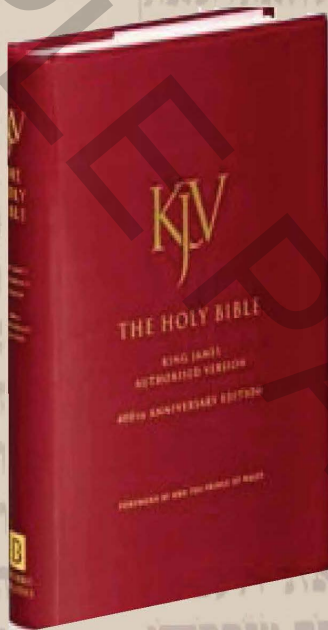


THE KING JAMES BIBLE'S ACCURACY & FAITHFULNESS

A CELEBRATION

Historical Quotes About The KJB



H. D. Williams, M.D., Ph.D.

THE KING JAMES BIBLE'S ACCURACY & FAITHFULNESS

A CELEBRATION

(Historical Quotes About The KJB)



H. D. Williams, M.D., Ph.D.

Disclaimer

The author of this work has quoted the writers of many articles and books. This does not mean that the author endorses or recommends the works of others. If the author quotes someone, it does not mean that he agrees with all of the author's tenets, statements, concepts, or words, whether in the work quoted or any other work of the author. There has been no attempt to alter the meaning of the quotes; and therefore, some of the quotes are long in order to give the entire sense of the passage.

Copyright © 2011 by H. D. Williams

All Rights Reserved

Printed in the United States of America

RELO67030: Religion: Christian Theology - Apologetics

ISBN: 978-0-9846553-0-4

All Scripture quotes are from the King James Bible except those verses compared and then the source is identified.

No part of this work may be reproduced without the expressed consent of the publisher, except for brief quotes, whether by electronic, photocopying, recording, or information storage and retrieval systems.

Address All Inquiries To:
THE OLD PATHS PUBLICATIONS, INC.
142 Gold Flume Way
Cleveland, Georgia, 30528
U.S.A.

Web: www.theoldpathspublications.com
E-mail: TOP@theoldpathspublications.com

DEDICATION

This work is dedicated to my 5 great-grandchildren, Owen, Matthew, Emmaline, Leah, and Graham. In the years to come, may God guide each of them to His Truth in the English language, the King James Bible.

Infinite is the debt of gratitude which the world owes to its Maker for the Bible. Scarcely less is its debt to his goodness in raising up competent instruments for its translation into different tongues, unlocking its treasures to enrich the nations. (Andrew McClure, *The Translators Revived*, 1855, pp. 223-224, pp. 230-231 in the PDF)

TABLE OF CONTENTS

DEDICATION	3
TABLE OF CONTENTS	5
ABBREVIATIONS	9
PREFACE	11
INTRODUCTION	13
The Reasons for This Work	13
What is Accuracy and Faithfulness?.....	16
Faithfulness	18
The Purpose of This Work	19
Critics of the AV/KJB	20
An Example: Dr. Richard Kilby’s Experience	21
Not This Author’s Words	22
The Organization of the Work.....	23
Importance of Vernacular Translations	24
The Difficulties of Translating	26
Quotes of Sciolists Opposed to the AV/KJB.....	27
Examples of Sciolists.....	30
John Bellamy	30
A FALSE CLAIM	32
Hugh Broughton	36
CHAPTER 1: QUOTES SUPPORTING THE AV/KJB TRANSLATION 1600s	41
Richard Field, D.D.....	41
Mr. Matthew Poole	44
John Selden	46
Brian Walton	46
Ludwig Cappellus.....	47
AV/KJB Translators	49
The Translators Identified.....	49
CHAPTER 2: QUOTES SUPPORTING THE AV/KJB TRANSLATION 1700s	51
Jonathan Swift	51
Alexander Geddes.....	52
Samuel Horsley	53
Dr. Robert Gray.....	54
Robert Lowth	55

THE KJB'S ACCURACY & FAITHFULNESS

CHAPTER 3: QUOTES SUPPORTING THE AV/KJB TRANSLATION 1800s	57
Quarterly Review	57
Thomas Rennell, D.D.	58
Thomas Fanshawe Middleton.....	61
Dr. Adam Clarke.....	61
Dean John William Burgon	63
Solomon Caesar Malan	67
Alexander Wilson McClure.....	76
CONCLUSION	83
Dr. D. A. Waite's Conclusion	85
APPENDIX	89
THE TRANSLATORS.....	89
1. Lancelot Andrewes.	90
2. John Overall.....	90
3. Adrian Saravia.....	90
4. Dr. Richard Clarke.	90
5. Dr. Layfield.	91
6. Dr. Teigh.	91
7. Mr. Burgley, or Burleigh.....	91
8. Mr. (h) Geoffrey King.	92
9. Mr. Thomson.....	92
10. William Bedwell.	92
11. Edward Lively.	93
XII. John Richardson.....	95
XIII. Laurence Chaderton.	95
XIV. Francis Dillingham.	96
XV. Thomas Harrison.	96
XVI. Roger Andrewes	96
XVII. Robert Spalding.	96
XVIII Andrew Byng.	97
XIX. Dr. John Harding.	97
XX. Dr. John Rainolds, or Reinolds.	97
XXI. Thomas Holland.	97
XXII. Rickard Kilby.....	98
XXIII. Miles Smith.	99
XXIV. Dr. Richard Brett.	99
XXV. Mr. Fairclough, or Fairclowe.	100
XXVI. William Barlow.	100
XXVII. Dr. Hutchinson, or Hutckeson.	100
XXVIII. Dr. Spencer.	100

XXIX. Mr. Fenton.....	101
XXX. Mr. Rabbell.	101
XXXI. Mr. Sanderson.....	101
XXXII. William Dakins.	101
XXXIII. Thomas Ravis.	101
XXXIV. George Abbot.....	102
XXXV. Rickard Eedes.....	102
XXXVI. Giles Tomson.	103
XXXVII. Mr. Savile.....	103
XXXVIII. John Perin.	103
XXXIX. Dr. Ravens.....	103
XL. John Harmar.	103
XLI. John Duport, D.D.....	104
XLII. Dr. William Branthwait.....	104
XLIII. Jeremiah Radcliffe.	104
XLIV. Samuel Ward.....	104
XLV. Andrew Downes.	105
XLVI. John Bois.	105
XLVII. Mr. Ward.	106
Archbishop Bancroft.....	106
Thomas Bilson.....	107
INDEX.....	113
ABOUT THE AUTHOR	119
BOOKS BY DR. WILLIAMS.....	120
THE MIRACLE OF BIBLICAL INSPIRATION	120
WORD-FOR-WORD TRANSLATING OF THE RECEIVED TEXT, VERBAL PLENARY TRANSLATING:	121
THE ATTACK ON THE CANON OF SCRIPTURE, A POLEMIC AGAINST MODERN SCHOLARSHIP.....	121
THE LIE THAT CHANGED THE MODERN WORLD ...	122
THE PURE WORDS OF GOD	122
WYCLIFFE CONTROVERSIES	123
HEARING THE VOICE OF GOD	123
ORIGIN OF THE CRITICAL TEXT	123
THE COVENANT OF SALT	124

Criticism of the RT & AV/KJB is Not New

In 1869, S. C. Malan said: "A man who, like him (the Dean of Canterbury), sets to a work of this kind, apparently without the slightest hesitation or misgiving in his own powers, thinking it the easiest thing in the world to make wholesale changes in the Greek text and in the joint labours of more than fifty learned men of old, instead of dealing with the utmost reverence and caution, not only forms an unworthy estimate of the work he undertakes- but he also recklessly wounds the feeling of deep respect and affection with which men, nowise his inferiors in judgment or scholarship, still continue to look upon the Received Text and the English Bible. Both these have, indeed, lasted more than two centuries; a long time, in truth, for those who think that wisdom, learning, and scholarship have only just dawned on the land, and that, until now, all was darkness and ignorance. Wise men, however, do not think so; but rather take the long life of those two monuments of ancient piety and learning as a proof of their real merit and excellence. And while such men readily give the Dean of Canterbury full credit for his plodding industry, and also for sundry useful hints in his renderings- they yet, on the whole, confess, that a better acquaintance with his work only tends **to deepen their reverence and to strengthen their affection for their old friends and companions, the Received Greek Text of the New Testament and the Authorised Version of it—neither of which they ever intend to give up; not even at the Dean's bidding.**" (Rev. S. C. Malan, M.A., *A Plea for the Received Greek Text and for the Authorised Version of the New Testament in Answer to Some of the Dean of Canterbury's Criticisms on Both*, London, 1869, pp. 211-212) (my emphasis, HDW)

ABBREVIATIONS

<i>a priori</i>	“prior to” based on something known, assumed or known without reference to experience.
AV	Authorized Version, spelled Authorised in England
B.D.	Bachelor of Divinity
c.	circa, about
D.D.	Doctor of Divinity, a graduate degree in England, and honorary degree in America.
<i>e.g.</i>	<i>exempli gratia</i> , means “for example,” or “for instance”
en.wikipedia	English Wikipedia Encyclopedia
i.e.	<i>id est</i> , means “that is”
KJB	King James Bible, also called the King James Version
LXX	70, refers to the Septuagint; allegedly and falsely attributed to 70 Jewish translators who translated the Old Testament in 70 days.
NA	Nestles Aland Text
p.	page
pp.	pages
<i>q.v.</i>	<i>quod videre</i> means “which to see”
RT	Received Text
TR	Textus Receptus, means the “Received Text”
USB	United Bible Society
<i>v.s.</i>	<i>vide supra</i> , means “see above”
<i>viz.</i>	<i>videlicet</i> , means “namely”

“Nothing could be more right and proper than the making, in the reign of James I, that wonderful Translation of the Bible—**wonderful** both **for purity of language and accuracy of interpretation.**” (“Liturgical Reform,” *Quarterly Review*, Jan., 1834, p. 541; also in Todd’s 3rd Edition) (my emphasis, HDW)

PREFACE

Dr Williams has rendered a great service to all students of the King James Bible. His masterful historical research demonstrates that there have always been critics of the King James Bible but their criticisms are willful and not scholarly. Genuine scholars have repeatedly risen to its defense and promotion. They still do. This book is a great resource in the study of the history of the King James Bible. I recommend it to any serious student of the King James Bible.

Phil Stringer, Ph.D.
Senior Pastor
Ravenswood Baptist Church
4455 N. Seeley
Chicago, IL 60625

Thank you Dr. Williams for your excellent, careful research in putting together this book, *The King James Bible's Accuracy & Faithfulness*. Consistently I receive correspondence from a self-appointed "scholar" who takes the King James Bible to task for some shortcoming and who lauds some new English translation of the Bible. What I find interesting is that I have a shelf full of "orphan" Bible versions that have been published, which claim that their new translation will replace the antiquated King James Bible. Yet, the King James Bible endures! It has endured for 400 years and will continue.

As you read this book, and digest the content, you will understand why the King James Bible has endured! God's hand was upon the translators! They were

THE KJB'S ACCURACY & FAITHFULNESS

meticulous in their translation of the Hebrew, Aramaic and Greek texts they used. The precision in the choices for their words and phrases is unparalleled in ANY other English translation. You will understand why I say this when you read the quotes from men in the 1600s, 1700s and 1800s.

I believe reading this book will deepen your reverence and strengthen your affection for our King James Bible. There is no need for revising or correcting it! Indeed, abandoning the King James Bible, as many have done, is a grave error. They are exchanging gold for fool's gold.

David L. Brown, Ph.D.
Senior Pastor
First Baptist Church
10550 S. Howell Avenue
Oak Creek, WI 53154

INTRODUCTION

The Reasons for This Work

For a number of years, this author has noted a plethora of writers, both in the past and in recent days, who denigrate the accuracy and faithfulness of the King James Bible (KJB), which is known as the Authorized Version (AV) in England. Initially, the charges by the critics against the AV/KJB translation and the translators caused me significant concern. Were they right? Therefore, over the next few years, I endeavored to evaluate a number of their charges.

In reaction to the claims of the critics, the underlying Hebrew and Greek text of the AV/KJB was consulted many times. Although the author does not allege to be a linguistic scholar, the tools God has provided, such as lexicons, dictionaries and concordances, were used to compare the critics' assertions with the AV/KJB translator's rendering of the "received" Hebrew, Aramaic, and Greek texts. In almost every instance that was evaluated, what I noticed is the predilection for the critics to prefer THEIR words over the words of the KJB translators. There seemed to be no regard for polysemy (a word having multiple meanings), context, **and** signification by the 'self-exalting' critics. Signification is "the nuances or differences of the meaning of a word in a specific context."

As we shall see, Dr. Richard Kilby, one of the translators of the AV/KJB, reported that during the translation process they considered MANY words for a particular "original" word in Hebrew, Aramaic, and Greek in a passage, but consistently chose the one

English word that had the closest signification or correlation to the context of the passage.

Unfortunately, there is little information in the literature concerning the exact translating methods of the Cambridge, Oxford, and Westminster Companies in 1611, which were split into six committees. It is believed a large number of documents were lost in the "Great Fire of London" in 1666. However, one of the most important translators, John Bois, left some notes that were found in 1964. A website made the following comment:

These notes were lost from 1688 until 1964, when Professor Ward Allen located a handwritten copy among the papers of William Fulham, a seventeenth century antiquarian and collector, whose papers were in the Corpus Christi College Library at Oxford University. (<http://theholdfast.blogspot.com/>)

The manuscript Ward Allen found and presented in his book, *Translating For King James, Notes Made by a Translator of King James's Bible*, is a treasure without a doubt. The work reflects the deepest considerations for selecting the proper English words by the translators. Allen said:

John Bois, Andrew Downes, and their fellow translators are now my old companions. This acquaintance has made clear just what John Selden meant when he wrote that Andrew Downes was "most excellent" in Greek and just why Sir Henry Savile gave John Bois approbation [approval] for his notes on St. John Chrysostom's homilies. **The translators of the Authorized Version had great learning and subtle minds.**

INTRODUCTION

(Allen, *Translating For King James*, Vanderbilt Press, 1969, p.v).

After this author read the qualifications of Bois, Downes, Selden, and Savile, the comment above came to life. For that reason and many others, the appendix contains information on the translators of the AV/KJB from several of the earliest compilations about them.

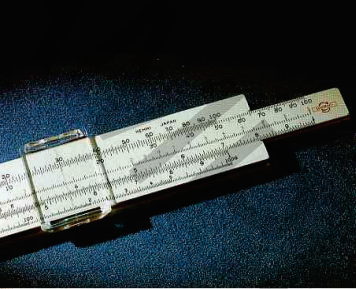
I am pleased to report that after years of consideration, I believe Dr. Allen to be absolutely correct. The critics' requests over the centuries for "revisions," or for "corrections" of the translating, or for even abandoning the AV/KJB were, and still are, very unjustified. Their claims are simply "plain wrong."

It is obvious to students of the Scripture that God had a providential hand in the translating of the King James Bible. The translation was made in "*the fullness of time*," so to speak, because of the spirituality, learning, and scholarship present in England in the sixteen hundreds. Furthermore, God's "*right hand of power*" was evident in the translation. God knew that the work of the translators was going to have international influence, which continues to this day. This fact cannot be overstated.

Finally, the assertion can be made by this author that there are **no** translational errors in the AV/KJB! There are **no** "better" words. There are **no** better-trained men to translate. The product, the King James Bible, is absolutely a superior work of God and men that will never be repeated for English-speaking people.

What is Accuracy and Faithfulness?

We must begin by defining accuracy and faithfulness. Technically speaking, accuracy refers to the degree of conformity of a measure to the actual, true value.



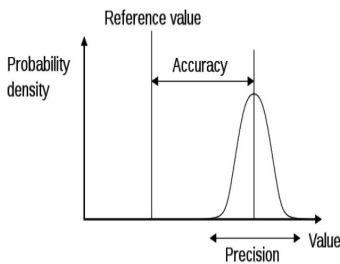
Precision is simply the degree of refinement with which a measure can be taken or stated. So, for example, 0.98597632 is a very precise number; 1.0 is much less precise.

A slide rule is never perfectly accurate; it is only representative of the true value. A slide rule is never perfectly precise; it is precise only to the third or fourth decimal place.

The "original" Words of God are *infinitely* and *eternally* **accurate** because they are "given by

inspiration of God." They are "pure words: as silver tried in a furnace of earth, purified seven times." They are settled in Heaven "for ever" (Psa. 119:89; 12:6-7). Translations of His God-breathed Words should be as accurate and

faithful to the "original" Words as man can achieve because they are the Words "breathed-out" by the One and Only Almighty Omnipotent, Omniscient, Omnipresent God, which were "once delivered" (Jude 3).



INTRODUCTION

God "breathed-out" the Words that were to be recorded by the apostles and prophets. They simply wrote the "breathed-out" Words down (2 Pe. 1:21). Those Words are infinitely and eternally **precise**. The word "original" refers to the inerrant, infallible "*once delivered*" Words which are our "*foundation*;" that is, our "*faith*" (Jude 3, Ephesians 2:20). Our faith is composed of doctrines derived from the perfect Words from a perfect God (Deuteronomy 32:4, 2 Samuel 22:31, Psalm 18:30). The AV/KJB preserves the perfection, precision, and accuracy of those Words in English. There are **no** mistakes. There are **no** conflicts or disagreements within the sixty-six books of the Bible. This claim cannot be made by the modern versions.

As an example, Dr. J. A. Moorman has demonstrated that the modern versions cannot be used for Biblical chronology because the "numbers" in the texts are wrong; only the KJB is correct (Dr. Jack Moorman, *Bible Chronology, The Two Great Divides, A Defense of the Unbroken Biblical Chronology from Adam to Christ*, Bible For Today Press, 2010, p. 5).

We can call the AV/KJB translation "the Words of God in English." God has granted authority to His Words that are accurately and faithfully translated into English, or any language, because of His commands to "*Go ye therefore, and teach all nations . . .*" and "*Go ye into all the world, and preach the gospel to every creature*" (Matthew 28:19, Matthew 16:15). Unless nationals or language-groups have proper translations based upon the proper texts in Hebrew, Aramaic, and Greek, how can His commandments be obeyed; how can "*the gospel be preached to every creature*"?

Faithfulness

The *faithfulness* of a translation refers to the **precision** and **accuracy** of the work. The closer the translator's words **reflect** the "original" Words, then the more accurate, or the better the "degree of **conformity**" to the "original" Words. The more **precise** or synonymous the words chosen by the translators are in context (called "signification"), then the closer the **refinement** of the translated text to the "original" Words in Hebrew, Aramaic, and Greek. The original Words were preserved for us as a foundation for translating (Psalm 12:6-7, Matthew 4:4, 24:35, etc., etc.). According to the best Biblical scholars, who are unsurpassable, the AV/KJB translation is superior in every way, as we shall see.

In another way, *faithfulness* engenders all the aspects of the doctrines of Biblical faith. Translators must trust and believe the God of the Bible. In order for men to be qualified translators, they must be men who are faithful to God, who are faithful to His Words, and who demonstrate obedience by their lives. The AV/KJB translators were faithful men. This author does not subscribe to the denigration of the translators by the secular book, *God's Secretaries*, written by Adam Nicholson. His work is entirely without references.

The King James Bible is a VERY accurate and faithful translation of the original. It is wonderfully accurate and precisely **faithful** to the Words that were breathed-out by God. Men and women hearing the Words in the King James Bible can be saved; that is, "*born again*" (John 3:7) Why? Because the Words in the AV/KJB are the Words of God in English and "*faith cometh by hearing*

INTRODUCTION

and hearing by the word of God" (Romans 10:17). In other words, the AV/KJB is the Words of life in English. They will lead any man or woman who is willing to "*the fountain of living waters*" and thus, "*eternal life*" (Jeremiah 2:13, 17:13, John 6:68).

The 54 (some authors report 47) translators of the "Received Text" struggled at least from 1604 to 1610 to choose accurate and faithful words in English that were synonymous with the original Words and their "signification." Incidentally, the difference in the number of translators has to do with either those who died during the years dedicated to producing the translation, or to those not included in the original companies at Cambridge, Oxford, and Westminster, but were integrated later in the review process.

If the Words in the AV/KJB translation, which were chosen by the translators over 6 years were "breathed-out" by God, then the translation would have been completed in days. God does not need six, seven, or more years to complete a translation. Why did God require men to translate His Words instead of simply "breathing" them out? One obvious reason is that He wanted men in the church who would study His Words in depth and become intimately acquainted with them.

The Purpose of This Work

The purpose of this work is not to belittle, castigate, or damage others. Neither is it to exalt anyone, particularly this author. Rather, the reasons are:

1. To encourage pastors, teachers, missionaries, evangelists, and 'the man in the pew' to believe (and know) that the AV/KJB translation is the

best English translation ever produced. It is the most accurate and faithful translation in English of the "*once delivered*" Words "*given*" to the Apostles and Prophets to record in Hebrew, Aramaic, and Greek as they were "*moved by the Holy Ghost*" (2 Tim. 3:16, 2 Pe. 1:19-21, Jude 3). The Words are those "*given by inspiration of God.*" The process and product of inspiration was never to be repeated "*when that which is perfect is come*" (1 Cor. 13:10).

2. To praise and glorify the Lord Jesus Christ, our Saviour, who is called the Word of God (John 1:1, 14; 1 John 1:1). He has given to us the Words of life (John 6:68) for His glory and He alone is worthy (Rev. 4:11).
3. To honour the AV/KJB because of its accuracy and faithfulness to the "original" Words of God received in Hebrew, Aramaic, and Greek, which were preserved by God who worked through the nation Israel and the church to "keep them" (Psa. 12:6-7).

As the reader will discover, the words of unmatched, incredibly qualified defenders of the AV/KJB will echo the sentiments above.

Critics of the AV/KJB

Often, those who criticize the AV/KJB translation are simply giving **their** preferred word(s) for translating the original Word(s). All too often, they make the grievous mistake of launching a venomous attack upon the translators and the AV/KJB text because they consider their words superior to those of the 54 or 47

translators. In other words, they are glorifying their words ALONE.

An Example: Dr. Richard Kilby's Experience

A widely reported, good example of the tragedy of glorifying a person's words over the words chosen by the AV/KJB translation committees' words follows. It relates to one of the translators, Dr. Richard Kilby (also spelled Kilbie in the literature), who became the "rector" (religious administrator) of Lincoln College.

Among the fruits of his learning, he left Commentaries on Exodus, chiefly formed from the monuments of the rabbins and Hebrew interpreters. Of the care and exactness, with which our translation was conducted, and which Dr. Kilby in his share had bestowed upon it, the following narrative by Isaac Walton, the most faithful of biographers, is a very gratifying evidence. Dr. Kilby and bishop Sanderson had, in early life, been intimate friends. The doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they resting on a Sunday with the doctor's friend, and going together to that parish church where they then were, found the young preacher to have no more discretion, that to waste a great part of the hour allotted for his sermon *in exception against the late translation* (the AV/KJB) *of several words*, (not expecting such a hearer as Dr. Kilbie,) and shewed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the preacher was invited to the doctor's friend's

house, where after some other conference the doctor told him, he might have preached more useful doctrine, and not have filled his auditor's ears with *needless exceptions against the late Translation; and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all of them and found thirteen more considerable reasons why it was translated as now printed.* (Rev. Henry John Todd, M.A., Chaplain in Ordinary to his Majesty, and Archdeacon of Cleveland, *An Authentic Account of Our Authorized Translation of the Holy Bible, and of the Translators: With Testimonies to the Excellence of the Translation*, 2nd Edition, 1834, pp. 34-35)

Others criticize the translation because they accept the tenets of modern textual criticism, which has mutilated the underling text of the AV/KJB. In either case, this author has found that the disparagements are unfair criticism. This work will not examine the very technical details related to the Hebrew and Greek. Rather, quotes from authors who were linguists or scholars and unsurpassed in their abilities, will be presented.

Not This Author's Words

The quotes throughout this work will be from several different centuries. They will be primarily from the works of Henry John Todd (1763 – 1845) and a few others. Todd was Chaplin in Ordinary to his Majesty, and Keeper of the Archbishop of Canterbury's records.

He states the reasons for writing his exposé for the "general reader" are the following:

INTRODUCTION

1. "To teach him not to listen to any, who would chill his regard for it (the AV/KJB),
2. To furnish him with reasons, that there is no necessity for a new Translation,
3. To shew him that the Christian world has not hitherto sat in darkness, out of which it is now to be led by the ignorant reprobation of ancient Versions of the Book of God and by the introduction of a new one, released from the regulations which real learning prescribes, and
4. To convince him that our authorized Translators were fully prepared, and deficient in no respect, unto the good work which they undertook." (Todd, p. ix, x)

The Organization of the Work

The quotes supporting the AV/KJB will be organized in the following way.

1. First, the quotes will be from authors whose lives were contemporary with the AV translators or shortly thereafter in the sixteen hundreds.
2. Second, quotes from the seventeen hundreds.
3. Third, quotes from the eighteen hundreds.
4. Fourth, quotes from the nineteen hundreds.

The quotes are secured from sources that are "not now of common occurrence" (Todd, *A Vindication of our Authorized Translation and Translators of the Bible*, p. iv).

Importance of Vernacular Translations

Some quotes are about the English translations prior to the AV. The reason relates to the instructions given to the translators from King James I of England.

King James I was described by many as a scholar. He was an intellectual. He was a linguist. His tutors had trained him in Biblical languages, such as Hebrew and Greek, as well as Latin and the prominent European languages of France and Spain. Shakespeare was his friend.

King James required the "fifty-four" AV/KJB translators to follow fifteen rules during their endeavor. The rules were issued through the Archbishop of Canterbury, Bishop Bancroft. Many copies of the rules were corrupted. However, Bishop Gilbert Burnett, a bishop and historian, received a reliable copy of "the King's instructions" from Dr. Thomas Ravis, one of the translators. Rule fourteen in Burnett's *History of the English Reformation* specifically says:

"These Translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndal's, Coverdale's, Mathewe's, Whitchurch's, Geneva." (Todd, p. 11). (my emphasis, HDW).

As we shall see, these English translations were based upon "the text" (see the quote above), which refers to the Hebrew, Aramaic, and Greek text. Today, the "texts" are known to us as the Hebrew Masoretic Text and the Greek Received Text. Therefore, the King James Bible followed the "original" *a priori*, as per the King's rules. Also, the King's instructions contained the

INTRODUCTION

following important words found in rule number 1 and 2:

1. The ordinary Bible read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered as *the truth of the original* will permit.
2. The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used. (Burnett, as quoted by Todd, p. 9).

Note that the King's instructions refer to a **new translation** that follows the Bishop's Bible as well as other English versions. Most importantly, the translators were to follow a previous translation if **"the original will permit."**

Furthermore, the translators clearly stated in their "Preface" to the AV/KJB in 1611, under the heading, "The Purpose of the Translators, with their Number, Furniture, Care, etc.," the following:

Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. . . **If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New.** These are the two golden pipes, or rather conduits, where-

through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues; Saint Jerome, fountains.

Therefore, there was a "fountain flowing" from the previous centuries that formed the "*foundation*" of the English Bibles. The "foundation" that the AV/KJB translators used was the "original" Hebrew Masoretic Text and the traditional Greek text, which goes by several names, but the most popular is the *Textus Receptus* or Received Text. Today, there are competing "original" texts that were "constructed" from corrupted manuscripts by men, rather than "received." The 54 translators rejected those manuscripts, because they knew that the heretics and cults had altered them.

The endeavor of the AV/KJB translators was "to make . . . out of many good ones (translations), one principal good one." They achieved their goal beyond measure! This is the 'testimony of history'!

The Difficulties of Translating

John William Whittaker (1790?-1854), received his M.A. in 1817, B.D. in 1824, and D.D. in 1830. He was appointed examining chaplain by the Archbishop of Canterbury in 1819. It is said that his "learning was wide" (en.wikisource). His work, "*An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation,*" Cambridge, 1819 and Supplement, 1820, is well known. He was an Arabic scholar. He observes:

"There are many passages, particularly in the Old Testament, of such acknowledged difficulty, that learned men never did, and perhaps never will, agree upon them. In these cases, if a

INTRODUCTION

translator feel any uncertainty, his object ought to be the selection of that interpretation from former versions, which after mature consideration he thinks the best; nor would he be justified in forsaking them, unless *á priori* he had reason to believe that their authors were influenced by prejudice or the desire of supporting some favourite tenet. At any rate, it must be his duty to divest his mind of that ambitious tendency towards novelty, to which at some periods of life most critics are subject. A Translator must always incur great blame in adopting a new reading, and departing from the sense given by former interpreters, unless he could prove, at least *in foro conscientiae* (in favor of the conscience), that theirs was incorrect, and that his own gives the precise force which the inspired writer intended the words to bear. (Quarterly Review, London, May-June, 1820, Vol. XXIII, p. 292, p. 303 in the PDF; also see Todd, p. 40-41).

The translators of the AV/KJB achieved "one principal good one" and much, much more, as the comments and quotes to follow will testify. First, a brief look at those who opposed the AV/KJB.

Quotes of Sciolists Opposed to the AV/KJB

A *sciolist* is a person who talks with pretended expertise, and as a result, displays sham learning that is designed to deceive or impress. Experts usually uncover them after a time. The real crime that occurs from sciolist activities is the tragic influence on the innocent. Victims of sciolists fill our churches. Frequently, they do not recover from the deceit of sciolists.