

# ***The Contemporary Bible Versus The Word of God***

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 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: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

1 Peter 1:23-25

# *The Contemporary Bible Versus The Word of God*

by Carl Graham

1st Edition, 1994

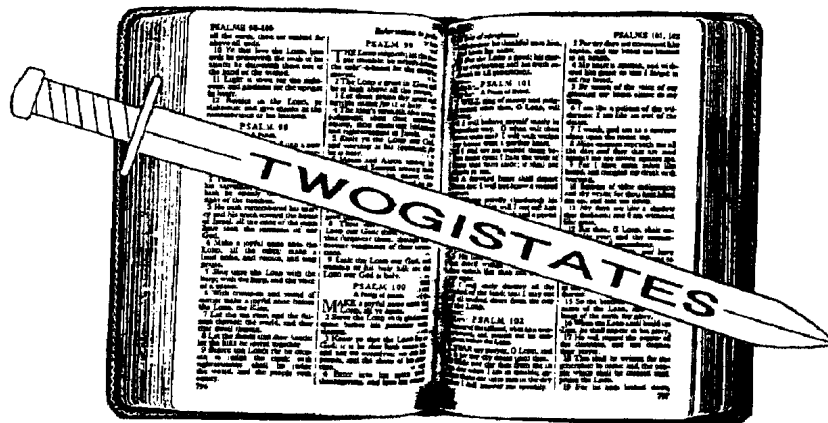
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TWOGISTATES Publishers advocate the King James Bible  
as the best source for God's Word in English



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.

Hebrews 4:12

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## PREFACE

This paper is not designed to be an intellectual treatise on the contemporary Bible, but is intended to provide a simple, easy to read dissertation about why there is no modern version that meets God's criteria of being an inspired translation. It is based solely on the premise that God gave us His definitive Word in the original autographs, and that He preserved it in its pure form for all generations.

It must be noted that since the modern scholars have taken over the field of biblical interpretation, preservation has become a topic of disagreement among traditional and contemporary Christians. The traditional viewpoint has always been that God not only gave us His pure Word, He also took charge of its preservation, and it is still available today exactly as He originally gave it. The contemporary view is that God did nothing to preserve His Word, it has been severely corrupted, but it can be reconstructed to reflect the original texts by using the available manuscripts and applying the principles of Textual Criticisms. Obviously, because these views are diametrically opposed, these two groups will never be able to reach agreement on the preservation of the Scriptures.

This issue of preservation, as it seems to imply, has far greater implications than endless theological discussions and vain scholarly opinions about manuscripts and versions; it strikes at the very heart of the faith. The ensuing arguments cause many disagreements among professing Christians and leave many in doubt regarding the veracity of God's Word and His intentions for mankind.

I challenge anyone who is having problems with accepting God's provincial preservation of the Scriptures to answer one question. "Is it reasonable to expect God to give the world His true uncorrupted Word and then let it become so contaminated that He has to call upon unbelieving scholars to restore it?" To me the answer is obvious; God would never do that!

I personally believe, with all my heart, that God gave us His pure words in the original autographs, and further that He preserved them, undefiled, and available for all generations. I can't accept that God would let His instructions to mankind become corrupted. In my mind, this would make God less than perfect.

I have offered no references in this presentation. This is my view, based on 20 years of researching the pros and cons of providential preservation. A number of years ago I took a giant step in faith and decided to accept as a fact that God really did preserve His Word. This total acceptance has brought new meaning to the way I read and understand the Bible. It has strengthened my spiritual life, and I have come to a much closer relationship with my Savior. My motto has become, "**If the Bible says it, I believe it!**"

*Carl Graham*

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# **The Contemporary Bible Versus The Word of God**

## **INTRODUCTION**

For the purpose of this paper, the term “contemporary Bible” is an inclusive expression that encompasses all the versions and texts that underlie the modern Bibles. The contemporary Bible, as we know it today, was conceived in the late 1800’s by two unbelieving English scholars, B. F. Westcott, and F. J. A. Hort. Their Greek text, which was used as the basis for the Revised English Version, is basically the same text underlying all modern translations.

The “Word of God” is an inclusive description of the original manuscripts, the preserved copies, and all translations made from them. It has been around for thousands of years, and can be trusted fully to convey God’s instructions to mankind. It must be noted that only Bibles translated from the original manuscripts or preserved copies can rightly be called the Word of God.

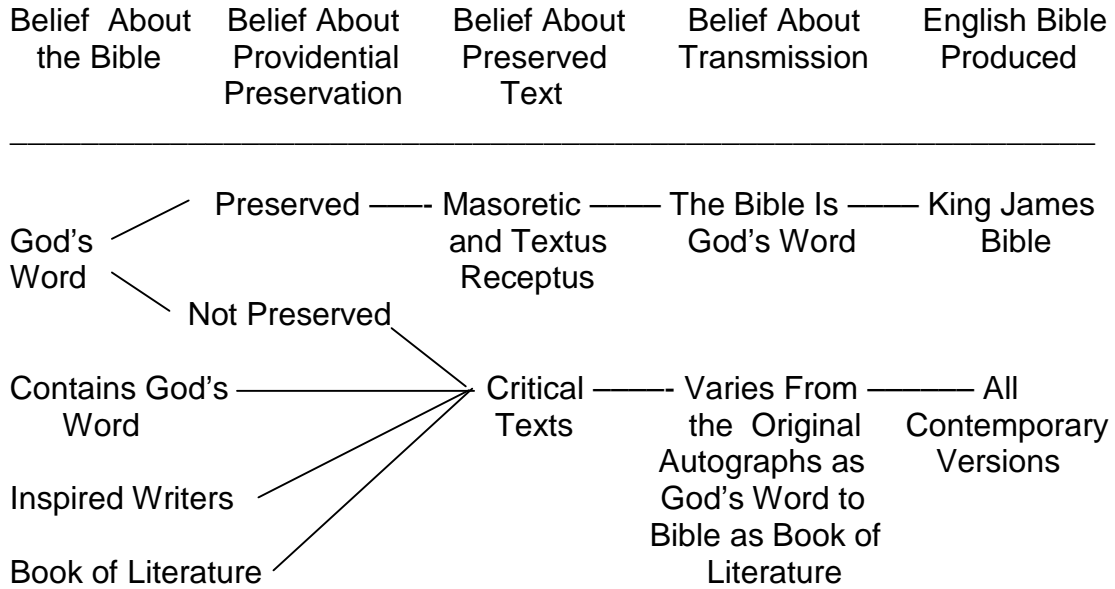
There are at least two theories about what documents actually comprises the Word of God. Some seem to think it can be found only in the actual original autographs as penned by the hand of the inspired writers. Others feel that it has been preserved in copies handed down by the Hebrew priests and the Christian churches. The implications behind these two theories underlie all the differences between the contemporary and traditional Bibles.

On the surface, all this information about texts, manuscripts, Bible versions, and scholarly opinions seem difficult to assimilate. This confusion is further compounded because professing Christians are seemingly using the same words to express their differing beliefs. For the average believer, it is difficult to know who to trust or what to believe.

It is hopeful that the chart on the next page, which depicts the philosophies, convictions, and other pertinent information about the scholars who produce the various versions of the Bible, will help clarify some of the issues. There is also a larger print version of the chart between pages two and three. Read the chart from left to right and carefully study the two paths that lead to the traditional and contemporary Bibles. It will be helpful to the reader to keep the flow of the chart in mind as each element is discussed in detail on the following pages.

Looking at the diagram it can be seen that the issue begins with what one believes about the preservation, translation, and interpretation of the Scriptures. Under these major topics fall other significant factors which affect one's view towards the Bible.

## The Word of God and the Contemporary Bible



(Read from left to right)

Belief about the Bible can be placed in four major categories with the Bible being God's Word as the most important, for this is where the devout Christian must start. The other three, Contains God's Word, Inspired Writers, and Book of Literature belong in the realm of theology and have little or nothing to do with the advancement of the Christian faith.

Those who believe that the original autographs of the Bible are the very words of God take two separate routes. One follows the traditional path, which has always advocated that God has preserved His Word in its pure form for all generations. The other path leads to a view that God gave us perfect Scriptures in the original autographs, but they were soon corrupted, and that mankind has not had access to the uncontaminated Word almost since it was given. Those who advocate this view believe that God has given man the responsibility to recapture His original words.

The traditional view of the preservation of the Word of God has always been that the Hebrew Masoretic text, for the Old Testament, and the Textus Receptus (Received Text), for the New Testament, contain the original words as God gave them.

The contemporary view is that the Massoretic and Received texts are corrupted, but certain scholars can take all the extant manuscripts of the Bible, place them under rigorous examination, and thereby produce the original wording. The product of this method is called a critical text. The majority of the scholars who specialize in this area do not believe that the Bible is the Word of God. (For additional information in this area, refer to *The Pseudoscience of Biblical Criticism* from TWOGISTATES Publishers.)

Those who translated the traditional text to produce the 1611 Authorized King James Version of the Bible (King James Bible), by their own testimonies, were solid believers in the Bible as being the very words of God. In contrast to this, those who translated the critical text to produce the contemporary Bible, by their own testimonies, vary from nonbelievers to those who believe that only the original manuscripts contain the words of God.

The bottom line question for the Bible believing Christian is "Which version best presents God's Word?" The answer has to be based on what each individual believes about how God has preserved His Word. If a person feels that God gave us the original Scriptures in pure form and kept them from being corrupted for all generations, the only English version available that reflects this belief is the King James Bible. However, if one believes, as the contemporary scholars do, that God has allowed His Word to become corrupted and has given secular man the responsibility to correct it, then any version will suffice.

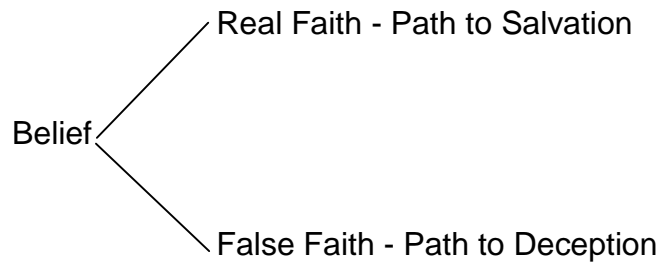
### **FAITH IN RELATIONSHIP TO BELIEF**

When one talks about belief in a biblical sense, faith is the primary issue. Since faith is the sum total of the secure Christian's world, it has to be much more than simply believing; it must take on a total dimension of realness, for realness in faith is the standard of measure for the true born again believer.

God gives us His expectations of the realness of faith in Hebrews, Chapter 9. He says, "Faith is the substance of things hoped for, the evidence of things not seen." It is clear that from a biblical perspective faith has both substance and form. It is the evidence that God is who He says He is and will do what He says He'll do.

Somewhere along the way, belief must turn into faith if one is to accept Jesus as the Bible presents Him, for we have only the Bible to tell us how to be saved. How much trust we place in the Bible directly affects how much trust we place in God.

#### **The Path of Belief**

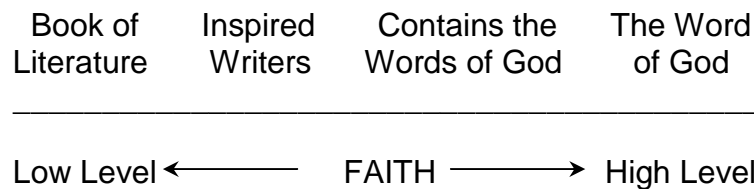


Along with this, we must always keep in mind that if one is convinced there are errors in the Bible, it will induce doubt, and when doubt is introduced, the natural mind will take over in the place of faith. The natural man says that it is not possible for the miracles in the Bible to have happened because it is unnatural. This kind of thinking relegates the Bible to fantasy. Doubt will never lead to salvation; it will weaken faith and serve only to lead people away from Christ.

## **BELIEF ABOUT THE BIBLE**

Belief about the Bible is varied and widespread. As such, it can be placed on a continuum and expressed in four major categories as shown below. These four areas of belief basically cover all contemporary theological thinking about the Bible. When these are depicted in relationship to faith, it becomes clear that it takes a strong faith to fully trust the Bible as the revealed Word of God.

### **Contemporary Beliefs About the Bible Versus Faith**



## **BELIEF THAT THE BIBLE IS THE WORD OF GOD**

The highest expression of faith is found in believing that the Bible is the Word of God, and that it is all truth without any mixture of error. When the Bible speaks of history, it is true history. When the Bible differs with man's record of history, it is man that is in error, as has been proven many times. When the Bible speaks of science, it is science in its truest form for it was written by the Creator of all science. Any disagreement between man and the Bible comes because man refuses to accept the Word of God at face value.

### **The Bible Is the Word of God**

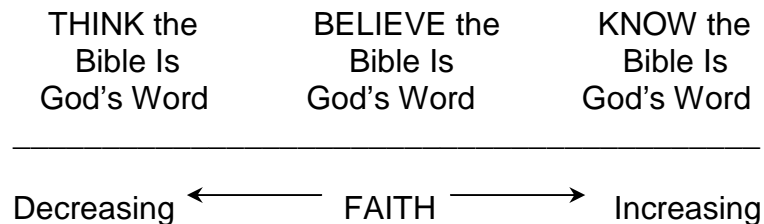
1. Inspired (God breathed).
  - a. Verbal - The very words are God's words.

- b. Plenary - Extending to all parts alike.
- c. Inerrant - Without error in its recording.
- d. Infallible - Without error in its teaching.

When one refers to the Bible as being the Word of God, it is usually in reference to the original manuscripts. The Bible clearly states that its original words were “God breathed.” This means they were verbally inspired and are God's words in every aspect.

However, it is important to note that there are at least three levels of faith within the confines of those who claim the Bible is the Word of God. These are expressed as follows regardless of whether they are referring to the original manuscripts or the translated Bible.

**Levels of Faith for Those Who Profess the Bible Is God's Word**



Those who THINK the Bible is the Word of God are at a good starting place, for thinking is usually a precursor to faith. However, if a person never gets beyond the thinking stage, he/she can never experience the salvation that faith brings.

Those who BELIEVE the Bible is the Word of God have reached the first echelon of faith towards salvation. For one must believe the Bible that tells about the saving power of Jesus before he/she can be saved. When one believes the record that God sent His only Son, it seems natural and easy to take the final step in accepting His son.

Those who KNOW the Bible is the Word of God are fully prepared to undertake the exciting adventures of the faith journey. For when the Bible is approached with certainty that it is the very Word of God to mankind, the Christian life takes on a totally new dimension. God becomes so real that He walks daily with those who reach this level of faith. Jesus becomes more than a Savior; He becomes a friend and confidant. The Holy Spirit takes control and the blessing of living a Spirit filled life becomes a reality.

### **If the Bible Is the Word of God:**

1. It is God's Word to mankind.
2. It is all truth.
3. It must be believed.
4. It can be trusted for salvation.
5. Heaven awaits those who believe in Jesus.
6. Hell awaits those who fail to believe in Jesus.

### **BELIEF THAT THE BIBLE CONTAINS THE WORDS OF GOD**

A lower expression of faith is explicitly expressed in the belief that the Bible only contains the words of God. This is a common thought among the intellectual theological community. This kind of thinking is brought about because of the supposed errors they see throughout its pages. They have problems with accepting the Bible's history, its depiction of science, and act of supernaturalism – especially the supernatural acts of Jesus. They can't comprehend how God could verbally inspire each individual word and yet let man bring his own personality into the recording. They ignore the parts of the Scripture, which proclaim that the Bible is the Word of God and spend their entire lives "picking at gnats and swallowing camels."

When a person talks about the Bible containing the words of God, he is making himself the authority of what is from God and what is not. This leaves man in charge of what God has said to mankind. In other words, it places man at a level above God, so he can pick and choose what he wants to accept.

### **If the Bible Contains Only the Words of God:**

1. God's exact words cannot be determined.
2. It can't be trusted to tell the whole truth.
3. It makes faith less than secure.
4. It cast doubt about Jesus and salvation.

## **BELIEF THAT THE BIBLE HAD INSPIRED WRITERS**

An even lower expression of faith is the belief that the inspiration of the Bible is derived only from the inspiration of its writers. This view is widely held within theological circles. It is probably the most prevalent viewpoint of those who delve into the Hebrew and Greek languages. It is simply stated that the writers of the Bible were highly inspired people. It would be like equating the writings of Billy Graham to the Bible.

The inspired writer theory does not address the necessity of the original manuscripts to recapture the words of the writers. In most cases, the people who hold to this theory don't even believe there were any original manuscripts. They would not even think about accepting Genesis as history, much less the most of the rest of the Old Testament. In the New Testament, scholars have developed fanciful theories about how Matthew, Mark, and Luke used some common source. They would throw out much of what Jesus said and not be concerned in the least about changing the wording of the Bible.

**It is interesting to note that people in this low faith group are the ones exerting the most influence in the modern movement to destroy the basic foundations of God's Word.** These are the professors at the seminaries and religious schools who teach young ministers to doubt the Bible as being the preserved words of God. Many of these ungodly intellects are also the same scholars who serve on the various contemporary Bible translation committees and further spread their destructive influence. As is to be expected, their final product is a deceptive, watered-down version of the Gospel.

### **If the Bible Only Had Inspired Writers:**

1. It places the Bible in the realm of imagination.
2. It is about people's perceived religious experience.
3. Any inspired book is just as good as the Bible.
4. Salvation is impossible.

## **BELIEF THAT THE BIBLE IS A BOOK OF LITERATURE**

It takes no faith in God to believe that the Bible is only a book of literature. However, we find that those who espouse this viewpoint are well entrenched in the Christian scholarly community. It is within this group where all the theories of

contemporary biblical criticism originate. One of their favorite tactics is to conceive some inane theory, surround it with sweet-sounding words, and then peddle it to the Christian community as the Gospel truth. They have done such an excellent job of selling this nonsense that practically every modern Christian educational organization in the world now accepts the scholars' opinions on the same level as revelation from God.

Because all contemporary manuscripts and translations are based on the theories of scholars who don't believe the Bible to be God's Word, the end product of all who use their theories will be no closer to God's Word than the scholars who originated them.

### **If the Bible Is Only a Book of Literature:**

1. The whole thing is fiction.
2. The God of the Bible does not exist.
3. Jesus never lived.
4. Salvation is a myth.
5. There is no heaven or hell.

### **BELIEF ABOUT PROVIDENTIAL PRESERVATION**

Providential preservation is the single issue that separates those who profess to believe the Bible is God's Word into two dissenting groups. It is a major point of contention, and it is one that seemingly cannot be resolved.

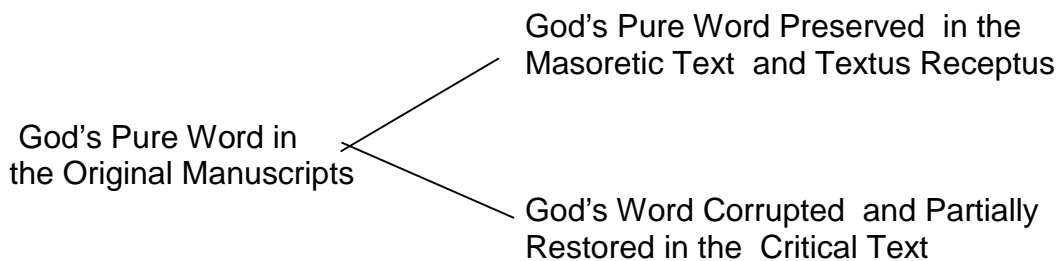
Those with strong faith believe that God not only gave us an inerrant Bible, but that He purposely directed its transmission down through the ages. He assigned the Jews the responsibility of preserving the Hebrew text, and this can be found in the Masoretic manuscripts. He gave the church the responsibility of preserving the Greek text, and this can be found in the Textus Receptus. The King James Bible is the only English version available that has been translated from these two texts.

Those with weaker faith that profess to believe the Bible is God's Word will not accept that He has preserved it for all ages. They take the stand that shortly after the originals were written, there crept in many errors and mistakes. They believe that the scholars must take all the available manuscripts, collate them, devise their own Greek and Hebrew texts, and set themselves up as the spokesmen for what God has said. This introduces to the world an uncaring and powerless God. Can you imagine a perfect God, providing us with perfect Scriptures, and then not being concerned enough to protect them so that each generation would have perfect copies?

The end result of not accepting God's continual care of the Scriptures is there can never be certainty that any text or version of the Bible is truly God's Word. Consequently, it leaves those who do not accept providential preservation with having to embrace the scholars as being the only final authority in determining what God has said. It must be exciting to follow the scholars for under their care the Word is ever changing as not only do the many contemporary versions disagree with each other, there are always additional changes within any version each time a new edition is produced.

The diagram below illustrates where the two groups separate that profess to believe the Bible is God's Word. Clearly, those who profess to believe that God gave us His pure words in the original manuscripts, but didn't preserve them, have no Bible today in which they can place their faith. In contrast, those who believe God did preserve his words do have a Bible they can trust to faithfully portray God's instructions to mankind.

### **Beliefs Related to God's Preserved Word**



### **If the Bible Has Not Been Providentially Preserved:**

1. It contradicts itself.
2. We can't be sure of the Bible.
3. Our faith is in vain.

### **If the Bible Has Been Providentially Preserved:**

1. There is only one line of preservation.
2. All contemporary theories are false.
3. It places God in charge of His Word.
4. It makes all contemporary Bibles false.

## BELIEF ABOUT PRESERVED TEXT

There are two conflicting viewpoints about the texts underlying the Bible. One view is that God has always provided mankind with His pure Word. The other is that God did not protect His Word and it became corrupted. Clearly, these two views are diametrically opposed and they will continue to be major points of disagreement among professing Christians.

Those who hold to the view that God has protected His pure Word down through the centuries place faith in a Bible based on the Hebrew Masoretic text and the Greek Textus Receptus. To them, it doesn't make sense to doubt God's desire or ability to protect His Holy Word.

The Masoretic Hebrew manuscript is the basis for the Old Testament in the preserved line. This is the text that the Jewish priests have protected over the years. This is the text that God told the priest to protect forever.

Psalm 12:6-7: "The WORDS of the Lord are pure WORDS: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord; thou shalt PRESERVE them from this generation forever."

There are many other such verses in the Old Testament that convey the Lord's determination to preserve His Word. Reference the following: Psalm 78:1-8, Psalm 105:8, Psalm 119:89, Psalm 119:111, Psalm 119:152, Psalm 119:160, Proverbs 22:20-21, Ecclesiastes 3:14 and Matthew 4:4.

Also, Jesus gave His approval for the preservation of the Old Testament.

Matthew 5:17-18: "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill. 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."

It would be prudent for us to fully understand the degree of preservation Jesus is advocating. A jot and a tittle are minute parts of the Hebrew alphabet. They are presented below to illustrate that Jesus meant there would be no changes in the Word of God, even in the most insignificant parts of the letters.

### God Protects Even the Smallest Parts of His Word

The little apostrophe is a jot.

↓  
JOD.

↑ BETH.

The little curved extension at the bottom right of the Beth is a tittle.

All of these and many other references record that God has preserved His Word. This clearly addresses the original and the protected copies, which He assigned to the nation of Israel. Even today, the Jews still testify that the Masoretic text is the preserved Word of God.

The Textus Receptus Greek manuscript is the basis for the New Testament in the preserved line. This is the text that God gave the church the responsibility of preserving in its pure form, and this was accomplished by the original manuscripts being meticulously duplicated and passed on to subsequent generations. This is confirmed by the words of Jesus in Matthew 24:35.

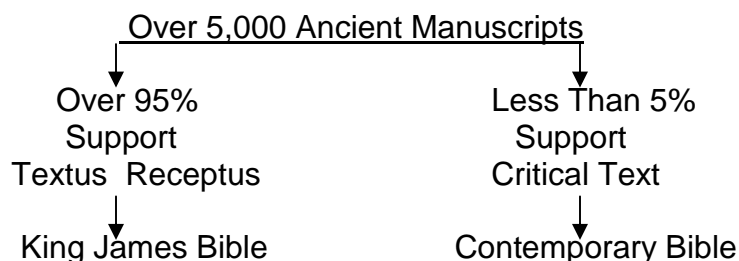
Jesus said, "Heaven and earth shall pass away, but my WORDS shall not pass away."

Other New Testament references to providential preservation may be found in Matthew 5:17-18, John 10:35, Colossians 1:17, and 1 Peter 1: 23-25.

God moved in an extraordinary way to get His safeguarded Greek text published when the printing press came into being. In doing so, He secured the availability of the true Greek text for all future generations. This is the same text that was used for the early Latin Bible, the German Bible, and all the English versions until the late 19th century. It is the same text that was used by the early church, and it is still used by strong Bible believing churches throughout the world. The Textus Receptus is the only text that meets the criteria of being providentially preserved.

Those who hold the view that God did not preserve His original words down through the centuries subscribe to a critical text theory. The critical text, which is the basis for all the contemporary Bibles, came into being in the late 19th century. The procedure for developing it was to take all the extant biblical manuscripts and fragments and try to determine which were the best readings based on some man-made rules. The scholars who devised these procedures were motivated by their own biases to make use of only a few faulty manuscripts that supported their views and ignored the majority of the others. It must be noted that the Textus Receptus is soundly supported in the large group of manuscripts that the scholars ignored.

### **How the Manuscripts Are Divided**



The Two major characters in developing the procedures for the critical text were B. F. Westcott and F. J. A. Hort. Their self conceived rules for evaluating the various manuscripts make it clear that they were men of doubtful faith. In addition, their published letters show they did not hold many of the views so dear to the Christian church. As if these things alone were not enough to discredit their work as Christian scholars, they further demonstrated total contempt for the doctrines of Christ when they included a Unitarian on their committee.

The work of Westcott and Hort is being carried on by the theologians of today. Practically all the seminaries and religious schools in the world now subscribe to their theories of textual criticism and its underlying man-made rules. The end result is faith has been replaced with doubt, and the effectiveness of God's Word as the agent of salvation has been greatly reduced.

There are basically two major Greek texts, based on the work of Westcott and Hort, which are used throughout the theological world, the United Bible Society and Nestle texts. Actually, these two are closely related as many of the same people worked on both. (It is stated in the UBS-4 preface that the two texts are now identical.) It must be noted that the work of the critics appears to be a dynamic process that is ever evolving for they can't seem to make up their minds about what the Bible should say as they come out with revision after revision. The United Bible Society's text has now undergone four revisions and the Nestle's text is now in its 27th edition. Contrast this with the Textus Receptus, which has never had or needed a revision.

### **Revisions of Biblical Texts**

Textus Receptus - 0 Revisions

United Bible Society's Text - 4 Revisions

Nestle's Text - 27 Revisions

To get an idea of the thinking of the people, who set the direction for the contemporary Bible, you are urged to look at the United Bible Society's text. Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allan Wikgren developed it. These men used the letters A, B, C, and D throughout the text to designate their contrivance of certainty. The letter A signifies that the text is virtually certain, B indicates there is some degree of doubt, C indicates there is considerable degree of doubt and D indicates a high degree of doubt. The text is replete with B's, C's, and D's. The United Bible Society's text underlies most of the contemporary versions of the Bible and is used extensively for Greek studies in religious schools and seminaries.

## Legend of Accuracy in the United Bible Society's Text

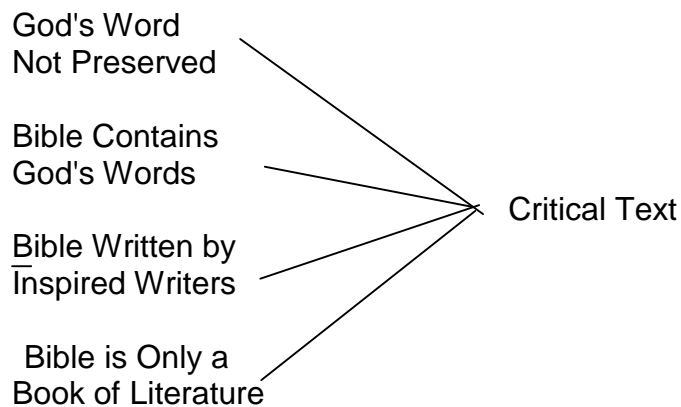
- A - Virtually Certain.
- B - Some Degree of Doubt.
- C - Considerable Degree of Doubt.
- D - High Degree of Doubt.

As can be seen from the high degree of uncertainty exhibited in the United Bible Society's text (this includes Nestle's text also), the scholars who work on these types of projects are not what one would call solid Bible believing Christians. They vary in belief from those who think God didn't preserve His Word to those who think the Bible is merely a book of literature. However, in reality, It doesn't matter what those involved in textual criticism believe about the Bible because if they want their work to be accepted, they must subscribe to the number one rule in developing a critical text which is to treat the Bible as any other book of literature. Westcott and Hort created this cannon of textual criticism, given below, and it is still strictly adhered to throughout the scholarly world today.

"In matters of textual criticism the Bible is to be treated like any other ancient book. No special considerations are to be made concerning its claim of inspiration and preservation."

It must be emphasized that when the text is treated as literature, all you can ever get from a translation of that text is a book of literature. This alone would cause any Bible created from these texts to be unreliable even if the translators were the best of Christians.

### Beliefs of Scholars Creating Critical Texts



## BELIEFS OF TRANSLATORS

The beliefs of the translators are equally important as the beliefs of those involved with the text. If the translators used a perfect text and unsaved people translated it, the end product would still be unreliable; all we would have is still another false version of the Bible. Therefore, it is imperative that the Bible believing Christian assures himself/herself that the translators not only use the preserved text, but also hold solid views about the Scriptures being God's Word. This must include a strong faith in God and they must be completely under the direction of the Holy Spirit when preparing to translate His Word. This is not too much to ask when one is staking his/her eternal soul on what God has said.

### Effect of Translators Belief on the Bible

SAVED TRANSLATORS + FALSE TEXT = FALSE BIBLE

UNSAVED TRANSLATORS + FALSE TEXT = FALSE BIBLE

UNSAVED TRANSLATORS + TRUE TEXT = FALSE BIBLE

SAVED TRANSLATORS + TRUE TEXT = TRUE BIBLE

The King James Bible is the only English translation that meets the criteria of being developed by a committee of dedicated people who stood in awe of the holy task they were to perform. A look at the preface to the original King James Bible will point this out and make it clear how they felt about translating God's Word.

“We commend thee to God, and to the Spirit on His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand His Word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end.” (See Appendix 2 for the entire preface.)

In contrast to the King James Bible translators, the contemporary Bible committees are made up of people from all walks of life. There is no thought given to whether they honor God's Word or not. For example, Bruce Metzger, Editor of the Revised Standard Version and one of the scholars of the United Bible Society's text, has some interesting comments in the Readers Digest Bible, which demonstrate his level of unbelief. Some of these are given below.

In the pages of the Old Testament may be found a wide variety of literature forms: proses, poetry, **FOLKTALES**... (Emphasis mine).

Although Genesis is silent as to its author, Jewish and Christian thought had long accepted it as the work of Moses. However, nearly all-modern scholars agree that, like the other books of the Pentateuch, it is a composite of several sources—embodying traditions that go back to Moses in some cases.

In this same source, there are many other unfounded statements by Dr. Metzger about the authorship of many of the other books of the Bible. It is clear that he is not a Christian in the traditional sense. And further, any Bible he has had anything to do with should be shunned by all who trust the Bible as the Word of God.

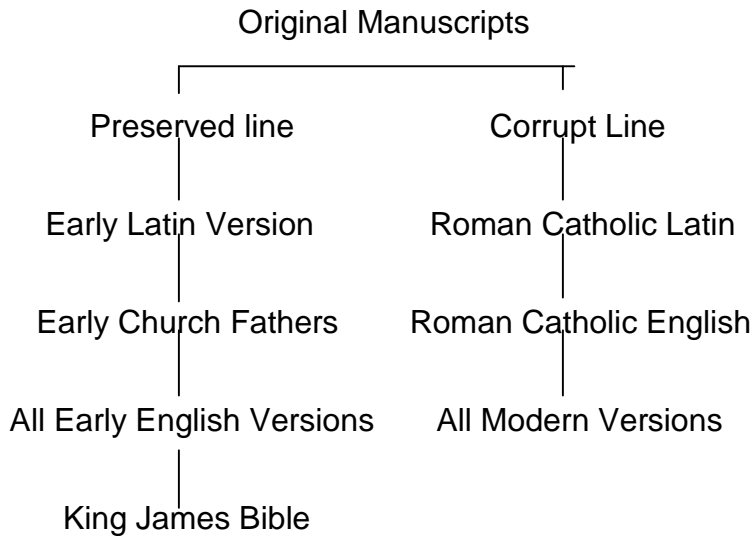
The New American Standard Version (NASV) has been touted as a conservative presentation of God's Word. Originally the Lockman Foundation would not release the names of those who worked on the translation to keep people from ascertaining the theological persuasion of the translators, but this has all changed since the evangelicals have touted the NASB as the most accurate translation, and the list now has been published. Actually it is of no value as we now have the Revised NASB. Would someone tell me why we need a revision of the most accurate translation? Actually, I can tell you; it is greed. The basis for both the translations is the typical Westcott and Hort critical text that was put together by people who don't believe the Bible to be God's Word. Consequently, when the translators start with an unreliable text, even if each and every word is translated exactly right, the only thing that can be expected is a book that is unreliable. In other words, if a project starts with rotten material, the only product that can be produced is something just as rotten.

The New International Version (NIV) committee claimed to have used an eclectic text, which is supposed to mean that it came from multiple sources, but it is, in reality, the same Westcott and Hort text that underlie all the other contemporary versions. As far as credibility of the translators is concerned, there are several people on the NIV committee who hold the same kinds of unchristian views as Dr. Metzger. It should also be noted that there were at least two homosexuals who served on the committee, Dr. Virginia Mollenkott, a literary consultant and Dr. Marten Woudstra, Chairman of the Old Testament Translation Committee. This is hardly a strong recommendation for this version of the Bible. Incidentally, the sin of the Sodomites (homosexuality) has completely vanished from the pages of the NIV.

The so-called Living Bible, which claims to be a paraphrase, has three levels of degradation, faulty text, faulty Bible, and faulty editor. Dr. Taylor used the American Standard Version (ASV) of 1901 as his base source of information. The ASV is based on the Greek Text of Westcott and Hort, which was produced by people who hold a low view of the Scriptures. In addition to this, Dr. Taylor's convictions about the Bible are not even closely related to those held by the traditional Christian. When you start with a faulty Bible, which is based on a faulty text, produced by an unbeliever, all that can be expected is a faulty paraphrase. The end result is a book that is neither living nor a Bible.

All the contemporary versions have the same basic defects; they are based on a text constructed by unbelievers and are translated by people who don't believe in the preserved Word of God. The end result is a false Bible that takes away from the Word of God and denigrates the character of Jesus.

**Lines of Descendancy of Bible Versions**



**Requirements for a True Translation of the Bible**

1. It has to be in God's plan.
2. God's preserved text must be used.
3. Translators must be saved.
4. Translators must be called of God.
5. Translators must believe the Bible is God's sacred Word.
6. Translators must be filled with the Holy Spirit.

When the above criteria are considered, it is obvious that the contemporary versions cannot rightfully be called Bibles. At best, they can only be accepted as commentaries, and pretty poor ones at that. After all, who would possibly want a Bible commentary based on the works of unbelieving scholars that leave out major portions of the Scripture?

## CONCLUSION

In actuality, the laudatory comments that are heard so often, which venerate the contemporary versions of the Bible are part of a conspiracy brought about by the scholars and publishers. The scholars keep generating new theories in order to be accepted by their peers, and the publishers keep printing these new theories because of the vast amounts of money to be made in new editions of Bibles. Clearly, the purity of God's Word is not a consideration as scholarship and money have rapidly become the driving forces of the marketplace.

To sell the notion that the contemporary Bible reigns supreme, the scholars and the publishers have jointly developed a stratagem to convince the Christian public that God never intended to preserve His Word. The heart of this scheme is to convince the believers that the only preserved Bible in existence, the King James Bible, is outdated, hard to read, full of errors, and generally not trustworthy. And further that the only reliable Bible was some conflicting version based on the text of Westcott and Hort. This ploy is working well for many professing Christians are now maligning the King James Bible and openly ridiculing those who advocate it as God's Word.

The Christian schools and seminaries assist in this duplicity as they teach new students about the finer points of biblical criticism. The professors set themselves up as the final authorities about what the Bible should say by finding fault with the traditional text and vilifying the King James Bible. With the students' natural desire to be as knowledgeable as the professors, they emulate the scholars and end up doubting the very words of the God they are supposed to represent. The ministers then graduate and take this false information out to the churches and mislead the Christian people.

In order to avoid the unmasking this deception, neither the professors nor the graduating ministers ever mention the subject of providential preservation. There is a reason for this as it wouldn't take the average person long to realize that there is something amiss if one talked about preservation of the Bible and errors in transmission in the same discourse. The consequence of this chicanery is that once an individual is convinced there are errors in the Bible, he/she will spend the rest of his/her life defending that position.

"The Contemporary Bible Versus the Word of God" debate is not about who is right or who is wrong; it is about God and His Word. If we can't trust God to tell us the truth when He said He'd preserve His Word, then Christianity is being fooled, for if God will lie about preserving His Word, how do we know that He told us the truth about the rest of the Bible? Of course, it all comes back to faith in the Bible as God's Word, and trusting Him to keep it pure and without error for all generations; anything less makes God a liar and leaves the Bible totally untrustworthy. It is best to fully trust the Bible and its words on preservation. If we make an error, let's make it in the direction that says we trust God.

What is the best English Bible that accurately reflects God's pure Words? There is only one that meets the criteria of providential preservation and is translated from preserved copies of the original manuscripts by men who firmly believed the Bible to be God's Word; this is the King James Bible. It has stood the test of time, proven it has power to bring about great revivals and is still just as understandable today as it was when it was written. Doctrinally, it is safe, has not been corrupted by those who don't believe in the Bible as God's Word and is still bringing about blessing to those who will study it. **The King James Bible is God's pure Word to the English speaking world. You can trust it!**

\* \* \* \* \*

## 2 Corinthians 2:14-17

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

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.

## APPENDIX I

### Dedication of the King James Bible of 1611

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## THE EPISTLE DEDICATORY

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**TO THE MOST  
HIGH AND MIGHTY  
Prince James by the grace of God  
King of Great Britain, France *and* Ireland  
Defender of the Faith, &c.  
The Translators of the Bible,  
*wish grace, mercy, and Peace, through*  
JESUS CHRIST *our* LORD**

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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 wishes 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 been 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 tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among 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 doth 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 doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

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 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 hopes 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 illmeaning 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 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 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 latter age for happiness and true felicity, to the honour of that great GOD, and the good of It's Church, through Jesus Christ our Lord and only Saviour.

\* \* \* \* \*

Psalms 68:11

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

## APPENDIX II

### The Preface to the King James Version

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# THE TRANSLATORS TO THE READER.

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<sup>1</sup>Zeal to promote the common good, whether it be by devising any thing our selves, 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 welcommed with suspicion in stead of love, and with emulation in stead of thanks: and if there be any hole left for cavill to enter, (and cavill, if it do not finde 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 stone, or have any experience. For, was there ever any thing projected, that savoured any way of newnesse or renewing, but the same endured many a storm of gain-saying, 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 kinde) should be as safe as a Sanctuary, and out of the danger of the dart, as they say, that no man would lift up the heel, no, nor dogge moove his tongue against the motioners of them. For by the first, we are distinguished from bruit beasts led with sensualitie: 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 our selves: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children as soon as they are born, then those nourcing 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 Spirituall 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 necessarie use, and therefore, that none, either without absurdity can speak against them, or without note of wickednesse, can spurn against them.

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<sup>1</sup> The best things have been calumniated.

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 country-men to good order and discipline: and that in some Commonweals it was made a capitall 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 paterns of Vertue 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 cleark, that gave forth (and in writing to remain to posteritie) in passion per-adventure, but yet he gave forth, that he had not seen any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadours 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 time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forsooth was heard from heaven, saying; Now is poyson poured down into the Church, &c. Thus not onely as oft as we speak, as one saith, but also as oft as we do any thing of note or consequence, we subject our selves to every ones 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 onely, and that Princes are priviledged by their high estate, he is deceived. *As the sword devoureth aswell one as the other*, as it is in *Samuel*, nay as the great Commander charged his souldiers in a certain battell, to strike at no part of theemie, but at the face; And as the king of *Syria* commanded his chief captains to *fight neither with small nor great, save onely against the King of Israel*: so it is too true, that Envie striketh most spitefully at the fairest, and at the chiefest. *David* was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did, (even for bringing back the Ark of God in solemnitie) he was scorned and scoffed at by his own wife. *Solomon* was greater then *David*, though not in vertue, 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 sonnes dish, and call unto him for easing of the burden, *Make, say they, the grievous servitude of thy father, and his sore yoke, lighter*. Belike he had charged them with some levies, and troubled them with some cariages; Hereupon they raise up a Tragedie, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience.

<sup>2</sup>If we all descend to latter times, we shall finde many the like examples of such kind, or rather unkind acceptance. The first Romane Emperour did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation, then when he corrected the Calender, and ordered the yeer according to the course of the Sunne: and yet this was imputed to him for novelty, and arrogancy, and procured to him great obloquie. So the first Christened Emperour (at the

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<sup>2</sup> The highest personages have been calumniated.

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 one who would say, a wastefull Prince, that had need of a Guardian, or overseer. So the best Christened Emperour, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek warre but finde it, was judged to be no man at arms (though indeed he excelled in feats of chivalry, and shewed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperour of former times, (at the least, the greatest polititian) what thanks had he for cutting off the superfluties 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 his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, even *Cum benefacere, male audire*. For their good deeds to be evill spoken of. Neither is there any likelihood, that envie 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 sinfull men. What is that that hath been done? that which shall be done: and there is no new thing under the Sunne*, saith the wise man: and S. Steven, *As your fathers did, so do you.*<sup>3</sup> This, and more to this purpose, His Majestie that now reigneth (and long, and long may he reign, and his off-spring for ever, *Himself, and children, and childrens children alwayes*) knew full well, according to the singular wisdome given unto him by God, and the rare learning and experience that he hath attained unto; namely, that whosoever attempteth any thing for the publike (specially 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 glouted upon by every evill eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with mens Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immoveable, and an anvile not easie to be beaten into plates*, as one saith; he knew who had chosen him to be a Souldier, 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 practises. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to professe 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 farre most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, *Them that honour me, I will honour*, neither was it a vain word that *Eusebius* delivered long ago, that piety towards God was the weapon, and the onely weapon that both preserved *Constantines* person, and avenged him of his enemies.

<sup>4</sup>But now what piety without trueth? what trueth (what saving trueth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search, Joh. 5. 39. Esa. 8.20. They are commended

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<sup>3</sup> His Majesties constancie notwithstanding calumnation, for survey of the English translations.

<sup>4</sup> The praise of the Holy Scriptures.

that searched and studied them, Act. 17.11. and 8.28, 29. They are reproved that were unskilfull in them, or slow to beleieve them, Mat. 22. 29., Luk. 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 heavinesse, 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 sayd unto S. *Augustine* by a supernaturall voyce, *Whatsoever is in the Scriptures, believe me*, saith the same S. *Augustine*, *is high and divine; there is verily trueth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truely so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious minde, as true Religion requireth*. Thus S. *Augustine*. And S. *Hierome*, *Ama Sripturas, & amabit te sapientia, &c*. Love the Scriptures, and wisdom will love thee. And S. *Cyril* against *Julian*; *Even boyes that are bred up in the Scriptures, become most religious, &c*. But what mention we three or four uses of the Scripture, whereas whatsoever is to be beleived or practised, 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 Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? *I adore the fullnesse of the Scripture*, saith *Tertullian* against *Hermogenes*. And again, to *Apelles* an Heretike of the like stamp, he sayth, *I do not admit that which 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 lawfull (or possible) to learn (any thing) of God or of right pietie, save onely out of the Prophets, who teach us by divine inspiration*. So Saint *Basil* after *Tertullian*, *It is a manifest falling away 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, επισαγειν) any of those things that are not written*. We omit to cite to the same effect, S. *Cyril B. of Hierusalem* in his 4. *Cataches*. S. *Hierome* 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 latter Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse our selves of negligence, if we do not studie them, of curiosity, if we be not content with them? Men talk much of *επιστωνη*, how many sweet and goodly things it had hanging on it; of the Philosophers 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 drugge, that it is in stead of all purges: of *Vulcans* armour, that it was an armour of proof against all thrusts, and all blows, &c. 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 spirituall. It is not onely an armour, but also a whole armory of weapons, both offensive, and defensive; whereby we may save our selves, 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 moneth, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna*, or a cruse of oyl, which were for memory onely, or for a meals meat or two, but as it were a showre of heavenly bread, sufficient for a whole host, be it never so great; and as it were a whole cellar full of oyl 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

Physitions shop (Saint *Basil* called it) of preservatives against poysoned heresies; a Pandect of profitable Laws against rebellious spirits; a treasury of most costly jewels, against beggerly rudiments; Finally, a fountain of most pure water springing up unto everlasting life. And what marvell? The originall thereof being from heaven, not from earth; the author being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the womb, and endued with a principall portion of Gods spirit; the matter, verity, piety, purity, uprightnesse; the form, Gods word, Gods testimony, Gods oracles, the word of trueth, the word of salvation, &c. the effects, light of understanding, stableness of perswasion, repentance from dead works, newnesse of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortall, undefied, 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.

<sup>5</sup>But how shall men meditate in that, which they cannot understand? How shall they understand that, which is kept close in an unknowen tongue? as it is written, *Except I know the power of the voyce, I shall be to him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian to me.* The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latine the finest. Nature taught a naturall man to confesse, 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 *Romane* did the *Syrian*, and the *Jew*, (even Saint *Hierome* himself calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of *Constantinople* called the *Latine* tongue, barbarous, though Pope *Nicolai* 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 alwayes 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 readinesse. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernell; 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. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacobs* well (which was deep) without a bucket, or something to draw with: or as that person mentioned by *Esay*, 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.*

<sup>6</sup>While God would be known onely in *Jacob*, and have his Name great in *Israel*, and in none other place, while the dew lay on *Gideons* fleece onely, 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 originall in *Hebrew* was sufficient. But when the fulnesse of time drew neer that the Sunne of righteousness,

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<sup>5</sup> Translation necessary.

<sup>6</sup> The translation of the old Testament out of the Hebrew into the Greek.

the Sonne of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the *Jews* onely, but also of the *Greek*, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stirre up the spirit of a *Greek* Prince, (*Greek* for descent and Language) even of *Ptolome 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 vocall. For the *Grecians* being desirous of learning, were not wont to suffer books of worth to lye moulding in Kings Libraries, but had many of their servants, ready scribes, to copie 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 conquests 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 *Afrike* 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 the 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 triall 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 Apostolike 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 anew, 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 passe for currant. 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 fift and a sixt edition, the Authours whereof were not known. These with the *Seventie* 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 onely was placed in the midst by *Origen* (for the worth and excellency thereof above the rest, as *Epiphanius* gathereth) but also was used by the *Greek* Fathers for the ground and foundation of their Commentaries. Yea, *Epiphanius* above named doeth attribute so much unto it, that he holdeth the Authours thereof not onely for Interpreters, but also for Prophets in some respect: and *Justinian* the Emperour enjoying the *Jews* his subjects to use specially the Translation of the *Seventie*, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit: so it is evident (and Saint *Hierome* 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 adde to the Originall, and sometimes to take from it; which made the Apostles to

leave them many times, when they left the *Hebrew*, and to deliver the sence thereof according to the trueth of the word, as the Spirit gave them utterance. This may suffice touch-ing the *Greek* Translations of the old Testament.

<sup>7</sup>There were also within a few hundred yeers after CHRIST, Translations many into the Latine tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many countreys of the West, yea, of the South, East, and North, spake or understood Latine, being made Provinces to the *Romanes*. But now the Latine Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith Saint *Augustine*.) Again, they were not out of the *Hebrew* fountain (we speak of the *Latine* Translations of the Old Testament) but out of the *Greek* stream, therefore the *Greek* being not altogether clear, the *Latine* derived from it, must needs be muddie. This mooved S. *Hierome* a most learned father, and the best Linguist, without controversie, 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, judgement, industry and faithfulness, that he hath for ever bound the Church unto him, in a debt of speciall remembrance and thankfulness.

<sup>8</sup>Now though the Church were thus furnished with *Greek* and *Latine* Translations, even before the faith of CHRIST was generally embraced in the Empire: (for the learned know that even in S. *Hieromes* time, the Consull of *Rome* and his wife were both Ethnicks, 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 *Latine*, (as the good Lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoof and edifying of the unlearned, which hungered and thirsted after Righteousnesse, and had soules to be saved aswell 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 onely, 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 Saint *Hierome* saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse qua addita sunt, &c.* i. *The Scripture being translated before in the languages of many Nations, doeth shew that those things that were added (by Lucian or Hesychius) are false.* So S. *Hierome* in that place. The same S. *Hierome* elsewhere affirmeth, that he, the time was, had set forth the translation of the *Seventy*, *sua lingua hominibus* i. for his countrey-men of *Dalmatia*. Which words not onely *Erasmus* doeth understand to purport, that Saint *Hierome* translated the Scripture into the *Dalmatian* Tongue, but also *Sixtus Senensis*, and *Aiphonsus a Castro* (that we speak of no more) men not to be excepted against by them of *Rome*, do ingenuously confesse as much. So S. *Chrysostome* that lived in S. *Hieromes* 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,*

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<sup>7</sup> The translating of the Scriptures into the vulgar tongues.

<sup>8</sup> Translation of Hebrew into Latin.

*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 Sunne, 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 Sauromations, and briefly into all the Languages that any Nation useth. So he in like manner, Vlpilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothicke tongue: John Bishop of Sivil by Vasseus, to have turned them into Arabick, about the yeer of our Lord 717: Beda by Cistertiensis, to haue turned a great part of them into Saxon: Ethnard by Trithemius, to have abridged the French Psalter, as Beda had done the Hebrew, about the yeer 800: King Alured by the same Cistertiens is, to have turned the Psalter into Saxon: Methodius by Aventinus (printed at Ingolstad) to have turned the Scriptures into Sclavonian: Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch-rithme, 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 yeere 1160: Charles the fift of that name, surnamed The wise, to have caused them to be turned into French, about 200 yeers after Valdus his time, of which translation there may be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the seconds dayes, 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 mens Libraries, of Widminstodius his setting forth; and the Psalter in Arabick is with many, of Augustinus Nebiensis setting forth. So Postel affirmeth, that in his travail he saw the Gospels in the Ethiopian tongue. And Ambrose Thesius alledgeth 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 Radeuil in Polonie, or by the Lord Ungnadius in the Emperours dominion, but hath been thought upon, and put in practise of old, even from the first times of the conversion or reformation of any Nation; no doubt, because it was esteemed most profitable to cause faith to grow in mens 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 seene.*

<sup>9</sup> 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 sowed with the leaven of their superstition. Howbeit, it seemed too much to Clement the 8. 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

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<sup>9</sup> The unwillingness of our chief adversaries, that the Scriptures should be divulged in the mother tongues, &c.

afraid of the light of the Scripture, (*Lucifugae Scripturarum*, as *Tertullian* 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 peoples understanding in any sort, that they are not ashamed to confesse, that wee 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 touch-stone, but hee that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd: 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 him alone for this fault, and return to translation.

<sup>10</sup>Many mens mouthes haue 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 necessitie of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with drosse, 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 winde 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 *Hierusalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and workmen, saying; *What do these weak Jews, &c. 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.* 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 Catholicks (meaning Popish *Romanists*,) alwayes go in jeopardie, for refusing to go to heare it? Nay, if it must be translated into English, Catholickes 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. Hierome*, *Damnanius 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 endeuours of them that were before vs, we take the best paines 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 duetie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme 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. Hierome* may be thought to speak.

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<sup>10</sup> The speeches and reasons, both our brethern, and our Adversaries against this worke.

<sup>11</sup>And to the same effect say we, that we are so farre off from condemning any of their labours that traveled before us in this kinde, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queen *Elizabeths* of everrenowned memorie, 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 posteritie in everlasting remembrance. The judgement of *Aristotle* is worthy and well known: If *Timotheus had not beene*, we had not had much sweet musicke; 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 breake the yce, and give the onset upon that which helpeth forward to the saving of souls. Now what can be more availeable thereto, then to deliver Gods book unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbines or masters of the Jews, as witnesseth *Epiphanius*: and as *S. Augustine* saith; *A man had rather be with his dogge then with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfited 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 endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we perswade our selves, if they were alive, would thanke us. The vintage of *Abiezer*, that strake the stroake: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judg. 8 verse 2*. *Joash* the king of *Israel* did not satisfie himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. *Aquila*, of whom we spake before, translated the Bible as carefully, and as skilfully as hee could; and yet he thought good to go ouer it again, and then it got the credit with the Jews, to be called *κατ ακριβειαν*, that is, accurately done, as Saint *Hierome* witnesseth. How many bookes of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of *Aristotles* Ethikes, there are exstant not so few as sixe or seven severall translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut downe; 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 stemme whereof abideth for ever? And this is the word of God, which we translate. *What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum Margaritum?* (saith *Tertullian*) if a toy of glasse be of that reckoning with us, how ought we to value the true pearl? Therefore let no mans eye be evill, because his Majesties is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spirituall 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 and examined. For by this means it cometh to passe, 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 then their authentike vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing bee halting, or superfluous, or not so agreeable

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<sup>11</sup> A satisfaction to our brethren.

to the originall, the same may be corrected, and the trueth set in place. And what can the King commaund to be done, that will bring him more true honour than this? and wherein could they that have been set a worke, approve their duetie to the King, yea their obedience to God, and love to his Saints more, then by yeelding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principall motives of it, and therefore ought least to quarrell it: for the very Historicall trueth is, that upon the importunate petitions of the Puritans, at his Majesties comming 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 sayd, a most corrupted translation. And although this was judged to be but a very poor and emptie shift; yet even hereupon did his Majestie 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 satisfie our scrupulous Brethren.

<sup>12</sup>Now to the later we answer; that we do not denie, 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 Kings speech which he uttered in Parliament, being translated into *French, Dutch, Italian, and Latine*, is still the Kings Speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expresly for sence, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum vbi multa nitent in carmine, non ego paucis offendor maculis, &c.* A man may be counted a vertuous man, though he have made many slips in his life, (else, there were none vertuous, for *in many things we offend all*) also a comely man and lovely, though he have some warts upon his hand, yea, not onely freakles upon his face, but also skarres. No cause therefore why the word translated should be denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sunne, where Apostles or Apostolike men, that is, men indued with an extraordinarie measure of Gods spirit, and priviledged with the priviledge of infallibilitie, had not their hand? The Romanists therefore in refusing to hear, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as mans weaknesse would enable, it did expresse. Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Galles*, 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 prophesie of *Haggai* it may be gathered, that the Temple built by *Zerubbabel* after the returne from *Babylon*, was by no meanes to be compared to the former built by *Solomon* (for they that remembered the former, wept when they

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<sup>12</sup> An answer to the imputations of our Adversaries.

considered the latter) notwithstanding, might this latter either have been abhorred and forsaken by the *Jews*, or prophaned by the *Greekes*? The like we are to think of Translations. The translation of the *Seventie* dissenteth from the Originall in many places, neither doeth it come neer it, for perspicuitie, gravitie, majestie; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparant, and as Saint *Hierome* and most learned men do confesse) 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 heretikes (forsooth) were the authors of the translations, (heretikes they call us by the same right that they call themselves Catholikes, both being wrong) we marveile what divinitie taught them so. We are sure *Tertullian* was of another minde: *Ex personis probamus fidem, an ex fide personas?* So we trie mens faith by their person? we should trie their persons by their faith. Also *S. Augustine* was of an other minde: 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 farre forth as they were worthy to be commended, as is to be seen in Saint *Augustines* third book *de doctrina Christiana*. To be short, *Origen*, and the whole Church of God for certain yeers, were of an other minde: for they were so farre from treading under foot, (much more from burning) the Translation of *Aquila* a Proselyte, that is, one that had turned *Jew*; of *Symmach us*, and *Theodotion*, both *Ebionites*, that is, most vile heretikes, that they joyned them together with the *Hebrew* Originall, 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 cavill and objection of theirs against us, for altering and amending our Translation 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 Saint *Hierome* 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 doeth even glory that he seeth his infirmities. If we will be sonnes of the Trueth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance 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 onely of their Service books, Portesses and Breviaries, but also of their *Latine* Translation? The Service Book supposed to be made by Saint *Ambrose* (*Officium Ambrosianum*) was a great while in speciall use and request: but Pope *Hadrian* calling a Council with the ayd of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the Service Book of Saint *Gregory* universally to be used. Well, *Oficium Gregorianum* gets by this means to be in credit, but doeth it continue without change or altering? No, the very *Romane* 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 of *Radulphus de Rivo*, that about the yeer of our Lord, 1277, Pope *Nicolas* the third remooved out of the Churches of *Rome*, the more ancient books (of Service) and brought into use the Missals of the Friars Minorities, and commaunded them to be observed there; insomuch that about an hundred yeers after, when the above-named *Radulphus* happened to be at *Rome*, he found all the books to be new, (of the new stamp.) Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himself confesseth, that every Bishoprick almost had a peculiar kinde of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and priviledged, and published by Bishops in their Diocesses, and to establish and ratifie that onely which was of his own setting foorth, in the yeer 1568. Now, when the father of their Church, who gladly would heal the sore of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes 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 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 major pareas insane minoril*: they that are lesse 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, then as *Saint Paul* was to the *Galatians*, for telling them the trueth: and it were to be wished, that they had dared to tell it them plainlier and oftner. 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 Apostolike Letter and Bull; That the same *Leo* exhorted *Pagnin* to translate the whole Bible, and bare whatsoever charges were 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*: 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 Popes private opinion, and that he consulted onely himself; then we are able to go further with them, and to averre, that more of their chief men of all sorts even their own *Trent*-champions *Paiva* and *Vega*, and their own Inquisitor *Hieronymus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their own Cardinall *Thomas a Vio Caietan*, do either make new Translations themselves, or follow new ones of other mens 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 tenour of text and judgement about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come neerer 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* confesse, that certain Catholikes (he meaneth certain of his own side) were in such an humour of translating the Scriptures into *Latine*, 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 varietie of Translations, so to mingle all things, that nothing might seem to be left certain

and firm in them, &c? Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the Old and New Testament, which the Council of *Trent* would have to be authentike, is the same without controversie which he then set foorth, being diligently corrected and printed in the Printing house of *Vatican*? Thus *Sixtus* in his Preface before his Bible. And yet *Clement* the eight his immediate successour, to accompt of, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them weighty and materiall) and yet this must be authentike by all means. What is to have the faith of our glorious Lord JESUS CHRIST with Yea and 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 domestick broils: (for at that time his Queen and his son and heir were at deadly fuid with him) so all the while that our adversaries do make so many and so various editions themselves, and do jarre so much about the worth and authority of them, they can with no shew of equity challenge us for changing and correcting.

<sup>13</sup>But it is high time to leave them, and to shew in brief what we proposed to our selves, and what course we held in this our perusall 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 in stead of wine, with whey in stead of milk;) but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath been our indeavour, that our mark. To that purpose there were many chosen, that were greater in other mens eyes then in their own, and that sought the trueth rather than their own prayse. 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 εργοδιωκτης under his Majestie, to whom not only we, but also our whole Church was much bound, knew by his own wisdome, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first & to learn after, yea that το εν πιθω κεραμιαν μανθανειν, to learn and practise together, is neither commendable for the workman nor safe for the work. Therefore such were thought upon, as could say modestly with Saint *Hierome*, *Et Hebraeum Semonem ex parte didicimus, & in Latino pene ab ipsis incunabulis &c. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latine we have been exercised almost from our verie cradle.* Saint *Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excell, 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 sharpnesse of wit, or deepnesse of judgement, 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 Saint *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

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<sup>13</sup> The purpose of the Translators, with their number, furniture, care, &c.

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, wherethrough the olive branches emptie themselves into the gold. Saint *Augustine* calleth them precedent, or originall Tongues; Saint *Hierome*, fountains. The same S. *Hierome* affirmeth, and *Gratian* hath not spared to put into his Decree, That *as the credite 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 originall *Greek*. If trueth 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 seventy two dayes; neither were we barred or hindred from going over it again, having once done it, like Saint *Hierome*, if that be true which himself reporteth, that he could no sooner write any thing, 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 marveil, if he over-shot himself many times. None of these things: the work hath not been hudled up in seventy two dayes, but hath cost the workmen, as light as it seemeth, the pains of twise seven times seventie two dayes and more: matters of such weight and consequently destitute of former helps, as it is written of businesse of moment a man feareth not the blame of convenient slacknesse. Neither did we think much to consult the Translators or Commentators, *Chaldee, Hebrew, Syrian, Greek* or *Latine*, 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 anvill that which we had hammered: but having and using as great helps as were needfull, and fearing no reproach for slownesse, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that passe that you see.

<sup>14</sup>Some peradventure would have no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their judgement not to be so sound in this point. For though, *whatsoever things are necessarie, are manifest*, as S. *Chrysostome* 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 Charitie*. 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 everywhere-plainnesse, partly also to stirre up our devotion to crave the assistance of Gods Spirit by prayer, and lastly, that we might be forward to seek ayd 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 our selves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficultie and doubtfulness, not in doctrinall points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in matters

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<sup>14</sup> Reasons moving us to set diversity of sences in the margine, where there is great probability for each.

of lesse moment, that fearfulness would better beseem us then confidence, and if we will resolve, to resolve upon modestie with Saint *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, then 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 neighbour, 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, &c. concerning which the *Hebrews* themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, then because they were sure of that which they sayd, as Saint *Hierome* somewhere saith of the *Septuagint*. Now in such a case, doeth not a margine 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 incredulitie, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no lesse then presumption. Therefore as Saint *Augustine* saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diversitie of signification and sence in the margine, where the text is not so clear, must needs do good, yea, is necessary as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeth, that any varietie of readings of their vulgar edition, should be put in the margine (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 favourers, for this conceit. They that are wise, had rather have their judgements at libertie in differences of readings, then to be captivated to one, when it may be the other. If they were sure that their hie Priest had all laws shut up in his breast, as *Paul* the second bragged, and that he were as free from errour by speciall priviledge, 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 finde that he is subject to the same affections and infirmities that others be, that his body is subject to wounds, and therefore so much as he prooveth, not as much as he claimeth, they grant and imbrace.

<sup>15</sup>Another thing we think good to admonish thee of (gentle Reader) that we have not tyed our selves to an uniformitie of phrasing, or to an identitie 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 vane 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 carefull, and made a conscience, according to our dutie. But, that we should expresse 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 *Travelling*; if one where *Think*, never *Suppose*; if one where *Pain*, never *Ache*; if one where *Joy*, never *Gladnesse*, &c. Thus to mince the matter, we thought to favour more of curiosity than wisdom, and that rather it would

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<sup>15</sup> Reasons inducing us not to stand curiously upon an identity of phrasing.

breed scorn in the Atheist, then bring profit to the godly Reader. For is the kingdome 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 lesse fit, as commodiously? A godly Father in the Primitive time shewed himself greatly moved, that one of newfanglednes called κραββατον σκιμπος, though the difference be little or none; and another reporteth, that he was much abused for turning *Cucurbita* (to which reading the people had beene used) into *Hedera*. Now if this happen in better times, and upon so small occasions, we might justly feare hard censure, if generally we should make verball and unnecessary changings. We might also be charged (by scoffers) with some unequall dealing toward 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 happie that were made images to be worshipped; for their fellowes, as good as they, lay for blocks behinde the fire; so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible alwaies, and, to others of like qualitie, Get ye hence, be banished for ever, we might be taxed peradventure with *S. James* his words, namely, *To be partiall in our selves, and judges of evil thoughts*. Adde hereunto, that nicenesse in words was alwayes 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 then 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 libertie in our English versions out of *Hebrew* and *Greek*, for that copie or store that he hath given us. Lastly, we have on the one side avoyded the scrupulositie of the Puritanes, who leave the old Ecclesiasticall words, and betake them to other, as when they put *washing for Baptisme*, and *Congregation* instead of *Church*: as also on the other side, we have shunned the obscuritie of the Papists, in their *Azymes*, *Tunike*, *Rationall*, *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 it self, 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 then we can aske or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits, that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it 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; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Jews. 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, neither yet with *Esau*, Sell your birthright for a measse of pottage. If light be come into the world, love not darknesse more then 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 faire, and to seeke to make markets afterwards:* Also the encouragement of S. Chrysostome, *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 *that despise Gods will inviting them, shall feel Gods will taking vengeance of them.* It is a fearful thing to fall into the hands of the living God: but a blessed thing it is, and will bring us to everlasting blessednesse 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 worke 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.

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#### Isaiah 28:13-14

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

## APPENDIX III

### Translators of the King James Bible

#### THE LEARNED MEN

"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." (*Dr. Miles Smith, "The Translators to the Reader."*)

Advocates of the modern versions often assume that they are the products of scholarship far superior to that of the translators of the King James' Version of 1611, but this assumption is not supported by the facts. The learned men who laboured on our English Bible were men of exceptional ability, and although they differed among themselves on many matters of church order, administration and doctrine, they approached the task with a reverent regard for the Divine inspiration, authority and inerrancy of the Holy Scriptures. To them it was "God's sacred Truth" and demanded the exercise of their utmost care and fidelity in its translation.

The most learned men in the land were chosen for this work and the complete list shows a high proportion of men with a profound knowledge of the languages in which the Bible was written. Of the fifty-four who were chosen a few died or withdrew before the translation was started and the final list numbered forty-seven men. They were divided into six companies and a portion was assigned to each group. Everyone in each company translated the whole portion before they met to compare their results and agree upon the final form. They then transmitted their draft to each of the other companies for their comment and consent. A select committee then went carefully through the whole work again, and at last, two of their numbers were responsible for the final checking.

The six committees were to meet at Westminster, Oxford, and Cambridge. *The first Westminster Committee* was attended by:

1. **Dr. Lancelot Andrewes**, Fellow of Pembroke, Cambridge, where he took his B.A., M.A. and divinity degrees, later became Dean of Westminster, Bishop of Chichester, then of Ely, and finally of Winchester.
2. **Dr. John Overall**, Fellow of Trinity and Master of St. Catherine's Cambridge, became Dean of St. Paul's and successively Bishop of Coventry and Lichfield and Norwich. He took his D.D. in 1596 and became Regius Professor of Divinity at Cambridge.

3. **Dr. Adrian Saravia**, Professor of Divinity at Leyden University in 1582, became Prebendary of Canterbury and Westminster. In the controversies of that period he is often referred to as "that learned foreigner". His Spanish descent and residence in Holland qualified him to assist the translators with his first-hand knowledge of the work of Spanish and Dutch scholars. He was also proficient in Hebrew.
4. **Dr. John Layfield**, Fellow of Trinity, Cambridge in 1585, and Greek lecturer in 1593, was especially skilled in architecture, and his judgment was relied on regarding passages describing the Tabernacle and Temple.
5. **Dr. Richard Clarke**, Fellow of Christ's College, Cambridge, D.D. He was one of the six preachers at Canterbury.
6. **Dr. Richard Teigh**, Archdeacon of Middlesex, Rector of All Hallows, Barking-by-the-Tower, described by Wood as "an excellent textuary and profound linguist."
7. **Dr. F. Burleigh**, B.D. 1594, D.D. 1607. Fellow, King James' College, Chelsea.
8. **Richard Thomson**, M.A., Fellow of Clare College, Cambridge, B.D. 1593, described by Richard Montagu as "a most admirable philologist...better known in Italy, France and Germany than at home."
9. **William Bedwell**, M.A., St. John's College, Cambridge, had established his reputation as an Arabic scholar before 1603 and is recognised as "the Father of Arabic studies in England". He was the author of the "Lexicon Heptaglotton" in seven folio volumes, including Hebrew, Syriac, Chaldee, and Arabic. He also commenced a Persian dictionary and an Arabic translation of the Epistles of John. (Now among the Laud MSS in the Bodleian Library.)
10. **Professor Geoffrey King**, Fellow of King's College, Cambridge, and Regius Professor of Hebrew. Lively, Spalding, King, and Byng held this professorship in succession.

*The second Westminster Committee* included seven scholars:

1. **Dr. William Barlow**, St. John's Cambridge, B.A. in 1583, M.A. in 1587, Fellow of Trinity in 1590, B.D. in 1594, D.D. in 1599. He represented the "Church Party" at the Hampton Court Conference and wrote "The Summe and Substance of the Conference", which the Puritans criticised as being biased against their cause. He was made Bishop of Rochester in 1605, "one of the youngest in age, but one of the ripest in learning" of all those that had occupied that position. He later became Bishop of Lincoln.
2. **Dr. Ralph Huchinson**, President of St. John's College, Oxford, B.A. in 1574, M.A. in 1578, B.D. in 1596, and D.D. in 1602.

3. **Dr. John Spenser**, President of Corpus Christi College, Oxford.
4. **Dr, Roger Fenton**, Fellow of Pembroke, Cambridge, D.D., one of the popular preachers of the day. Bishop Felton wrote, "Never a more learned man hath Pembroke Hall, with but one exception."
5. **Mr. Michael Rabbett**, Rector of St. Vedast, Foster Lane.
6. **Mr. Thomas Sanderson**, Rector of All Hallows.
7. **Professor William Dakins**, Fellow of Trinity, Cambridge, M.A. in 1594, B.D. in 1601, Greek Lecturer at Trinity, and Professor of Divinity at Gresham College in 1604.

*The Oxford Old Testament Committee* enrolled:

1. **Dr. John Harding**, President of Magdale College and Regius Professor of Hebrew. He presided over this committee.
2. **Dr. John Reynolds**, Merton College, Oxford, moved to Corpus Christi and became Fellow in 1566. He took his D.D. in 1585 and became Regius Professor of Divinity. After several years as Dean of Lincoln he was made President of Corpus Christi College in 1598. He represented the Puritans at the Hampton Court Conference at which he suggested that a new translation of the Bible should be undertaken. His reputation as a Hebrew and Greek scholar was sufficient warrant for his inclusion among the translators, and Hall. Elates that "his memory and reading were near to a miracle." He worked on the translation of the Prophets until his death in 1607. During this period the Oxford translators met at his residence once a week to compare and discuss what they had done.
3. **Dr. Thomas Holland**, Balliol and Exeter Colleges, Oxford, B.A. 1570, M.A. 1575, B.D. 1582, D.D. 1584. Master and Regius Professor of Divinity 1589. He achieved so much distinction in many fields of learning that he was not only highly esteemed among English scholars but also had a good reputation in the universities of Europe. Like Apollos, he was mighty in the Scriptures, and like the Apostle, he was faithful in explaining them. His example went hand in hand with his precepts, and he himself lived what he preached to others. Among the translators he was probably the most strongly opposed to Rome and it is recorded that whenever he went on a journey away from his college he would call the men together and "commend them to the love of God and to the abhorrence of popery." His biographer writes - "He loved and he longed for God, for the presence of God, and for the full enjoyment of Him. His soul was framed for heaven, and could find no rest till it came there. His dying prayer was - 'Come, O come, Lord Jesus, Thou Morning Star! Come Lord Jesus; I desire to be dissolved, and to be with Thee!'"

4. **Dr. Richard Kilby**, Lincoln College, Oxford, B.A. 1578, M.A. 1582; B.D. & D.D. in 1596 and Regius Professor of Hebrew in 1610. Author of a work on Exodus prepared from Hebrew commentators. An interesting story is found in Walton's biography of Bishop Sanderson illustrating the truth of the old proverb, "a little learning is a dangerous thing". Dr. Kilby, an excellent Hebrew scholar and Professor of this language in the university, also expert in Greek and chosen as one of the translators, went on a visit with Sanderson and at Church on Sunday they heard a young preacher waste a great amount of the time allotted for his sermon in criticising several words in the then recent translation. He carefully showed how one particular word should have been translated in a different way. Later that evening the preacher and the learned strangers were invited together to a meal and Dr. Kilby took the opportunity to tell the preacher that he could have used his time more profitably. The Doctor then explained that the translators had very carefully considered the "three reasons" given by the preacher, but they had found another thirteen more weighty reasons for giving the rendering complained of by the young critic.
5. **Dr. Miles Smith**, M.A., D.D., Corpus Christi, and Brasenose and Christ Church, Oxford, Bishop of Gloucester in 1612. He provided more evidence of his contribution than any of the others, as it was left to him to write the long Translators' Preface - "The Translator to the Reader", which used to be printed at the beginning of most English Bibles. His knowledge of the oriental languages made him well qualified for a place among the translators of the Authorised Version of the Bible. He had Hebrew at his fingers' ends, and he was so conversant with Chaldee, Syriac, and Arabic, that he made them as familiar to him as his native tongue. He persisted in this task from its commencement to its completion and was himself the last man engaged in the translation. The work of the whole company was revised and improved by a small group selected from their number, and was then finally examined by Bilson and Miles Smith. The latter then wrote the famous preface, beginning - "Zeal to promote the common good.
6. **Dr. Richard Brett**, Fellow of Lincoln College, Oxford, D.D., well-versed in classical and eastern languages, Latin, Greek, Hebrew, Chaldee, Arabic and Ethiopic.
7. **Mr. Fairdlowe**, Fellow of New College, Oxford.

*The Oxford New Testament Committee* included:

1. **Dr. Thomas Ravis**, Christ Church Oxford, B.A. 1578, M.A. 1581, B.D. 1589, D.D. 1595, Vice Chancellor 1597. He was one of the six deans who attended the Hampton Court Conference in 1604 and was made Bishop of Gloucester in that year. (He died in 1609.)
2. **Dr. George Abbot** - began his university studies at Balliol College, Oxford in 1578 and soon became known for his strong Calvinism and puritanism. In 1593 he took his B.D., in 1597 his D.D., and in the same year became Master of University

College at the age of thirty-five, and a few years later he was Vice Chancellor. He very strongly opposed the Romanising influence of Laud and was very severe in his denunciation of anything which savoured of "popery." Nevertheless he accepted some high offices in the Church of England and in 1609 became Bishop of Lichfield and Archbishop of Canterbury in 1611. He was regarded as the head of the Puritans within the Church of England and he vigorously opposed the King's declaration permitting sports and pastimes on the Lord's Day. He encouraged James to request the States General to dismiss Vorstius from his professorship at Leyden because of his Arminianism.

3. **Dr. R. Eedes**, Dean of Worcester. (Died in November, 1604)
4. **Dr. Giles Thompson**, Dean of Windsor, Bishop of Gloucester, a man of high repute as scholar and preacher.
5. **Sir Henry Saville**, Brasenose College, Oxford, Fellow of Merton College in 1565 and Warden in 1585, Provost of Eton in 1596, Tutor to Queen Elizabeth I. He was a pioneer in many branches of scholarship and the founder of the Savillian Professorships of Mathematics and Astronomy at Oxford. His works include an eight volume edition of the writings of Chrysostom.
6. **Dr. John Perin**, Fellow of St. John's College, Oxford, Canon of Christ Church and Regius Professor of Greek.
7. **Dr. Ralph Ravens**, Fellow of St. John's College.
9. **John Harmar**, M.A., New College, Oxford, Professor of Greek in 1585. Headmaster of Winchester 1588; Warden of St. Mary's College 1596. He was well read in patristic and scholastic theology and a noted Latinist and Grecian. His works include translations of Calvin's sermons on the Ten Commandments, several of Beza's sermons, and some of the Homilies of Chrysostom.

*The first Cambridge Committee* also numbered eight scholars:

1. **Edward Liveley**, Trinity College, Cambridge, B.A. in 1568, M.A. and Fellow in 1572, Regius Professor of Hebrew 1575, enjoyed the reputation of an acquaintance with the oriental languages unequalled at that period. (He died in May 1605.)
2. **Dr. John Richardson**, Fellow of Emmanuel College, D.D., Regius Professor of Divinity, 1607, Master of Peterhouse and later Master of Trinity.
3. **Dr. Laurence Chaderton**, Fellow of Christ's College, D.D., Master of Emmanuel. Chaderton entered Christ's College in 1564 and embraced the Reformed doctrines. He had been brought up as a Roman Catholic, and his father offered him an allowance of thirty pounds if he would leave Cambridge and renounce

Protestantism - "Otherwise I enclose a shilling to buy a wallet - go and beg". He acquired a great reputation as a Latin, Greek and Hebrew scholar and was also proficient in French, Spanish and Italian. Among the treasures of Emmanuel College is a Hebrew Bible with his annotations, providing evidence of his rabbinical learning. For fifty years, he was Afternoon Lecturer at St. Clement's, Cambridge, and forty of the clergy said they owed their conversion to his preaching.

He was a noted Puritan, but he did not join the cry against "prelacy," although he never accepted a bishopric himself. He was one of the three representatives of the "Millenary Plaintiffs" at the Hampton Court Conference. This faithful preacher and teacher lived to be 94 (one of his biographers says 104), and almost to the time of his death he was able to read his small type Greek New Testament.

4. **Francis Dillingham**, Fellow of Christ's College, Cambridge, M.A. in 1590 and B.D. in 1599. According to Fuller, he was "an excellent linguist and subtle disputant". His works include "A disswasive from Poperie, containing twelve effectual reasons by which every Papist, not wilfully blinded, may be brought to the truth."
5. **Dr. Roger Andrewes**, Fellow of Pembroke, Master of Jesus College, D.D., brother of Dr. Lancelot Andrewes.
6. **Dr. Thomas Harrison**, St. John's College, Cambridge, B.A. in 1576. Fellow, Tutor and Vice-Master of Trinity, D.D., noted Hebraist and chief examiner in Hebrew. According to Professor W. F. Moulton ("History of the English Bible") he was also credited with an excellent knowledge of Greek. He was a convinced Puritan.
7. **Professor Robert Spalding**, Fellow of St. John's College, Cambridge, succeeded Edward Liveley as Regius Professor of Hebrew.
8. **Professor Byng**, Fellow of Peterhouse, Cambridge, and Hebrew professor.

The *second Cambridge Committee* included the following scholars:

1. **Dr. John Duport**, Jesus College, M.A. and Fellow before 1580. D.D. in 1590, Master of Jesus College, four times Vice-Chancellor of the University.
2. **Dr. William Brainthwaite**, Fellow of Emmanuel, Deputy Margaret Professor of Divinity, and later Master of Gonville and Caius College.
3. **Dr. Jeremiah Radcliffe**, Fellow of Trinity College, Cambridge.
4. **Dr. T. Ward**, Emmanuel College, Cambridge, D.D., Master of Sidney Sussex College, and Margaret Professor.
5. **Professor Andrew Downes**, St. John's Cambridge, B .A. 1567, Fellow 1571, M.A. 1574, B.D. 1582, Regius Professor of Greek 1585. Downes and Boys revived the

study of Greek at St. John's. Downes was Professor of Greek for nearly forty years, and was acknowledged to be one of the best Greek scholars of the age. These two men joined Miles Smith on the sub-committee which subjected the whole translation to a final careful process of checking and correction.

6. **John Boys**, (or Bois). Fellow of St. John's, Cambridge, and Greek lecturer there. He was born in 1560 and at a very early age showed an unusual interest in languages. He began to read Hebrew at the age of five years and was admitted to St. John's College, Cambridge, when he was fourteen. There he very soon distinguished himself by his knowledge of the Greek language, which he sometimes studied in the library from 4a.m. until 8 p.m.

When he was elected fellow of his college he was suffering from smallpox, but he was so anxious not to delay his career that, at some risk to himself and fellow-scholars, he persuaded his friends to wrap him in blankets and carry him in. After studying medicine for some time he gave up this course and applied himself to the study of Greek. For ten years he was the chief Greek lecturer in his college. At four in the morning, he voluntarily gave a Greek lecture in his own room which was frequented by many of the Fellows.

After twenty years of university life he became Rector of Boxwoth in Cambridgeshire and while he was there he made an arrangement with twelve other ministers that they should meet each Friday in each other's homes in turn and share the results of their studies.

When the translation of the Bible was begun he was chosen to be one of the Cambridge translators and eventually he not only undertook his portion but also the part allotted to another member of the committee. When the work was completed John Boys was one of the six translators who met at Stationers' Hall to revise the whole. This took them about nine months and during this period the Company of Stationers made them an allowance of thirty shillings each per week. Some of the notes made by John Boys during the final revision were recently discovered in Corpus Christi College Library at Oxford, edited by Professor Ward Allen, and published in 1970 under the title - "Translating for King James". John Boys' "Exposition of the Epistles and Gospels used in the English Liturgy" furnishes ample evidence of his competent scholarship and doctrinal soundness.

After a long life of profitable study, ministry, translating, and writing he died at the age of 84, "his brow without wrinkles, his sight quick, his hearing sharp, his countenance fresh and his body sound".

7. **Dr. Ward**, Fellow of King's College, Cambridge, D.D., Prebendary of Chichester.

**Lancelot Andrewes**, a member of the Westminster Committee, 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 CoUege, where he took his B.A. degree and soon afterwards 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."

No reasonable person imagines that the translators were infallible or that their work was perfect, but no one acquainted with the facts can deny that they were men of outstanding scholarship, well qualified for their important work, or that with God's blessing they completed their great task with scrupulous care and fidelity.

It is remarkable that the literary style of individual members of the company of translators was generally inferior to that of the version which they jointly produced. The explanation of this is that they exercised their wisdom in leaving undisturbed the simple style and vocabulary of the earlier translators. If they had cast the translation in the mould of the more ornate style of their own period it is doubtful whether their work would have triumphed for so long as it has. They made many thousands of small changes, most of which improved the rhythm, clarified the meaning, or increased the accuracy of the translation.

They were indeed "learned men" and their scholarship was accompanied by a deep conviction of the Divine origin of the records which they were translating. Learning and faith went hand in hand to open the storehouse of God's Work of Truth for the spiritual enrichment of millions from generation to generation, over a period of more than three hundred and fifty years.

*Note:*

The 1st Westminster Committee translated Genesis to I Chronicles.

The 2nd Westminster Committee translated the Epistles.

The Oxford O.T. Committee translated Isaiah to Malachi.

The Oxford N.T. Committee translated the Gospels, Acts, and Revelation.

The 1st Cambridge Committee translated II Chronicles to Song of Solomon.

The 2nd Cambridge Committee translated the Apocrypha.

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Revelation 22:18-19

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:

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.

**T**<sub>he</sub> **W**<sub>ord</sub> **O**<sub>f</sub> **G**<sub>od</sub> **I**<sub>s</sub> **S**<sub>harper</sub> **T**<sub>han</sub> **A**<sub>ny</sub> **T**<sub>wo</sub> **E**<sub>dged</sub> **S**<sub>word</sub>

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