorting what is reasonable and applicable; and forming with that some tedious lesson helps only a little. Earl Stevens said, “Tedium is never a useful teaching tool.” I prefer when the daystar arises in the student’s heart because God showed his wisdom and grace to that man, blessing him with a light that God knows will especially reveal great understanding. If any man lacks wisdom, let him ask of God. And when God gives it, the preacher can scarce wait until he

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has the opportunity to preach it to those he loves. You can tell when this happens. The student rushes to write his thoughts as thought divinely inspired.

Lest the reader conclude differently, I am not against the use of commentaries, lexicons, dictionaries, study guides, etc.; if they are referred to late in the study and taken with caution (men's writing can be biased or follow an agenda). There is necessity and great profit in searching word etymology and translations. Seeking the use of the Greek or Hebrew words has much profit – but God's revelation of understanding and wisdom is rarely based on the meaning of one particular word. One must discern the thoughts of God contained in the groups of words and the phraseology He uses. We understand the logic from the grammar, and the meaning of thoughts from the words. Both are important, and we never take one and not the other. And the student that seeks God first, will know enough to discern which can and cannot be relied upon when comparing commentary.

### **Conclude**

Arriving at a conclusion should be made in small steps based on truth. One should build on the things he knows to be true and that are without a doubt. The student is forging and connecting links of thoughts and small conclusions to create a chain of truth and to establish rhetoric. Any weak link will cause the whole to fail. Every link must be proved before it provides a fast hold (1 Thessalonians 5:21). The first steps deal with commandments, first mentions, words of the Savior, beginnings, etc.

Proving a truth involves both inductive and deductive study. One considers a thought true and then tries to prove by the Bible. He then considers the same thought untrue and tries to disprove it. If it passes both tests it can be thought to be true. Many times, a thing is true with exceptions, or within certain conditions. If this is the case, these conditions should be mentioned. For example: Men lie – except for the Son of Man – who is indeed both man and God man, and He cannot lie. (Psalm 40:4; Psalm 58:3; Proverbs 6:19; Proverbs 14:5, 25; Romans 3:23; Romans 5:12; Romans 3:4; Titus 1:2; Hebrews 6:18; John 14:6; I Peter 2:21, 22.)

### **Communicate**

This step is not generally realized and often overlooked. The purpose of diligent study goes beyond the one studying. We must condense and paraphrase our conclusions to as simple a statement as possible, for the communication of these thoughts to others. Distilling the complicated thought to a ready proverb or simple statement makes it easily communicated. God gives bread, not only for your eating, but also for you to feed others. God wants to use his servants as a pipeline of his gifts, not a reservoir. Many times these conclusions can be the points in a homily, chapters in a study book, or a helpful cliché. Sometimes they are the making of a lengthy paper. Think on this wise – how can I make my conclusions ready for communication to others?

Preachers do this regularly when forming preaching outline notes. Précis-writing, summarizing, paraphrasing, speaking in parables, making statements of faith, etc.; are examples of good communication of one's understanding. Much of our responsibility as preachers involves this type of work – the result of diligent study.

Being a means by which God's light is reflected to others is a work that imitates the greatest preachers in the Bible.

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**Lesson 10: The KJV Contributes to the Maturity of its Readers**

**I. KJV Bible-believers Grow Spiritually**

- A. Must be readers
- B. 1 Timothy 4:13 – Till I come, give attendance to reading, to exhortation, to doctrine.
- C. Must be hearers
- D. Matthew 7:24 – Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- E. Must be doers
- F. James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.
- G. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- H. Romans 10:17 – So then faith cometh by hearing, and hearing by the word of God.

**II. KJV Bible-believers Live Sanctified Lives**

- A. Those who hear and do
- B. Those who tremble at God's word
- C. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

**III. KJV Bible-believers Have a Greater Understanding Due to Their Reading Ability**

- A. Hebrews 11:3 – Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
- B. The KJV has a low reading level that makes to perfect for beginners
- C. Gail Riplinger's research shows lower level compared to other versions

**Flesch-Kincaid Grade Level Indicator**

	<b>KJV Grade Level</b>	<b>NIV Grade Level</b>	<b>NASB Grade Level</b>	<b>TEV Grade Level</b>	<b>NKJV Grade Level</b>
Gen. 1	4.4	5.1	4.7	5.1	5.2
Mal. 1	4.6	4.8	5.1	5.4	4.6
Matt. 1	6.7	16.4	6.8	11.8	10.3
Rev. 1	7.5	7.1	7.7	6.4	7.7
<b>Grade Level Average</b>	<b>5.8</b>	<b>8.4</b>	<b>6.1</b>	<b>7.2</b>	<b>6.9</b>

(Table from *New Age Bible Versions*, p. 196, highlight added)

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- D. Readability statistics generated from *Grammatik* and *Word for Windows* show why the KJV is 5th grade reading level, while the NKJV and NASB are 6th grade, and the NIV is 8th grade reading level! The KJV averages:
- fewer syllables per word
  - fewer letters per word
  - fewer words per sentence
  - smaller percentage of long words
  - greater percentage of short words than the NKJV, NIV, NASB and NRSV
- E. According to readability statistics generated by Pro-Scribe, the KJV is easier to read than USA Today, People Magazine and most children’s books.”

### Readability Analysis of Writing Samples

TEXT	Grade	Syllables Per Word	Words over 9 Letters
<i>USA Today</i>	9	1.5	10%
<i>People Magazine</i>	8	1.5	10%
<b>Children’s Books</b>	7	1.3	8%
<b><i>King James Bible, New Testament</i></b>	<b>7</b>	<b>1.3</b>	<b>3%</b>

(Table from *The Language of the King James Bible*, p 159, highlight added)

- F. *The Bible for Today* published an interesting and revealing book titled, *The Comparative Readability of the Authorized Version* by D.A. Waite, Jr. Using computer readability software (*Grammatik 4.0*, *Grammatik 5.0*, *Word for Windows*) Mr. Waite, spent hundreds of hours, lasting over three years, analyzing every word in the King James Bible, the American Standard Version (ASV), the Revised Standard Version (RSV), the New American Standard Version (NASV), the New International Version (NIV), the New King James Version (NKJV) and the New Revised Standard Version (NRSV).
- G. Mr. Waite did not twist or slant any of the results but simply let the results speak for themselves. In fact, Mr. Waite confessed before beginning the research, he was fully expecting the newer versions to outscore the “old” King James Bible. Mr. Waite writes,
- Quite frankly, I was surprised at the results. (D.A. Waite Jr, *The Comparative Readability of the Authorized Version*, p. 4)
- H. *The Comparative Readability of the Authorized Version* is an exhaustive and serious study. It contains detailed tables, charts, documentation, analysis of every conceivable readability tests known. The King James Bible outscored the new versions in virtually every test.
- I. Some of Mr. Waite’s analysis:

According to the F-K [Flesch-Kincaid] formula 74.3% of the books [in the KJV] are on or below the sixth-grade level, and 94% are on or below the seventh-grade level! . . . And the FRE [Flesch Reading Ease] rated 97% of the KJV books as Fairly Easy or Easy! These were all first-place statistics! (Ibid, p. 80)



- J. Mr. Waite summarizes his extensive analysis:

If any of these seven versions is authorized to boast about its success in these rigorous readability contests, it is the Authorized Version. [KJV]. If any has the right to flaunt the crown of victory, it is the KING James Bible. (Ibid, p. 80)

- I. It is also worth noting, the New International Version (NIV), continually scored the worst, in some cases, much worse. So much for the nonsense about the King James being “harder to read.”
- J. With all this information, people who say the KJV is too hard have not tried to read it.

#### IV. **KJV Bible-believers Increase in their Ability to Think and Reason**

- A. The revelation of God causes his children to think and meditate on abstract and edifying ideas.
- B. Philippians 4:8 – Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
- C. Although the reading level is good for all readers, the KJV is the best standard for English grammar, composition, rhetoric, prose, rhythm, beauty, and user friendliness for memorization. It is the masterpiece of the English Language.
- D. The KJV employs approximately 8,000 words, but it uses these words to supply an unlimited source of information and revelation.

#### V. **An Example of Easy-Reading**

- A. There is always somebody attempting to make the bible more *understandable* or *easier-to-read* for the readers.
- B. God’s word is not supposed to be fully “easy-to-read.” This precept is incorrect.
- C. 2 Peter 3:14- 18 is most appropriate:

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

- D. Even Peter had some difficulty understanding the word of God.
- E. Paul said in 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- F. The emphasis is *study*. This takes diligence.
- G. Job said in 9:10 – Which doeth great things past finding out; yea, and wonders without number.
- H. Paul said in Romans 11:33 – O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- I. Beware of bibles pretending to be easy to read or easy to understand.
- J. The paraphrase of God's word has become popular. To *paraphrase* is a restatement of a text or passage giving the meaning in another form, as for clearness; rewording. Supposedly, a paraphrase helps readers to "easily perceive additional shades of meaning they might otherwise struggle to see in a standard translation."
- K. Here are examples of an easier to read paraphrase:

John 1:1 (KJV): In the beginning was the Word, and the Word was with God, and the Word was God.

John 1: 1 (Phillips) At the beginning God expressed himself. That personal expression, that word, was with God, and was God, and he existed with God from the beginning.

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John 3:16-17 (KJV) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:16-7 (Phillips) For God loved the world so much that he gave his only Son, so that every one who believes in him shall not be lost, but should have eternal life. You must understand that God has not sent his Son into the world to pass sentence upon it, but to save it – through him.

[Editor's note: The Phillips saying Jesus was God's "only Son" causes confusion with John 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name...." Using *only begotten* makes the difference clear. Other translations using "one and only Son" do not help either but makes things even more confusing.]

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Ephesians 3:14-19 For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

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- 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,  
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;  
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Phillips: When I think of the greatness of this great plan I fall on my knees before God the Father (from whom all fatherhood, earthly or heavenly, derives its name), and I pray that out of the glorious richness of his resources he will enable you to know the strength of the spirit's inner re-inforcement – that Christ may actually live in your hearts by your faith. And I pray that you, firmly fixed in love yourselves, may be able to grasp (with all Christians) how wide and deep and long and high is the love of Christ – and to know for yourselves that love so far beyond our comprehension. May you be filled though all your being with God himself!

KJV has two 3-syllable words. Phillips uses 8 words with three or more syllables:

- KJV: according, comprehend
- Phillips: fatherhood, heavenly, glorious, resources, enable, re-inforcement (sic), actually, comprehension.

[Editor's note: *What Madness!*]

### VI. The King James Version is Applicable for Every Level of Understanding

- A. ***The lost*** – 1 Peter 1:23 – Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- B. ***Newborn babes in Christ*** – 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- C. ***Young men in the faith*** – Ephesians 4:14 – That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- D. ***Seasoned believers*** – Colossians 2:18 – Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
- E. 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.
- F. ***Bible students*** – 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- G. ***Theologians*** – Acts 17:11 – These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- H. ***Preachers and teachers*** – 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- I. **Children** – Mark 10:14 – But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

### VII. God Uses the Pattern of Isaiah 28:8-10 to Teach

- A. 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- C. 11 For with stammering lips and another tongue will he speak to this people.
- D. Note the process God uses to teach and develop men:
- God teaches knowledge
  - God makes to understand doctrine
  - First, men are weaned from the milk
  - Then they learn and obey precepts
  - Then they read the bible line upon line continually
  - Then they do topical studies – here and there a little
  - Then they work with other tongues – translations
- E. Practically speaking, we see God speaks to his people in a different language than Hebrew. We contend one tongue God uses is the English King James Version.
- F. To understand doctrine, a man must do what God commands:
- G. Psalm 111:10 – The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.
- H. Hebrews 5:11-6:3 – Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
- Hebrews 6:1-3 – Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 3 And this will we do, if God permit.
- I. Here, the *precepts* are referred to as *the first principles of the oracles of God* and the *doctrine of Christ*.

**Lesson 11: This Book Never Needs Revision or Replacement**

**I. The KJV – An Inspired Book**

- A. God’s word (scripture) is “given by inspiration” – 2 Timothy 3:16.
- B. The KJV is God’s word, and it is scripture.
- C. Those who deny this fact cannot identify for you what is the of God.
- D. Those who deny the inspiration of God’s word (the KJV) cannot hand you a book that they say is inspired scripture.
- E. The translators do not have to be inspired to correctly translate the inspired word of God.
- F. If a person quotes the inspired word of God, the words are still inspired, although the person is not inspired.
- G. Bible reading programs can speak the inspired word of God.
- H. Lost people can speak the inspired word of God.

**II. Translations of the Inspired Words Can Be Inspired**

- A. Not all translations are correct translations.
- B. Correct translations of inspired texts preserve the inspiration, and therefore they also are considered inspired writings.
- C. The New Testament quotations of Old Testament passages are translations, and they are undoubtably inspired.
- D. See examples in Lesson 1, Points XVII – XIX.

**III. Scriptural Revelation in Respect to Translation**

- A. The revelation God supplies in respect to translation is eye-opening:
- B. 2 Samuel 3:10 – To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.
- C. Colossians 1:13 – Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- D. Hebrews 11:5 – By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
- E. Note that God was behind these translations.
- F. David’s kingdom was translated by God from Saul.
- G. David’s kingdom was promised to endure forever – 2 Samuel 8-17.
- H. We who are saved are translated by God from the power of darkness into the kingdom of Jesus Christ.
- I. God translated Enoch so that he would not see death.
- J. These points are noteworthy:
  - God is behind the right kind of translations
  - God translates from darkness to light
  - God translates so one will see death
- K. English brings God’s word to light.
- L. English is a living language.

**IV. KJV Revisions Over the Four Centuries**

- A. The King James Version has had a few revisions over the centuries to update spelling and text-type. These are printing revisions, not changes to the translation.
- B. These revisions did not change the original translation.
- C. A few word changes were made based on corrections of printing errors.
- D. With thousands of publishers over the centuries it is a miracle the KJV still remains intact. This is evidence of God's preservation.
- E. The KJV has never needed to be updated for the translation.
- F. The *New King James Version* is not a revision – it is a pseudo-modernist version that uses the name to deceive the simple.
- G. According to the supporters of the NKJV: “The NKJV includes translations based on the Alexandrian Manuscripts in an effort to find more potent and direct information. Translation of the Alexandrian Manuscripts is rejected by most KJV followers. The New King James Version was partially written as a new translation for the entire framework of the Bible.”
- H. More from the NKJV supporters: “Commissioned in 1975 by Thomas Nelson Publishers, 130 respected Bible scholars, church leaders, and lay Christians worked for seven years to create a completely new, modern translation of Scripture, yet one that would retain the purity and stylistic beauty of the original King James. With unyielding faithfulness to the original Greek, Hebrew, and Aramaic texts, the translation applies the most recent research in archaeology, linguistics, and textual studies.”
- I. See Lesson 16 for more detailed information on the changes to the KJV related to printing.

**V. Reading and Memorization for Life**

- A. Believers using the KJV never have to relearn the verses. They are perfect for a lifetime.
- B. Words are preserved forever.
- C. Word Studies will never have to be corrected, only expanded.
- D. Imagine having to relearn a whole new bible every few years. This would make memorizing unnecessary.
- E. People would not care if verses were misquoted if there were no standard.

**VI. The KJV – The Authority for Bible Study**

- A. When a Bible-believer uses the KJV, God supplies him revelation by means of the Holy Ghost.
- B. God's word is inexhaustive – there is no end to the study.
- C. Word studies are infinite.
- D. 12,143 unique words multiplied by the number of verses (31,103) gives a potential of 377,683,729 potential verse references in an entry-level study. As a second-level study (a word leads to another word) the potential entries increase by another multiple of 31,103, or 11,747,097,023,087 potential verse references.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- E. If a man studies 1,000 verses a day, it would take 1,034 years to compare every verse and word at an entry-level study, and 32,161,798 years to compare every verse and word at a second level study.
- F. At a third-level study (i.e., three-word study) it would take a million times a million years, or 1,000,000,000,000 years.
- G. Bibles that change words cut off verse-to-verse comparisons or add unnecessary words that void a study.
- H. We need the Holy Ghost to aid in Bible study.
- I. The Holy Ghost has proved by use He uses the KJV.
- J. 1 Corinthians 2:13 – Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

**Lesson 12: Inspiration, Transmission, Inscription, Preservation, and Translation**

**From Class 214A Doctrine of the Scriptures  
Lesson 2: The Inspiration of the Word of God**

**I. The Scriptures are Given by Inspiration**

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. Scriptures are holy
- D. Scriptures show salvation
- E. Scriptures show Jesus

**II. Scriptures Show the Way of Salvation**

- A. John 5:37 – And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
- B. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- C. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- D. 40 And ye will not come to me, that ye might have life.

**III. The Scriptures are Holy**

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. Romans 1:2 – (Which he had promised afore by his prophets in the holy scriptures,)
- C. Psalm 145:17 – The LORD is righteous in all his ways, and holy in all his works.
- D. Romans 7:12 – Wherefore the law is holy, and the commandment holy, and just, and good.
- E. Psalm 99:3 – Let them praise thy great and terrible name; for it is holy.
- F. Psalm 138:2 – I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

**IV. Holy Men of Old Spoke as They were Moved by the Holy Ghost**

- A. Prophecy proves inspiration of God in the man and in the scriptures.
- B. 2 Peter 1:21 – For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- C. Not by the will of man
- D. Holy men of God spake – verbally spoken
- E. Being moved by the Holy Ghost – prophets
- F. Words of the prophets were written down.



**V. Jeremiah was Inspired of God and Preached the Word of God**

- A. 1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:
- B. 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.
- C. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.
- D. 4 Then the word of the LORD came unto me, saying,
- E. 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
- F. 6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.
- G. 7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
- H. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
- I. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.
- J. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.
- K. 11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.
- L. 12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.
- M. 13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.
- N. 14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

**VI. John the Baptist was Inspired of God and Preached the Word of God**

- A. Luke 3:2 – Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
- B. Filled with the Holy Ghost from his mother's womb
- C. Luke 1:15 – For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

**VII. Jesus, the Word, Preached the Word of God**

- A. The four gospels record the majority of Jesus' words.
- B. These are sometimes highlighted in red type (red-letter versions)
- C. Acts and Revelation also have Jesus' words recorded.
- D. Jesus wrote on the ground in John 8, but we do not what he wrote.
- E. All scriptures recording Jesus' words are written copies of that which was spoken.
- F. The "original autographs" recording spoken words are still copies. The original word was

spoken.

**VIII. Paul was Inspired of God and Preached the Word of God**

- A. 1 Corinthians 2:9 – But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- B. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- C. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- D. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- E. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- F. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- G. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
- H. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

**IX. Inspiration of the Word of God Applies Forever**

- A. Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- B. Matthew 24:35 – Heaven and earth shall pass away, but my words shall not pass away.
- C. Mark 13:31 – Heaven and earth shall pass away: but my words shall not pass away.
- D. Luke 21:32 – Verily I say unto you, This generation shall not pass away, till all be fulfilled.
- E. 33 Heaven and earth shall pass away: but my words shall not pass away.

**X. Prophecy in the Bible and the Fulfillment thereof Proves the Inspiration of God**

- A. J. Barton Payne's Encyclopedia of Biblical Prophecy lists 1,239 prophecies in the Old Testament and 578 prophecies in the New Testament, for a total of 1,817. These encompass 8,352 verses.
- B. J. Barton Payne in his Encyclopedia of Bible Prophecy gives a list of 191 prophecies that he deems as having a "personal reference to Christ."
- C. Jesus fulfills over 300 prophecies in the Bible proving he is the Messiah.
- D. See Chart Below.

**XI. The New Testament Describes How the Scriptures Function**

- A. Scriptures can be read – Matthew 21:42; Mark 12:10
- B. Scriptures can be known – Matthew 22:29; Mark 12:24
- C. Scriptures can be fulfilled – Matthew 26:54, 56; Mark 15:28; Luke 4:21
- D. Scriptures can be expounded – Luke 24:27

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- E. Scriptures can be opened – Luke 24:32
- F. Scriptures can be understood – Luke 24:5
- G. Scriptures can be believed – John 2:22
- H. Scriptures can be searched – John 5:39; Acts 17:11
- I. Scriptures can speak – John 7:38, 42
- J. Scriptures cannot be broken – John 10:35
- K. Scriptures can be preached – Acts 8:35
- L. Scriptures can give reason – Acts 17:2
- M. Scriptures can make a man mighty in the scriptures – Acts 18:24
- N. Scriptures show that Jesus is the Christ – Acts 18:28
- O. Scriptures promise certain things – Romans 1:2
- P. Scriptures give patience and comfort – Romans 15:4
- Q. Scriptures are commanded to be made known unto all nations – Romans 16:26
- R. Scriptures give the gospel – 1 Corinthians 15:1-4
- S. Scriptures can foresee the future – Galatians 3:8
- T. Scriptures conclude that all are under sin – Galatians 3:22
- U. Scriptures can make one wise unto salvation – 2 Timothy 3:15
- V. Scriptures are given by inspiration of God – 2 Timothy 3:16
- W. Scriptures contain prophecy – 1 Peter 2:6; 2 Peter 1:20
- X. Scriptures can be wrestled to the destruction of unlearned and unstable – 2 Peter 3:16

### **XII. Other Passages Showing Inspiration of the Prophets**

- A. 2 Kings 17:13 – Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.
- B. 14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.
- C. Nehemiah 9:30 – Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.
- D. Mark 12:36 – For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
- E. 1 Corinthians 2:13 – Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- F. Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- G. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- H. 1 Peter 1:9 – Receiving the end of your faith, even the salvation of your souls.
- I. 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

### **XIII. An Outline of Psalm 119**

- A. This Psalm of David excels all other Psalms, and it references the word of God in every

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verse.

- B. 176 verses, longest Psalm and longest chapter in the Bible. 22 stanzas, eight verses in each stanza.
- C. It is an acrostic poem, with each set of 8 verses beginning with a letter of the Hebrew alphabet, which has 22 letters.
- D. Letters are used to make words, and words are used by God to make scripture.
- E. Breakdown of stanzas shown in table below:

Psalm 119				
	Hebrew	Hebrew Letter Name		
Stanza	Letter	KJV (1611)	Modern	Verses
1	א	Aleph	'Alef	1–8
2	ב	Beth	Beth	9–16
3	ג	Gimel	Gimel	17–24
4	ד	Daleth	Daleth	25–32
5	ה	He	He'	33–40
6	ו	Vau	Waw	41–48
7	ז	Zain	Zayin	49–56
8	ח	Cheth	Ḥeth	57–64
9	ט	Teth	Ṭeth	65–72
10	י	Jod	Yudh	73–80
11	כ	Caph	Kaf	81–88
12	ל	Lamed	Lamedh	89–96
13	מ	Mem	Mem	97–104
14	נ	Nun	Nun	105–112
15	ס	Samech	Samekh	113–120
16	ע	Ain	'Ayin	121–128
17	פ	Pe	Pe'	129–136
18	צ	Tzaddi	Ṣadheh	137–144
19	ק	Koph	Quf	145–152
20	ר	Resh	Resh	153–160
21	ש	Schin	Šin / Shin	161–168
22	ת	Tau	Taw	169–176

- F. 12 words used as parallels to the word of God in Psalm 119:

- Law
- Testimonies
- Ways
- Precepts
- Statutes
- Commandments
- Judgments
- Thy word

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- Faithfulness (v. 90)
- Ordinances
- Surety (v. 122)
- Thy name (v. 132)

### XIV. Chart Showing Chances of 13 Various Prophecies Being Fulfilled

Reference	Prophecy	Chance of Fulfillment
Daniel 9:25-25	Timing of the Crucifixion	1 in 100,000 ( $10^5$ )
Micah 5:2	Birth in Bethlehem	1 in 100,000 ( $10^5$ )
Zechariah 11:12-13	Judas' Betrayal	1 in 100,000,000,000 ( $10^{11}$ )
Psalms 22 and 34:20; Zechariah 12:10	Jesus Death by Crucifixion	1 in 10,000,000,000,000 ( $10^{13}$ )
Isaiah 44:28; 45:1; 45:13	Babylon Destroyed by Cyrus	1 in 1,000,000,000,000,000 ( $10^{15}$ )
Isaiah 13:17-22; Jeremiah 51:26, 43	Doom of Babylon	1 in 1,000,000,000 ( $10^9$ )
Jeremiah 31:38-40	Israel's Rebirth and 9 Cities	1 in 1,000,000,000,000,000,000 ( $10^{18}$ )
Deuteronomy 29; Isaiah 11:11-13; Jeremiah 25:11; Hosea 3:4-5; Luke 21:23-24	Israel's Captivity, Dispersion, and Re- establishment	1 in 100,000,000,000,000,000,000 ( $10^{20}$ )
Jeremiah 49:15-20; Ezekiel 25:12-14	Edom to become Barren	1 in 100,000 ( $10^5$ )
1 Kings 16:33-34	Rebuilding of Jericho	1 in 10,000,000 ( $10^7$ )
2 Kings 2:3-11	Elijah's Departure	1 in 1,000,000,000 ( $10^9$ )
2 Chronicles 20	Jehoshaphat's Victory	1 in 100,000,000 ( $10^8$ )
1 Kings 13:2; 2 Kings 23:15-18	Josiah Burning Bones	1 in 10,000,000,000,000 ( $10^{13}$ )

### XV. Mathematical Illustration that Jesus is the Messiah

- Excerpt from: Is Jesus for Real? Mathematical Proof!
- For the original source: <http://www.bibletimelines.net/article/24/articles-brief-and-to-the-point/jesus-is-he-really-the-messiah>
- The fact that Jesus was born and actually did live is not what this page is all about. What this page is attempting to answer is, "Was the Jesus of the Bible who He claimed He was? Was He really God's Son? Was Jesus the Messiah?"
- There are over 300 prophecies listed below that point directly to the Messiah. Here is an example of just 8:
  - The time of His birth (see the Daniel 8 & 9 Timeline).
  - He would be born in Bethlehem. (Micah 5:2)
  - He would be born of a virgin. (Isaiah 7:14)
  - He would be betrayed for 30 pieces of silver. (Zechariah 11:12)
  - He would be mocked. (Psalm 22:7,8)

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- He would be crucified. (John 3:14)
  - He would be pierced. (Psalms 22:16)
  - He would die with the wicked, but He would be buried with the rich. (Isaiah 53:9)
- E. Mathematics & Astronomy Professor Peter W. Stoner has made the statement that the chances of just 8 prophecies (like these) coming true by sheer chance is 1 in  $10^{17}$  (100,000,000,000,000,000). That would be equivalent to covering the whole state of Texas with silver dollars two feet deep and then expecting a blindfolded man to walk across the state and on the very first try find the ONE coin you marked (roughly equivalent to the Province of Ontario being 1.5 feet deep).
- F. And if we were to add only 8 more similar prophecies, for a total of 16, the odds would be  $1 \times 10^{28} \times 10^{17}$  – or 1 in  $10^{45}$
- G. (1,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000)
- H. Using the same type of illustration as above, if we were to press this many silver dollars ( $10^{45}$ ) into a ball and place the center of this ball where the center of our Sun is, this silver ball's outer edge would be in approximately the same area as the orbit of Neptune (almost to Pluto.). One man fulfilling all 16 prophecies by sheer chance would be like sending a blind-folded person out to find one specific silver dollar that has been marked and has been mixed up somewhere in this huge ball and actually finding it the first time! (Keep in mind that this is a three-dimensional BALL, not a disk like our Solar System.)
- I. Professor Stoner gives us yet another illustration, but this time, because a silver dollar, and even the atom, would be too large for this one he chose to use just the electron that orbits the nucleus of the atom.
- J. The electron is one of the smallest particles of matter known to man. It is so small that if you lined up  $2.5 \times 10^{15}$  (2,500,000,000,000,000) single file you would end up with a line that is only 1 inch long. (If we were going to count the electrons in this line one inch long, and counted 250 each minute, and if we counted day and night, it would take us 19,000,000 years to count just the one-inch line of electrons.)
- K. Now back to Stoner's illustration. Using only 48 of the prophecies that Jesus fulfilled it was calculated that the chances of one person fulfilling these by sheer chance would be 1 in  $10^{157}$ .
- L. To help us understand how huge this number is he suggested taking  $10^{157}$  electrons and pressing them into a solid ball. This ball, made entirely of electrons, would pretty much fill, not just our galaxy, but the entire known universe. (At the time Stoner's book was written the universe was known to be at least 6 billion light years in all directions. Stoner's known universe would need to be filled about 10,000,000,000,000,000,000,000,000,000 times.) Once again, we would mark just one electron, blindfold a man and send him out to find that one electron.
- M. Peter Stoner then states, "To the extent, then, that we know this blindfolded man cannot pick out the marked electron, we know that the Bible is inspired. This is not merely evidence. It is proof of the Bible's inspiration by God – proof so definite that the universe is not large enough to hold the evidence."
- N. Professor Stoner then made the comment that, "Any man who rejects Christ as the Son of God is rejecting a fact proved perhaps more absolutely than any other fact in the world."
- O. (For more details on these illustrations and others by Professor Peter W. Stoner, you can read just his chapter entitled, The Christ of Prophecy, or you can read his entire book, Science Speaks, online.)
- P. And the fact that Jesus had no control over things like where, when and how He was born, or where He was buried just adds to the available evidence that He did not just work to make sure that all of the prophecies were fulfilled so that people would believe Him to be

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the Messiah.

### **XVI. Messianic Prophecies Fulfilled**

365 MESSIANIC PROPHECIES FULFILLED			
	O.T. Prophecy Location	Prophecy Description	N. T. Fulfillment by Jesus
1	Genesis 3:15	Seed of a woman (virgin birth)	Luke 1:35; Matthew 1:18-20
2	Genesis 3:15	He will bruise Satan's head	Hebrews 2:14; 1 John 3:18
3	Genesis 5:24	The bodily ascension to heaven illustrated	Mark 6:19
4	Genesis 9:26-27	The God of Shem will be the Son of Shem	Luke 3:36
5	Genesis 12:3	As Abraham's seed will bless all nations	Acts 3:25, 26
6	Genesis 12:7	The Promise made to Abraham's Seed	Galatians 3:16
7	Genesis 14:18	A priest after Melchizedek	Hebrews 6:20
8	Genesis 14:18	A King also	Hebrews 7:2
9	Genesis 14:18	The Last Supper foreshadowed	Matthew 26:26-29
10	Genesis 17:19	The Seed of Isaac	Romans 9:7
11	Genesis 21:1	Seed of Isaac	Romans 9:7; Hebrews 11:18
12	Genesis 22:8	The Lamb of God promised	John 1:29
13	Genesis 22:18	As Isaac's seed will bless all nations	Galatians 3:16
14	Genesis 26:2-5	The Seed of Isaac promised as the Redeemer	Hebrews 11:18
15	Genesis 49:10	The time of His coming	Luke 2:1-7; Galatians 4:4
16	Genesis 49:10	The Seed of Judah	Luke 3:33
17	Genesis 49:10	Called Shiloh or One Sent	John 17:3
18	Genesis 49:10	To come before Judah lost identity	John 11:47-52
19	Genesis 49:10	To Him shall the obedience of the people be	John 10:16
20	Exodus 3:13, 14	The Great "I Am"	John 4:26
21	Exodus 12:5	A Lamb without blemish	1 Peter 1:19
22	Exodus 12:13	The blood of the Lamb saves Romans wrath	Romans 5:8
23	Exodus 12:21-27	Christ is our Passover	1 Corinthians 5:7
24	Exodus 12:46	Not a bone of the Lamb to be broken	John 19:31-36
25	Exodus 13:2	Blessing to first born son	Luke 2:23
26	Exodus 15:2	His exaltation predicted as Yeshua	Acts 7:55, 56
27	Exodus 15:11	His Character-Holiness	Luke 1:35; Acts 4:27
28	Exodus 17:6	The Spiritual Rock of Israel	1 Corinthians 10:4

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29	Exodus 33:19	His Character-Merciful	Luke 1:72
30	Leviticus 14:11	The leper cleansed-Sign to priesthood	Luke 5:12-14; Acts 6:7
31	Leviticus 16:15-17	Prefigures Christ's once-for-all death	Hebrews 9:7-14
32	Leviticus 16:27	Suffering outside the Camp	Matthew 27:33; Hebrews 13:11, 12
33	Leviticus 17:11	The Blood-the life of the flesh	Matthew 26:28; Mark 10:45
34	Leviticus 17:11	It is the blood that makes atonement	1 John 3:14-18
35	Leviticus 23:36-37	The Drink-offering: "If any man thirst"	John 19:31-36
36	Numbers 9:12	Not a bone of Him broken	John 19:31-36
37	Numbers 21:9	The serpent on a pole-Christ lifted up	John 3:14-18
38	Numbers 24:8	Flight to Egypt	Matthew 2:14
39	Numbers 24:17	Time: "I shall see him, but not now"	Galatians 4:4
40	Numbers 24:17-19	A star out of Jacob	Matthew 2:2; Luke 1:33, 78; Revelation 22:16
41	Deuteronomy 18:15	"This is of a truth that prophet"	John 6:14
42	Deuteronomy 18:15-16	"Had ye believed Moses ye would believe me."	John 5:45-47
43	Deuteronomy 18:18	Sent by the Father to speak His word	John 8:28, 29
44	Deuteronomy 18:19	Whoever will not hear must bear his sin	John 12:15
45	Deuteronomy 21:13	As a prophet	John 6:14; 7:40; Acts 3:22, 23
46	Deuteronomy 21:23	Cursed is he that hangs on a tree	Galatians 3:10-13
47	Ruth 4:4-9	"Christ our kinsman has redeemed us"	Ephesians 1:3-7
48	1 Samuel 2:10	Shall be an anointed King to the Lord	Matthew 28:18; John 12:15
49	2 Samuel 7:12	David's Seed	Matthew 1:1
50	2 Samuel 7:14	The Son of God	Luke 1:32
51	2 Samuel 7:16	David's house established forever	Luke 3:31; Rev 22:16
52	2 Samuel 23:2	would be the "Rock	1 Corinthians 10:4
53	2 Samuel 23:2	would be as the "light of the morning	Revelation 22:16
54	2 Kings 2:11	The bodily ascension to heaven illustrated	Luke 24:51
55	1 Chronicles 17:11	David's Seed	Matthew 1:1; 9:27
56	1 Chronicles 17:12, 13	To reign on David's throne forever	Luke 1:32, 33
57	1 Chronicles 17:13	"I will be His Father, He my Son"	Hebrews 1:5
58	Job 19:23-27	The Resurrection predicted	John 5:24-29
59	Psalms 2:1-3	The enmity of kings foreordained	Acts 4:25-28
60	Psalms 2:2	To own the title Anointed (Christ)	Acts 2:36
61	Psalms 2:6	His Character-Holiness	John 8:46; Rev 3:7
62	Psalms 2:6	To own the title King	Matthew 2:2
63	Psalms 2:7	Declared the Beloved Son	Matthew 3:17



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64	Psalms 2:7-8	The Crucifixion and Resurrection intimated	Acts 13:29-33
65	Psalms 2:12	Life comes through faith in Him	John 20:31
66	Psalms 8:2	The mouths of babes perfect His praise	Matthew 21:16
67	Psalms 8:5, 6	His humiliation and exaltation	Luke 24:50-53; 1 Corinthians 15:27
68	Psalms 16:10	Was not to see corruption	Acts 2:31
69	Psalms 16:9-11	Was to arise from the dead	John 20:9
70	Psalms 17:15	The resurrection predicted	Luke 24:6
71	Psalms 22:1	Forsaken because of sins of others	2 Corinthians 5:21
72	Psalms 22:1	Words spoken from Calvary “My God”	Mark 15:34
73	Psalms 22:2	Darkness upon Calvary	Matthew 27:45
74	Psalms 22:7	They shoot out the lip and shake the head	Matthew 27:39
75	Psalms 22:8	“ He trusted in God let Him deliver Him”	Matthew 27:43
76	Psalms 22:9	Born the Savior	Luke 2:7
77	Psalms 22:14	Died of a broken (ruptured) heart	John 19:34
78	Psalms 22:14-15	Suffered agony on Calvary	Mark 15:34-37
79	Psalms 22:15	He thirsted	John 19:28
80	Psalms 22:16	They pierced His hands and His feet	John 19:34, 37; 20:27
81	Psalms 22:17-18	Stripped Him before the stares of men	Luke 23:34, 35
82	Psalms 22:18	They parted His garments	John 19:23, 24
83	Psalms 22:20-21	He committed Himself to God	Luke 23:46
84	Psalms 22:20-21	Satanic power bruising the Redeemer’s heel	Hebrews 2:14
85	Psalms 22:22	His Resurrection declared	John 20:17
86	Psalms 22:27	He shall be the governor of the nations	Colossians 1:16
87	Psalms 22:31	“It is finished”	John 19:30
88	Psalms 23:1	“I am the Good Shepherd”	John 10:11
89	Psalms 24:3	His exaltation predicted	Acts 1:11; Phil 2:9
90	Psalms 27:12	Accused by false witnesses	Matthew 26:60, 61; Mark 14:57, 58
91	Psalms 30:3	His resurrection predicted	Acts 2:32
92	Psalms 31:5	“Into thy hands I commit my spirit”	Luke 23:46
93	Psalms 31:11	His acquaintances fled from Him	Mark 14:50
94	Psalms 31:13	They took counsel to put Him to death	John 11:53
95	Psalms 31:14-15	“ He trusted in God let Him deliver him”	Matthew 27:43
96	Psalms 34:20	Not a bone of Him broken	John 19:31-36
97	Psalms 35:11	False witnesses rose up against Him	Matthew 26:59
98	Psalms 35:19	He was hated without a cause	John 15:25
99	Psalms 38:11	His friends stood afar off	Luke 23:49

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100	Psalms 40:2-5	The joy of His resurrection predicted	John 20:20
101	Psalms 40:6-8	His delight-the will of the Father	John 4:34
102	Psalms 40:9	He was to preach the Righteousness in Israel	Matthew 4:17
103	Psalms 40:14	Confronted by adversaries in the Garden	John 18:1-40
104	Psalms 41:9	Betrayed by a familiar friend	John 13:18
105	Psalms 45:2	Words of Grace come from His lips	Luke 4:22
106	Psalms 45:6	To own the title God or Elohim	Hebrews 1:8
107	Psalms 45:7	A special anointing by the Holy Spirit	Matthew 3:16; Hebrews 1:9
108	Psalms 45:7, 8	Called the Christ (Messiah or Anointed)	Luke 2:11
109	Psalms 49:15	His Resurrection	Acts 2:27; 13:35; Mark 16:6
110	Psalms 55:12-14	Betrayed by a friend; not an enemy	John 13:18
111	Psalms 55:15	Unrepentant death of the Betrayer	Matthew 27:3-5; Acts 1:16-19
112	Psalms 68:18	To give gifts to men	Ephesians 4:7-16
113	Psalms 68:18	Ascended into Heaven	Luke 24:51
114	Psalms 69:4	Hated without a cause	John 15:25
115	Psalms 69:8	A stranger to own brethren	Luke 8:20, 21
116	Psalms 69:9	Zealous for the Lord's House	John 2:17
117	Psalms 69:14-20	Messiah's anguish of soul before crucifixion	Matthew 26:36-45
118	Psalms 69:20	"My soul is exceeding sorrowful"	Matthew 26:38
119	Psalms 69:21	Given vinegar in thirst	Matthew 27:34
120	Psalms 69:26	The Savior given and smitten by God	John 17:4; 18:11
121	Psalms 72:10-11	Great persons were to visit Him	Matthew 2:1-11
122	Psalms 72:16	The corn of wheat to fall into the Ground	John 12:24
123	Psalms 72:17	His name (Yinon) will produce offspring	John 1:12, 13
124	Psalms 72:17	All nations shall be blessed by Him	Acts 2:11, 12, 41
125	Psalms 78:1-2	He would teach in parables	Matthew 13:34-35
126	Psalms 78:2	To speak the Wisdom of God with authority	Matthew 7:29
127	Psalms 88:8	They stood afar off and watched	Luke 23:49
128	Psalms 89:26	Messiah will call God His Father	Matthew 11:27
129	Psalms 89:27	Emmanuel to be higher than earthly kings	Luke 1:32, 33
130	Psalms 89:35-37	David's Seed (throne & kingdom) endure forever	Luke 1:32, 33
131	Psalms 89:36-37	His character-Faithfulness	Revelation 1:5
132	Psalms 90:2	He is from everlasting (Micah 5:2)	John 1:1
133	Psalms 91:11-12	Identified as Messianic; used to tempt	Luke 4:10-11

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		Christ	
134	Psalms 97:9	His exaltation predicted	Acts 1:11; Ephesians 1:20
135	Psalms 100:5	His character-Goodness	Matthew 19:16, 17
136	Psalms 102:1-11	The Suffering and Reproach of Calvary	John 21:16-30
137	Psalms 102:16	Son of Man comes in Glory	Luke 21:24; Revelation 12:5-10
138	Psalms 102:25-27	Messiah is the Pre-existent Son	Hebrews 1:10-12
139	Psalms 109:4	Prays for His enemies	Luke 23:34
140	Psalms 109:7-8	Another to succeed Judas	Acts 1:16-20
141	Psalms 109:25	Ridiculed	Matthew 27:39
142	Psalms 110:1	Son of David	Matthew 22:43
143	Psalms 110:1	To ascend to the right-hand of the Father	Mark 16:19
144	Psalms 110:1	David's son called Lord	Matthew 22:44, 45
145	Psalms 110:4	A priest after Melchizedek's order	Hebrews 6:20
146	Psalms 112:4	His character=Compassionate; Gracious; et al	Matthew 9:36
147	Psalms 118:17-18	Messiah's Resurrection assured	Luke 24:5-7; 1 Corinthians 15:20
148	Psalms 118:22-23	The rejected stone is Head of the corner	Matthew 21:42, 43
149	Psalms 118:26	The Blessed One presented to Israel	Matthew 21:9
150	Psalms 118:26	To come while Temple standing	Matthew 21:12-15
151	Psalms 132:11	The Seed of David (the fruit of His Body)	Luke 1:32
152	Psalms 138:1-6	The supremacy of David's Seed amazes kings	Matthew 2:2-6
153	Psalms 147:3, 6	The earthly ministry of Christ described	Luke 4:18
154	Psalms 1:23	He will send the Spirit of God	John 16:7
155	Proverbs 8:22-23	The Messiah would be from everlasting	John 17:5
156	Proverbs 30:4	Declared to be the Son of God	John 3:13; Romans 1:2-4; 10:6-9; 2 Peter 1:17
157	Song of Solomon 5:16	The altogether lovely One	John 1:17
158	Isaiah 2:2-4	Repentance for the nations	Luke 24:47
159	Isaiah 4:2	Messiah reigning	Luke 1:33
160	Isaiah 5:1-6	Son of God's vineyard: a parable of judgment	Matthew 20:1-34
161	Isaiah 6:1	When Isaiah saw His glory	John 12:40-41
162	Isaiah 6:9-10	Parables fall on deaf ears	Matthew 13:13-15
163	Isaiah 6:9-12	Blinded to Christ and deaf to His words	Acts 28:23-29
164	Isaiah 7:14	To be born of a virgin	Luke 1:35
165	Isaiah 7:14	To be Emmanuel-God with us	Matthew 1:18-23
166	Isaiah 8:8	Called Emmanuel	Matthew 28:20

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167	Isaiah 8:14	A stone of stumbling - a Rock of offense	1 Peter 2:8
168	Isaiah 9:1, 2	His ministry to begin in Galilee	Matthew 4:12-17
169	Isaiah 9:6	A child born-Humanity	Luke 1:31
170	Isaiah 9:6	A Son given-Deity	Luke 1:32; John 1:14; 1 Tim 3:16
171	Isaiah 9:6	Declared to be the Son of God with power	Romans 1:3, 4
172	Isaiah 9:6	The Wonderful One (Peleh)	Luke 4:22
173	Isaiah 9:6	The Counselor (Yaatz)	Matthew 13:54
174	Isaiah 9:6	The Mighty God (El Gibor)	Matthew 11:20
175	Isaiah 9:6	The Everlasting Father (Avi Adth)	John 8:58
176	Isaiah 9:6	The Prince of Peace (Sar Shalom)	John 16:33
177	Isaiah 9:7	To establish an everlasting kingdom	Luke 1:32-33
178	Isaiah 9:7	His Character-Just	John 5:30
179	Isaiah 9:7	No end to his Government; Throne and Peace	Luke 1:32-33
180	Isaiah 11:1	Called a Nazarene-the Branch (Netzer)	Matthew 2:23
181	Isaiah 11:1	A rod out of Jesse-Son of Jesse	Luke 3:23, 32
182	Isaiah 11:2	The anointed One by the Spirit	Matthew 3:16, 17
183	Isaiah 11:2	His Character=Wisdom; Understanding; et al	John 4:4-26
184	Isaiah 11:4	His Character=Truth	John 14:6
185	Isaiah 11:10	The Gentiles seek Him	John 12:18-21
186	Isaiah 12:2	Called Jesus-Yeshua (salvation)	Matthew 1:21
187	Isaiah 16:4-5	Reigning in mercy	Luke 1:31-33
188	Isaiah 22:21-25	Peg in a sure place	Revelation 3:7
189	Isaiah 25:8	The Resurrection predicted	I Corinthians 15:54
190	Isaiah 26:19	His power of Resurrection predicted	John 11:43, 44
191	Isaiah 28:16	The Messiah is the precious corner stone	Acts 4:11-12
192	Isaiah 29:13	He indicated hypocritical obedience to His Word	Matthew 15:7-9
193	Isaiah 29:14	The wise are confounded by the Word	I Corinthians 1:18-31
194	Isaiah 32:2	A Refuge-A man shall be a hiding place	Matthew 23:37
195	Isaiah 33:22	Son of the Highest	Luke 1:32; 1 Timothy 1:17; 6:15
196	Isaiah 35:4	He will come and save you	Matthew 1:21
197	Isaiah 35:5	To have a ministry of miracles	Matthew 11:4-6
198	Isaiah 40:3-4	Preceded by forerunner	John 1:23
199	Isaiah 40:9	“Behold your God”	John 1:36; 19:14
200	Isaiah 40:11	A shepherd-compassionate life-giver	John 10:10-18
201	Isaiah 42:1-4	The Servant-as a faithful patient redeemer	Matthew 12:18-21

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202	Isaiah 42:2	Meek and lowly	Matthew 11:28-30
203	Isaiah 42:3	He brings hope for the hopeless	John 4:1-54
204	Isaiah 42:4	The nations shall wait on His teachings	John 12:20-26
205	Isaiah 42:6	The Light (salvation) of the Gentiles	Luke 2:32
206	Isaiah 42:1, 6	His is a Worldwide compassion	Matthew 28:19, 20
207	Isaiah 42:7	Blind eyes opened	John 9:25-38
208	Isaiah 42:13-25	Messiah's actions at His second coming	All of Revelation
209	Isaiah 43:11	He is the only Savior	Acts 4:12
210	Isaiah 44:3	He will send the Spirit of God	John 16:7, 13
211	Isaiah 45:23	He will be the Judge	John 5:22; Romans 14:11
212	Isaiah 48:12	The First and the Last	John 1:30; Rev 1:8, 17
213	Isaiah 48:17	He came as a Teacher	John 3:2
214	Isaiah 49:1	Called from the womb-His humanity	Matthew 1:18
215	Isaiah 49:5	A Servant from the womb	Luke 1:31; Phil. 2:7
216	Isaiah 49:6	He is Salvation for Israel	Luke 2:29-32
217	Isaiah 49:6	He is the Light of the Gentiles	Acts 13:47
218	Isaiah 49:6	He is Salvation unto the ends of the earth	Acts 15:7-18
219	Isaiah 49:7	He is despised of the Nation	John 8:48-49
220	Isaiah 50:3	Heaven is clothed in black at His humiliation	Luke 23:44, 45
221	Isaiah 50:4	He is a learned counselor for the weary	Matthew 11:28-29
222	Isaiah 50:5	The Servant bound willingly to obedience	Matthew 26:39
223	Isaiah 50:6	"I gave my back to the smiters"	Matthew 27:26
224	Isaiah 50:6	He was smitten on the cheeks	Matthew 26:67
225	Isaiah 50:6	He was spat upon	Matthew 27:30
226	Isaiah 52:4-5	Suffered vicariously	Mark 15:3-4, 27, 28; Luke 23:1-25, 32-34
227	Isaiah 52:7	To publish good tidings of peace	Luke 4:14-15
228	Isaiah 52:13	The Servant exalted	Acts 1:8-11; Ephesians 1:19-22
229	Isaiah 52:13	Behold My Servant	Matthew 17:5; Phil 2:5-8
230	Isaiah 52:14	The Servant shockingly abused	Luke 18:31-34; Matthew 26:67-68
231	Isaiah 52:15	Nations startled by message of the Servant	Romans 15:18-21
232	Isaiah 52:15	His blood shed to make atonement for all	Revelation 1:5
233	Isaiah 53:1	His people would not believe Him	John 12:37-38
234	Isaiah 53:2	He would grow up in a poor family	Luke 2:7
235	Isaiah 53:2	Appearance of an ordinary man	Philippians 2:7-8

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236	Isaiah 53:3	Despised	Luke 4:28-29
237	Isaiah 53:3	Rejected	Matthew 27:21-23
238	Isaiah 53:3	Great sorrow and grief	Luke 19:41-42
239	Isaiah 53:3	Men hide from being associated with Him	Mark 14:50-52
240	Isaiah 53:4	He would have a healing ministry	Luke 6:17-19
241	Isaiah 53:4	He would bear the sins of the world	1 Pet 2:24
242	Isaiah 53:4	Thought to be cursed by God	Matthew 27:41-43
243	Isaiah 53:5	Bears penalty for mankind's transgressions	Luke 23:33
244	Isaiah 53:5	His sacrifice would provide peace between man and God	Colossians 1:20
245	Isaiah 53:5	His back would be whipped	Matthew 27:26
246	Isaiah 53:6	He would be the sin-bearer for all mankind	Galatians 1:4
247	Isaiah 53:6	God's will that He bear sin for all mankind	1 John 4:10
248	Isaiah 53:7	Oppressed and afflicted	Matthew 27:27-31
249	Isaiah 53:7	Silent before his accusers	Matthew 27:12-14
250	Isaiah 53:7	Sacrificial lamb	John 1:29
251	Isaiah 53:8	Confined and persecuted	Matthew 26:47-27:31
252	Isaiah 53:8	He would be judged	John 18:13-22
253	Isaiah 53:8	Killed	Matthew 27:35
254	Isaiah 53:8	Dies for the sins of the world	1 John 2:2
255	Isaiah 53:9	Buried in a rich man's grave	Matthew 27:57
256	Isaiah 53:9	Innocent and had done no violence	Mark 15:3
257	Isaiah 53:9	No deceit in his mouth	John 18:38
258	Isaiah 53:10	God's will that He die for mankind	John 18:11
259	Isaiah 53:10	An offering for sin	Matthew 20:28
260	Isaiah 53:10	Resurrected and live forever	Mark 16:16
261	Isaiah 53:10	He would prosper	John 17:1-5
262	Isaiah 53:11	God fully satisfied with His suffering	John 12:27
263	Isaiah 53:11	God's servant	Romans 5:18-19
264	Isaiah 53:11	He would justify man before God	Romans 5:8-9
265	Isaiah 53:11	The sin-bearer for all mankind	Hebrews 9:28
266	Isaiah 53:12	Exalted by God because of his sacrifice	Matthew 28:18
267	Isaiah 53:12	He would give up his life to save mankind	Luke 23:46
268	Isaiah 53:12	Grouped with criminals	Luke 23:32
269	Isaiah 53:12	Sin-bearer for all mankind	2 Corinthians 5:21
270	Isaiah 53:12	Intercede to God in behalf of mankind	Luke 23:34
271	Isaiah 55:1	Everyone come who is thirsty	(New Testament)
272	Isaiah 55:3	Resurrected by God	Acts 13:34

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273	Isaiah 55:4	A witness	John 18:37
274	Isaiah 55:5	Foreign nations come to God	(all of Acts)
275	Isaiah 59:15-16	He would come to provide salvation	John 6:40
276	Isaiah 59:15-16	Intercessor between man and God	Matthew 10:32
277	Isaiah 59:20	He would come to Zion as their Redeemer	Luke 2:38
278	Isaiah 60:1-3	Nations walk in the light	Luke 2:32
279	Isaiah 61:1-2	The Spirit of God upon him	Matthew 3:16-17
280	Isaiah 61:1-2	The Messiah would preach the good news	Luke 4:17-21
281	Isaiah 61:1-2	Provide freedom from the bondage of sin and death	John 8:31-32
282	Isaiah 61:1-2	Proclaim a period of grace	John 5:24
283	Isaiah 62:1-2	Called by a new name	Luke 2:32; Revelation 3:12
284	Isaiah 62:11	Thy King Cometh-Entered Jerusalem on Colt	Matthew 21:7
285	Isaiah 63:1-3	A vesture dipped in blood	Revelation 19:13
286	Isaiah 63:8-9	Afflicted with the afflicted	Matthew 25:34-40
287	Isaiah 65:9	The elect shall inherit	Romans 11:5-7; Hebrews 7:14; Revelation 5:5
288	Isaiah 65:17-25	New heaven/New Earth	2 Peter 3:13; Revelation 21:1
289	Isaiah 66:18-19	All nations come to God	New Testament
290	Jeremiah 23:5-6	Descendant of David	Luke 3:23-31
291	Jeremiah 23:5-6	The Messiah would be God	John 13:13
292	Jeremiah 23:5-6	The Messiah would be both God and Man	1 Timothy 3:16
293	Jeremiah 30:9	Born a King	John 18:37; Revelation 1:5
294	Jeremiah 31:15	Massacre of infants	Matthew 2:16-18
295	Jeremiah 31:22	Born of a virgin	Matthew 1:18-20
296	Jeremiah 31:31	The Messiah would be the new covenant	Matthew 26:28
297	Jeremiah 33:14-15	Descendant of David	Luke 3:23-31
298	Ezekiel 17:22-24	Descendant of David	Luke 3:23-31
299	Ezekiel 21:26-27	The humble exalted	Luke 1:52
300	Ezekiel 34:23-24	Descendant of David	Matthew 1:1
301	Daniel 2:34-35	Stone cut without hands	Acts 4:10-12
302	Daniel 2:44-45	His Kingdom Triumphant	Luke 1:33; 1 Corinthians 15:24; Revelation 11:15
303	Daniel 7:13-14	He would ascend into heaven	Acts 1:9-11
304	Daniel 7:13-14	Highly exalted	Ephesians 1:20-22
305	Daniel 7:13-14	His dominion would be everlasting	Luke 1:31-33

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306	Daniel 7:27	Kingdom for the Saints	Luke 1:33; 1 Corinthians 15:24; Revelation 11:15
307	Daniel 9:24	To make an end to sins	Galatians 1:3-5
308	Daniel 9:24	He would be holy	Luke 1:35
309	Daniel 9:25	Announced to his people 483 years to the exact day after the decree to rebuild the city of Jerusalem	John 12:12-13
310	Daniel 9:26	Killed	Matthew 27:35
311	Daniel 9:26	Die for the sins of the world	Hebrews 2:9
312	Daniel 9:26	Killed before the destruction of the temple	Matthew 27:50-51
313	Daniel 10:5-6	Messiah in a glorified state	Revelation 1:13-16
314	Hosea 3:5	Israel restored	John 18:37; Romans 11:25-27
315	Hosea 11:1; Numbers 24:8	Flight to Egypt	Matthew 2:14
316	Hosea 13:14	He would defeat death	1 Corinthians 15:55-57
317	Joel 2:28-32	Promise of the Spirit	Acts 2:17-21; Romans 10:13
318	Joel 2:32	Offer salvation to all mankind	Romans 10:12-13
319	Micah 2:12-13	Israel Regathered	John 10:14, 26
320	Micah 4:1-8	The Kingdom established - place of Birth Bethlehem	Luke 1:33; Matthew 2:1; Luke 2:4, 10, 11
321	Micah 5:2	Born in Bethlehem	Matthew 2:1-2
322	Micah 5:2	God's servant	John 15:10
323	Micah 5:2	from everlasting	John 8:58
324	Haggai 2:6-9	He would visit the second Temple	Luke 2:27-32
325	Haggai 2:23	Descendant of Zerubbabel	Luke 3:23-27
326	Joel 2:28-32	Promise of the Spirit	Acts 2:17-21; Romans 10:13
327	Amos 8:9	The Sun Darkened	Matthew 24:29; Acts 2:20; Revelation 6:12
328	Amos 9:11-12	Restoration of tabernacle	Acts 14:16-18
329	Habakkuk 2:14	Earth filled with knowledge of the glory of the Lord	Romans 11:26; Revelation 21:23-26
330	Zechariah 2:10-13	The Lamb on the Throne	Revelation 5:13; 6:9; 21:24
331	Zechariah 3:8	God's servant	John 17:4
332	Zechariah 6:12-13	Priest and King	Hebrews 8:1
333	Zechariah 9:9	Greeted with rejoicing in Jerusalem	Matthew 21:8-10
334	Zechariah 9:9	Beheld as King	John 12:12-13
335	Zechariah 9:9	The Messiah would be just	John 5:30
336	Zechariah 9:9	The Messiah would bring salvation	Luke 19:10



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337	Zechariah 9:9	The Messiah would be humble	Matthew 11:29
338	Zechariah 9:9	Presented to Jerusalem riding on a donkey	Matthew 21:6-9
339	Zechariah 10:4	The cornerstone	Ephesians 2:20
340	Zechariah 11:4-6	At His coming Israel to have unfit leaders	Matthew 23:1-4
341	Zechariah 11:4-6	Rejection causes God to remove His protection	Luke 19:41-44
342	Zechariah 11:4-6	Rejected in favor of another king	John 19:13-15
343	Zechariah 11:7	Ministry to “poor” the believing remnant	Matthew 9:35-36
344	Zechariah 11:8	Unbelief forces Messiah to reject them	Matthew 23:33
345	Zechariah 11:8	Despised	Matthew 27:20
346	Zechariah 11:9	Stops ministering to the those who rejected Him	Matthew 13:10-11
347	Zechariah 11:10-11	Rejection causes God to remove protection	Luke 19:41-44
348	Zechariah 11:10-11	The Messiah would be God	John 14:7
349	Zechariah 11:12-13	Betrayed for thirty pieces of silver	Matthew 26:14-15
350	Zechariah 11:12-13	Rejected	Matthew 26:14-15
351	Zechariah 11:12-13	Thirty pieces of silver thrown into the house of the Lord	Matthew 27:3-5
352	Zechariah 11:12-13	The Messiah would be God	John 12:45
353	Zechariah 12:10	The Messiah’s body would be pierced	John 19:34-37
354	Zechariah 12:10	The Messiah would be both God and man	John 10:30
355	Zechariah 12:10	The Messiah would be rejected	John 1:11
356	Zechariah 13:7	God’s will He die for mankind	John 18:11
357	Zechariah 13:7	A violent death	Matthew 27:35
358	Zechariah 13:7	Both God and man	John 14:9
359	Zechariah 13:7	Israel scattered as a result of rejecting Him	Matthew 26:31-56
360	Malachi 3:1	Messenger to prepare the way for Messiah	Matthew 11:10
361	Malachi 3:1	Sudden appearance at the temple	Mark 11:15-16
362	Malachi 3:1	Messenger of the new covenant	Luke 4:43
363	Malachi 3:3	Our Sins Are Purged	Luke 1:78; John 1:9; 12:46; 2 Peter 1:19; Revelation 2:28; 19:11-16; 22:16
364	Malachi 4:5	Forerunner in the spirit of Elijah	Matthew 3:1-2
365	Malachi 4:6	Forerunner would turn many to righteousness	Luke 1:16-17

**From Class 214A Doctrine of the Scriptures**  
**Lesson 4: The Transmission of the Word of God**

**I. God Transmits His Word in Many Ways**

- A. By his creation
- B. By his prophets
- C. By his own voice – Matthew 3:17, etc.
- D. By the mouth of Jesus Christ – John 10:30; 14:10
- E. By his own hand – Exodus 31:18; Deuteronomy 9:10; Daniel 5:5; John 8:6
- F. By the scriptures – 2 Timothy 3:16
- G. By writing in the hearts of men – Hebrews 8:10
- H. Written on men – Revelation 3:12
- I. By scribes, copyists, and amanuenses
- J. Through the Holy Ghost – Romans 8:26

**II. The Word of God Manifested by The Heavens God Created**

- A. Psalm 19:1 – The heavens declare the glory of God; and the firmament sheweth his handywork.
- B. 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- C. 3 There is no speech nor language, where their voice is not heard.
- D. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
- E. 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
- F. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
- G. 7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
- H. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
- I. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.
- J. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
- K. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.
- L. 12 Who can understand his errors? cleanse thou me from secret faults.
- M. 13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
- N. 14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

**III. The Word of God Written by God Himself**

- A. Deuteronomy 9:10 – And the Lord delivered unto me two tables of stone written with the

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finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.

### IV. God's Word Transmitted through Human Instrumentality.

- A. 2 Peter 1:21 – For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- B. Deuteronomy 6:9 – And thou shalt write them upon the posts of thy house, and on thy gates.
- C. Deuteronomy 11:20 – And thou shalt write them upon the door posts of thine house, and upon thy gates:

### V. The Word Was Made Flesh

- A. John 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God.
- B. 2 The same was in the beginning with God.
- C. 3 All things were made by him; and without him was not any thing made that was made.
- D. 4 In him was life; and the life was the light of men.
- E. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

### VI. God's Word Written Upon Our Hearts

- A. Proverbs 3:3 – Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:
- B. Proverbs 7:3 – Bind them upon thy fingers, write them upon the table of thine heart.
- C. Jeremiah 31:33 – But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
- D. Hebrews 8:10 – For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
- E. Hebrews 10:16 – This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

### VII. God's Transmission of His Word through Scribes, Etc.

- A. Many prophets “spake” as they were moved by the Holy Ghost (2 Peter 1:21)
- B. Unknown men copied the words that came from the prophets’ mouths.
- C. These copies are inspired words and are scriptures.
- D. Paul sometimes wrote a whole letter by hand – Galatians 6:11, Philemon 1:19.
- E. Paul sometimes had men write for him, and he wrote the endings by his own hand – 1 Corinthians 6:21; 2 Thessalonians 3:17.
- F. Jesus’ words in the Gospels were written by men. These words in scripture are just as

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inspired as the original words.

- G. Process – God > Spirit or Jesus > Men > Words written down > words copied again and again > words translated rightly.

### VIII. Translations of God's Word can be Inspired

- A. New Testament Greek quotes Old Testament Hebrew scriptures translating them
- B. Greek translation just as inspired as Hebrew.
- C. There are 283 direct quotations from the Old Testament in the New Testament
- D. Easier to list the Old Testament books *not* mentioned in the New Testament:
  - Judges
  - Ruth
  - Ezra
  - Ester
  - Ecclesiastes
  - Song of Solomon
  - Lamentations
  - Obadiah
  - Jonah
  - Zephaniah
- E. Aramaic translations in the New Testament – See Lesson 42

**From Class 214A Doctrine of the Scriptures**  
**Lesson 5: The Inscription of the Word of God**

**I. God Breathed His Word**

- A. Job 32:8 – But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.
- B. 2 Timothy 3:16 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. “Scripture is God-breathed” – γραφή θεόπνευστος – *graphē theopneustos*
- D. Strong’s 2315 – 1 occurrence found in 2 Timothy 3:16
- E. 2315 *theopneustos* (from 2316 */theós*, “God” and 4154 */pnéō*, “breathe out”) – properly, God-breathed, referring to the divine inspiration (inbreathing) of Scripture (used only in 2 Timothy 3:16).
- F. Inspiration applies to “all scripture”
- G. And “all scripture” is given by inspiration of God.

**II. Prophets Spoke as They were Moved by the Holy Ghost**

- A. 2 Peter 1:21 – For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- B. Phrase “were moved” – being carried
- C. Strong’s 5342 φερόμενοι – *pheromenoi*
- D. Verb means to bear, to carry, to bring, to lead – to a definite conclusion.
- E. Same root word used as “let her drive” in Acts 27:15 – And when the ship was caught, and could not bear up into the wind, we let her drive.
- F. Same root word used as “a rushing” in Acts 2:2 – And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- G. Acts 2:4 – And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

**III. Men Wrote the Words of the Prophets**

- A. Sometime the prophet himself wrote the words
- B. Sometimes a scribe or an amanuensis wrote the words
- C. Jeremiah 30:2 – Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

**IV. God-inspired Writings are Scriptures**

- A. Romans 1:2 – (Which he had promised afore by his prophets in the holy scriptures,)
- B. Exodus 34:1 – And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

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- C. Isaiah 8:1 – Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.
- D. Jeremiah 30:2 – Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.
- E. Jeremiah 36:2 – Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.
- F. Habakkuk 2:2 – And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

### V. Scriptures Means Written

- A. Daniel 10:21 – first and only mention in the Old Testament of “scripture”
- B. Strong's 3791 *kethab*, meaning a writing, decree, edict letter, register, etc.
- C. 51 times used in the New Testament, always of holy scripture
- D. Matthew 21:42 – first mention
- E. Strong's 1124 *graphé*, meaning a writing, scripture or scriptures, i.e., the inspired, inerrant writings of the Bible
- F. Scriptures are read – Matthew 21:42; Mark 12:10
- G. Scriptures speak – Mark 15:28; John 7:42; Romans 10:11
- H. Scriptures can be searched – John 5:39
- I. Scriptures cannot be broken (i.e., destroyed, set at naught, contravened, annulled) – John 10:35
- J. Scriptures foresee – Galatians 3:8

### VI. God Wrote Also

- A. The heavens declare the glory of God
- B. Psalm 19:1 – The heavens declare the glory of God; and the firmament sheweth his handywork.
- C. 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- D. 3 There is no speech nor language, where their voice is not heard.
- E. God wrote on tables of stone – Exodus 31:18; Deuteronomy 9:10
- F. On the wall of a palace – Daniel 5:5
- G. On the ground – John 8:6
- H. In our minds and hearts – Hebrews 10:16

### VII. Faithful Copies are Inspired Scriptures

- A. Kings and Priests made copies
- B. Deuteronomy 17:18 – And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:
- C. Scribes made copies
- D. Moses made copies
- E. Writers

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- F. Amanuenses
- G. Copyists

### **VIII. The Scriptures Replace the Apostles and the Prophets**

- A. Matthew 26:56 – But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
- B. Romans 1:2 -- (Which he had promised afore by his prophets in the holy scriptures.)
- C. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- D. 2 Peter 3:15 – And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- E. 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
- F. Today we have the scriptures in place of Apostles and Prophets
- G. Today we have men who are Evangelists, Pastors and Teachers
- H. Ephesians 4:11 – And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**From Class 214A Doctrine of the Scriptures  
Lesson 9: The Preservation of the Word of God**

**I. The Preservation of the Word of God is Promised by God**

- A. Preservation of the Scriptures through faithful copying (Psalm 12:5, 6)
- B. People, Prince, and Priest were to copy the Old Testament (Deuteronomy 6, 18)
- C. Preservation – promise, multiplication, keeping by God’s people, God’s program
- D. The means of preservation (original autographs are now copied), manuscripts

**II. The Preservation Process Never Changes the Word of God**

- A. Psalm 119:89 – For ever, O LORD, thy word is settled in heaven.
- B. Psalm 100:5 – For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.
- C. Psalm 119:160 – Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

**III. God’s Word Shall Always Stand**

- A. Isaiah 40:8 – The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
- B. Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- C. Luke 16:17 – And it is easier for heaven and earth to pass, than one tittle of the law to fail.
- D. Matthew 24:35 – Heaven and earth shall pass away, but my words shall not pass away.
- E. Mark 13:31 – Heaven and earth shall pass away: but my words shall not pass away.
- F. Luke 21:33 – Heaven and earth shall pass away: but my words shall not pass away.
- G. 1 Peter 1:25 – But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

**IV. The Doctrine of the Providential Preservation of the Word of God**

- A. Romans 3:1 – What advantage then hath the Jew? or what profit is there of circumcision?
- B. 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- C. Psalm 119:160 – Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.
- D. 1 Peter 1:23 – Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- E. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
- F. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.



**V. Old Testament Preservation**

- A. Masoretic Text
- B. Hebrew Old Testament
- C. Not the Septuagint (LXX)

**VI. New Testament Preservation**

- A. Textus Receptus
- B. TR
- C. Received Text
- D. Called the Byzantine Text because of the text-type used
- E. Majority Text
- F. Antiochian Text
- G. Called the Traditional Text or Ecclesiastical Text because it was handed down and preserved by the churches.
- H. King James Version of 1611
- I. The Greek Text Underlying the King James Version

**VII. Corrupt Untrustworthy Manuscripts**

- A. Added to, taken away from, or changed the word of God
- B. Paraphrases some of them
- C. Translated by unbelievers
- D. Corrupt Manuscripts
- E. Codex Vaticanus
- F. LXX
- G. Septuagint
- H. Westcott and Hort Greek Text
- I. Alexandrian Text
- J. Minority Text
- K. Origen's *Hexapla*

**VIII. Preservation Applies to Inspiration**

- A. If it is scripture, it is “given by inspiration.”
- B. 2 Timothy 3:16 – All scripture is given by inspiration of God...
- C. If the writing is not “given by inspiration of God” we only have an idea of God’s word.
- D. Perfect copies are given by inspiration.
- E. Translations can be given by inspiration – see Matthew 4:4, etc.
- F. Many “originals were spoken” (2 Peter 1:21; Jesus’ words in the gospels, etc.) then copied down later in written form.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

### **From Class 214A Doctrine of the Scriptures Lesson 34: The Translation of the Word of God**

#### **I. Translation is a Method Used by God**

- A. Colossians 1:13 – Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- B. Hebrews 11:5 – By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
- C. 1 Corinthians 14:5 – I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- D. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

#### **II. Translations Can be Inspired**

- A. New Testament quoting Old Testament
- B. Inspired paraphrases by inspired writers
- C. 1 Corinthians 14:18 – I thank my God, I speak with tongues more than ye all:
- D. Aramaic translations in the New Testament – See Lesson 42

#### **III. The Holy Ghost God Gave the Gift of Tongues to Preach the Word of God**

- A. Acts 2:6 – Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- B. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- C. 8 And how hear we every man in our own tongue, wherein we were born?
- D. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- E. 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- F. 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- G. 1 Corinthians 12:10 – To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

#### **IV. Commandments in Respect to Giving the Word of God in Different Languages**

- A. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- B. 2 Corinthians 10:16 – To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- C. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- D. Acts 1:8 – But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

**Lesson 13: Corrupted Sources Used by Other Versions for the NT:**

**From Class 214A Doctrine of the Scriptures  
Lesson 37: The Corruption and Perversion of the Word of God**

**I. Corruption of the Word of God**

- A. *Corruption of the Word of God by **taking away** words from the word of God*  
Genesis 3:1 – Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
- B. *Corruption of the word of God by **adding words** to the word of God*  
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:  
3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- C. *Corruption by **denying** the truth of the word of God*  
4 And the serpent said unto the woman, Ye shall not surely die:  
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
- D. *Corruption by **disobeying** the word of God*  
6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

**II. Many Have Corrupted the Word of God**

- A. 2 Corinthians 2:17 – For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.
- B. Matthew 23:23 – Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- C. Revelation 22:18 – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- D. 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

**III. Not Handling the Word of God Deceitfully**

- A. 2 Corinthians 4:1 – Therefore seeing we have this ministry, as we have received mercy, we faint not;
- B. 2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- C. 3 But if our gospel be hid, it is hid to them that are lost:
- D. 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- E. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- F. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

### IV. Commandments in Respect to the Word of God

- A. Deuteronomy 4:2 – Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

### V. Perversion of the Word of God

- A. *Replacing God's word with Man's Word*
  - Jeremiah 23:36 – And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God.
  - Deuteronomy 18:20 – But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
- B. Poor translations of good texts
- C. Good translations of corrupt texts
- D. Too much paraphrasing
- E. Changing words
- F. *Blaspheming the word of God*
  - Titus 2:5 – To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- G. Important note: In order to corrupt the word of God it has to be available somewhere, or all is corrupted, which goes against Proverbs 30:5-6 and 1 Peter 1:23.

### VI. A Tree is Known by its Fruit

- A. Matthew 7:15 – Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- B. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- C. 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- D. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- E. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- F. 20 Wherefore by their fruits ye shall know them.

**From Class 214A Doctrine of the Scriptures  
Lesson 43: Examples of Corruption**

**I. Examples of Additions:**

**Mark 16:20**

King James Bible – And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

New American Standard Bible – And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.

**Mark 1:2**

King James Bible – As it is written in the prophets, Behold, I send my messenger before your face, who shall prepare your way before you.

New American Standard Bible – As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY;

**II. Examples of Deletions:**

**Romans 1:16**

King James Bible – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

New American Standard Bible – For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

**Acts 9:5**

King James Bible – And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

New American Standard Bible – And he said, “Who are You, Lord?” And He said, “I am Jesus whom you are persecuting,

**1 John 5:7**

King James Bible – For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

New American Standard Bible – For there are three that testify:

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### **1 John 5:8**

King James Bible – And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

New American Standard Bible – the Spirit and the water and the blood; and the three are in agreement.

### **Matthew 17:21**

King James Bible – Howbeit this kind goeth not out but by prayer and fasting.

Stephanus Textus Receptus 1550 – τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ

New International Version – [empty]

Westcott and Hort 1881 – [empty]

### **Mark 9:29**

King James Bible – And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

New American Standard Bible – And He said to them, “This kind cannot come out by anything but prayer.”

### **1 Corinthians 7:5**

King James Bible – Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

New American Standard Bible – Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

## **III. Examples of Changes**

### **Revelation 22:14**

King James Bible – Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

New American Standard Bible – Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.

### **Revelation 22:19**

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King James Bible – And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

New American Standard Bible – and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

### **Luke 2:43**

King James Bible – And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

New American Standard Bible – and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it,

## **IV. Use Class 409 Verse Comparison Chart for More Example**

A. See Lesson 8.



**Greek New Testaments – Good and Bad**

**I. Corrupt New Testament Greek Editions**

- A. Using corrupt manuscripts as a basis of the edition makes the edition corrupt
- B. Changing a good manuscript when making an edition corrupts it.
- C. Adding to or taking away words from a good manuscript corrupts the edition.
- D. Examples of corrupt Greek New Testaments:
- E. Westcott and Hort (W/H)
- F. Nestles
- G. United Bible Society (UBS)
- H. Griesbach
- I. Kittel

**II. Preserved Accurate New Testament Editions**

- A. The Textus Receptus (i.e., the Received Text) is a simple reproduction of the text that was received.
- B. Editors did not change it, add to it, or take away from it.
- C. Examples of Good New Testament Greek New Testaments
- D. Erasmus
- E. Beza
- F. Stephanus
- G. George R. Berry
- H. F. H. A. Scrivener: *The Greek New Testament Underlying the King James Version*



**Lesson 14: Corrupted Sources Used by Other Versions for the OT:**

**I. Modernist Bibles Critics Usually Use a Variation of the Masoretic Text**

- A. Critics are quick to use the LXX for correcting the MT.
- B. Although they use the LXX for correction, few use it as a base text for translation.

**II. There are Good Editions of the Masoretic Text**

- A. List NOT exhaustive.
- B. Daniel Bomberg, ed. Jacob ben Hayyim ibn Adonijah, 1524–1525, Venice  
The second Rabbinic Bible served as the base for all future editions. This was the source text used by the translators of the King James Version in 1611, the New King James Version in 1982, and the New Cambridge Paragraph Bible in 2005.
- C. Christian David Ginsburg, 1894; 2nd edition, 1908–1926  
The first edition was very close to the second Bomberg edition, but with variants added from a number of manuscripts and all of the earliest printed editions, collated with far more care than the work of Kennicott; he did all the work himself. The second edition diverged slightly more from Bomberg, and collated more manuscripts; he did most of the work himself, but failing health forced him to rely partly on his wife and other assistants.[48]
- D. Biblia Hebraica, first two editions, 1906, 1912  
Virtually identical to the second Bomberg edition, but with variants from Hebrew sources and early translations in the footnotes

**III. There are Poor Editions of the Masoretic Text**

- A. List NOT exhaustive.
- B. Biblia Hebraica  
Third edition based on the Leningrad Codex, 1937; later reprints listed some variant readings from the Dead Sea Scrolls.
- C. Hebrew University Bible Project, 1965  
Started by Moshe Goshen-Gottstein, this follows the text of the Aleppo Codex where extant and otherwise the Leningrad Codex. It includes a wide variety of variants from the Dead Sea Scrolls, Septuagint, early Rabbinic literature and selected early medieval manuscripts. So far, only Isaiah, Jeremiah, and Ezekiel have been published.
- D. Biblia Hebraica Stuttgartensia  
Revision of Biblia Hebraica (third edition), 1977. The second edition of Stuttgartensia (published 1983) was the source text for the Old Testament portion of the English Standard Version, published in 2001.
- E. Everard van der Hooght, 1705, Amsterdam and Utrecht  
This was practically a reprint of the Athias-Leusden edition of 1667; but at the end it has variants taken from a number of printed editions. It has been much prized because of its excellent and clear type; but no manuscripts were used in its preparation. Nearly all 18th and 19th century Hebrew Bibles were almost exact reprints of this edition.
- F. Benjamin Kennicott, 1776, Oxford

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

As well as the van der Hooght text, this included the Samaritan Pentateuch and a huge collection of variants from manuscripts and early printed editions; while this collection has many errors, it is still of some value. The collection of variants was corrected and extended by Giovanni Bernardo De Rossi (1784–1788), but his publications gave only the variants without a complete text.

### IV. Very Few Bible Translations Use the Septuagint as the Basis for the Old Testament

- A. Charles Thompson 1808 in an English Bible with the Old Testament translated from the Septuagint.
- B. The Orthodox Study Bible boasts that its Old Testament is translated from the Septuagint, but most of it is the NKJV text, which used the MT as a basis.
- C. There are other English translations of the Septuagint, but these are not whole bibles for typical use. The Apostolic Bible Polyglot is a interlinear bible that re-invented Strong's numbering of the Greek Old Testament. Strong's numbering system was made for the Hebrew Old Testament.

### V. Many Modernist Translations Use the Septuagint to Correct the Hebrew Old Testament

- A. The Septuagint in Critical Apparatus is notated as LXX.
- B. The Septuagint is a Greek translation of the Hebrew Old Testament.
- C. The Septuagint is primarily sourced from the *Codex Vaticanus* Old Testament.
- D. The Septuagint contains many apocryphal books.
- E. Codex Vaticanus and the Septuagint are traced to Origen of Alexandria who corrupted texts as he edited and translated them.
- F. The LXX is not a good text to translate from – it is paraphrased and not very poetic.
- G. English translations of the Septuagint:
- H. Charles Thompson 1808 – excludes the Apocrypha
- I. Sir Lancelot C. L. Brenton 1844, 1851 – contains the Apocrypha
- J. A New English Translation of the Septuagint 2007 (Albert Pietersma, Benjamin G. Wright) – contains the Apocrypha
- K. The Lexham English Septuagint: A New Translation
- L. The Apostolic Bible Polyglot 2003, 2008 Greek-English interlinear Septuagint – excludes the Apocrypha
- M. The Orthodox Study Bible 2008 – uses NKJV for most of the Old Testament but “corrects” the text with Septuagint readings in places.
- N. Alfred Rahlfs' Edition (German) 1935

### VI. The KJV Translators Compared with the Septuagint Along Many Other Translations

- A. The KJV Translators had many text to “diligently” compare.
- B. This does not mean they believed it accurate.
- C. An excerpt from *The Message from the Translators to the Readers* in the Preface of the KJV (emphasis added):

Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days; neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures, and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness.

- D. Unlike the rest of the Bible, the [King James] translators of the Apocrypha identified their source texts in their marginal notes. From these it can be determined that the books of the Apocrypha were translated from the Septuagint – primarily, from the Greek Old Testament column in the Antwerp Polyglot – but with extensive reference to the counterpart Latin Vulgate text, and to Junius’s Latin translation. The translators record references to the Sixtine Septuagint of 1587, which is substantially a printing of the Old Testament text from the Codex Vaticanus Graecus 1209, and also to the 1518 Greek Septuagint edition of Aldus Manutius. They had, however, no Greek texts for 2 Esdras, or for the Prayer of Manasses, and Scrivener found that they here used an unidentified Latin manuscript. (Source: Wikipedia.)

## VII. The Keri and Kethib in the Hebrew Texts

- A. The Masoretic Text contains margin notes that are considered important to define the text. The text (Kethib) is what is considered inspired – what is written, and the Keri is what is read.
- B. Translators use the marginal notes to help translate the Hebrew.
- C. There is slight variation of words depending on whether to follow the text or the margin.
- D. The opinion of scholars differ as to what should be followed.
- E. We should trust the KJV translators.
- F. The reading of the last portion of the essay below is worthwhile.
- G. Below is an extensive essay from [biblicalcyclopedia.com](http://biblicalcyclopedia.com) on the subject.

### **Keri and Kethib**

Keri And Kethib (קרי וכתב, plural קריין וכתבין), so frequently found in the margins and footnotes of the Hebrew Bibles, exhibit the most ancient various readings, and constitute the most important portion of the critico-exegetical apparatus bequeathed to us by the Jews of olden times. On this subject we substantially adopt Ginsburg’s article in Kitto’s *Cyclopaedia*, s.v. *SEE MASORAH*.

## I. Signification, Classification, and Mode of Indication of the Keri and Kethib.

The word קרי, *keri*, may be either the imperative or the participle passive of the Chaldee verb קרא, to call out, to read, and hence may signify “*Read*,” or “*It is read*,” i.e. the word in question is to be substituted for that in the text. כתיב, *kethib*, is the participle passive of the Chaldee verb כתב, to write, and signifies “*It is written*,” i.e. the word in question is in the text. Those who prefer taking the word קרי as participle, do so on the ground that it is more consonant with its companion כתיב, which is the participle passive. The two terms thus correspond substantially to the modern ones margin (*Keri*) and text (*Kethib*). We may add that the Rabbins also call the Keri מקרא, *mikra*, scripture, and the Kethib מסורה, *masorah*, tradition; but, according to our ideas, these terms should be reversed.

The different readings exhibited in the Keri and Kethib may be divided into three general classes:

- a. Words to be read differently from what they are written, arising from the omission, insertion, exchanging, or transposition of a single letter (כתיב וקרי קרי וכתיב);
  - b. Words to be read, but that are not written in the text (קרי ולא כתיב); and,
  - c. Words written in the text, but that are not to be read (בכתיב ולא קרי).
- a. The first general class (variations) comprises the bulk of the various readings, and consists of
1. Corrections of errors arising from mistaking homonyms, e.g. לא, the negative particle, for the similarly sounding לו, the pronoun, of which we have fifteen instances (comp. Ex 21:8; Le 11:21; Le 25:30; 1Sa 2:3; 2Sa 16:18; 2Ki 8:10; Ezr 4:2; Job 13:15; Job 41:4; Ps 100:3; Ps 139:16; Pr 19:7; Pr 26:2; Isa 9:2; Isa 63:9), and two instances in which the reverse is the case (1Sa 2:16; 1Sa 20:2). Besides noticing them in their respective places, the Masorah also enumerates them all on Le 11:15. The Talmud (*Sopherim*, vi) gives three additional ones, viz., 1Ch 11:21; Job 6:21; Isa 49:5. על for אל, of which we have four instances (1Sa 10:24; 1Ki 1:33; Job 7:1; Isa 65:7; Eze 9:5).
  2. Errors arising from mistaking the letters which resemble each other, e.g. ב for כ (comp. Pr 21:29); ג for ד (Eze 25:7); ד for כ (1Sa 4:13); ד for כ, of which the Masorah on Pr 19:19, and Jer 21:14, gives four instances (2Sa 13:37; 2Ki 16:6; Jer 21:14; Pr 19:19); ה for ת (Jer 28:1; Jer 32:1); ה for ח (2Sa 23:13); ח for ה, of which the Masorah on Pr 20:21 gives four instances (2Sa 13:37; Pr 20:21; Song 1:17; Da 9:24); ט for ש (1Sa 14:32); י for ו in innumerable instances; כ for ב in eleven cases (Jos 4:18; Jos 6:5,15; 1Sa 11:6,9; 2Sa 5:24; 2Ki 3:24; Ezr 8:14; Ne 3:20; Es 3:4; Job 21:13; ח for ה (Isa 30:32); צ for ע (2Ki 20:4); ר for ד twice (Jer 2:20; Ezr 8:14); ת for ח (Ec 12:6); ת for ח (2Ki 24:14; 2Ki 25:17; Jer 52:21).
  3. Errors arising from exchanging letters which be. long to the same organs of speech, e.g. ב for מ of which the Keri exhibits one instance (Jos 22:7), and vice-versa, of which the Great Masorah, under letter ב, gives six instances (Jos 3:16; Jos 24:15; 2Ki 5:12; 2Ki 12:10; 2Ki 23:33; Da 11:18); ת for א (2Ki 17:21); ע for א (1Sa 20:24; 1Ki 1:33; Job 7:1; Isa 65:7; Eze 9:5); מ for פ (Isa 65:4).
  4. Errors arising from the transposition of letters, which the Masorah designates מוקדם ומאוחר, and of which it gives sixty-two cases, as, for instance, the textual reading, or Kethib, is האהל, the tent, and the marginal reading, or Keri, transposing the letters ל and ה, has האלה, these (comp. Jos 6:13; Jos 20:8; Jos 21:27; Jg 16:26; 1Sa 14:27; 1Sa 19:18,22-23 [twice]; 27:8; 2Sa 3:25; 2Sa 14:30; 2Sa

17:16; 2Sa 18:8; 2Sa 20:14; 2Sa 24:16; 1Ki 7:45; 2Ki 11:2; 2Ki 14:6; 1Ch 1:46; 1Ch 3:24; 1Ch 27:29; 2Ch 17:8; 2Ch 29:8; Ezr 2:46; Ezr 4:4; Ezr 8:17; Ne 4:7; Ne 12:14; Es 1:5,16; Job 26:12; Ps 73:2; Ps 139:6; Ps 145:6; Pr 1:27; Pr 13:20; Pr 19:16; Pr 23:5,26; Pr 31:27; Ec 9:4; Isa 37:30; Jer 2:25; Jer 8:6; Jer 9:7; Jer 15:4; Jer 17:23; Jer 24:9; Jer 29:18,23; Jer 32:23; Jer 42:20; Jer 1; Jer 15; Eze 36:14; Eze 40:15; Eze 42:16; Eze 43:15-16; Da 4:9; Da 5:7,16 [twice], 29).

5. Errors arising from the small letter ך being dropped before the pronominal ך from plural nouns, and making them to be singular, of which there are a hundred and thirteen instances [it is very strange that the Masorah Magna only enumerates fifty-six of these instances] (Ge 33:4; Ex 27:11; Ex 28:28; Ex 32:19; Ex 39:4,33; Le 9:22; Le 16:21; Nu 12:3; De 2:33; De 7:9; De 8:2; De 27:10; De 33:9; Jos 3:4; Jos 8:11; Jos 16:3; Ru 3:14; 1Sa 2:9-10 [twice]; 3:18; 8:3; 10:21; 22:13; 23:5; 26:7 [twice], 11, 16; 29:5 [twice]; 30:6; 2Sa 1:11; 2Sa 2:23; 2Sa 3:12; 2Sa 12:9,20; 2Sa 13:34; 2Sa 16:8; 2Sa 18:7,18; 2Sa 19:19; 2Sa 20:8; 2Sa 23:9,11; 2Sa 24:14,22; 1Ki 5:17; 1Ki 10:5; 1Ki 18:42; 2Ki 4:34; 2Ki 5:9; 2Ki 11:18; Ezr 4:7; Job 9:13; Job 14:5; Job 15:15; Job 20:11; Job 21:20; Job 24:1; Job 26:14; Job 31:20; Job 37:12; Job 38:41; Job 39:26,30; Job 40:17; Ps 10:5; Ps 24:6; Ps 58:8; Ps 106:45; Ps 147:19; Ps 148:2; Pr 6:13 [twice]; 22:24; 26:24; Isa 52:5; Isa 56:10; Jer 15:8; Jer 17:10-11; Jer 22:4; Jer 32:4; Jer 52:33; La 3:22,32,39; Eze 3:20; Eze 17:21; Eze 18:23-24; Eze 31:5; Eze 33:13,16; Eze 37:16 [twice], 19; 40:6, 22 [twice], 26; 43:11 [thrice], 26; 44:5; 47:11; Da 11:10; Am 9:6; Ob 1:11; Hab 3:14); as well as from the insertion of ך before the pronominal ך and before the pronominal in singular nouns, and making them plural; the Keri exhibits seven instances of the former (1Ki 16:26; Ps 105:18,28; Pr 16:27; Pr 21:29; Ec 4:16; Da 9:12) and eight of the latter in the word דבר (Jg 13:17; 1Ki 8:26; 1Ki 22:13; Ps 119:147,161; Jer 15:16 [twice]; Ezr 10:12).

6. Errors of a grammatical nature, arising from dropping the article ה where it ought to be, of which the Keri exhibits fourteen instances (1Sa 14:32; 2Sa 23:9; 1Ki 4:7; 1Ki 7:20; 1Ki 15:18; 2Ki 11:20; 2Ki 15:25; Isa 32:15; Jer 10:13; Jer 17:19; Jer 40:3; Jer 52:32; La 1:18; Eze 18:20), or from the insertion of it where it ought not to be, of which there are ten instances (1Sa 26:12; 1Ki 21:8; 2Ki 7:12-13; 2Ki 15:25; Ec 6:10; Ec 10:3,20; Isa 29:11; Jer 38:11); or from the dropping of the ה after נער, or writing הוה, instead of הוה, when used as feminine.

7. Errors arising from the wrong division of words, e.g. the first word having a letter which belongs to the second, exhibited by the Keri in three instances, and stated in the Masorah on 2Sa 5:2' (2Sa 5:2; Job 38:12; La 4:16), or the second word having a letter which belongs to the first, of which there are two instances (1Sa 21:12; Ezr 4:12); or one word being divided into two separate words, of which the Masorah on 2 Chronicles 34 mentions eight instances (Jg 16:25; 1Sa 9:1; 1Sa 24:8; 1Ki 18:5; 2Ch 34:6; Isa 9:6; La 1:6; La 4:3), or two separate words being written as one, exhibited by the Ker. in fifteen instances (Ge 30:11; Ex 4:2; De 33:2; 1Ch 9:4; 1Ch 27:12; Ne 2:20; Job 38:1; Job 40:6; Ps 10:10; Ps 55:16; Ps 123:4; Isa 3:15; Jer 6:29; Jer 18:3; Eze 8:6).

8. Exegetical Keris or marginal readings which substitute euphemisms for the cacophonous terms used in the text, in accordance with the injunction of the ancient sages, that “all the verses wherein indecent expressions occur are to be replaced by decent words (e.g. ישכבנה by ישגלנה [of which the Keri exhibits four instances, viz. De 28:30; Isa 13:16; Jer 3:2; Zec 14:2]; טחורים by עפולים [of which the Keri exhibits six instances, viz. De 28:27; 1Sa 5:6,9; 1Sa 6:4-5,17; omitting, however, 1Sa 5:12]; דביונים by חרינים [of which the Keri exhibits one instance, viz. 2Ki 6:25]; צואתם by חוריהם [of which the Keri exhibits two instances, 2Ki 18:27; Isa 36:12]; מימי רגליהם by מימי שיניהם [of which the Keri exhibits two instances, 2Ki 18:27; Isa 36:12]; למוצאות by למחראות [of which there is one instance, 2Ki 10:27, comp. Megilla, 25 b]).” The manner in which this general class of various readings is indicated is as follows: The variations specified under 1 and 2, not affecting the vowel

points, are simply indicated by a small circle or asterisk placed over the word in the text (כתיב), which directs to the marginal reading (קרי), where the emendation is given, as, for instance, the Kethib in Ex 21:8 is לֹא, in 1Sa 20:24 עַל, and in Pr 21:29 יָבִין, and the marginal gloss remarks ק יבין קל, the ק being an abbreviation for קרי. In the variations specified under 3 and 4, where the different letters of the Kethib and the Keri require different vowel points, the abnormal textual reading, or the Kethib, has not only the small circle or asterisk, but also takes the vowel points which belong to the normal marginal reading, or the Keri, e.g. the appropriate pointing of the textual reading, or the Kethib, in 2Ki 17:21, is וַיִּדָּא, but it is pointed וַיִּדָּא, because these vowel signs belong to the marginal reading, or the Keri, וידע, which it is intended should accompany the vowel points in the text. The same is the case with the textual reading in 2Sa 14:30, which, according to the marginal reading, exhibits a transposition of letters, and which can hardly be pronounced with its textual points וְהוֹצִיטִיהָ, because these vowel signs belong to the Keri, וְהוֹצִיטוּהָ. Finally, in the variations specified under 5, 6, 7, and 8, which involve an addition or diminution of letters, and which have therefore either more or fewer letters than are required by the vowel points of the Keri, a vowel sign is sometimes given without any letter at all, or two vowel signs have to be attached to one letter, and sometimes a letter has to be without any vowel sign; the variation itself being either indicated in the margin by the exhibition of the entire word which constitutes the different reading, or by the simple remark that such and such a letter is wanting or is redundant. For instance, in La 5:7, which, according to the Masorah, exhibits two of the twelve instances where the ו conjunctive has been dropped from the beginning of words (comp. also 2Ki 4:7; Job 2:7; Pr 23:24; Pr 27:24; Isa 55:13; La 2:2; La 4:16; La 5:3,5; Da 2:43), the textual reading, or Kethib, is אֶנְחִנוּ וְאִנּוּם and the marginal reading, or Keri, is וְאֶנְחִנוּ וְאִנּוּם, the vowel sign of the conjunction from the margin being inserted in the text under the little circle, which, consequently, has no letter at all; in Jer 42:6, again, where the textual reading is אֲנִי, and the marginal reading אֶנְחִנוּ, yet the Kethib, which has only three letters, takes the vowel signs of the Keri, which has five letters, and is pointed אֶנְחִנוּ, with two different vowel points attached to the one ו; whilst in 2Ki 7:15, where the reverse is the case, the marginal reading having fewer letters, and hence fewer vowels than the textual reading, which takes the vowel signs of the former, the Kethib is pointed בַּהֶקְפָּז; and the ה has no vowel sign at all. There is a peculiarity connected with the marginal indication of those words the variations of which consist in the diminution or addition of a single letter. When a letter is dropped from a word in the text, the whole word is given in the marginal reading with the letter ii' question, and the remark "Read so;" as, for instance, 1Sa 14:32; Pr 23:24, where the ה, according to the Masorah, is dropped from השלל, and ו from ויולד, as indicated by שָׁלַל and יוֹלַד; the marginal glosses are ק: ויולד ק: השלל; but when the reverse is the case, if a letter has crept into a word, the whole word is not given in the marginal gloss, but it is simply remarked that such and such a letter is redundant (יתיר), or is not to be read (לא קרי), as, for instance, in Ec 10:20; Ne 9:17, where the ה, according to the Masorah, has crept in before כנפים, and ו before הסד, the marginal gloss simply remarks יתיר ו: יתיר ה: and יתיר ו: יתיר ה: respectively. Upon this point, however, the greatest inconsistency is manifested in the Masoretic glosses; compare, for instance, the Kethib עִינִי and רַגְלִי in Ec 4:8,16, both of which, according to the Keri, have a redundant י, and are singular nouns, yet the Masoretic note upon the former is ק: עִינִי, exhibiting the whole word, whilst on the latter it simply remarks יתיר י.

b. The second class (*insertions* directed), which comprises *entire words* that have been omitted from the text, exhibits ten such instances which occur in the Hebrew Bible, as follows: Jg 20:13; Ru 3:5,17; 2Sa 8:3; 2Sa 16:23; 2Sa 18:20; 2Ki 19:31,37; Jer 31:38; Jer 1; Jer 29. Besides being noted in the marginal glosses on the respective passages, these omissions are also given in the Masorah, on Deuteronomy 1 and Ru 3:16. They are also enumerated in the Talmud (Tract *Sopherim*, 6:8, and in *Nedarim*, 37 b). In *Nedarim*, however, the passage which refers to this subject is as follows: "The insertion of words in the text (ולא כתיבן קריין) is exhibited in פרת [2Sa 8:3]; איש [ibid. 16:23]; באים [Jer 31:38]; לה [Jer 50:29]; את [Ru 2:11]; אלי [Ru 3:5,17]

;" thus :omitting four instances, viz. Jg 20:13; 2Sa 18:20; 2Ki 19:31,37, and adding one, viz., Ruth ii, 11, which is neither given by the Masorah nor in *Sopherim*.

This class of variations is indicated by a small circle or asterisk placed in the text with the vowel signs of the word which is wanting, referring to the margin, where the word in question is given. Thus, for instance, in Jg 20:13, where, according to the Keri, the word בְּנִי is omitted, the Kethib is וְלֹא אָבִי, upon which the marginal gloss remarks כְּתִיב בְּנִי קָרִי וְלֹא. Of the third class (*omissions* suggested), exhibiting entire words which have crept into the text, there are eight instances, as follows: Ru 3:12; 2Sa 13:33; 2Sa 15:21; 2Ki 5:18; Jer 38:16; Jer 39:12; 51:3; Eze 48:16. These variations are not only noted in the marginal glosses on the respective passages, but are also given in the Masorah on Ru 3:12. The passage in Nedarim, 27 b, which speaks of this class of variations, remarking, "Words which are found in the text, but are not read (כְּתִיבֵן וְלֹא קָרִיין), are exhibited in נָא [2Ki 5:18]; וְאֵת [Jer 32:11]; יָדֵר [Jer 51:3]; חֲמֹשׁ [Eze 48:16]; אֵם [Ru 3:12]," omits 2Sa 13:33; 2Sa 15:21; and Jer 38:16; Jer 39:12; and adds Jer 32:11, which does not exist in the Masorah; whilst *Sopherim*, 6:9, which remarks אֲמֵנוֹן כֹּאשֶׁר בַּמָּקוֹם גּוֹאֵל יָדֵר־חֲמֹשׁ, referring to 2Sa 13:33; Jer 39:12; 2Sa 15:21; Ru 3:12; Jer 51:3; Eze 48:16; omits 2Ki 5:18, and Jer 38:16.

This class of variations is not uniformly indicated in the different editions of the Bible. Generally the word in question has no vowel signs, but an asterisk or small circle is put over it, referring to the margin, where it is simply remarked כְּתִיב וְלֹא קָרִי, written [in the text], but not [to be] read; in one or two instances, however, the word itself is repeated in the margin, as in 2 Kings, 5:18, where we have it נָא כְּתִיב וְלֹא קָרִי, [*the word*] נָא [*is*] written [*in the text*], but [*is*] not [*to be*] read.

## II. Number and Position of the Keri and Kethib.

A great difference of opinion prevails about the number and position of these various readings. The Talmud, as we have shown above, and the early commentators, mention variations which do not exist in the Keris and Kethibs of the Masorah. This, however, is beyond the aim of the present article, which is to investigate the Keri and Kethib as exhibited in the Masorah and in the editions of the Hebrew Bible. From a careful perusal and collation of the Masorah, as printed in the Rabbinic Bibles, we find the following to be the number of the Keris and Kethibs in each book, according to the order of the Hebrew Bible:

Ge 24; Hab 2; Ex 12; Zep 1; Le 5; Hag 1; Nu 11; Zec 7; De 24; Mal 1 Joshua 38 Psalms 74 Judges 22 Proverbs 70

1 Samuel 73 Job 54 2 Samuel 99 Song of Songs 5 1 Kings 49 Ruth 13 2 Kings 80 Lamentations 28 Isa 5; Ec 11 Jeremiah 148 Esther 14 Ezekiel 143 Daniel 129 Hosea 6 Ezra 33 Joel 1 Nehemiah 28 Amos 3 1 Chronicles 41 Ob 1:1 2 Chronicles 39 Micah 4 Nahum 4 Total... 1353

The disparity between Abrabanel's calculations about the number, of Keris and Kethibs, leading him to the conclusion that the Pentateuch has 65, Jeremiah 81, and 1 and 2 Samuel 138' (*Introduction to Jeremiah*), and the numbers which we have stated as existing in these books, is easily accounted for when it is remembered that this erudite commentator died fifteen years before the laborious Jacob ben-Chajim collated and published the Masorahs on the Hebrew Scriptures, and therefore had no opportunity of consulting them carefully. But we find it far more difficult to account for the serious difference in the calculations of later writers and our results, as may be seen from the table on the following page.

For the collation of Bomberg's Bible, the Plantin Bible, and the Antwerp Bible, we are indebted to the tables exhibited in Cappellus's *Critica Sacra*, p. 70, and Walton's *Prolegomena* (ed. Cantabrigiae, 1828, i,



473); and though we have been able by our arrangement to correct their blunder in representing Elias Levita as separating the Five Megilloth from the Hagiographa, and giving the number of Keris to be 329 exclusive of the Megilloth, yet we were, obliged to describe the Megilloth apart from the Hagiographa. to which they belong according to the Jewish order of the Canon. Elias Levita's own words on the numbers are as follows: "I counted the Keris and Kethibs several times, and found that they were in all 848.; of these, 65 are in the Pentateuch, 454 in the Prophets, and 329 in the Hagiographa. It is surprising that there should only be 65 in the Pentateuch, 22 of which refer to the single word נַעֲרָה, which "interpretations," יְתִיר ; "Deficiencies," יְתִיר il the Kethib, and נַעֲרָה in the Keri; that the book of Joshua, which in quantity is about a tenth part of the Pentateuch, should have 32; and that the books of Samuel, which are merely about a fourth the size of the Pentateuch, 'should contain 133" (*Massoreth HaMassoreth*, ed. Sulzbach, 1771, p. 8 sq.). It will be seen from this extract that Elias Levita not only gives six Keris less in Joshua than we have given, but also differs from Abrabanel in the number of Keris to be found in the books of Samuel.

Bloomberg 1523-24 Plantin Bible 1566 Antwerp Royal Bible 1572 Elias Levita

#### Our Results

##### Pentateuch

Variations 73

Interpolations Deficiencies 1

74 74 69 1 1 2 1 77 71 65 76

##### Earlier Prophets

##### Later Prophets

Variations

Interpolations Deficiencies 337 11 2 350 348 2

350 239 25 5 269 250 25 1 276 277 18 5 300 347 11

358 361

454 377

##### Five Megilloth

Variations 51

Interpolations Deficiencies 11 62 43 48 71 14 8 57 56

##### Hagiographa

Variations

Interpolations Deficiencies 362 60 1 423 187 34 1 222 242 20 1 263 329 468 Total 1259 901 1048

848 1353

N.B. - In this table, what are denoted by "Variations" are designated by the Marosites as קרי ;

### III. Origin and Date of the Keri and Kethib.

The Talmud traces the source of these variations to Moses himself, for we are distinctly told in *Nedarim*, 37 b, that "the pronunciation of certain words according to the scribes (מקרא סופרים), the emendations of the scribes (עטור סופרים), the not reading of words which are in the text (כתיב ולא קרי), and the reading of words which are not in the text (קרי ולא כתיב), etc., are a law of Moses from Sinai." Jacob ben-Chajim defends this

view in his elaborate *Introduction* to the Rabbinic Bible. Elias Levita, who also expresses this Talmudic declaration, explains it as follows: “The Keri and Kethib of the Pentateuch only are a law of Moses from Mount Sinai, and the members of the Great Synagogue, Haggai, Zechariah, Malachi, Daniel, Hananiah, Mishaël, Azariah, Ezra, Nehemiah, Mordecai, and Zerubbabel, and other wise men from the craftsmen and artisans (מהחרש והמסגר) to the number of a hundred and twenty, wrote down the Keri and the Kethib according to the tradition which they possessed that our teacher Moses (peace be with him!) read words differently from what they were written in the text; this being one of those mysteries which they knew, for Moses transmitted this mystery to Joshua, Joshua to the elders, the elders to the prophets, etc., and these were put down in the margin as his readings, Ezra acting as a scribe. In the same manner they proceeded in the Prophets and Hagiographa with every word respecting which they had a tradition orally transmitted from the prophets and the sages that it was read differently from what it was in the text. But they required no tradition for the postexilic books, as the authors themselves were present with them; hence, whenever they met with a word which did not seem to harmonize with the context and the sense, the author stated to them- the reason why he used such anomalous expressions, and they wrote down the word in the margin as it should be read” (*Massoreth Ila-Massoreth*, fol. 8 b, sq.). Mendelssohn, in his valuable introduction to his translation of the Pentateuch, and most of the ancient Jewish writers, propounded the same view. It is in accordance with this recondite sense ascribed to the origin of the Keri and Kethib that Rashi remarks on Ge 8:16, “The Keri is הוצי, the Kethib הצי, because he was first to tell them to go out; but if they should refuse to go, he was to make them go.” Kimchi, however, is of the opposite opinion. So far from believing that these variations proceeded from the sacred writers themselves, who designed to convey thereby various mysteries, he maintains that the Keri and Kethib originated after the Babylonian captivity, when the sacred books were collected by the members of the Great Synagogue. These editors of the long-lost and mutilated inspired writings “found different readings in the volumes, and adopted those which the majority of copies had, because these, according to their opinion, exhibited the true readings. In some places they wrote down one word in the text without putting the vowel signs to it, or noted it in the margin without inserting it in the text, whilst in other places they inserted one reading in the margin and another in the text” (Introduction to his *Commentary on Joshua*). Ephodi (flourished 1391-1403), who maintains the same view, remarks that Ezra and his followers “made the Keri and Kethib on every passage in which they found some obliterations and confusion, as they were not sure what the precise reading was.” Abrabanel, who will neither admit that the Keris and Kethibs proceeded from the sacred writers themselves, nor that they took their rise from the imperfect state of the codices, propounds a new theory. According to him, Ezra and his followers, who undertook the editing of the Scriptures, found the sacred books entire and perfect; but in perusing them these editors discovered that they contained irregular expressions, and loose and ungrammatical phrases, arising from the carelessness and ignorance of the inspired writers. “Ezra had therefore to explain these words in harmony with the connection, and this is the origin of the Keri which is found in the margin of the Bible, as this holy scribe feared to touch ‘the words which were spoken or written by the Holy Ghost. These remarks he made on his own account to explain those anomalous letters and expressions, and he put them in the margin to indicate that the gloss is his own. Now, if you examine the numerous Keris and Kethibs in Jeremiah, and look into their connection, you will find them all to be of this nature, viz., that they are to be traced to Jeremiah’s careless and blundering writing. .... From this you may learn that the books which have most Keris and Kethibs show that their authors did not know how to speak correctly or to write properly” (Introduction to his *Commentary on Jeremiah*). Though Abrabanel’s hypothesis has more truth in it than the other theories, yet it is only by a combination of the three views that the origin of the Keri and Kethib can be traced and explained. For there can be no doubt that some of the variations, as the Talmud, Rashi, etc., declare, have been transmitted by tradition from time immemorial, and have their origin in some recondite meaning or mysteries attached to the passages in question; that some, again, as Kimchi, Ephodi, etc., rightly maintain, are due to the blunders and corruptions which have crept into the text in the course of time, and which the spiritual guides of the nation tried to rectify by a comparison of codices, as is also admitted by the Talmud (comp. *Jerusalem Megillah*, 4:2; *Sopherim*, 6:4); and that others, again, as

Abraham's remarks, are owing to the carelessness of style, ignorance of idioms and provincialisms, which the editors and successive interpreters of the Hebrew canon discovered in the different books, or, more properly speaking, which were at variance with the grammatical rules and exegetical laws developed in aftertime by the Masorites. Such, however, was their reverence for the ancient text, that these Masorites who made the new additions to it left the text itself untouched in the very places where they believed it necessary to follow another explanation or reading, but simply inserted the emendation in the margin. Hence the distinction between the ancient text *as it was written*, or Kethib (כתִּיב), and the more modern *emended reading*, or Keri (קִרִי); and hence, also, the fact that the Keri is not inserted in the synagogal scrolls, though it is followed in the public reading of the Scriptures.

#### IV. Importance of the Keri and Kethib, especially as relating to the English Version of the Hebrew Scriptures.

Some idea of the importance of the Keri and Kethib may be gathered from the following analysis of the seventy-six variations which occur in the Pentateuch. Of the seventy-six Keris, twenty-one give נָעַר instead of נָעַר (Ge 24:14,16,28,55,57; Ge 34:3 [twice], 12; De 22:15 [twice], 16, 20, 21, 23, 24, 25, 26 [twice], 27, 28, 29), which was evidently epicene in earlier periods (comp. Gesenius, *G-qamm.* sec. 23, sec. 32, 6; Ewald, *Lehrbuch*, sec. 175, b); fifteen have the plural termination יָ affixed to nouns instead of the singular ו in the text (Ge 33:4; Ex 27:11; Ex 28:28; Ex 32:19; Ex 39:4,33; Le 9:22; Le 16:21; Nu 12:3; De 2:33; De 5:10; De 7:9; De 8:2; De 27:10; De 33:9), which some think is no real variation, since in earlier periods the termination ו was both singular and plural, just as בָּגְדִי stands for both בָּגְדִי and בָּגְדִי; seventeen give more current and uniform forms of words (Ge 8:17; Ge 10:19; Ge 14:8; Ge 24:33 with 50:26; 25:23 with 35:11; 27:3 with 5, 7; 27:29 with the same word in the next clause; 36:6,14 with ver. 18; 39:20, 22; 43:28 with 27:29; Ex 16:2,7 with Nu 16:11; Nu 14:36 with 15:24; Nu 21:32 with 32:39; 32:7 with 30:6; De 32:13 with Am 4:13); five substitute the termination third person singular, ו for ה (Ge 49:11 [twice]; Ex 22:26; Ex 32:17; Nu 10:36), which is a less common pronominal suffix (comp. Gesenius, *Gramm.* sec. 91; Ewald, *Lehrbuch*, sec. 247, a); two make two words of one (Ge 30:11; Ex 4:2); two have שְׁלִי instead of שְׁלו (Ex 16:13; Nu 11:32); three give plural verbs instead of singular (Le 21:5; Nu 34:4; De 31:7), which are no doubt an improvement, since Nu 34:4 is evidently a mistake, as may be seen from a comparison of this verse with verse 5; three substitute the relative pronoun לוֹ for the negative particle לֹא (Ex 21:8; Le 11:21; Le 25:30), which is very important; two substitute euphemisms for cacophonous expressions (De 28:27,30); and two are purely traditional, viz., Nu 1:16; Nu 26:9. The Pentateuch, however, can hardly be regarded as giving an adequate idea of the importance of the Keri and Kethib, inasmuch as the Jews, regarding the law as more sacred than any other inspired book, guarded it against being corrupted with greater vigilance than the rest of the canon. Hence the comparatively few and unimportant Keris when contrasted with those occurring in the other volumes. Still, the Pentateuch contains a few specimens of almost all the different Keris.

As to the question how far our English versions have been influenced by the Keri and Kethib, this will best be answered by a comparison of the translations with the more striking variations which occur in the Prophets and Hagiographa. In Jos 5:1, the textual reading is “till *we* were passed over” (עָבְרָנוּ), the Keri has עָבְרָם, “until *they* passed over;” and though the Sept., Vulg., Chaldee, Luther, the Zurich Bible, Coverdale, the Bishops’ Bible, the Geneva Version, etc., adopt the Keri, the A. V., following Kimchi, adheres to the Kethib; whilst in Jos 6:7, where the textual reading is “and *they* said” (וַיֹּאמְרוּ) unto the people,” and the marginal emendation is “and *he* said” (וַיֹּאמֶר), and where the Vulg., Chaldee, Luther, the Zurich Bible, Coverdale, the Bishops’ Bible, and the Geneva Version again adopt the Keri, as in the former instance, the A. V. abandons the textual reading and espouses the emendation. In Jos 15:47, where the Keri is “*the bordering sea*” (הַגְּבֹול הַיָּם) and its territory,” and the Kethib has “and *the great sea*” (הַיָּם הַגָּדֹל) and the

territory,” which is again followed by the ancient versions and the translations of the Reformers, the A. V., without taking any notice of the textual reading in the margin, as in Jos 8:16, adopts the emendation, whereas in Jos 15:53 the A. V. follows the textual reading (ינום) *Janum*, noticing, however, the emendation (ינום) *Janus*’ in the margin. All the ten emendations of the second class, which propose the insertion of entire words into the text (ולא כתיב קרי), are adopted in the A. V. without the slightest indication by the usual italics that they are not in the text. Of the eight omissions of entire words in the third class (כתוב ולא קרי) nothing decisive can be said, inasmuch as six of them refer to simple particles, and they might either be recognised by the translators or not without its being discernible in the version. The only two instances, however, where there can be no mistake (Jer 41:3; Ezekiel xlviii, 16), clearly show that the A. V. follows the marginal gloss, and accordingly rejects the words which are in the text. Had the limits of this article allowed it, we could have shown still more unquestionably that, though the A. V. generally adopts the marginal emendations, yet in many instances it proceeds most arbitrarily, and adheres to the textual reading; and that, with very few exceptions, it never indicates, by italics or in the margin, the difference between the textual and the marginal readings.

Inattention to the Keri and Kethib has given rise to the most fanciful and absurd expositions, of which the following may serve both as a specimen and a warning. In looking at the text of the Hebrew Bible, it will be seen that there is a final Mem (ם) in the middle of the word למרבה, Isa 9:6. We have already alluded to the fact that it exhibits one of the fifteen instances where the Kethib, or the textual reading, is one word, and the Keri, or the emended reading, proposes two words (see above, sec. 1). Accordingly, למרבה stands for לקם = לקם רבה, i.e. “to them the dominion shall be great,” corresponding to the common abbreviation כם for קם. The question is not whether למ may be considered as an abbreviation of להם, seeing there are no other examples of it; suffice it to say that Jewish scribes and critics of ancient times took it as such, just as they regarded אראלם (Isa 33:7) as a contraction of להם אראה (comp. the Syriac, Chaldee, Aquila, Symmachus, Theodotion, Vulgate, Elias Levita, etc.); and that the Sept. read it as *two words* (i.e. לה רבה). Subsequent scribes, however, found it either to be more in accordance with the primitive reading, or with their exegetical rules, as well as with the usage of the prophet himself (comp. Isa 33:23), to read it as one word; but their extreme reverence for the text prevented them from making this alteration without indicating that some codices have two words. Hence, though they joined the two words together as one, they yet left the final *Mem* to exhibit the variation. An example of the reverse occurs in Ne 2:13, where המפרוצים has been divided into two words, המ פרוצים, and where the same anxiety faithfully to exhibit the ancient reading has made the editors of the Hebrew canon retain the medial *Mem* at the end of the word. It was to be expected that those Jews who regard both readings as emanating from the Holy Spirit, and as designed to convey some ‘recondite meaning, would find some mysteries in this final *Mem* in the middle of למרבה. ‘Hence we find in the Talmud (Sanhedrin, 94) the following remark upon it: “Why is it that all the *Mems* in the middle of a word are open [i.e. מ] and this one is closed [i.e. ם] ? The Holy One (blessed be he!) wanted to make Hezekiah the Messiah, and Sennacherib Gog and Magog; whereupon Justice pleaded before the presence of the Holy One (blessed be he!), ‘Lord of the World,’ What! David the king of Israel, who sang so many hymns and praises before thee, wilt thou not make him the Messiah; but Hezekiah, for whom thou hast performed all those miracles, and who has not uttered one song before thee, wilt thou make him the Messiah?’ Therefore has the *Mem* been closed.” Aben-Ezra again tells us that the scribes (not he himself, as Gill erroneously states) see in it an allusion to the recession of the shadow on the dial in Hezekiah’s time; whilst Kimehi will have it that it refers to the “stopping up of the breaches in the walls of Jerusalem, which are broken down during the captivity, and that this will take place in the days of salvation, when the kingdom which had been shut up till the coming of the Messiah will be opened.” But that Christian expositors should excel these mystical interpretations is surpassing strange. What are we to say to Galatinus, who submits that this *Mem*, being the cipher of 600, intimates that six hundred years after this prophecy the birth of Christ was to take place? or to the opinion which he quotes, that the name מרים שרה *Miaria Dominna*, or even the perpetual virginity of Mary is thereby indicated (lib. 7:c. xiii)? or to Calvin, who thinks that it

denotes the close and secret way whereby the Messiah should come to reign and set up his kingdom? or to the opinion which he mentions that it indicates the exclusion of the Jews from the Messiah's kingdom for their unbelief? or to the conjecture of Gill, that "it may denote that the government of Christ, which would be for a time straitened, and kept in narrow bounds and limits, should hereafter be throughout the world, to the four corners of it, so as to be firm and stable, perfect and complete, which the figure of this letter, being shut and four- square, may be an emblem of?" It should be added that there are some words which are always read differently (קרי) from what they are written in the text (כתיב), and which, from the frequency of their occurrence, have only the vowel signs of the proposed Keri, without the latter being exhibited in the marginal gloss. These are,

- a. The name יהוה, which has always the vowel signs of אֶדְנִי, and is pronounced with these vowels, i.e. יהוה, except when it precedes this name itself, in which case it has the vowel signs of אֱלֹהִים, i.e. יהוה.
- b. The name Jerusalem, when, as in the earlier books of Scripture, it is written with a Yod before the Mens, has never its own points, i.e. ירוּשָׁלַם or אָם, but has the vowel signs of ירוּשָׁלַיִם and is read so;
- c. The word הוּא, which was epicene in earlier periods, is always pointed הוּא in the Pentateuch, when it is used as feminine, to make it conformable to the later feminine form הִיא; and,
- c. The name יששכר is always furnished with the vowels belonging to the Keri, יִשָּׁכָר with one Shin.

It remains only for us to say under this head that the judicious critic will often find good reason for differing from the opinion that seems to be implied in these Masoretic notes, and will in such cases, of course, prefer the Kethib to the Keri. *SEE CRITICISM, BIBLICAL.*

## V. Literature.

One of the earliest attempts freely to discourse upon the origin and value of the Keri and Kethib is that of D. Kimchi, in the Introduction to his *Commentary on Joshua*; Abrabanel, too, has a lengthy disquisition on this subject, in the Introduction to his *Commentary on Jeremiah*. He was followed by the laborious Jacob ben-Chajim, who fully discusses the Keri and Kethib in his celebrated Introduction to' the *Rabbinic Bible*, translated by Ginsburg in the *Journal of Sacred Literature* for July, 1863; and by the erudite and bold Elias Levita, who gives a very lucid account of the Keri and Kethib in his *Massoreth Ha-Massoreth*, ed. Sulzbach, 1771, p. 8 a, sq.; 21 a, sq.

Of Christian writers are to be mentioned the masterly treatises by Cappellus, *Critica Sacra*, lib. 3:cap. 9:sq.; Buxtorf, *Tiberias*, cap. xiii; Buxtorf the younger, *Anticritica* (Basileae, 1653), cap. 4:p. 448-509; Hilleri *De Arcano Kethib et Keri* (Tub. 1692); Walton, *Biblia Polyglotta, Proleg.* (Cantab. 1828), i, 412 sq.; Wolf, *Bibliotheca Hebræa*, ii, 507-533; Frankel, *Vorstudien-zu der Septuaginta* (Leipzig, 1841), p. 219 sq.; Sticht, *De Keri et Kethibh* (Altoia, 1760; and against him Dreschler, *Sententic Stichii*, etc. Lips. 1763); Tragard, כתיב וקרי (Gryph. 1775); W.olffradt, *De Keri et Ch'ihibh* (Rost. 1739). *SEE VARIOUS READINGS.*

**Lesson 15: Scripture Publishing and the KJV.**

**I. Publishing Jesus and the Word of God**

- A. Isaiah 32:3 – Because I will publish the name of the LORD: ascribe ye greatness unto our God.
- B. Mark 1:45 – But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.
- C. Mark 5:20 – And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
- D. Mark 7:36 – And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;
- E. Luke 8:39 – Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.
- F. Acts 10:37 – That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;
- G. Acts 13:49 – And the word of the Lord was published throughout all the region.

**II. Scripture Publishing and Distribution Commanded by God**

- A. Mark 13:10 – And the gospel must first be published among all nations.
- B. Deuteronomy 32:3 – Because I will publish the name of the LORD: ascribe ye greatness unto our God.
- C. Isaiah 52:7 – How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!
- D. Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
- E. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- F. 27 To God only wise, be glory through Jesus Christ for ever. Amen.

**III. Scripture Publishing and Distribution with the KJV**

- A. Psalm 68:11 – The Lord gave the word: great was the company of those that published it.
- B. Churches need to publish and distribute good versions.
- C. Always **NOT FOR SALE.**
- D. Proverbs 23:23 – Buy the truth, and sell it not; also wisdom, and instruction, and understanding.
- E. Matthew 10:8 – Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

**IV. Reasons Why the KJV is Good for Publishing and Distribution**

- A. The text is readily available.
- B. There is no copyright on the text (except when publishing in Great Britain)
- C. Isaiah 55:8 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
- D. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- E. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- F. 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
- G. Isaiah 52:7 – How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!
- H. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- I. 1 Corinthians 1:18 – For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- J. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- K. 1 Corinthians 2:5 – That your faith should not stand in the wisdom of men, but in the power of God.
- L. 2 Corinthians 6:7 – By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- M. Ecclesiastes 8:4 – Where the word of a king is, there is power: and who may say unto him, What doest thou?

**V. God's Word is Incorruptible Seed**

- A. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
- B. 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- C. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
- D. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.
- E. We should publish and distribute the *incorruptible* word of God.

**VI. The Word of God is Not Bound**

- A. The word of God should have **NO** copyright.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- B. It must be freely publishable.
- C. 2 Timothy 2:9 – Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- D. 2 Thessalonians 3:1 – Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:
- E. Copyright laws hinder the publishing of the word of God
- F. Copyrights are to make merchandise.
- G. 2 Peter 2:3 – And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- H. 1 Timothy 6:10 – For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

### **VII. Reasons to Publish the Word of God**

- A. Commanded by God
- B. Glorifies God
- C. People get saved
- D. Accomplishes the word of God
- E. Brings forth fruit worldwide
- F. Supplies the need
- G. Churches are edified



**Lesson 16: Variations in the Editions and Publishers**

**I. Any Publisher has Liberty to Publish the KJV**

- A. There is no copyright on the text – it is over 400 years old
- B. Called *Public Domain*
- C. There are thousands of publishers of the KJV version
- D. Publishers include large commercial publishers, church publishers, foreign publishers (China), and individuals.
- E. Publishing ranges from a Gospel of John to a whole Bible.
- F. Publishers in the United Kingdom (England, Wales, N. Ireland) need Permission

**II. Some KJV Editions are Better than Others**

- A. Lower-cost publishers usually have more printing errors
- B. Church publishers are usually known for accuracy, quality, and preciseness
- C. Editions under the Crown Copyright are the best as they must meet a standard of quality and accuracy.

**III. Publishers Under the Crown Patent Meet a Stringent Standard**

- A. The Authorized Version are Crown Copyright
- B. Cambridge University Press is the owner since 1990 of the *Royal Letters Patent*
- C. Cambridge is the *The Queen's Printer*
- D. Cambridge controls the patent on behalf of the Crown
- E. Cambridge first printed the AV in 1629
- F. Only a small number of publishers have entitlement under this patent
- G. There have only been three at any time entitled to print the AV
- H. Oxford University Press, Cambridge University Press, and the Royal Printer.
- I. The primary function for Cambridge in its role as patent-holder is preserving the integrity of the text, continuing a long-standing tradition and reputation for textual scholarship and accuracy of printing.
- J. Cambridge must be assured of acceptable quality and accuracy.
- K. The Latin term *cum privilegio* (i.e., with privilege) is printed on the title pages of Cambridge editions of the KJV

**IV. Paper Written on the Differences Between the Various Settings of the KJV**

- A. There have also been a variety of print settings.
- B. The original KJV used old-style lettering and spelling.
- C. The KJV text has been updated for letter style and spelling. Some word variations have appeared over the centuries, but these are minor changes.
- D. Paper written on the various settings:

**DIFFERENCES BETWEEN THE VARIOUS SETTINGS  
OF THE KING JAMES VERSION**

N. Sebastian Desent, Ph.D.; Th.D.; D.D.; Pastor, Historic Baptist Church, Rhode Island

February 24, 2013

In respect to our honored *King James Version (KJV)*, we know it has served as the standard translation for over four centuries. Appreciated most by fundamental Baptists and Bible-believers, the Old Black-backed 66 has proved itself to be the perfect, inspired word of God for the English-speaking people.

By this Blessed Book we live. We read it and know it is the inspired word of God. It not only contains the word of God – it is the word of God. We preach it. We study it. We teach it. We raise our families by it. We shall never give it up.

We know this Bible has its scars. It has been attacked, persecuted, mocked, banned, and disregarded – even from its first printing in 1611. Although it has been carefully handled for four centuries by men who love it, these men have their faults. Any preacher who is honest will admit he has erred in his quoting or reading of a verse (we tend to paraphrase the word of God when we cannot rightly remember the exact wording of a verse).

This is not allowable in scripture translation or editing, but it shows we are fallible, even when handling the infallible word of God. And from the first printing – made on antiquated equipment compared to what we have today, F. H. A. Scrivener identified a number of necessary corrections made to the 1611 edition, and the year the changes were made:

- this thing – this thing also (1638)
- shalt have remained – ye shall have remained (1762)
- Achzib, nor Helbath, nor Aphik – of Achzib, nor of Helbath, nor of Aphik (1762)
- requite good – requite me good (1629)
- this book of the Covenant – the book of this covenant (1629)
- chief rulers – chief ruler (1629)
- And Parbar – At Parbar (1638)
- For this cause – And for this cause (1638)
- For the king had appointed – for so the king had appointed (1629)
- Seek good – seek God (1617)
- The cormorant – But the cormorant (1629)
- returned – turned (1769)
- a fiery furnace – a burning fiery furnace (1638)
- The crowned – Thy crowned (1629)
- thy right doeth – thy right hand doeth (1613)
- the wayes side – the way side (1743)
- which was a Jew – which was a Jewess (1629)
- the city – the city of the Damascenes (1629)
- now and ever – both now and ever (1638)
- which was of our father's – which was our fathers (1616)

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

Any printing of the word of God, if found to have an error; that error should be immediately corrected, and all unnecessary copies destroyed.

There were minor errors in the printing of the 1611 Bible. Subsequent printings of the King James Version, although correcting previous errors, sometimes introduced new errors, that, in turn, had to be corrected.

And with many publishers over four centuries printing the *Blessed Old Book*, one can only imagine what miracle of God it is that we hold in our hands today. The fact is – except for those obviously poor editions that change words – we have that King James Version God intends for us to have.

Furthermore, we know there has never been a standard edition to which all printings conform (quoting John R. Kohlenberger III):

No two early printings of the KJV were identical—not even the two printings of 1611—and no two modern settings are identical, either. These differences are due to accidental human error as well as to intentional changes by printers and editors, who sought to eliminate what they judged to be the errors of others and to conform the text to their standards of English usage. This said, most differences involve only spelling, punctuation, and italics, and few variations materially affect the meaning of the text.

As early as 1616 there were systematic attempts to revise and standardize the KJV. Other important early editions were issued by Cambridge in 1629 and 1638. In the eighteenth century, the two great English universities (who were also officially chartered printers) commissioned thorough and systematic revisions. The edition of Dr. F. S. Paris was published by Cambridge in 1762 and that of Dr. Benjamin Blayney by Oxford in 1769. Though far from perfect, these remained the standard editions until *The Cambridge Paragraph Bible* of 1873 <sup>1</sup>.

*The Cambridge Paragraph Bible of the Authorized Version*, edited by Frederick Henry Ambrose Scrivener, LL.D. (1813 – 1891) and published in 1873 is considered by far the most substantial work on the King James text after 1611, when the version was first published.

F. H. A. Scrivener was exceptionally tedious in his analysis of the various King James settings and devoted himself to producing what he considered how the original texts *should* have been translated, not would have been translated. And, although he restored about a third of the original readings, the Scrivener text should not be considered the certain text of the translators <sup>2</sup>. He should be considered a reviser to the text, making small changes he thought should have been in the original translation.

We do have the original manuscripts of the King James translators. These were either lost or destroyed. And we know the first printing in 1611 had some printing errors. To what extent the printer may have interjected his own textual “errors” (i.e., not following the translator’s manuscripts) is unknown, or at least debatable. So, what learned men have done since 1611 is to make editions that purpose to produce that perfect edition. As with all human endeavors, their work is not always infallible. But we know the word of God is, for God has promised to preserve his inspired word forever. And so, through the centuries of the English Bible, God has cared for and preserved his word.

Whether it be Scrivener or Blayney, or Parris or Tyndale; men’s work has to be checked and proofread and rechecked – I say seven times – to make sure all errors are found and corrected. Any writer knows this.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

Some revisions had to correct even words. As already mentioned, whether these words were incorrect because the printer mistyped them, or whether it was a handwritten translation that was wrong, men involved have found and corrected the text. Any person who honors the word of God realizes these changes are indeed corrections, and not an attempt by a scorner to corrupt the word of God. If that was the case, the changes would have likely attacked the deity of our Savior, the precious blood, the holiness of God, or some such thing.

Rick Beckman (quoting Gary F. Zoella's *Differences Between Bible Versions Updated and Expanded Edition*) provided a list of what he considered significant changes made to the KJV, comparing the 1611 to the 1769 <sup>3</sup>:

- 1 Corinthians 12:28 – “helpes in gouernmets” vs. “helps, governments”
- Joshua 3:11 – “Arke of the Couenant, euen the Lord” vs. “ark of the covenant of the Lord”
- 2 Kings 11:10 – “in the Temple” vs. “in the temple of the LORD”
- Isaiah 49:13 – “for God” vs. “for the LORD”
- Jeremiah 31:14 – “with goodnesse” vs. “with my goodness”
- Jeremiah 51:30 – “burnt their dwelling places” vs. “burned her dwellingplaces”
- Ezekiel 6:8 – “that he may” vs. “that ye may”
- Ezekiel 24:5 – “let him seethe” vs. “let them seethe”
- Ezekiel 24:7 – “powred it vpon the ground” vs. “poured it not upon the ground”
- Ezekiel 48:8 – “which they shall” vs. “which ye shall”
- Daniel 3:15 – “a fierie furnace” vs. “a burning fiery furnace”
- Matthew 14:9 – “the othes sake” vs. “the oath's sake”
- 1 Corinthians 15:6 – “And that” vs. “After that”
- 1 John 5:12 – “the Sonne, hath” vs. “the Son of God hath”

This writer is a Bible-believer, and as such these changes do not cause me concern. I do not lose sleep over these nor do I propose to defend one side or the other. I can accept the changes and continue to read, believe, and preach the infallible word of God out of my Oxford Bible (and even some of my Oxford bibles have unintended printing errors) with a fully persuaded heart and mind. I trust God to protect and preserve his word for me.

The Universities of Oxford and Cambridge produced updated texts in the 18th century seeking to standardize the texts. For from the first printing a wide variety of texts – most duplicating misprints – were in circulation. It is similar today; with so many KJV publishers you will find some very poor settings, some even with substantial word changes. Every Bible-believer needs to take care in selecting a good setting of the text, from a proven publisher – one that has done due diligence to select the right text of the King James Version. I added my own quick check at the end of this paper.

Two noteworthy editions of the Authorized Version were Cambridge's edition of 1760 by Francis Sawyer Parris and Oxford's edition of 1769 edited by Benjamin Blayney. The Oxford edition has few differences from the Cambridge edition. The 1769 edition is Oxford's standard text.

Here is an example of one difference, found in Matthew 5:13:

Parris (1760): Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be troden under foot of men.

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Blayney (1769) Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

Since 1769, the Blayney edition has remained the standard, and has become the basis for many printings. However, the verse in my Oxford for Matthew 5:13 reads “his.” This shows there were revisions to Oxford’s 1769.

But let us look further into the 1873 edition edited by F. H. A. Scrivener.

For seven years (1866 – 1873) Dr. F. H. A. Scrivener was devoted to his task of standardizing the King James text.

J. R. K. III goes on to write: “Dr. Scrivener compared at least 15 early settings and important revisions, including both settings of 1611; Bibles of 1612, 1613, 1616, 1617, 1629, 1630, 1634, 1638, 1640; and the significant editions of Drs. Paris (1762) and Blayney (1769).”<sup>4</sup>

I know there are writers who either denounce or promote the work of Scrivener. I thank God for some of his work, for he was a prolific writer and very diligent in his involvement with the *Revisers* to record the differences between the *Authorized Version* and the *Revised Version*. If it were not for that, many would falsely believe the *Revised Version* has the same base texts as the *Authorized Version*. He also for the first time identified the Greek texts underlying KJV – after the fact – which causes concern, as he is thought to have omitted some. As to his heart’s motives, I shall leave that to our Savior to judge.

Many highly regard *Scrivener’s Cambridge Paragraph Bible of 1873*, and for good reasons. Allow me to quote at length John R. Kohlenberger III, as he speaks to the work done by Scrivener to standardize the KJV text:

In his 120-page introduction, Dr. Scrivener addressed the various features of the KJV he worked to standardize:

*Italic type.* Italic type was used in the KJV, as in the Geneva Bible, to indicate words in the English translation that have no exact representative in the original language. Dr. Scrivener, following many earlier scholars, noted that the KJV translators were noticeably inconsistent in their use of italics, sometimes even in the same paragraph and verse. To cite one small pattern from the 1611 edition, Leviticus 11:20 has “upon *all* foure,” while for the same Hebrew 11:21 and 42 have “upon *all* foure,” and 11:27 has “on *all* foure.”

Dr. Scrivener carefully analyzed why italic type was used throughout the KJV, reduced this analysis to 14 major principles, and then applied these principles with meticulous consistency throughout the entire Bible. A substantial portion of the editor’s “seven laborious years” was devoted to this significant improvement.

*Punctuation.* Later printings of the KJV added a great deal of punctuation to the editions of 1611. Dr. Scrivener restored the major punctuation (periods, colons, parentheses, question marks) of 1611, and used commas and semicolons to help divide longer sentences into more manageable units for reading.

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*Spelling and capital letters.* Spelling of proper names and common words was very fluid in the sixteenth and seventeenth centuries: “Inquire” and “enquire” were interchangeable, as were “ceiling,” “cieling,” and “sieling.” Most differences between modern settings of the KJV and early settings involve standardization of spelling.

Dr. Scrivener’s general rule was that whenever a word was spelled more than one way, he conformed all occurrences to the standard spelling of the late nineteenth century. Proper names, on the other hand, vary according to their spelling in the original languages, so “Elijah” throughout 1 and 2 Kings and in Malachi 4:5 becomes “Elias” throughout the New Testament, as in Matthew 11:14 and 17:3. For the benefit of modern readers, three spelling patterns are changed in this edition that are not changed in Scrivener’s edition: twenty-nine occurrences of “mo” and “moe” are conformed to “more”; four occurrences of “unpossible” are conformed to “impossible”; and “neesed” in 2 Kings 4:35 is spelled “sneezed.”

*Paragraphs.* According to Dr. Scrivener and other scholars, the paragraph marks (¶) were unequally and inconsistently distributed, and they disappear altogether after Acts 20:26. So, while consulted, the original marks were not always followed in *The Cambridge Paragraph Bible*.<sup>5</sup>

Just about any person who desires to seriously study the difference of the settings of the KJV can do so, either by finding the research of others, or by doing the comparison for himself. Bound photocopies of the original 1611 edition are widely available at a very low cost, and these copies can be read with a little effort to figure out the use of letters and the odd (to us) spelling. Most would agree updating the obsolete spellings and letters of that first edition to today’s usage is a welcome improvement.

We know our beloved *Authorized Version* was translated by learned men with powerful testimonies, anti-Catholic sentiments, and they following strict rules for translating. These men honored God and the king and put forth their best efforts. Even so, we know as men, there must be certain small differences based on their peculiar personalities. Some spelled one way, others spelled another way. The KJV translation committees consisted of the following men:

**First Westminster Company**, translating from Genesis to 2 Kings:

Lancelot Andrewes, John Overall, Hadrian à Saravia, Richard Clarke, John Layfield, Robert Tighe, Francis Burleigh, Geoffrey King, Richard Thomson, William Bedwell;

**First Cambridge Company**, translated from 1 Chronicles to the Song of Solomon:

Edward Lively, John Richardson, Lawrence Chaderton, Francis Dillingham, Roger Andrewes, Thomas Harrison, Robert Spaulding, Andrew Bing;

**First Oxford Company**, translated from Isaiah to Malachi:

John Harding, John Rainolds, Thomas Holland, Richard Kilby, Miles Smith, Richard Brett, Daniel Fairclough, William Thorne;

**Second Oxford Company**, translated the Gospels, Acts of the Apostles, and the Book of Revelation:

Thomas Ravis, George Abbot, Richard Eedes, Giles Tomson, Sir Henry Savile, John Peryn, Ralph Ravens, John Harmar, John Aglionby, Leonard Hutten;

**Second Westminster Company**, translated the Epistles:

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William Barlow, John Spenser, Roger Fenton, Ralph Hutchinson, William Dakins, Michael Rabbet, Thomas Sanderson.

**Second Cambridge Company**, translated the Apocrypha:

John Duport, William Branthwaite, Jeremiah Radcliffe, Samuel Ward, Andrew Downes, John Bois, Robert Ward, Thomas Bilson, Richard Bancroft.

Accordingly, it is understandable that there would be differences in spelling, punctuation rules, and italicization.

The printer Robert Barker, an expert in his field as the King's Printer, produced this monumental work, working in reverse print. He would have to read the hand-written manuscripts of the various translators and commit them to type. And as a printer, I understand a typo in the hand-written original has to be fixed every now and then. That, coupled with his own human error, makes that first printed edition – although a miracle of God – likely to have some typographical errors, extending even to omissions, additions, and word changes (Ruth 3:15 – she vs. he).

And since we do not have those original manuscripts the translators turned over to the printer, we have to trust men close to the work to make the call on how a rendering should read.

At this point I should refer the reader to [www.BibleProtector.com](http://www.BibleProtector.com). My personal thanks go to the editor of this site for his zeal to maintain the standard for the *Authorized Version*, which he identifies as the *Pure Cambridge Edition* (PCE). He puts his money where his mouth is and provides free of charge the KJV text for downloading and printing. The author lists thirteen verses to check that conform to the PCE. These are the verses he lists:

- “Geba” not “Gaba” in Ezra 2:26
- “or Sheba” not “and Sheba” in Joshua 19:2
- “sin” not “sins” in 2 Chronicles 33:19
- “Spirit of God” not “spirit of God” in Job 33:4
- “whom ye” not “whom he” in Jeremiah 34:16
- “Spirit of God” not “spirit of God” in Ezekiel 11:24
- “flieth” not “fleeth” in Nahum 3:16
- “Spirit” not “spirit” in Matthew 4:1
- “further” not “farther” in Matthew 26:39
- “bewrayeth” not “betrayeth” in Matthew 26:73
- “Spirit” not “spirit” in Mark 1:12
- “spirit” not “Spirit” in Acts 11:28
- “spirit” not “Spirit” in 1 John 5:8

This author refers to the site above not to place the PCE above *every* other edition of the KJV, but to show the reader there are purists that promote their perfect standard and make it available. I shall not detract from our Australian brethren's efforts. But I am sure they would not admit that God's inspired and preserved word was not available until AD 2000 when the PCE was made available.

As a fundamental Bible-believing Baptist, I am content with the Oxford Bible. I have preached from it for over 25 years, and with this Bible I have studied, preached the gospel, had souls saved, seen saints edified, built churches, and restored my soul. My Oxford Bible matches some of the PCE verses, but not all. The

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small differences do not disturb me.

In the end, the blessed text of the *Authorized Version* is preserved for us. The inspired text easily survived human error. Through the centuries God purified that holy text so we have it as it ought to be. We indeed are blessed.

### **Pastor's Quick Check for the Right Setting of the King James Version**

It can be an unsure effort to order Bibles online, or worse, just ask the clerk at a Christian Bookstore for a *King James Bible*. Over the years I have been able to quickly identify what I expect is a good text, and one which I would not buy or use. Just because the cover says *King James* does not mean the printer followed a proved text.

So then, here is what I look for when finding the right King James, in lieu of an extensive verse comparison:

1. Consider the publisher. Publishers that make all kinds of versions that appeal to all kinds of people will not give diligence in selecting their right King James text. They publish to sell, not for righteousness. Publishers like Nelson, Zondervan, and others are notoriously poor publishers of the King James Bible. On the other hand, publishers like Oxford, Cambridge, Trinitarian, Hendrickson, Church, World, and others have published using the right text. Do not just trust the publisher. This is just a good starting place.
2. Look for the “Epistle Dedicatory” in the front of the Bible. Bibles that put forth effort to supply this are following a good pattern.
3. Check the titles of the books, especially “The Epistle of Paul of Apostle to the Hebrews.” If the title is simply “Hebrews,” it is an incomplete rendering, not following the original translation. This is likely a poor text. Also, the fifth book of the New Testament should read “The Acts of the Apostles”; not simply “Acts.”
4. Check for the postscripts at the ends of the Pauline Epistles. At the end of Paul’s Epistle to the Hebrews it should read, “Written to the Hebrews from Italy, by Timothy.” At the end of First Timothy it should read, “The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.” These are indications the text follows the original version of 1611.
5. Read 2 Timothy 3:17: “That the man of God may be perfect, thoroughly furnished unto all good works.” Notice it says “thoroughly,” not “thoroughly.” “Thoroughly” is a bad rendering.
6. Center column references are usually a dead give-away that it is a good text. I do have many good texts that do not have the center column references, but all the ones I have with the references are fine King James Bibles.

As a final note, this preacher uses an Oxford 1769 Clarendon Minion edition. It is an expensive Bible, but it is the tool of my trade. I have noticed a few “typos” – a missing period, and incomplete printed letter, or a transposed word. However, it is not uncommon to find printing defects in bibles. But even with these printing defects it is still the Bible I trust. Unfortunately, this edition is no longer printed.



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God bless you.

### Footnotes:

1. John R. Kohlenberger III, Hendrickson Introduction to their King James Version.
2. A Textual History of the King James Bible, David Norton, page 124.
3. <http://www.rickbeckman.org/kjv-1611-vs-kjv-1769/>
4. John R. Kohlenberger III, Hendrickson Introduction to their King James Version.
5. Ibid.

**Lesson 17: Evidence: Internal, External, Historical, Spiritual**

The following is a summary of what previous lessons have mentioned. This review is concise. If more details are needed, the student should refer to the previous lessons.

**I. Internal Evidence Showing the KJV is Superior**

- A. There are obvious places in the Bible that show which versions are correct and which have errors.
- B. Mark 1:1-3 is well-known:

**KJV**

- 1 The beginning of the gospel of Jesus Christ, the Son of God;
- 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

- C. The quotations “Behold, I send my messenger,” and “voice crying in the wilderness,” are taken from two prophets: Malachi 3:1 and Isaiah 40:3 respectively. Mark quotes two “prophets,” not just Isaiah.
- D. Other bibles say “Isaiah.” This is an obvious mistake showing not *every word of God* is pure in those translations. Note a partial list:

**New International Version**

as it is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way”

**New Living Translation**

just as the prophet Isaiah had written: “Look, I am sending my messenger ahead of you, and he will prepare your way.

**English Standard Version**

As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way,

**Berean Study Bible**

As it is written in Isaiah the prophet: “Behold, I will send My messenger ahead of You, who will prepare Your way.”

**New American Standard Bible**

As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY;

**American Standard Version**

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Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way.

### **Douay-Rheims Bible**

As it is written in Isaias the prophet: Behold I send my angel before thy face, who shall prepare the way before thee.

### **Darby Bible Translation**

as it is written in [Isaiah] the prophet, Behold, \*I\* send my messenger before thy face, who shall prepare thy way.

### **English Revised Version**

Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way;

- E. Use of the verse comparison chart will show a multitude of deviations from the correct words of God.
- F. The poetic nature of the KJV preserves God's word in a high-level language.
- G. The KJV is complete – lacking nothing
- H. The KJV is God's word only, without admixture of error or human words (except for the italics that show words needed to smooth out the translation. Modern versions do not show what words are added).

## **II. External Evidence Showing the KJV is Superior**

- A. The translators' scholarship.
- B. The translation process used.
- C. Translated by the commandment of a king.
- D. Translated for the churches and the common people.
- E. KJV translated from the correct Greek and Hebrew texts.
- F. The KJV translators used "formal equivalency" combined with a "word-for-word" translation method.

## **III. Historical Evidence Showing the KJV is Superior**

- A. God's blessing on this book for 400-plus years.
- B. Still the first-preferred English version.
- C. The KJV is the standard all other bibles compare to.
- D. The KJV has withstood four centuries of constant attack and belittling by its critics.
- E. Thousands of publishers have made billions of copies of this version.
- F. Newer translations use newer Greek and Hebrew texts that are corrupted.

## **IV. Spiritual Evidence Showing the KJV is Superior**

- A. The Holy Ghost testifies to this version.

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- B. Put any other translation next to it and start comparing verses. God will soon show you what is right.
- C. The KJV believers are more spiritually mature and more soul-conscious.
- D. Churches believing the KJV are unified, evangelistic, and sound in faith.
- E. The Holy Ghost guides into “*all truth*,” not just truth – John 16:13. The KJV is “all truth.”

### V. Theological Evidence Showing the KJV is Superior

- A. Many modernists bibles change words to take away from the deity of Christ, or they change major fundamental doctrines.
- B. Believers need to have a Bible that is doctrinally sound – one that Satan did not corrupt.
- C. Below are some examples of how theology is changed:
- D. In Luke 11:2 versions remove the fact that God is “*our*” Father:

#### **King James Bible**

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

#### **New International Version**

He said to them, “When you pray, say: “‘Father, hallowed be your name, your kingdom come.

#### **New Living Translation**

Jesus said, “This is how you should pray: “‘Father, may your name be kept holy. May your Kingdom come soon.

#### **English Standard Version**

And he said to them, “When you pray, say: “‘Father, hallowed be your name. Your kingdom come.

#### **Berean Study Bible**

So Jesus told them, “When you pray, say: ‘Father, hallowed be Your name. Your kingdom come.

#### **New American Standard Bible**

And He said to them, “When you pray, say: ‘Father, hallowed be Your name. Your kingdom come.

- E. In Luke 4:8 versions remove the words of Jesus to “get thee behind me, Satan”:

#### **King James Bible**

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

#### **New International Version**

Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’”

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### **New Living Translation**

Jesus replied, “The Scriptures say, ‘You must worship the LORD your God and serve only him.’”

### **English Standard Version**

And Jesus answered him, “It is written, “‘You shall worship the Lord your God, and him only shall you serve.’”

### **Berean Study Bible**

But Jesus answered, “It is written: ‘Worship the Lord your God and serve Him only.’ ”

### **New American Standard Bible**

Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’”

### **American Standard Version**

And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

### **Douay-Rheims Bible**

And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

### **Darby Bible Translation**

And Jesus answering him said, It is written, Thou shalt do homage to [the] Lord thy God, and him alone shalt thou serve.

- F. In 1 Timothy 3:16 versions omit that “*God* was manifest in the flesh”:

### **King James Bible**

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

### **New International Version**

Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

### **New Living Translation**

Without question, this is the great mystery of our faith: Christ was revealed in a human body and vindicated by the Spirit. He was seen by angels and announced to the nations. He was believed in throughout the world and taken to heaven in glory.

### **English Standard Version**

Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

**Berean Study Bible**

By common confession, the mystery of godliness is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was proclaimed among the nations, was believed in throughout the world, was taken up in glory.

**New American Standard Bible**

By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

**American Standard Version**

And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.

**Douay-Rheims Bible**

And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

**English Revised Version**

And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

- G. In Romans 1:16, versions delete that the gospel is “of Christ”:

**King James Bible**

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

**New International Version**

For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

**English Standard Version**

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

**Berean Study Bible**

I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greek.

**American Standard Version**

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

**Douay-Rheims Bible**

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For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

### **Darby Bible Translation**

For I am not ashamed of the glad tidings; for it is God's power to salvation, to every one that believes, both to Jew first and to Greek:

### **English Revised Version**

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

H. In John 1:12, versions change the “power” to a right or authority:

### **King James Bible**

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

### **New International Version**

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God--

### **New Living Translation**

But to all who believed him and accepted him, he gave the right to become children of God.

### **English Standard Version**

But to all who did receive him, who believed in his name, he gave the right to become children of God,

### **Berean Study Bible**

But to all who did receive Him, to those who believed in His name, He gave the right to become children of God—

### **New American Standard Bible**

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

### **New International Version**

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God--

### **New Living Translation**

But to all who believed him and accepted him, he gave the right to become children of God.

### **English Standard Version**

But to all who did receive him, who believed in his name, he gave the right to become children of God,

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### **Berean Study Bible**

But to all who did receive Him, to those who believed in His name, He gave the right to become children of God—

### **New American Standard Bible**

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

### **Holman Christian Standard Bible**

But to all who did receive Him, He gave them the right to be children of God, to those who believe in His name,

### **International Standard Version**

However, to all who received him, those believing in his name, he gave authority to become God's children,

### **NET Bible**

But to all who have received him – those who believe in his name – he has given the right to become God's children

### **Aramaic Bible in Plain English**

But those that received him, to them he gave authority to become the sons of God, even to them that believe on his Name,

### **GOD'S WORD® Translation**

However, he gave the right to become God's children to everyone who believed in him.

### **American Standard Version**

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

### **Darby Bible Translation**

but as many as received him, to them gave he [the] right to be children of God, to those that believe on his name;

### **English Revised Version**

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

- I. In Mark 9:29, versions remove the need for fasting:

### **King James Bible**

And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

### **New International Version**

He replied, "This kind can come out only by prayer."

### **New Living Translation**

Jesus replied, "This kind can be cast out only by prayer."



**English Standard Version**

And he said to them, “This kind cannot be driven out by anything but prayer.”

**Berean Study Bible**

Jesus answered, “This kind cannot come out, except by prayer.”

**New American Standard Bible**

And He said to them, “This kind cannot come out by anything but prayer.”

**American Standard Version**

And he said unto them, This kind can come out by nothing, save by prayer.

- J. In 1 Corinthians 7:5, versions remove fasting:

**King James Bible**

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

**New International Version**

Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

**New Living Translation**

Do not deprive each other of sexual relations, unless you both agree to refrain from sexual intimacy for a limited time so you can give yourselves more completely to prayer. Afterward, you should come together again so that Satan won't be able to tempt you because of your lack of self-control.

**English Standard Version**

Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.

**Berean Study Bible**

Do not deprive each other, except by mutual consent and for a time, so you may devote yourselves to prayer. Then come together again, so that Satan will not tempt you through your lack of self-control.

**New American Standard Bible**

Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

**International Standard Version**

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Do not withhold yourselves from each other unless you agree to do so just for a set time, in order to devote yourselves to prayer. Then you should come together again so that Satan does not tempt you through your lack of self-control.

### **NET Bible**

Do not deprive each other, except by mutual agreement for a specified time, so that you may devote yourselves to prayer. Then resume your relationship, so that Satan may not tempt you because of your lack of self-control.

### **American Standard Version**

Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

### **Douay-Rheims Bible**

Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency.

### **Darby Bible Translation**

Defraud not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be together, that Satan tempt you not because of your incontinency.

### **English Revised Version**

Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

## **VI. Philosophical Reasons the KJV is Superior**

- A. The KJV is a translation made by people who love and fear God.
- B. The KJV translators had a high regard for the word of God.
- C. Critics like Origen, Westcott, Hort, etc. tend to change the word of God to match their opinions or their agendas – Yea, hath God said... (Genesis 3:1)
- D. Translators who paraphrase the word of God tend to think they have a better method than what God commanded.
- E. Should a believer use any bible that he has not investigated, vetted, proved, and put through a due process of checking?
- F. If a man's spiritual life is dependent upon truth, should he not be sure what he accepts as truth?
- G. Believers should have a "conviction" as to what version they use and be able to explain why it is so.

## **VII. Cultural Reasons the KJV is Superior**

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- A. America and Europe had the KJV for nearly 200 years before the modernist bibles started to appear.
- B. The KJV molded our societies to be God-fearing and educated, caring people.
- C. The KJV was the standard Bible. It is still the standard for many people.
- D. Why should believers discard that which made us great?
- E. Funerals still quote the 23<sup>rd</sup> Psalm.
- F. Many old-time hymns were based on KJV verses.
- G. Proverbs 22:28 – Remove not the ancient landmarks which thy fathers have set.

### VIII. **Practical Reasons the KJV is Superior**

- A. The “thee’s” and “thou’s” help understanding the singular and plural pronouns.
- B. The KJV is less confusing than other bibles.
- C. Using the same Bible tends to unity.
- D. Believers should use a Bible that will not become obsolete or require revisions and corrections. They should have a version they can memorize for life.
- E. The KJV is not copyrighted and therefore can be published and distributed freely.
- F. 2 Thessalonians 3:1 – Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:
- G. The eloquence and beauty of the KJV, translated at the zenith of the English language, can only help believers to grow in grace and mature rightly before God.

**Lesson 18: Being Convinced, Confident, Comfortable, and Caring**

**I. God Wants His Children to be Fully Persuaded**

- A. Believe God's Promises in respect to his word.
- B. Romans 4:21 – And being fully persuaded that, what he had promised, he was able also to perform.
- C. Romans 14:23 – And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.
- D. We should “eat” the word of God in faith – Matthew 4:4.
- E. Pray for wisdom.
- F. James 1:5 – If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- G. Pray for understanding.
- H. Luke 24:45 – Then opened he their understanding, that they might understand the scriptures....

**II. Critics and Commentators Tend to Challenge KJV at Every Turn**

- A. Critics say the Septuagint is better than the MT.
- B. Critics say the Greek LXX is correct, and the MT has errors.
- C. Jesus said in Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- D. Jot and tittle are Hebrew lettering.
- E. Do we take Jesus' word or commentators and scholars?
- F. Critics say it was not until “recent manuscripts” that the true New Testament is identified.
- G. Jesus said in Matthew 24:35 – Heaven and earth shall pass away, but my words shall not pass away.
- H. Do we take Jesus' word or the critics?
- I. Critics say the “perfect” Hebrew Old Testament was lost and replaced by the Septuagint, then corrected later.
- J. Paul said to Timothy in 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- K. If Timothy had the scriptures as a child, that would bring the Hebrew Old Testament current to the days of Jesus.

**III. God Supplies His Truth Regarding the Scriptures in the Bible**

- A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- B. Luke 4:4 – And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- C. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
- D. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

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

### IV. **Bible-Believers are Confident in the Scriptures**

- A. Having confidence in the KJV will help believers in *doing* and *understanding*.
- B. Psalm 118:8 – It is better to trust in the LORD than to put confidence in man.
- C. Proverbs 3:26 – For the LORD shall be thy confidence, and shall keep thy foot from being taken.
- D. Proverbs 14:26 – In the fear of the LORD is strong confidence: and his children shall have a place of refuge.
- E. Philippians 1:6 – Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:
- F. 2 Thessalonians 3:4 – And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

### V. **Being Comfortable to Discuss the Reasons Why the KJV is the Word of God**

- A. Give diligence to know *why* you believe what you believe.
- B. Through faith we understand the things of God.
- C. Hebrews 11:3 – Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
- D. 2 Timothy 2:7 – Consider what I say; and the Lord give thee understanding in all things.
- E. Philippians 4:7 – And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- F. Ephesians 3:1 – For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- G. 2 If ye have heard of the dispensation of the grace of God which is given me to youward:
- H. 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
- I. 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

### VI. **Having Grace when Instructing Others**

- A. Proverbs 25:15 – By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.
- B. 2 Timothy 2:25 – In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- C. Ephesians 4:15 – But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- D. Proverbs 17:10 – A reproof entereth more into a wise man than an hundred stripes into a fool.

VII. Paper Written on Scripture Alone

**“SCRIPTURE ALONE” – A BAPTIST DISTINCTION**

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March, 2013

Baptists through the last two thousand years have had their issues, persecutions, and disagreements; but one thing that is common among them all: an unyielding love and esteem for the word of God to dictate all matters of faith and practice.

*Sola scriptura* (Latin for “by scripture alone”) has been the Baptist position from the first century when the New Testament was first completed. And *sola scriptura* – not as defined by Protestants, who taught that for some people (i.e., the ignorant) the scripture requires interpretation by “ordinary means”<sup>1</sup>; but rather, Baptists say, that it means “*scripture interprets scripture*” – declaring that scripture is *its own* final authority. Anytime one uses a commentary, lexicon, dictionary, tradition, or other interpreter to define the truth of scripture, that source is placed above scripture; and scripture is no more the final authority.

The scriptures are the only infallible source of truth and the Christian way. And a lost man can find the way of salvation (for it is nigh) regardless of his intellect should he be able to read and understand, and once he is saved, by the power of the Holy Ghost he will be guided “into all truth” (John 16:13). God will help every believer to understand his word, because the believer is sealed with the Author of the Bible, which is the Holy Spirit.

And for us Bible-Believers who know the scriptures are *the* Final Authority, we have done our homework to identify exactly the only infallible Bible the English-speaking people should use. That Book is the *Authorized Version of 1611*, otherwise known as the *King James Version*.

Those who have not realized the perfection of the *Authorized Version* have not done a diligent study of verse comparisons from the variety of English translations. They likely have not researched the manuscripts that were used as a basis of the manifold English translations. For a simple example, those versions that use an Old Testament not translated from the *Masoretic Hebrew Text*, likely use the *Septuagint* (LXX) instead – which is a Greek translation of the Hebrew found in *Codex Vaticanus* (B). That uncial manuscript has the name *Vaticanus* because of who is its owner and where it is kept. For me, I do not want an English translation based on or corrected by a Roman Catholic corrupt manuscript, which was a Greek translation created by an unbelieving textual critic from the third century A.D. by the name of Origen Adamantius, created in Alexandria, Egypt. From where does your Old Testament come?

And if your New Testament is not based on the *Majority Text*, it is likely based on the corrupt *Westcott and Hort Greek New Testament* (1881). A simple research of who these men were would offend even the babe in Christ. And from the W/H text, we got the *UBS* and *Nestle* versions, which are still being revised to correct translations based on faulty manuscripts.

But the not-so-funny-thing is that most good-hearted Christian believers use a “Bible version” for which they have no idea of its accuracy or where it came from. They use their version for some weak reason like, “it’s easy to read,” or, “it’s what I am used to.” May God help our brethren to realize how important it is to have the good word of God on which to build their lives.

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Lastly, to give an answer to those who build doctrines that claim to be scriptural but conflict with other groups who claim the same; the problem is usually not the word of God, but an incorrect method of learning the truth of God.

God has made the way clear to learn what the scripture saith – we *learn* **his commandments first**, and then we *do* them; and then all doctrine flows from that. It is by reason of *use* that our senses are exercised to discern both good and evil (Hebrews 5:14).

For any proposed doctrine, regardless of the number of verses supplied to “teach” what the Bible says, or whatever “pictures,” “types,” or “examples” are given to show what God desires of the New Testament believer; have the wisdom to first identify the applicable commandment given by God that is the basis of the assertion. For example, all teaching on salvation, baptism, prayer, worship, etc. will have underlying commandments that cannot be broken.

For example, God commands all men everywhere to repent (Acts 17:30). That violates libraries written by Calvinists who have attempted to teach God predestines some and rejects others. That is one verse (a commandment) against a library. Which will you believe?

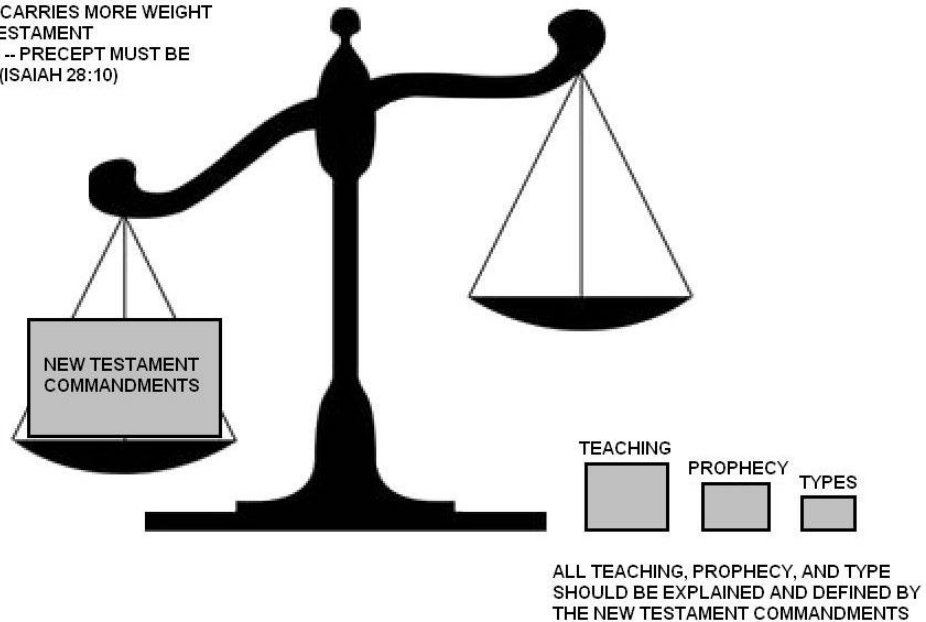
Then, in Acts 10:48, Peter *commanded* the Italian brethren to be baptized. Since they were commanded, they had to decide to obey. And, in the absence of any commandment found in scripture to baptize a baby, this simple commandment rejects centuries of infant baptism.

I John 3:23 says God’s commandment is that we should believe on the name of Jesus Christ. John 3:15 says whosoever believeth in him should not perish, but have eternal life. We understand then the eternal security of those who obey and believe. That commandment destroys a thousand years of false teaching that one can lose his salvation.

You see, all error is purged through the commandments of God. All doctrines should be proved by the commandments of God. All works are proved by the commandments of God.

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WHEN RIGHTLY DIVIDING THE WORD OF TRUTH, NOTHING CARRIES MORE WEIGHT THAN THE NEW TESTAMENT COMMANDMENTS -- PRECEPT MUST BE UPON PRECEPT. (ISAIAH 28:10)



<sup>1</sup> Westminster Confession of Faith, Article VII, which reads: VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

The End.



**Lesson 19: Revelation Through the Translation**

**I. What Did God Mean in Isaiah 28:11?**

- A. Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- B. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- C. 11 For with stammering lips and another tongue will he speak to this people.
- D. In context, this points to the upcoming destruction of Jerusalem by Babylon in Isaiah's day (606 BC).
- E. In Babylon, the Aramaic portions of the Old Testament
- F. 268 verses in the Bible were written in Aramaic.
- G. The portions of the Bible that were written in Aramaic are Ezra 4:8–6:18; 7:12-26 (67 verses), Daniel 2:4b–7:28 (200 verses), and Jeremiah 10:11.
- H. Aramaic was spoken by Palestinian Jews of the Second Temple period.
- I. Jesus spoke Aramaic.
- J. Regardless of the language used, God has shown he uses other languages to reveal his word to his people.
- K. Acts chapter 2:9-11 shows preaching the gospel by God's Holy Ghost in languages of eighteen places.

**II. God Gives Light When Using Other Languages as Words are Descriptive**

- A. English is a perfect language for a perfect Bible.
- B. Translation of the word of God into English proves every word.
- C. God transferred his word into English so the world could benefit from it.
- D. The KJV changed the world and is still changing the world.
- E. Hebrew and Greek are not commonly used today.
- F. If the KJV were an inferior translation, it would have become obsolete and neglected in short order.
- G. The Geneva Bible (1560) is a fair translation, but it is not as literal and clear with the Hebrew and Greek as the KJV.
- H. The Geneva Bible fell out of use, although it was used by William Shakespeare, John Milton, Oliver Cromwell, John Knox, John Donne, and John Bunyan.
- I. The Geneva Bible was one of the Bibles brought to America on the Mayflower.
- J. Very few people use the Geneva Bible today.

**III. The KJV Translators Diligently Compared Other Translations**

- A. There was value in the translators' diligence to compare with other versions.
- B. Comparing translations helps to have a better understanding of words.
- C. Word usage is important when translating as the word have to describe God's meaning perfectly.

**IV. The English Language is Very Descriptive**

- A. More than a million total words in English
- B. About 170,000 words in current use
- C. Individuals use 20,000 – 30,000 words
- D. The Second Edition of the 20-volume Oxford English Dictionary, published in 1989, contains full entries for 171,476 words in current use, and 47,156 obsolete words. To this may be added around 9,500 derivative words included as subentries. Over half of these words are nouns, about a quarter adjectives, and about a seventh verbs; the rest is made up of exclamations, conjunctions, prepositions, suffixes, etc.
- E. The KJV uses 12,143 unique words
- F. Strong’s Concordance includes 8,647 Hebrew root words and 5,624 Greek root words.

**V. There Are Reasons Why English is a World-wide Language**

- A. English is the *World’s Language*
- B. English is the official language in 67 countries
- C. English is the official language in 27 non-sovereign entities.
- D. English is a mandatory element of the national education policy in 142 countries.
- E. English is offered as an elective study in another 41 countries.
- F. English is now considered a “Universal Language.”
- G. English became a world-wide language because of these influences:
  - The British Empire – “the sun never set on the British Empire”
  - The United States (world wars and being most powerful)
  - English is considered glamorous, modern, and culturally desirable in many nations. Its usage indicates contemporary thought, education, being trendy, and powerful. Speaking English denotes a certain social status.
  - English is the language of Science and Technology. The keyboard brought a technological revolution.
  - English is the language of business and finance.
  - English is the language of entertainment – literature, music, films, etc.
  - English is the language of many books and literature.
  - Many “power” Governments relate to other countries in English.
  - English is versatile and sophisticated.
  - World travel uses English.
  - English is the language of the internet.
- H. God’s had foresight to have a perfect Bible in English.

**VI. English-Speaking Countries and Populations**

- A. Chart showing English-speaking countries and populations

English-Speaking Countries 2021		
Rank	Country	2021 Population
1	India	1,393,409,038
2	United States	332,915,073

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3	Pakistan	225,199,937
4	Nigeria	211,400,708
5	Bangladesh	166,303,498
6	Ethiopia	117,876,227
7	Philippines	111,046,913
8	United Kingdom	68,207,116
9	Tanzania	61,498,437
10	South Africa	60,041,994
11	Kenya	54,985,698
12	Myanmar	54,806,012
13	Uganda	47,123,531
14	Sudan	44,909,353
15	Canada	38,067,903
16	Malaysia	32,776,194
17	Ghana	31,732,129
18	Nepal	29,674,920
19	Cameroon	27,224,265
20	Australia	25,788,215
21	Sri Lanka	21,497,310
22	Malawi	19,647,684
23	Zambia	18,920,651
24	Zimbabwe	15,092,171
25	Rwanda	13,276,513
26	Burundi	12,255,433
27	South Sudan	11,381,378
28	Jordan	10,269,021
29	United Arab Emirates	9,991,089
30	Papua New Guinea	9,119,010
31	Israel	8,789,774
32	Sierra Leone	8,141,343
33	Singapore	5,896,686
34	Liberia	5,180,203
35	Ireland	4,982,907
36	New Zealand	4,860,643
37	Kuwait	4,328,550
38	Eritrea	3,601,467
39	Jamaica	2,973,463
40	Qatar	2,930,528
41	Namibia	2,587,344
42	Gambia	2,486,945

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43	Botswana	2,397,241
44	Lesotho	2,159,079
45	Bahrain	1,748,296
46	Trinidad And Tobago	1,403,375
47	Mauritius	1,273,433
48	Cyprus	1,215,584
49	Eswatini	1,172,362
50	Fiji	902,906
51	Guyana	790,326
52	Solomon Islands	703,996
53	Maldives	543,617
54	Malta	442,784
55	Brunei	441,532
56	Belize	404,914
57	Bahamas	396,913
58	Vanuatu	314,464
59	Barbados	287,711
60	Samoa	200,149
61	Saint Lucia	184,400
62	Kiribati	121,392
63	Micronesia	116,254
64	Grenada	113,021
65	Saint Vincent And The Grenadines	111,263
66	Tonga	106,760
67	Seychelles	98,908
68	Antigua And Barbuda	98,731
69	Dominica	72,167
70	Marshall Islands	59,610
71	Saint Kitts And Nevis	53,544
72	Palau	18,169
73	Cook Islands	17,565
74	Tuvalu	11,931
75	Nauru	10,876
76	Niue	1,619
Total		3,351,192,166

- B. There are approximately 7.794 billion people in the world as of 2020.
- C. We are probably around 8 billion by 2023.
- D. Over 30% of the world can read a King James Bible.
- E. In contrast, only 9 million people (0.11%) speak Hebrew, with about 5 million of those being native speakers.

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- F. There are only 13.5 million Greek-speaking people (0.17%), and they speak a modern Greek, not *Koine*.
- G. If God preserves his word forever, and the original manuscripts are lost, and many of the good copies are portions (O.T. and N.T.); **where does God preserve his *complete* inspired word?**

### VII. **Not Every Language Has a Perfect Bible**

- A. Just because there is a perfect Bible in English does not mean God is obligated to do the same for every language.
- B. 2020 statistics from *Wycliffe Bible Translators*:
- C. There are 7,360 languages in the world.
- D. 703 languages have a full bible.
- E. 1,551 languages have a New Testament.
- F. 1,160 languages have some portions of the bible.
- G. 2,731 languages have active translation work.
- H. 3,945 languages have no scripture.
- I. 2,014 languages still need translation work to begin.

### VIII. **The King James Brings Light to the Word of God**

- A. Word of God translated from darkness into the light – Colossians 1:13
- B. Jesus is God's word manifest in the flesh – John 1:1; 1 Timothy 3:16
- C. Hebrew and Greek are near-dead languages
- D. Hebrew and Greek manuscripts were difficult to access for most of the last 2,000 years.
- E. Today we can access via the internet, but people did not have this 40 years ago.
- F. God wants all people to have his word.
- G. God's word is made available to the world through translation – Romans 16:26

### IX. **The KJV is an Answer to Critics**

- A. Those who say only the original autographs are inspired are saying that no word of God today is inspired. There are no original autographs.
- B. Those who say there is no inspiration are saying there is word of God.
- C. By definition, **the word of God** means God said it – God inspired it – God breathed it.
- D. Those who say a translation cannot be inspired, also say the Greek and Hebrew text are not inspired.
- E. Those who say only the Greek and Hebrew texts are inspired limit God's complete word to anyone who does not speak Biblical Hebrew and *Koine* Greek.
- F. A critics position is untenable and an insult to God's promises.

**Lesson 20: The Power and Authority of the KJV**

**I. God's Word Has Power – The KJV, as God's Word – Has that Power**

- A. Proved by 400 years of God's blessing
- B. Proved by souls saved
- C. Proved by lives changed
- D. Proved by churches' use
- E. Any honest person must admit that the KJV is the word of God, even if they use a different version. If their version they say is the word of God, then the KJV is more so.
- F. AS the word of God, the Power applies to the KJV.

**II. God's Word is Powerful**

- A. Psalm 29:4 – The voice of the LORD is powerful; the voice of the LORD is full of majesty
- B. Psalm 62:11 – God hath spoken once; twice have I heard this; that power belongeth unto God.
- C. Psalm 68:32 – Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:
- D. 33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.
- E. 34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.
- F. 35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.
- G. Psalm 147:5 – Great is our Lord, and of great power: his understanding is infinite.
- H. Ecclesiastes 8:4 – Where the word of a king is, there is power: and who may say unto him, What doest thou?
- I. Isaiah 55:8 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
- J. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- K. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- L. 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
- M. Matthew 22:29 – Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- N. Mark 12:24 – And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

**III. People Either Love the Power of God or They Resist It**

- A. People love or hate the KJV.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- B. Those who submit to the Authority of the KJV are blessed

### IV. **People Who have a Righteous Authority Rejoice**

- A. Proverbs 29:2 – When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

### V. **The KJV Gives Power in Evangelism and Soul-Winning**

- A. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- B. 1 Corinthians 1:18 – For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- C. 1 Corinthians 2:4 – And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- D. 5 That your faith should not stand in the wisdom of men, but in the power of God.
- E. 2 Corinthians 6:7 – By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- F. 1 Thessalonians 1:5 – For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

### VI. **Lesson 9: The KJV Gives Power in Study**

- A. God's Word is Powerful
- B. 2 Corinthians 10:10 – For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
- C. 2 Corinthians 13:10 – Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
- D. Hebrews 1:3 – Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- E. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.
- F. Hebrews 6:5 – And have tasted the good word of God, and the powers of the world to come,

### VII. **God Uses a Multitude of Witnesses to Establish the Truth**

- A. Deuteronomy 17:6 – At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

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- B. Deuteronomy 19:15 – One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
- C. Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- D. [Editor's note: God has a multitude of *written* witnesses: two Testaments, four Gospels, eight Apostolic writers of the New Testament, Father, Son, and Holy Ghost, etc.]
- E. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- F. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- G. Luke 1:70 – As he spake by the mouth of his holy prophets, which have been since the world began:
- H. Acts 1:16 – Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.
- I. Acts 3:18 – But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
- J. 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- K. Revelation 11:3 – And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

### **VIII. Jesus Has and Teaches with Authority**

- A. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- B. Matthew 7:29 – For he taught them as one having authority, and not as the scribes.
- C. Mark 1:22 – And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
- D. Luke 4:36 – And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.
- E. Luke 4:32 And they were astonished at his doctrine: for his word was with power.

### **IX. Jesus Gives Authority to His Servants**

- A. Mark 6:7 – And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
- B. Mark 13:34 – For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
- C. Luke 10:19 – Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
- D. 2 Corinthians 10:8 – For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:



**X.     Paul Told Timothy to Speak with All Authority**

- A. Titus 2:15 – These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
- B. We do this today by the authority of the word of God.

**Lesson 21: The Beauty of the King James Version**

**I. The KJV is Beautiful in its Writing**

- A. The words never get tiresome.
- B. The words give readers beauty in thought
- C. Philippians 4:8 – Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
- D. Proverbs 25:11 – A word fitly spoken is like apples of gold in pictures of silver.

**II. The KJV is Beautiful in its Comforting Power**

- A. Romans 15:4 – For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
- B. Psalm 23:4 – 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.
- C. John 14:26 – But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- D. John 15:26 – But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- E. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- F. 1 Corinthians 14:3 – But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- G. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- H. 1 Thessalonians 4:18 – Wherefore comfort one another with these words.

**III. The KJV is Beautiful in the Preaching Ministry**

- A. We preach the word
- B. 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- C. The KJV is made for preaching.
- D. The KJV has beautiful built-in preaching outlines.

IV. Paper Written on the Prose of the KJV

PROSE RHYTHMS IN THE AUTHORIZED VERSION

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January 12, 2010

The *Authorized Version of 1611* (also known as the *King James Version of the Holy Bible*) was uniformly and diligently translated considering the sound and sense of the passages. The forty-seven translators not only translated the scriptures accurately – being the best-learned men of Oxford, Cambridge, and Westminster – but they also were careful to make sure the flow of the translation was conducive to reading, quoting, and memorizing. They were careful to convey from the original tongues the meanings, tones and styles of the writers. They accomplished this by wording the English in such a way that the choice and sounds of words complimented each other, and the rhythm of words reflected the divine inspiration of the very words of God.

The care taken by the *AV* translators to arrange the perfectly-translated words show their reverence and love for the word of God – they gave this Bible an accuracy, beauty, and melody unmatched by any other translation of the Bible. Not only is the *AV* the perfect English Bible, but it is the prime example of beautiful metrically-written English. Not even the writings of Chaucer or Shakespeare come close to the majesty and beauty of the Authorized Version.

Understanding and identifying the different rhythms in the *Authorized Version* will help a student of the Bible, and a preacher of the word, to better emphasize the truth, speak more pleasing to the ear, and improve his homiletic delivery.

An article in *The British Weekly* for December 27, 1956, referring to *Certain Rhythms in the English Bible* by Dr. Lane Cooper (Cornell University Press), it stated: “If preachers, orators and writers would spend a little time noting the rhythms of that version, they would grow discontented with the sentences that please them now.”

The prose in the *Authorized Version* can be defined by these styles and rhythms: dactyls, anapests, spondees, iambus, feet, trochees, etc. The translators were also able to preserve the intent, styles, connotations, etc. of the original inspired words. I will describe the rhythms and other forms below and give some examples for the reader. My hope is that through identifying and studying these things the reader will gain a greater appreciation for the *Authorized Version*.

**Definitions and Examples**

**Prose:** Comes from the Latin *prosa*; meaning straightforward. It describes direct and unadorned writing, usually used to convey facts. Prose lacks formal structure of meter or rhyme. It is considered to be the use of plain words, but it also can be complex, elaborate, and figurative.

Prose, although once considered ordinary, dull and unimaginative, has developed in meaning to describe well-written pieces of literature. One should still consider *prose* to mean *without metrical structure*.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

*Merriam-Webster* defines the word as follows:

**prose**

Pronunciation: \ˈprōz\

Function: noun

Etymology: Middle English, from Anglo-French, from Latin *prosa*, from feminine of *prorsus*, *prosus*, straightforward, being in prose, contraction of *proversus*, past participle of *provertere* to turn forward, from *pro-* forward + *vertere* to turn

Date: 14th century

**1a:** the ordinary language people use in speaking or writing

**1b:** a literary medium distinguished from poetry especially by its greater irregularity and variety of rhythm and its closer correspondence to the patterns of everyday speech

**2:** a prosaic style, quality, or condition

**Allegory:** A symbolic narrative with a secondary meaning. Obviously, Bunyan's *Pilgrim's Progress* is a perfect example of an allegory. The Bible uses many allegories in the Old and New Testaments. The prophets many times used allegories. Jesus spake in parables.

*Example: Nathan before David when he told of the poor man's lamb. (2 Samuel 12)*

**Alliteration:** The repetition of sounds, especially at the beginning of words.

*Example: The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? (Jeremiah 5:31)*

**Anapaest** or **Anapest** (short-short-long): A metrical foot of three syllables, two short (or unstressed) followed by one long (or stressed). The anapest is the reverse of the dactyl.

*Example: They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. (John 18:5)*

**Assonance:** The repetition of a similar vowel sound in a sentence.

*Example: Beareth all things, believeth all things, hopeth all things, endureth all things. (I Corinthians 13:7).*

**Caesura:** A natural pause or break in a line, usually near the middle.

*Example: The LORD is my shepherd; I shall not want. (Psalm 23:1)*

**Connotation:** Associations made by a word that goes beyond its meaning.

*Example: A little leaven leaveneth the whole lump. (Galatians 5:9)*

**Consonance:** The repetition of similar consonant sounds, especially at the ends of words.

*Example: He must increase, but I must decrease. (John 3:30)*

**Couplet:** A pair of lines that are the same length (sometimes rhyme) and form a complete thought.

*Example: Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. (Proverbs 26:4, 5)*

**Cretic** or **Amphimacer** (long-short-long): A metrical foot of three syllables, one long (or stressed), followed by one short (or unstressed) and one long (or stressed).

*Example: Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: (James 1:19)*

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**Dactyl** (long-short-short): A metrical foot of three syllables, one long (or stressed) followed by two short (or unstressed). As in, “verily.” The dactyl is the opposite of the anapest.

*Example: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3:3)*

**Denotation:** The actual and specific meaning of the word.

**Dialogue:** The conversation between characters.

*Example: Probably best illustrated by the Book of Job when Job and his friends speak back and forth.*

**Diction:** The choice of words used by the speaker. One can tell whether the speaker is of a certain area or background by the words he uses. *For example, Paul’s writings compared to Peter’s.*

**Enjambment:** A run-on line that does not end in a stop or complete written thought. *Example: Yet now, if thou wilt forgive their sin – ; and if not, blot me, I pray thee, out of thy book which thou hast written. (Exodus 32:32).*

**Foot:** Two or more syllables that make up a rhythm. An iamb is a foot that has two syllables (short-long or unstressed-stressed). An anapest is a foot that has three syllables (short-short-long or unstressed-unstressed-long).

**Hyperbole:** A figure of speech in which deliberate exaggeration is used for emphasis. Hyperbole is the opposite of litotes.

*Example: Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. (Lamentations 2:18)*

*Example: Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. (Song of Solomon 6:6)*

**Iamb** (short-long): A metrical foot of two syllables, one short (or unstressed) and one long (or stressed).

*Example: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)*

**Irony:** A contrast of what is said and what happens or is expected to happen.

*Example: For many are called, but few are chosen. (Matthew 22:14)*

**Literal language:** Writers and speaker mean exactly what their words denote.

*Example: In the beginning God created the heaven and the earth. (Genesis 1:1)*

**Litotes:** A figure of speech in which a positive is stated by negating its opposite. This type of speech is used many times by Luke.

*Example: For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; (Acts 19:24)*

**Metaphor:** A figure of speech in which two things are compared, by saying one thing is another.

*Examples: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. (Revelation 5:5)*

*Example: Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. (Genesis 49:17)*

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**Meter:** The arrangement of a line by the number of syllables and the rhythm of accented (or stressed) syllables. These are also described as these:

- Iambic Pentameter: A type of meter in which there are five iambs to a line. Monometer: A line of poetry that has one metrical foot.
- Dimeter: A line of poetry that has two metrical feet.
- Trimeter: A line of poetry that has three metrical feet.
- Tetrameter: A line of poetry that has four metrical feet.
- Pentameter: A line of poetry that has five metrical feet.
- Hexameter: A line of poetry that has six metrical feet.
- Heptameter: A line of poetry that has seven metrical feet.
- Octometer: A line of poetry that has eight metrical feet.
- Rising Meter goes from unstressed to stressed. Falling Meter goes from stressed to unstressed.

**Metonymy:** A figure of speech in which one closely related word is used in place of another. *For example, Alpha and Omega represent first and last, or beginning and ending.*

*Example: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Revelation 1:8)*

*Example: Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12)*

**Narrative:** Telling a story.

*Example: Much of the Bible is narrative: Genesis through Ester; Gospels through Acts.*

**Onomatopoeia:** A figure of speech using a word to imitate sounds.

*Example: The Jews then murmured at him, because he said, I am the bread which came down from heaven. (John 6:41)*

**Oxymoron:** rhetorical antithesis, bringing together two contradictory terms.

*Example: Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. (Jeremiah 13:23)*

**Parable:** A brief story that illustrates a moral lesson.

*Example: The Good Samaritan. (Luke 10)*

**Parody:** A mocking representation of someone's work or behavior.

*Example: And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. (1 Kings 18:27)*

**Personification:** A figure of speech in which a thing is given human attributes. *Example: And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. (Luke 19:40)*

**Point of View:** The angle of vision from which a story is narrated.

*Example: John's view of heaven in Revelation chapter 5.*

**Pyrrhic** (short-short): A metrical foot with two short (or unstressed) syllables.

*Example: It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide*

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*house.* (Proverbs 25:24).

**Refrain:** A phrase or line that is repeated throughout a Psalm, usually after every stanza.

**Example:** Oh that men would praise the LORD for his goodness.... (Psalm 107)

**Rhyme:** The matching of the final vowel or consonant sounds of words.

**Example:** *Beareth all things, believeth all things, hopeth all things, endureth all things.* (I Corinthians 13:7).

*It is not good to eat much honey: so for men to search their own glory is not glory.* (Proverbs 25:27)

**Rhythm:** The recurrence of accent or stress in lines of verse.

**Example:** A whip for the horse, a bridle for the ass, and a rod for the fool's back. (Proverbs 26:3).

**Setting:** The time and place that established the context.

**Example:** *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

*I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Revelation 1:9, 10)*

**Simile:** A figure of speech in which two things are compared using "like" or "as."

**Example:** *As cold waters to a thirsty soul, so is good news from a far country.* (Proverbs 25:25)

*A word fitly spoken is like apples of gold in pictures of silver.* (Proverbs 25:11)

**Spondee** (long-long): A metrical foot of two syllables, both of which are long (or stressed).

**Stanza:** Two or more lines that form a division. They usually follow the same pattern or meter.

**Example:** *Psalm 119 is a very good example. It has 8 verses for each letter of the Hebrew alphabet.*

**Stress:** The prominence or emphasis given to particular syllables.

**Style:** The way the writer chooses and arranges words to describe ideas. Subject: What or whom the writing is about.

**Symbol:** An object or action that stands for something other than itself.

**Example:** *The image in Nebuchadnezzar's dream.* (Daniel 2).

**Synecdoche:** A figure of speech in which a part is used to designate the whole or the reverse. God refers to the tribes of Joseph and Ephraim simply by their names.

**Example:** *Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of **Joseph**, which is in the hand of **Ephraim**, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.* (Ezekiel 37:19)

**Syntax:** The grammatical order of words, sometimes rearranged for effect.

**Example:** *And I say also unto thee, That thou art Peter, and **upon this rock I will build my church**; and the gates of hell shall not prevail against it.* (Matthew 16:18)

**Theme:** The idea of a literary work.

**Example:** *The Proverbs of Solomon the Son of David, King of Israel;* (Proverbs 1:1)

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**Tone:** The implied attitude of the writer or speaker toward a subject or person.

*Example: Jesus called Herod a fox. (Luke 13:32)*

**Trochee** (long-short): A metrical foot of two syllables, one long (or stressed) and one short (or unstressed).

**Trope:** A figure of speech in which words are used in a figurative sense (sometimes a metaphor or a metonymy).

**Verse:** A single metrical line of poetry.



V. **Paper Written on Understanding the Words in the KJV**

**From Class 219 Word Study System of Scripture**

**UNDERSTANDING THE USE OF WORDS AND  
ARGUING THEIR MEANING**

NSD 07/21/11

There are many useful methods one can practice to better understand his Bible. The Bible speaks on nearly every subject and reveals to us the mind of God and his will for his creatures. The Bible has milk and meat. It has things simple to understand (God's commandments) and some things hard to understand. A good steward will "study to shew himself approved unto God, rightly dividing the word of truth." Here are a few practical things one can do to better understand any passage:

1. Read without distractions (good focus).
2. Read prayerfully. Seek Holy Ghost illumination. Confess your sin and willingness to be taught by God. Desire the sincere milk of the word.
3. Read slowly.
4. Read repeatedly.
5. Meditate on the passage. Think.
6. Read the context. Ask, *who, what, where, when, and why*.
7. Understand all the words as best you can.
8. Compare parallel readings – comparing things spiritual with spiritual.
9. Compare passages with the same words.
10. Refer to helps knowing their fallibility.
11. Give God time as you continue to think on these things.
12. Try to not "put God into a box," that is, have preconceived ideas about God that have not been already proved by the Bible. Be open to being corrected or have your notions adjusted. Allow God to supply the conclusions. This is done by having a good and honest heart. Beware of pride. Your purpose in study should not be to prove your opinion right if indeed it is wrong. Be willing to be corrected.
13. Be faithful to the precepts (first and foremost commandments).

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14. Base complex studies on earlier simple studies. Revelation is progressive. Every link in the chain needs to be right, every block needs to be fitted rightly on the right foundation. For example, knowing “once saved, always saved” will help study verses that seem to teach otherwise.
15. Receive the light as God supplies it. Be willing “to do” what he has shown you.
16. Purpose of study is to have better doctrine and know God better.
17. Beware of your emphasis. Try to have the same emphasis God has.

Know and understand the difference between inductive and deductive reasoning and study, and practice both methods in study. An inductive argument seeks to prove or disprove an assertion. State a proposition and seek to prove or disprove it.

A deductive argument has three stages

- Premise (assuming, since, because...)
- Inference (therefore, implies that...)
- Conclusion (it is affirmed...)

Beware and identify fallacies in your argument. For a brief list of common fallacies found when deducing an argument (especially helpful when studying the Bible study) note the following:

### **Accent**

Sometimes the meaning of a statement can be shifted by a word’s accent or emphasis.

In the *BEGINNING* God created. In the beginning *GOD* created. In the beginning God *CREATED*. These accents can be hard to discern. Consider the variable:

Train up a child in THE WAY he should go....

Train up a child in the way HE should go....

Train up a child in the way HE SHOULD GO....

Assuming something is true because the accent appeals to you.

### **Ad hoc**

Identify the difference between argument and explanation.

Is God who he is because he a Creator?

Assuming something is true because of the explanation.

### **Affirmation of the consequent**

Since God orderly created heaven and earth, must all be orderly?

Assuming something is true because it sounds likely.

### **Denial of the consequent**

Since I did not see God create, it cannot be true.

Assuming something is not true because you can’t understand it.

### **Anecdotal evidence**

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An illustration does not prove the point. It can add light, but not necessarily does it make it true. David danced with all his might. Does that mean we do it? Judas hanged himself after he repented – who would assert we should follow his example?

### **Argumentum ad antiquitatem**

Assuming something is true because it is old.

### **Argumentum ad novitatem**

Assuming something is true because it is new.

### **Argumentum ad baculum (Appeal to force or fear)**

You better accept it as true, or else....

### **Argumentum ad crumenam**

Assuming something is true because it has profit.

### **Argumentum ad Lazarum**

Assuming something is true because it has no profit.

### **Argumentum ad hominem** (Abusive: attacking the person)

Assuming something is false because of the person. Balaam prophesied as a false prophet (for profit); but was his prophecy wrong?

### **Argumentum ad ignorantiam** (Argument from ignorance)

Assuming something is true because it has not been proved false.

Assuming something is false because it has not been proved true.

### **Argumentum ad logicam**

Assuming the conclusion is false because of a fallacy as to how it was arrived at. One can contend that Jesus walked on water because of some odd reason. The reason may be fallacious, but it does not disprove the conclusion.

### **Argumentum ad misericordiam** (Appeal to pity; Special pleading)

Assuming something is true because of the suffering associated with it.

### **Argumentum ad nauseam**

Assuming something is true because of constant repetition.

### **Argumentum ad numerum**

Assuming something is true because of the majority opinion.

### **Argumentum ad populum (Appeal to the people or gallery)**

Assuming something is true because you have supporters.

### **Argumentum ad verecundiam (Appeal to authority)**

Assuming something is true because of who agrees.

John 7:48: Have any of the rulers or of the Pharisees believed on him?

### **Audiatur et altera pars**

Assuming something is true without stated assumptions.

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### **Bifurcation**

Assuming something is true because you think in “Either-Or” extremes. The “baptism” Jesus spoke of before the crucifixion must be that of the Holy Ghost, because it cannot water baptism.

### **Circulus in demonstrando**

Circular arguments: The Bible is God’s word because God said it is.  
Assuming something is true because you assume something is true.

### **Complex question or Fallacy of interrogation or Fallacy of presupposition**

Begging the question or a loaded question.  
Have you stopped beating your wife?  
Assuming something is true because of the way the proposition or question is phrased.

### **Composition**

Man is simply an animal because they are made of the same composition.  
Assuming something is true because each element of the composition is true. God exists. Things that exist are created. God is Creator. God created God.

### **Converse accident or Hasty generalization**

All men are liars, so if someone lied, it must have been a man.  
Assuming something is true because generally it is true.

### **Cum hoc ergo propter hoc**

Because two events occurred at the same time, they must be related.  
Jesus was crucified with two thieves. Jesus must have been in league with them,

### **Post hoc ergo propter hoc**

...or they caused his crucifixion.

### **Dicto simpliciter or Fallacy of accident or Sweeping generalization**

Because the Corinthians Christians were carnal, therefore all Corinthian Christians are carnal.

### **Division**

You are from Corinth, so you must be carnal.

### **Equivocation or Fallacy of four terms (Quaternio Terminorum)**

My work is a ministry so I need to be supported.  
Avoid words with many meanings.  
Avoid introducing a fourth term to a syllogism (requires only three)

All fish live in the water  
A trout is a fish  
A trout lives in the water

Versus:

All fish live in the sea  
A trout is a fish

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A trout has fins

### **Extended analogy**

Using types to prove a truth.

Assuming something is true because an analogy make is sound correct.

### **Ignoratio elenchi or Irrelevant conclusion**

Assuming something is true because people like it.

Assuming something is true because it is in the Bible

### **Natural Law fallacy or Appeal to Nature**

Sodomy is wrong because it is unnatural.

No spiritual Christian uses anything other than a KJV.

Assuming something is true based on some unproved rule or natural law.

### **Non causa pro causa**

God blessed the midwives because they lied.

This is known as a false cause fallacy. Two specific forms of non causa pro causa fallacy are the cum hoc ergo propter hoc and post hoc ergo propter hoc fallacies.

Assuming something is true because of related elements. A cock crows at sunrise, but the cock did not cause the sun to rise.

### **Non sequitur**

Because Paul was a Pharisee he hated sinners.

Assuming something is true when the reason does not follow logically.

### **Plurium interrogationum or Many questions**

Demanding a simple (yes or no) answer to a complex question.

### **Red herring**

Introducing irrelevant material to an argument to distract from the core question.

### **Reification / Hypostatization**

Treating an abstract as a concrete thing.

Because I cannot see God he does not exist.

Hold fast that which is good. Since good is not a concrete thing, one does not “hold” it literally. To make one “hold it” literally, one would have to reify “good” to make it a concrete thing.

### **Slippery slope argument**

If we believe God made a perfect Bible in English, we are obligated to believe God does the same in every language.

### **Straw man**

Misrepresenting the proposition so you can defeat it easily.

### **Tu quoque**

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This is the famous “you too” fallacy. I can do it because you did it – what is good for the goose is good for the gander.

### **Undistributed Middle or “A is based on B” fallacies**

Defining a parable in details, or you do not define how two things are similar.

God has human attributes, so God must be human.

**Lesson 22: Top Ten Reasons to Love and Believe the King James Version**

**I. God's Blessing is on the King James Bible**

- A. The KJV has withstood 400-plus years of constant attacks and slander.
- B. History has proved the use of this Bible is the best for edifying the churches.
- C. No other bible can compare with the King James Version for superiority and long-lastingness.
- D. The KJV is still the version most-preferred by English-speaking Bible-believing Christians.
- E. People who use the KJV are soul-winners and strive for sanctification.
- F. It is the most-used Bible by true New Testament (i.e., *Baptist*) churches.
- G. The KJV is printed more than any other Bible.
- H. The KJV boggles translators no matter how much they try to find fault.
- I. The KJV is better than the previous English versions as few people use those antiquated versions, and they are difficult to find. We have never heard of a *Geneva Bible-only* church. We have known of multitudes of *King James-Only Churches*!
- J. Of all the books in the world today, there is only one Book that *millions of people* are reading regularly. Right now people are reading and teaching from the KJV.

**II. The King James Bible is Complete and Perfectly Accurate**

- A. The KJV has never been proved wrong.
- B. The KJV has never been in error. *Supposed errors* are easily shown to be unfounded.
- C. The KJV has never been shown to omit from a verse or add to a verse.
- D. The KJV is *the inerrant word* of God for English-speaking believers.
- E. Accuracy for all types of application:
- F. Study
- G. Preaching
- H. Reading
- I. Counseling
- J. Memorization
- K. Doctrine
- L. Evangelism
- M. Publishing

**III. The King James Version Preserves the Inspired Word of God**

- A. Preserving the inspired word of God means the words in the KJV are inspired by God.
- B. All promises in the Bible in respect to the word of God can be applied to the KJV.
- C. The KJV was translated from the correct manuscripts – the MT and the T/R.
- D. God promised to *preserve his words* (Psalm 12:5-6). Jesus said man lives by *every word of God* (Matthew 4:4). We must be able to locate God's complete words today.
- E. Old Testament Hebrew, Babylonian Aramaic and *Koine* Greek are out of use for the most part today. We need to have the word in our language.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

- F. English is a language used world-wide today. It is the number one language of education, commerce, and science. It makes sense God would preserve his word in English.
- G. Believing the KJV is the word of God simplifies all things related to the word of God.
- H. Notice the simplicity of the Statement of Faith in respect to the scriptures as published by **Immanuel Baptist Church** of Jacksonville, Florida in their June 2021 newsletter entitled *THE LIFELINE*:

### SCRIPTURES

We believe the King James Bible is the inspired, preserved Word of God and is the ultimate Authority in all matters of faith and practice (2 Timothy 3:16; Psalm 119:89).

- I. Now, compare this statement with others:

**Community Bible Study:** WE BELIEVE that the Bible, both Old and New Testaments, is divine revelation and the inspired Word of God, inerrant in the original manuscripts. Its teaching is the final authority for all Christian life in matters of faith and practice.

[Editor's note: Since the *original manuscripts* are no longer available, they do not have an inerrant bible.]

**Alliance of Confessing Evangelicals:** Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

[Editor's note: We cannot even discern what this means. It appears God's word is defined as that which was written by *men prepared and superintended by His Spirit*. The expectation is that no version available today meets that standard. They have no *infallible diving authority*.

**Chapel Hill Bible Church:** We believe the Scriptures, both the Old and New Testaments, to be the verbally inspired Word of God, written by men in God's control, without error and infallible in the original manuscripts, and the final authority in faith and life (2 Timothy 3:15-17; 2 Peter 1:20-21; Psalm 19:7-9).

[Editor's note: Since the *original manuscripts* are no longer available, they do not have an inerrant and infallible bible.]

**Moody Bible Institute** (1928 Statement of Faith, which is still current): The Bible, including both the Old and the New Testaments, is a divine revelation, the original autographs of which were verbally inspired by the Holy Spirit.

The footnote further says: The Bible is without error in all it affirms in the original autographs and is the only authoritative guide for faith and practice and as such must not be supplanted by any other fields of human learning.



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[Editor's note: Since the *original autographs* are no longer available, they do not have a bible without error. As a "Bible Institute" they will have to tell you what they believe the true word of God is – you cannot read it for yourself.]

- J. We could continue *ad nauseum*, but the above statements are sufficient to show – if a group does publish what they believe about the bible – that most organizations either limit inspiration or inerrancy to the "originals," which no longer exist, or they have a weak statement that is non-specific. The United Methodist simply says this in respect to defining the Bible: "*We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation.*"
- K. Thank God for Baptists who stand for the King James Version!
- L. Statement of Faith of ***Historic Baptist Church***, adopted 6/16/1991:

### Section 1. Of the Scriptures

We believe that the Holy Bible was written by men supernaturally inspired; that it is truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final Revelation of God to man; the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

- 1. By "the Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written and as found in the Authorized King James Version (A. V. 1611), does not only contain and convey the word of God, but IS the very word of God.
- 2. By "inspiration" we mean that the books of the Holy Bible are the preserved words of holy men of old, spoken or written as they were moved by the Holy Ghost, in such a definite way that these writings are supernaturally and verbally inspired and preserved of God, and free from error, as no other writings have ever been or ever will be inspired and preserved.

See 2 Timothy 3:15-17; 2 Peter 1:19-21; Acts 1:16; Acts 28:25; Psalm 199:160; Psalm 119:105; Psalm 119:130; Luke 24:25-27; John 17:17; Luke 24:44, 45; Psalm 119:89; Proverbs 30:5, 6; Romans 3:4; 1 Peter 1:23; Revelation 22:19; John 12:48; Isaiah 8:20; Ephesians 6:17; Romans 15:4; Luke 16:31; Psalm 19:7-11; John 5:45-47; John 5:39, etc.

## IV. The KJV Supplies More of God's Revelation than Any Other Book

- A. Translation is a purifying and clarifying process when done rightly.
- B. The KJV has more revelation than the MT because it includes the New Testament. The O.T. alone is insufficient.
- C. The KJV has more revelation than the T/R because it includes the Old Testament. The New Testament alone is sufficient, but the O.T. contributes more to the understanding.
- D. God combined two inspired Testaments into ***one Book***.

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- E. The English words are set in a way that aids study and comparing scripture with scripture (here a little, there a little – Isaiah 28:9-10).
- F. Most Bible Theological books, commentaries, lexicons, dictionaries, and concordances were made using the KJV.
- G. *Strong's Exhaustive Concordance of the Bible* was first published in 1890. Strong's set the standard for numbering the Greek and Hebrews words

### V. The Language Style Used Surpasses all Other Literature

- A. The King James Version always takes first-place in English literature. It is the pinnacle of English literature.
- B. The prose, cantor, and rhythm of the KJV supplies a style of English writing unmatched by any other work.
- C. The KJV preserves the poetic nature of God's word.
- D. The KJV is written to honor God's word, not simply make to a version for a certain market or type of reader.
- E. The beauty of the writing helps the readers to develop a love for reading and learning God's word. It is not plain or tedious.
- F. Reading this Book everyday makes one wise to the word of God.
- G. Reading this Book everyday improves the reader's understanding and language ability. No other bible can do this.
- H. The beauty of the writing makes for memorization – Psalm 119:11
- I. The beauty of the writing makes for great preaching – 2 Timothy 4:2
- J. The beauty of the language makes it easy for children to learn.
- K. God speaks to his people in "another tongue" and other tongues – Isaiah 28:11; Acts 2.
- L. Ecclesiastes 8:4 – Where the word of a king is, there is power: and who may say unto him, What doest thou?
- M. Critics today have a "*What doest thou*" attitude.

### VI. No Other Translation Can Match the Quality of the KJV Translation

- A. The spiritual quality (i.e., Godliness) of the translators is unmatched.
- B. The academic level of the translators is unmatched.
- C. The translator's attitude toward the word of God is unmatched.
- D. The quality of the translation process is unmatched.
- E. The quality of the authorizing body is unmatched.
- F. The Godly quality of the goal of translation is unmatched.
- G. The quality of the study and effort in translation is unmatched – the translators were fully dedicated to this translation from a consuming spiritual purpose.
- H. The quality of the result is unmatched.
- I. The power of the KJV is unmatched.
- J. Translators are still trying to compete with the KJV and they do not even come close.

**VII. The Application of the King James Version**

- A. God's word is so far above human writings that normal books (except the KJV) cannot contain the whole to the infinite wisdom of God.
- B. The KJV holds the complete, God-breathed inspired words of God, as God wanted them to be in English, and is useful for the following
- C. Milk for babes, so they may grow thereby
- D. Water for a thirsty soul – perfect for soul-winning and evangelism.
- E. Bread for the hungry – perfect for daily bread and bible reading.
- F. The KJV is a comfort to those in distress – it comforts like no other version.
- G. The KJV is a corrector to those in error – it presents the truth of God's word perfectly.
- H. The KJV is a stumblingblock to scorners and those holding to false doctrine.
- I. Meat for study – the KJV is an *unlimited resource* for life-long study of God's word. The word of God is past finding out.
- J. The KJV can be rightly divided for kids and new believers, all the way to seasoned students of the word of God
- K. The KJV is so written that it preaches itself. A preacher only needs to open the Book and use it as it is given.
- L. The KJV UNIFIES churches under one Authority for Doctrine – all members are on the *same page* and the preacher can teach and preach knowing all members have the same text.
- K. The KJV also separates modernist churches from fundamental churches.

**VIII. The Use of the KJV in Churches Tends to Unity and Strength**

- A. Churches are exhorted to unity – Ephesians 4:1-3
- B. With unity comes strength – Ephesians 4:16
- C. With unity comes growth – Ephesians 4:14-16
- D. With unity comes increase – Ephesians 4:16
- E. With unity comes safety – Ephesians 4:14
- F. With unity comes perfection and edification – Ephesians 4:12-13
- G. With unity there is no place given to the Devil – Ephesians 4:27
- H. With unity there is no grieving of the Holy Spirit – Ephesians 4:30
- I. With the KJV comes unity!
- J. All members are *on the same page* using the same Book
- K. All members know why the KJV is the Bible to use and believe.
- L. God is not the author of confusion – 1 Corinthians 14:33 – For God is not the author of confusion, but of peace, as in all churches of the saints.
- M. James 3:16 – For where envying and strife is, there is confusion and every evil work.
- N. Different people are not reading different texts when the preacher is preaching or teaching.
- O. Bible studies can go deeper and be more effective when all are using the same Book.
- P. With various versions being used in a church, the preacher has to be limited to the milk of the word so as not to cause confusion.
- Q. People get *touchy* about “their versions,” so the preacher has to tread lightly.

**IX. Gamaliel's Doctrine Applied to the King James Bible**

- A. When Peter and the apostle were detained by the high priest and the captain of the temple in Acts 5:24-42, they took counsel to slay them (v. 33).
- B. A Pharisee named Gamaliel (who also was Paul's teacher – Acts 22:3), and a doctor of the law, had in reputation among all the people, gave wise counsel in verses 35-40:
- C. 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.
- D. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.
- E. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.
- F. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:
- G. 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.
- H. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.
- I. If we spiritually apply this wisdom to the King James Version, we can understand the following points:
  - People should take heed how they treat the King James Version
  - Those boasting to be something, even with followers, will be *brought to nought* if God if it is not God's work.
  - If the work is of God, it cannot be overthrown. Those who try *fight against God*.
  - The most people can do to resist the work of God is to abuse them and tell them to stop.
  - The King James Version has endured 400 years of abuse and criticism. If it were not of God, it would have been *brought to nought*.
  - If the King James Version is of God, it cannot be overthrown.
- J. The Proof of the Pudding is in the Eating:

The King James Version, although over 400 years old, is still the most-preferred version. This list was taken from Wikipedia:

More than 450 translations into English have been written. In the United States, 55% of survey respondents who read the Bible reported using the King James Version in 2014, followed by 19% for the New International Version, with other versions used by fewer than 10%.

King James Version (55%)  
New International Version (19%)  
New Revised Standard Version (7%)

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New American Bible (6%)

The Living Bible (5%)

All other translations (8%)

**X.     The King James Version will *NEVER* Leave Thee nor Forsake Thee**

- A. The KJV has endured for 400-plus years. It is here to stay.
- B. The KJV will never disappoint.
- C. The KJV will never come up short.
- D. The KJV is the Power of God

**Lesson 23: Other Thoughts on the King James Version**

**From Class 214A Doctrine of the Scriptures  
Lesson 45: The Blessings of the King James Version of 1611**

**I. General Facts and Blessings of the King James Version of 1611**

- A. It is the only translation used in English today that follows Bible principles.
- B. Translators did not rely on their own scholarship only; they diligently compared previous translations.
- C. The work began with 54 men and finished with 47 men. These men were great scholars in the field of Biblical translation.
- D. They did not use the common language of 1611, but a pure Anglo-Saxon. A language that was about 70 years old, and was language used in law. This pure language will never be used again.
- E. Only the spelling of certain words and the style of the printed letters have been changed since the beginning.
- F. The KJV is God-honored, time-tested, soul-saving, Christ-honoring, and believer-building.
- G. The KJV has proved itself for over 400 years in souls saved, churches established, and missionaries sent.
- H. God has used it. Now English is the world trade language.
- I. It is the Bible of militant, separated, independent Baptists.
- J. It has withstood criticism for 400 years and still is the number one published book of all time.
- K. Psalm 118:8 – It is better to trust in the LORD than to put confidence in man.

**II. Some Common-Sense Questions to Ponder**

- A. God inspired the Old Testament in Hebrew and the New Testament in Greek. These two languages hold the entire word of God. If we are to be obedient to Matthew 4:4, and live by “every word,” how do we do this unless both are together in one Book?
- B. The Original autographs of both Testaments are no longer extant. If these only are inspired, where do we find the inspired word of God? According to some critics, we no longer have the inspired word of God.
- C. If God promised to preserve his words according to Psalm 12:6-7, where are these preserved words?
- D. If only in manuscripts are the preserved words of God to be found, where do we find all these words in *one* Book?
- E. Did God preserve his words in fragments and in near-dead languages of Hebrew and *Koine* Greek, and then command man that he should live by every word?
- F. Must every man learn to read Hebrew and *Koine* Greek in order to live by every word of God?
- G. Because of the nature of the Old Testament and the New Testament being in two different languages, the only way they were ever combined into one book was through translation (Greek, Latin, Gothic, Armenian, Syriac, Coptic, etc.).

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- H. If God preserves his word forever, would he not have a complete Bible in 2020 in the world-wide language (i.e., English)?
- I. Does God preserve his word in a near-dead language?
- J. Does God preserve his word in pieces? He gave the word piecemeal, but his followers collated them into Bibles.
- K. If a person is born again by “incorruptible seed,” which is the word of God, how can a person be saved today in the incorruptible word of God is found only in lost originals?

### III. Through Translation, the Old and New Testaments are Unified

- A. Early “whole” bibles include
- B. Codex Vaticanus (corrupt) – 300-325 AD, all Greek, contains Apocrypha
- C. Old Italic (i.e., Latin, Vetus Itala) – AD 350
- D. The Latin Vulgate (Biblia Vulgata) – late 4<sup>th</sup> century. This is Jerome’s revision to the Vetus Latina.
- E. Gothic Bibles (Wulfila Bible) is an eastern Germanic language. Codex Argenteus (4<sup>th</sup> – 6<sup>th</sup> century AD), Codices Ambrosianus A-E (6<sup>th</sup> – 11<sup>th</sup> century AD), Codex Carolinus diglot (6<sup>th</sup> – 7<sup>th</sup> century AD).
- F. Mesrop Mashtots Armenian Bible (c. 405 AD). Mesrop invented the Armenian alphabet in order to make the Bible available to Armenia.
- G. Syriac Bible (Peshitta, classis Syriac) 2<sup>nd</sup> – 5<sup>th</sup> centuries AD
- H. Coptic Bibles (3<sup>rd</sup> – 5<sup>th</sup> centuries AD).
- I. Old Nubian Bibles (northern Sudan) – 5<sup>th</sup> - 6<sup>th</sup> centuries AD.
- J. Ethiopic Bibles (Ge’ez language) – 5<sup>th</sup> century AD
- K. Georgian Bible – 5<sup>th</sup> century AD
- L. Old French – 13<sup>th</sup> century
- M. Middle English (Wycliffe’s Bible) – 1383. Based on the Vulgate

### IV. Not All Translations are Good Translations

- A. Regardless, it is by translation that God’s word is made available to all people.
- B. The original manuscripts are “long gone” and all we have to day is good and poor copies of the manuscripts.
- C. Still, the original language manuscripts are basically unusable to the vast majority of the world’s population.
- D. God’s word is to be made available to all people according to Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- E. We obey this commandment by making translations of the scriptures – all scripture is given by inspiration of God – 2 Timothy 3:16

### V. Desiderius Erasmus Roterodamus

- A. October 28, 1466 – July 12, 1536 (approximate birth date)
- B. Born in Rotterdam
- C. Dutch Christian scholar

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- D. Named after the Catholic Saint Erasmus of Formiae
- E. Considered one of the most famous and influential scholars.
- F. Called “the crowning glory of the Christian humanists”
- G. Referred to as the intellectual father of the Reformation
- H. He was ordained a Catholic priest (Augustinian canons) in 1492 in Steyn,
- I. Credited with the first printed Greek New Testament (1516) printed in Basel. This edition also contained his Latin translation.
- J. Moved to Gouda at 4 years old.
- K. Began education at age 4
- L. Latin grammar school at 9 years
- M. From 1475 to 1483 he studied at Deventer with the Brethren of the Common Life.
- N. In 1494 he became the Latin secretary to the bishop of Cambrai.
- O. Studied theology at the University of Paris in 1495
- P. Travelled to England 1499
- Q. Taught theology and Greek at Cambridge in early 1511-1514
- R. Moved to Italy in 1506
- S. Awarded a doctorate of theology at Turin in 1506
- T. Lived in Italy from 1506 to 1509. In Venice in 1508.
- U. From 1517 to 1521 Erasmus stayed chiefly in Louvain.
- V. Retained a position on the Louvain theology faculty (1519)
- W. Moved to Basel, Switzerland in 1521
- X. Moved to Freiburg im Breisgau (Germany) in 1529
- Y. Moved back to Basel in 1535
- Z. Works of Erasmus:
  - *Adagia* (1500)
  - *Enchiridion militis Christiani* (1503)
  - *Stultitiae Laus* (1511)
  - *De Utraque Verborum ac Rerum Copia* (1512)
  - *Sileni Alcibiadis* (1515)
  - *Novum Instrumentum omne* (1516)
  - *Institutio principis Christiani* (1516)
  - *Colloquia* (1518)
  - *Lingua, Sive, De Linguae usu atque abusu Liber utilissimus* (1525)
  - *Ciceronianus* (1528)
  - *De recta Latini Graecique sermonis pronuntiatione* 1528)
  - *De pueris statim ac liberaliter instituendis* (1529)
  - *De civilitate morum puerilium* (1530)
  - *Consultatio de Bello Turcis Inferendo* (1530)
  - *De praeparatione ad mortem* (1533)
  - *A Playne and Godly Exposition or Declaration of the Commune Crede* (1533)
  - *Ecclesiastes* (1535)
  - *De octo orationis partium constructione libellus* (1536)
  - *Apophthegmatum opus* (1539)
  - *The first tome or volume of the Paraphrase of Erasmus vpon the newe testamente* (1548)
  - Languages spoken: Dutch, Latin, Greek, Hebrew, English, French, Spanish, German, Italian, Romansh



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- AA. The Renaissance was a European cultural movement that took place between the 14th to 17th centuries. The word ‘renaissance’ literally means ‘rebirth.’ The Renaissance involved a renewed appreciation for Greek and Roman art and culture. One of the central themes of the Renaissance was humanism. In its simplest form, humanism is a belief system that emphasizes human actions and places great value on human nature. Modern humanism tends to be anti-religious, but Renaissance humanism was a little different. Renaissance humanism merged the very ‘human’ themes of Greek and Roman culture (like philosophy, art, and science) with accepted Christian teachings. Erasmus was deeply influenced by Renaissance humanism.
- BB. About his origins Erasmus writes as follows: “I was born in Rotterdam. My mother was named Margaret, and a physician's daughter. She was from Zevenbergen. My father was named Gerard. He secretly had an affair with Margaret, in the expectation of marriage. My father had ten brothers; all were married. Gerard was the youngest save one. It seemed to all that from so large a number one should be consecrated to God. You know the feelings of the old. Gerard, seeing himself completely barred from marriage by the solid opposition of all, did what the desperate do; he secretly fled, and on his journey he sent his parents and brothers a letter inscribed with clasped hands and with the sentence: “Farewell, I shall never see you again.” Meanwhile, his intended wife was left with child. I was raised at his grandmother's. Gerard went to Rome, and applied himself to liberal studies. When his parents learned that he was at Rome, they wrote to him that the girl he had sought to marry was dead. Believing this, out of grief he became a priest. When he returned home he discovered the deception. However, she never afterwards wished to marry, nor did he ever touch her again. He provided a liberal education for me.”
- CC. Image of Erasmus (Holbein).



VI. Another Paper Written on the 400-Year Anniversary

ANOTHER WORD ABOUT THE KING JAMES VERSION  
ON ITS 400 YEAR ANNIVERSARY

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www.HistoricBaptist.org

January 10, 2011

I am sure there will be hundreds of articles and dozens of books written on this subject this year. By God's grace I shall add to that library.

Recently, I read an article in the *Providence Journal* on this subject, and frankly it was underwhelming and confusing. As a result of that reading, I decided to humbly submit my point of view to the *Projo*, with the hopes that they will give equal time, and that the core truth of this version can be made plain to the masses that lack deep knowledge of the *KJV*.

*The Authorized Version of the Holy Bible* (also known as *The King James Version*) has been a controversial Book since the beginning of its translation. Of all books, this Version has been attacked a thousand-fold more than any other; and in contrast, it has been loved a million-fold more. There is a reason nobody ever died for a modernist version of the Scriptures, but I have not met a real Bible-believer who would give up his King James Bible, even with the threat of death.

There are historical, textual, and practical reasons why this version of the Bible has been the number one published book in history, and why it is considered the summit of beauty and *the best example* of English literature – even surpassing Shakespeare and Chaucer.

I shall briefly explain the first two reasons (historical and textual) and follow up with a longer explanation of the practical reasons.

**Historical Reasons**

Europe was largely under the influence of the Pope and just coming out of the Dark Ages when the Authorized Version was published. Christians had long been prevented free access to the scriptures during this time. Persecutions were everywhere, but in Geneva the Christians had some liberty to publish and read and possess the scriptures. It was these scriptures that were used as a testimony for the Authorized Version. This was God's timing to send the Light of His word to every man. God, foreseeing that English would be the lingua franca of the modern world, provided his word for the benefit of all nations.

When the Scottish King James came to power, he, under the power and authority of the English crown, authorized an official Version of the Bible intended to be read by all. James IV of Scotland, now King James I of all England, had been exposed to Bible truths in the mountains of Scotland. This was a place where no foreign army had ever conquered and imposed their government's religion. For fifteen centuries – from the time Pricilla and Aquila brought the Apostle Paul's teachings to the British Isles, the truth of the Gospel of God's Salvation and holiness was allowed to blossom freely.

This new king understood the importance of getting God's word to his people. He chose the best minds at

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Cambridge, Oxford, and Westminster to translate the sacred scriptures – a feat no one

has been able to match in the history of the world. Not only were these men the best in all history (past and future) at what they did, they also checked each other's work, and also had availability to all the scholars in the English realm for their expertise in respect to certain passages. They also based much of the new translation on the proved English versions printed previously. The KJV was authorized by a king, something unheard of in history. It reminds me of the verse – *where the word of the king is, there is power*.

“The proof of the pudding is on the eating,” Cervantes said. From 1611 onward, the masses of English-speaking people have overwhelmingly used this Version as their personal Bible. Billions of copies have been printed, and the King of Books still goes strong.

### Textual Reasons

Those involved in the study of *Textual Criticism* understand why we have so many Bible versions and translations, and they know how to identify the good from the bad.

There are over 5,000 extant manuscripts of the scriptures, and a multitude of editions of Hebrew, Greek, and other language testaments that have been published over the centuries. Some are good, most are poor, and many are just plain strange. In the English language alone, we have over 100 versions of the New Testament. Are they all good? Are they all profitable? If the Apostle Paul warned in the first century A.D. of those who would corrupt the word of God, why would anyone expect that anything would have changed.

The Roman Catholics use for the most part their own *Codex Vaticanus* with the Old Testament in Greek (also called the *Septuagint*, or LXX in critical apparatus) for the basis of their many translations.

The modernist versions normally use a *Westcott-Hort*, a *UBS*, a *Nestles*, or some similar text for the basis of their versions. These are very similar to and have the same basis as the Roman Catholic texts. The Jehovah's Witnesses use this same basis for their bible (the New World Translation).

The Protestant *King James Bible* translators, however, rejected what they called the Popish versions (considering them to be corrupted) and instead based their version on the pure Antiochian Greek text for the New Testament and the pure Masoretic Hebrew Text for the Old. It was the church in Antioch that was the authorizing church for the Apostle Paul's missionary journeys.

In contrast to the *Alexandrian Text* of *Vaticanus* (Codex B), the KJV is based on the Antiochian Text, otherwise known as the Majority Text, or *Textus Receptus*. The history of this pure line of manuscripts is too long for this paper, but a diligent student can find a multitude on information on this subject. New Testament Greek texts in this pure line came through Erasmus, Beza, the Elzivers, and Stephanus. This text is called the *Majority Text* because the majority of manuscript witnesses agree to the readings. This is what the KJV translators used. On the other hand, *Vaticanus* has its beginning at the library in Alexandria, Egypt, where Origin rewrote the New Testament because he was of the opinion it was not inspired by God.

### Practical Reasons

It is here that I will spend most of the paper. From the time of my miraculous conversion to Christ from a life of sin and shame (I joined the Marine Corps a week after turning 17, and from that point lived a life of excess – that is, until Jesus saved me); through my layman-ship, my calling to the ministry, seminary training, post graduate studies, and over 25 years of ministry (including 20 years as pastor of Historic

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Baptist Church); I have believed only ONE BOOK for the inspired word of God – and that is the Authorized Version of the Holy Bible.

I have read this BOOK over and over, memorized hundreds of passages, preached on it thousands of times, taught from it for over 25 years, and studied it intensively for every doctrine and Bible truth I believe and teach; and have brought up my family on its faithful words, building a godly home upon the Rock. I have studied and compared dozens of English versions, foreign translations, Hebrew and Greek; and I come to the same conclusion – the KJV is the Masterpiece of God’s word for the English-speaking world.

As mentioned already, the English language used in this Bible is the apex of its proper usage. Its literary value is beyond reproach. The greatest English and American patriarchs were educated from this Book. Any person intent on improving himself would not neglect a thorough study of the KJV. I recommend starting in Proverbs and then moving to the Gospel of John.

The King James Version has proved to be correct in every test. It has never failed. It makes wise the simple and humbles the proud. It reveals in inerrant beauty the mind of God. Our language and values are formed by this Book, with thousands of quotes from, “In the beginning” and, “Am I my brother’s keeper”; through, “Thou shalt not...”; to “Love thy neighbor as thyself,” and “It is more blessed to give than to receive.”

It trains the mind to read from a simple level to the highest level, as proved by university studies. It changes lives and families, churches and schools, governments and armies.

The power of its words can pierce the soul, stick in the mind, and save to the uttermost.

It is feared, hated, condemned, insulted and blasphemed by those who reject the God and Savior of its pages. But it is loved, and cherished and highly valued by those who truly seek after God, as “the hart panteth after the water brooks” (Psalm 42:1).

It is widely published by thousands of printing houses, distributed to every corner of the world, found at discount stores, online, in hotels, and everywhere man is found.

The character of a man is known by the company he keeps. In my experience, the strongest, most sanctified, zealous, and diligent Christians carry this Book. In contrast, the weakest, most confused, and immature believers use a modernist version. The KJV is milk for the babe and strong meat for the warrior. For the man who knows, there is no other.

I could go on for pages, but I will conclude with two things. First, an excerpt from a paper I wrote a year ago on the prose rhythms in this version. Lastly, a song our children like to sing about this “Blessed Old Book.” I hope this has been a blessing to you. More info can be found on [www.HistoricBaptist.org](http://www.HistoricBaptist.org).

### PROSE RHYTHMS IN THE AUTHORIZED VERSION

The *Authorized Version of 1611* (also known as the *King James Version of the Holy Bible*) was uniformly and diligently translated considering the sound and sense of the passages. The forty- seven translators not only translated the scriptures accurately – being the best-learned men of Oxford, Cambridge, and Westminster – but they also were careful to make sure the flow of the translation was conducive to reading, quoting, and memorizing. They were careful to convey from the original tongues the meanings, tones and styles of the writers. They accomplished this by wording the English in such a way that the choice and sounds of words complimented each other, and the rhythm of words reflected the divine inspiration of the very words of God.

The care taken by the AV translators to arrange the perfectly-translated words show their reverence and love for the word of God – they gave this Bible an accuracy, beauty, and melody unmatched by any other translation of the Bible. Not only is the AV the perfect English Bible, but it is the prime example of beautiful metrically-written English. Not even the writings of Chaucer or Shakespeare come close to the majesty and beauty of the *Authorized Version*.

Understanding and identifying the different rhythms in the Authorized Version will help a student of the Bible, and a preacher of the word, to better emphasize the truth, speak more pleasing to the ear, and improve his homiletic delivery.

An article in *The British Weekly* for December 27, 1956, referring to *Certain Rhythms in the English Bible* by Dr. Lane Cooper (Cornell University Press), it stated: “If preachers, orators and writers would spend a little time noting the rhythms of that version, they would grow discontented with the sentences that please them now.”

The prose in the *Authorized Version* can be defined by these styles and rhythms: dactyls, anapests, spondees, iambus, feet, trochees, etc. The translators were also able to preserve the intent, styles, connotations, etc. of the original inspired words. I will describe the rhythms and other forms below and give some examples for the reader. My hope is that through identifying and studying these things the reader will gain a greater appreciation for the Authorized Version.

Continued at [www.HistoricBaptist.org](http://www.HistoricBaptist.org)

#### This Blessed Old Book

It's a well of pure water when I'm thirsty and dry,  
And bread when I'm hungry and worn.  
When the battle is raging it's my faithful sword,  
A shelter from life's troubling storms.

It's a light to my pathway and a lamp to my feet,  
When the road gets so dark I can't see.  
I've not made one change in the words that it says,  
But it sure made a change in me.

CHORUS:

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This blessed old book that I hold in my hands  
Is true from beginning to end.  
It's a solid foundation where I firmly stand.  
Sin kept me from it, now it keeps me from sin.

When I think what it cost just to hold in my hands,  
It reminds me of all those great men,  
And all of the martyrs who have gone on before,  
Who followed with their dying breath.

Now its critics are many and believers are few,  
But one thing I've found to be true;  
If you find when you read it that there's something wrong,  
There's something wrong with you.

*Pastor Desent is senior pastor at Historic Baptist Church in Wickford. He is a father of nine, a grandfather, and one who describes himself as "a beggar who found bread just telling others where to get it." He has written many papers, which can be found at [www.HistoricBaptist.org](http://www.HistoricBaptist.org).*

## Appendix

### S. Frank Logsdon

#### Testimony of a Committee Member for *The New American Standard Version*

S. Franklin Logsdon (1907-1987) was a respected evangelical pastor and popular Bible conference speaker. He pastored Moody Memorial Church in Chicago (from 1950 to 1952). Prior to that he pastored Central Baptist Church in London, Ontario (from 1942-50). He also pastored churches in Holland, Michigan (Immanuel Baptist from 1952-57), and Erie, Pennsylvania. He taught at London Bible Institute in Ontario, Canada. He preached at Bible conferences (such as Moody Founder's Week) with well-known evangelists and pastors such as Billy Graham and Paul Smith of People's Church in Toronto.

Logsdon authored a number of popular books and commentaries published by Zondervan and other Evangelical Publishing Houses. A notice on the cover of his book *Lest Ye Faint* states, "One of the most popular and best loved pastors is the author of this book. Mr. Logsdon is an uncompromising defender of the faith once delivered to the saints, and each Sunday in Moody Memorial Church in Chicago, thousands of people gather to have their souls refreshed from the divine springs of Christian truth."

In the 1950s Logsdon was invited by his businessman friend Franklin Dewey Lockman to prepare a feasibility study which led to the production of the New American Standard Version (NASV). He also helped interview some of the men who served as translators for this version. He wrote the Foreword which appears in the NASV.

As we see in the following testimony, in the later years of his life Logsdon publicly renounced his association with the modern versions and stood unhesitatingly for the King James Bible. In a letter dated June 9, 1977, Logsdon wrote to Cecil Carter of Prince George, British Columbia,

"When questions began to reach me [pertaining to the NASV], at first I was quite offended. However, in attempting to answer, I began to sense that something was not right about the NASV. Upon investigation, I wrote my very dear friend, Mr. Lockman, explaining that I was forced to renounce all attachment to the NASV. ... I can aver that the project was produced by thoroughly sincere men who had the best of intentions. The product, however, is grievous to my heart and helps to complicate matters in these already troublous times."

Logsdon moved to Largo, Florida, in his senior years and died there August 13, 1987. His widow, Beatty, subsequently moved to Wheaton, Illinois.

The message contained in the following article is abridged from an audio recording of a question-and-answer session conducted by Dr. Logsdon. The audio cassette was sent to me in the mid-1980s by Dr. David Otis Fuller, who passed away in 1988. I do not know where or exactly when Logsdon was preaching this message. There is no indication on the tape itself. I transcribed the message from the tape in 1981. — David W. Cloud

This is available on an audio cassette. Order Way of Life tape #WOL346C. Send \$5.00 postpaid. The text of this message is also available in a booklet for \$2.00 postpaid. Way of Life Literature, 1219 N. Harns Road, Oak Harbor, WA 98277. (206) 675-8311 (voice) 679-7200 (BBS).

Two questions were handed me tonight which if I could answer them would take care of almost all the other questions:

1. “Please tell us why we should use the Authorized Version and why the New American Standard is not a good version, and the background from which it came.”
2. “What is your opinion of the 1881, 1901 and other variations of the Bible in relation to the Authorized Version?”

May I point out to you very specifically, not that you do not know but to stir up your pure minds by way of remembrance, we are in the end time. And this end time is characterized by a falling away, and of course that is apostasy. That is the meaning of the word: Falling away from truth. And when there is a falling away from truth, concurrently there is always confusion because they are sort of Siamese twins.

With confusion there is mental and heart disturbance, and people naturally come short of the high standard of the Lord. Everything we have or ever will have will be found here [in the Bible], as we have said so many times.

All that God does for us, in us, with us, through us, to us must come by the way of this Word. It’s the only material the Spirit of God uses to produce life and to promote it. Name it, and it has to be here.

So you can understand why the archenemy of God and man would want to do something to destroy this book. I ought to whisper to you, and this is no compliment to the devil, but he knows it can’t be destroyed. He tried to destroy the Living Word. You don’t see this depicted on Christmas cards, but the night Jesus Christ was born the devil was there in that stable with one third of the fallen angels whom he had dragged down, to devour the manchild as soon as He was born. Rev. 12:5. Now he couldn’t do it. Just think. Satan was there when Jesus was born, with all of those cohorts, those fallen angels, for one purpose: to devour the manchild. He couldn’t do it.

So failing to abort the Saviorhood of Jesus Christ both at the manger and at the cross – when he said come down from the cross, that is, before your work is finished come down – he is going to do what he knows is the next most effective thing, that is try to destroy the Written Word.

You understand, I am sure, there are places in this book where you can’t differentiate between the Living Word and the Written Word. You know that.

John 14:6 – “I am the life.” John 6:63 – “My words are life.” Different life?

The same life. You can’t differentiate because after all the Written Word is the breath, if you please, of God, and Jesus Christ is God made flesh or the Word that came to earth.

#### **THE DEVIL’S ATTACK ON THE BIBLE**



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Nevertheless, getting back to this, the devil is too wise to try to destroy the Bible. He knows he can't. He can't destroy the Word of God. But he can do a lot of things to try to supplant it, or to corrupt it in the minds and hearts of God's people.

Now he can only do it in one of two ways: either by adding to the Scriptures or by subtracting from the Scriptures. And you mark it down in your little red book: He's too wise to add to because those who have been in the Word for a long time would say, "Wait a minute; this is not in the Bible." So he subtracts from it. The deletions are absolutely frightening.

For instance, there are in the revisions (1881 and 1901), so we are told 5337 deletions, subtractions if you please. And here is the way it is done. It is done so subtly that very few would discover it. For instance, in the New American standard we are told that 16 times the word "Christ" is gone. When you are reading through you perhaps wouldn't miss many of them. Some you might. And 10 or 12 times the word "Lord" is gone. For instance, if you were in a church when the pastor is speaking on the words of the Lord Jesus in his temptation, "Get thee behind me, Satan," if you have a New American Standard, you wouldn't even find it. It's not even in there. And there are so many such deletions.

So this is done in order to get around it and further blind the minds and hearts of people, even though it may be done conscientiously. There isn't any worse kind of error than to have conscientious error. If you are conscientiously wrong it's a terrible situation to be in.

Nevertheless, when there is an omission that might be observed, they put in the margin, "Not in the oldest manuscripts." But they don't tell you what those oldest manuscripts are. What oldest manuscripts? Or they say, "Not in the best manuscripts." What are the best manuscripts? They don't tell you. You see how subtle that is? The average man sees a little note in the margin which says "not in the better manuscripts" and he takes for granted they are scholars and they must know, and then he goes on. That's how easily one can be deceived.

### **THE HISTORY OF THE CRITICAL GREEK TEXT**

Let's go back to say 352 A.D., when Constantine, the Old Pagan Wolf, as he was called, was concerned because his kingdom was threatened with a schism. There were those who held to the Babylon doctrine of the mother and child coming up through history, and there were others who held to the Roman doctrine of mother and child. In order to cement his kingdom, he felt he ought to bring about a Bible that would satisfy both sides which were threatening to destroy his kingdom. So he called upon Eusibius. (There were two men of that period called by this name, but I am referring to Eusibius the historian.)

Who was Eusibius? He was a protege of Origin. And who was Origin? Origin was one who believed that Christ was a created being, like the Jehovah's Witnesses, therefore he's not divine. Now a man who studies under a teacher like that certainly would imbibe some of it. Nevertheless, Eusibius brought into being a Bible that would somehow or other not offend those who had the Babylonian doctrine or those who had the Roman doctrine of the mother and the child.

### **ROME IS THE CUSTODIAN OF THE CRITICAL TEXT**

There are two copies of those Bibles in existence, A and B, the Codex Sinaiticus and the Codex Vaticanus. And where are they? They are in the custodial care of Rome. Now almost all of our revisions, of recent years in particular, come through that stream. And that necessitates this comment: There is the false and the true streams of manuscripts. And either our manuscripts come through the false stream, or they come through the approved stream of manuscripts.

When people speak of the oldest manuscripts, they usually mean the A and the B, the Codex Sinaiticus and the Codex Vaticanus. But nobody has seen [Vaticanus. It has] been under lock and key in Rome. And the only copies we have are the copies that Rome decided to give to the outside world, and I don't trust them one inch. Never, never, never! And I'll tell you why in just a moment.

None of our scholars today have seen Codex B [Vaticanus], unless they've seen just a page or two through a glass case. But that's not enough to get the feel of the whole thing, just to see a page that is open at one place. So here we have the stream of manuscripts and the stream of Greek texts coming down through the "custodial care" of Rome. And if it's in the custodial care of Rome, I don't want anything to do with it.

I've come to this place now: I can't stand toe to toe with the scholars, with those who have delved into the manuscripts and textual criticism for years and years. I've had too many other things to do. And you haven't been able to, either. So what do you do? I don't argue with them anymore. I'm not going to argue with any of them. I'm just going to ask, On what manuscript or manuscripts is this version based? And if it's based upon a manuscript that came down through this Roman stream, I don't want anything to do with it.

## **ERASMUS**

You say, How can we know? Well, when God was ready to tell the world through a converted monk that the just shall live by faith, he raised up a man – and I'm sure that God raised him up; couldn't be otherwise – by the name of Erasmus. Erasmus is said by those who seem to know – scholars, we have to take their word for something – that he was the wisest man this side of Solomon that ever lived. It was said that he could do ten days work in one day. Brilliant. I forgot how many languages he spoke; they say he was at home in eighteen or twenty different languages as easily as we can move around in the English language.

He knew the manuscripts that were available, and he brought about a Greek text. Now he was so brilliant that the pope offered him – that is to keep him, I suppose, from doing this Greek text – offered him the position of a cardinal, which is a high-ranking position for those in the Catholic Church. I know a little bit about it because my father's people were from Ireland and were Roman Catholic all the way back. I have three cousins in Chicago who are priests. I have a cousin in the Chicago area who is a nun. That was quite an offer to be offered the position of a cardinal, yet he refused it.

The British government, I am told, offered him one of the highest positions possible in the British commonwealth. And at his own price he turned it down. Germany did the same

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thing, but he turned it down because he felt God had called him to bring about the pure Greek text.

All of this goes off into so many areas. We have a friend in one of our Baptist churches, very delightful chap, very educated, and he speaks against Erasmus because he had some attachment to the Roman church. But how could you speak against a man, claiming that he is Roman, when he turned down the offer of a cardinalship and campaigned against monasticism, against the liturgy of the Catholic church, and was detested by the Catholic people?

And not only that, but listen to this: Do you know one of the reasons the Jesuits came into being under Loyola? Their main project was to supplant the Erasmus text, get it out of the way somehow, just undermine it. And this is their pledge. You can go to the library and get this directly, if you care. They said, ‘In order to supplant the Erasmus text we’ll send our men to Protestant seminaries, Protestant Bible schools; we’ll get them into teaching positions in seminaries; we’ll get them into pulpits of churches.’ To do what? The whole aim around the world is to destroy the Erasmus text, and the Authorized Version of course came from the Erasmus text.

Getting back to this one matter that really impresses me a great deal. When God was ready to tell the world that the just shall live by faith, he got hold of the heart of Luther and he tacked his thesis to the door – “the just shall live by faith” – and took all the persecution that comes to one who turns against the church of Rome. If the just shall live by faith, where do we get faith? Romans 10:17 – “Faith cometh by hearing, and hearing by the Word of God.” If they’re going to have pure faith, they had to have the pure Word of God. Doesn’t that make sense? And so God raised up Erasmus to bring about what was called the pure Greek text, and had it completed when Luther came thundering forth “the just shall live by faith.” He had the Greek text of Erasmus to translate. Someone put it this way: Erasmus laid the egg and Luther hatched it. Just at the right time he had the text, and all he had to do was to translate it into German.

I think I mentioned the other night, since there is so much concern about these versions and paraphrases and so on, it is a marvelous opportunity for the devil to get in his strokes, you know. Through computerized procedures they have tried to determine the accuracy right down the line. You have lists of those in various books. The Authorized Version is right at the top. Friends, you can say the Authorized Version is absolutely correct. How correct? 100% correct! Because biblical correctness is predicated upon doctrinal accuracy, and not one enemy of this Book of God has ever proved a wrong doctrine in the Authorized Version. You’ve never heard of anyone’s intellect being thwarted because he believed this Authorized Version, have you? And you never will. You’ve never heard of anyone anytime going astray who embraced the precepts of the Authorized Version, and you never will.

I tell you, I used to laugh with others when a person would try to slander the intelligence, perhaps, of some who say, “Well, if the Authorized Version was good enough for Paul it’s good enough for me.” You get a lot of ha, ha’s. Say, that perhaps is true. If this is the Word of God, and Paul had the Word of God, then things equal to the same thing are equal to each other. We have the Book that Paul had! It’s true there could be, and perhaps should be, some few corrections of words that are archaic. And a few places where it could read just a little more freely.

But after all, as I said to the men this morning in the class, just think of the countless millions of dollars of God's money spent on all these versions and translations which could have been spent on God's service. There are 100 of them right now. Think of it.

When I say corrected, I mean just some of the archaic words such as "he who lets will let until he be taken out of the way." Now we don't use the word that way, but you can find out what it means by taking just a moment to look it up.

Back in Jeremiah 4:22 we read, "My people are sottish." There wouldn't be two people in the congregation that would know what that means. But I like it because when I looked it up, I found that it had more meaning than any other word you could put there. It means thickheaded. God says, "I can't get through to you because you are thickheaded." And maybe He wants it to stay there. If a person looks it up he gets a better understanding of it than if another word were put in there to change it.

There are places where I believe the Spirit of God led the translators of the Authorized Version. You read their biographies. They were mighty men of God; spent as much as five hours daily in prayer; and some of them knew twenty-some languages. And it was before modernism filled the air, and before their attention was diverted by so many other things, television and so on.

Actually, after I've listened in so many places to all these arguments and I've listened to the scholars and sat with the translators, to be honest with you I haven't found anything seriously wrong anywhere with the Authorized Version. Really. Really! Just a couple of archaic words that are not in usage today. Well, they could be changed.

I personally don't think the "thous" and the "thees" should be changed. God's thoughts are above our thoughts, higher than our thoughts, and these words are expression of His thoughts, and I like to see it a little different here and there from men's ways and men's thoughts.

Actually I don't think there is anything wrong with this [the Authorized Version], and it has been tested for 362 years. Are you ready to throw it overboard because the scholars have come along and said, "Well now, this is better; reads better; you can understand it better"? I mean to tell you, with all their self-justification [of the new, easier to read versions], people know less and less about God's Word.

### **THE 1881 ENGLISH REVISED VERSION**

To begin with, the revisers for the 1881 weren't to be revisers; they weren't to bring out a new Book. They were revisers to bring some of the words up to date because the language had changed. They were to be revisers, but the fact is—and believe me, this can't be refuted—there wasn't enough in the Authorized Version to revise to make it worth the while, to cater to the ego of scholars.

So when they saw that there wasn't much to revise, here they had their committee arranged. One was a Unitarian, a man by the name of Smith. That's why you find on verses concerning the incarnation there's something wrong. Such as 1 Timothy 3:16 – "By

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common consent great is the mystery of godliness.” Don’t you believe that the mystery of godliness depends upon what man thinks, or his opinion. The verse continues in the 1881 version – “he who was manifest in the flesh.” You’ve been manifest in the flesh; I’ve been manifest; [that statement alone is meaningless]. It’s God who was manifest in the flesh. Do you see the Unitarian flavor there? He got in some blows somewhere, and that must be one of them.

But nevertheless, they didn’t have enough to revise. So what are they going to do? Well, two brilliant Cambridge scholars by the name of Dr. Hort and Dr. Westcott had been collaborating on a new Greek text built on the Codex Sinaiticus and the Codex Vaticanus which they believed were the very best manuscripts, held by Rome. So they said to the committee when they saw there wasn’t enough to revise—I don’t know if they said these exact words, but they said, “We would suggest that we bring about a new version.” And they had those men pledge themselves to secrecy that they wouldn’t tell anybody about the text they were using until after the book was out.

Afraid, I guess, that they would be curbed, that the King of England or somebody would prevent them.

Twice British royalty refused to have anything to do with the 1881 revision. But at any rate it was deception to begin with. Their own text hadn’t even been published yet, hadn’t stood the scrutiny of the public. So the 1881 was built upon that. And the only fundamentalist who stayed on the board was Dr. F.H.A. Scrivener, and before he died he felt he had to break his promise to this group of men, and he let the world know that they took advantage after advantage in the text. That’s where we’ve gotten the number of something like 5,337 deletions. [That was his count.] And he said, “Every time I raised an objection I was voted down, and they took liberties with God’s Word.” He was right there at almost every meeting, and he revealed that to the world before he died.

[Our readers can read Scrivener’s own words about this deception by ordering Scrivener’s The Authorized Edition of the English Bible. A reprint of this is available from Bible for Today, 900 Park Avenue, Collingswood, New Jersey 08108. Order Item # 1757. Which Bible, edited by David Otis Fuller, also contains information about Scrivener and his protests against the ERV. Scrivener is listed 20 times in the index to that volume. Which Bible can also be obtained from Bible for Today.]

Now when the 1881 came out many people liked it because it said Jehovah instead of Lord in many places. Well, that’s minor; you can say that with the Authorized Version. But it was scarcely 10 years before it proved to be a failure. That is, it didn’t get anywhere.

### **THE 1901 AMERICAN STANDARD VERSION**

Within 10 years they started communicating with spiritual leaders on this side of the water to work with them on another printing called the 1901 edition, feeling, I suppose, that if the Americans cooperated that they would have a wider sales range. Well, just think. When the 1901 came out it had gone 10 years when it was practically a failure, because in 1911 in the third centenary of the Authorized Version the publishers had 34 outstanding scholars to go over the Authorized Version and see what legitimate changes could be made here and there. You know, they took the 1901 edition and they could only take two out of every 100

corrections in that. Only two percent. And immediately they discovered that the 1901 was not trustworthy. And it didn't go very long until it died out. In all of my pastorates I can only remember one person who ever owned one of those 1901 American Standard Version Bibles.

### **THE NEW AMERICAN STANDARD VERSION**

Back in 1956-57 Mr. F. Dewey Lockman of the Lockman Foundation [contacted me. He was] one of the dearest friends we've ever had for 25 years, a big man, some 300 pounds, snow white hair, one of the most terrific businessmen I have ever met. I always said he was like Nehemiah; he was building a wall. You couldn't get in his way when he had his mind on something; he went right to it; he couldn't be daunted. I never saw anything like it; most unusual man. I spent weeks and weeks and weeks in their home, real close friends of the family.

Well, he discovered that the copyright [on the American Standard Version of 1901] was just as loose as a fumbled ball on a football field. Nobody wanted it. The publishers didn't want it. It didn't get anywhere. Mr. Lockman got in touch with me and said, "Would you and Ann come out and spend some weeks with us, and we'll work on a feasibility report; I can pick up the copyright to the 1901 if it seems advisable."

Well, up to that time I thought the Westcott and Hort was the text. You were intelligent if you believed the Westcott and Hort. Some of the finest people in the world believe in that Greek text, the finest leaders that we have today. You'd be surprised; if I told you, you wouldn't believe it. They haven't gone into it just as I hadn't gone into it; [they're] just taking it for granted.

At any rate we went out and started on a feasibility report, and I encouraged him to go ahead with it. I'm afraid I'm in trouble with the Lord, because I encouraged him to go ahead with it. We laid the groundwork; I wrote the format; I helped to interview some of the translators; I sat with the translators; I wrote the preface. When you see the preface to the New American Standard, those are my words.

I got one of the fifty deluxe copies which were printed; mine was number seven, with a light blue cover. But it was rather big, and I couldn't carry it with me, and I never really looked at it. I just took for granted that it was done as we started it, you know, until some of my friends across the country began to learn that I had some part in it and they started saying, "What about this; what about that?"

Dr. David Otis Fuller in Grand Rapids [Michigan]. I've known him for 35 years, and he would say (he would call me Frank; I'd call him Duke), "Frank, what about this? You had a part in it; what about this; what about that?" And at first, I thought, Now, wait a minute; let's don't go overboard; let's don't be too critical. You know how you justify yourself the last minute.

But I finally got to the place where I said, "Ann, I'm in trouble; I can't refute these arguments; it's wrong; it's terribly wrong; it's frightfully wrong; and what am I going to do about it?" Well, I went through some real soul-searching for about four months, and I sat down and wrote one of the most difficult letters of my life, I think.

I wrote to my friend Dewey, and I said, “Dewey, I don’t want to add to your problems,” (he had lost his wife some three years before; I was there for the funeral; also a doctor had made a mistake in operating on a cataract and he had lost the sight of one eye and had to have an operation on the other one; he had a slight heart attack; had sugar diabetes; a man seventy-four years of age) “but I can no longer ignore these criticisms I am hearing and I can’t refute them. The only thing I can do – and dear Brother, I haven’t a thing against you and I can witness at the judgment of Christ and before men wherever I go that you were 100% sincere,” (he wasn’t schooled in language or anything; he was just a business man; he did it for money; he did it conscientiously; he wanted it absolutely right and he thought it was right; I guess nobody pointed out some of these things to him) “I must under God renounce every attachment to the New American Standard.”

I have a copy of the letter. I have his letter. I’ve shown it to some people. The Roberts saw it; Mike saw it. He stated that he was bowled over; he was shocked beyond words. He said that was putting it mildly, but he said, “I will write you in three weeks, and I still love you. To me you’re going to be Franklin, my friend, throughout the course.” And he said, “I’ll write you in three weeks.”

But he won’t write me now. He was to be married. He sent an invitation to come to the reception. Standing in the courtroom, in the county court by the desk, the clerk said, “What is your full name, Sir?” And he said, “Franklin Dewey...” And that is the last word he spoke on this earth. So he was buried two days before he was supposed to be married, and he’s with the Lord. And he loves the Lord. He knows different now.

I tell you, dear people, somebody is going to have to stand. If you must stand against everyone else, stand. Don’t get obnoxious; don’t argue. There’s no sense in arguing.

But nevertheless, that’s where the New American stands in connection with the Authorized Version.

I just jotted down what these versions, translations, and paraphrases are doing. Consider:

One, they cause widespread confusion, because everywhere we go people say, What do you think of this; what do you think of that? What do young people think when they hear all of that?

Two, they discourage memorization. Who’s going to memorize when each one has a different Bible, a different translation?

Three, they obviate the use of a concordance. Where are you going to find a concordance for the Good News for Modern Man and all these others? You aren’t going to find one. We’re going to have a concordance for everyone; you’re going to have to have a lot of concordances.

Four, they provide opportunity for perverting the truth. There are all these translations and versions, each one trying to get a little different slant from the others. They must make it different, because if it isn’t different why have a new version? It makes a marvelous opportunity for the devil to slip in his perverting influence.

## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

Five, these many translations make teaching of the Bible difficult. And I'm finding that more and more as I go around the country. I mentioned this thing the other night. How could a mathematics professor or instructor teach a certain problem in a class if the class had six or eight different textbooks? How about that? How could you do it?

Six, they elicit profitless argumentation. Because everywhere we go, they say this one is more accurate. Which one is more accurate? How do they know? And this is not a reflection against those saying this, because I would have done this a few years ago.

Lest I forget, in one of these questions somebody said, "How can we know that we have the whole truth?" Well, just simply by believing God. And what do I mean by that? John 16:13 – "When he the Spirit of Truth is come he will guide you into" how much? Tell me. Tell me, now. "All truth." And if we don't have all truth, the Holy Spirit isn't doing His work. We have to have all truth for Him to lead us into all truth. And there are many, many other passages which teach this.

If we could hear His voice we would have no trouble learning His Word from the Authorized Version. Let me tell you this: You might not be able to answer the arguments, and you won't be [able to]. I can't answer some of them, either. Some of these university professors come along and say, What about this; what about that? They go into areas that I haven't even had time to get into.

As I said to you a couple of minutes ago. You don't need to defend yourself, and you don't need to defend God's Word. Don't defend it; you don't need to defend it; you don't need to apologize for it. Just say, "Well, did this version or this translation come down through the Roman stream? If so, count me out. Whatever you say about Erasmus and Tyndale, that's what I want."

And besides this, we've had the AV for 362 years. It's been tested as no other piece of literature has ever been tested. Word by word; syllable by syllable. And think even until this moment no one has ever found any wrong doctrine in it, and that's the main thing. He that wills to do the will of God shall KNOW the doctrine.

Well, time is up. Let's be people of the Book. It took my mother to heaven; and my dad, my grandfather, my grandmother. It was Moody's Book; it was Livingstone's Book. J.C. Studd gave up his fortune to take this Book to Africa. And I don't feel ashamed to carry it the rest of my journey. It's God's Book.

"Our Father, we thank Thee and praise Thee for Thy Word. Help us to love it, and preach it, and teach it, and tell everybody we can the Good News through thy Word. In Jesus' name. Amen."

"When the words of inspiration are seriously imperiled, as now they are, it is scarcely possible for one who is determined effectually to preserve the Deposit in its integrity, to hit either too straight or too hard." – John William Burgon



## CLASS 505B EXAMPLE OF MASTER THESIS – CHURCH LESSONS ON THE KJV

“Just as revelation without inspiration is only half revelation, so we are persuaded that the inspiration which must and did result in infallible recording is no inspiration unless what was so recorded is also preserved.”  
– Hywel Jones

“When Jesus Christ said not one jot or title would fail from the law, He was referring to a preserved Bible and not some original manuscript. ... Verbal-plenary inspiration is a strawman doctrine of the classroom, unless it is paralleled by an equal doctrine of verbal-plenary preservation.” – Bob Barnett

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