

The New Ensign

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Calling The True Israel Peoples

Editorial

King James Bible 400th Anniversary Edition



As Greek was the Lingua Franca of the Greco-Roman world, so the King James Version (also known as the Authorized Version) of the Bible became the Lingua Franca of Christian theology. Even though I am one of the world's most outspoken

this idea did not fully perish until the late 1880's as this article demonstrates:

<http://www.lhup.edu/~dsimanek/flat/flaart.htm>

In 1611, the Christian world was just on the threshold of the industrial revolution. Scientific techniques, which Copernicus and Galileo had used to redefine the universe, were soon to overwhelm the world view of the AV translators. The translators could hardly have understood that the Hebrew and the Greek texts were, in fact, historically and scientifically accurate, as they were inspired by Yahweh Himself. For example, Job 26:7 confirms that the planet exists in outer space: *"He hangeth the earth upon nothing."* And Isa 40:22 asserts that the earth is a sphere. *"It is He that sitteth upon the circle of the earth... that stretcheth out the heavens as a curtain."* It is also apparent the Bible anticipates the development of science and technology ("Knowledge shall increase."); but the KJV translators could not have imagined what these verses were talking about.

critics of the Authorized Version, especially regarding what I consider to be quite horrible translations of the writings of Paul, the AV has been Christianity's main text for the last four centuries.

I put the main defects of the KJV into three categories: 1. The lack of scientific and historical knowledge of the translators. 2.) The influence of Judaism upon the translation. 3.) The theocratic agenda of King James.

1.) The Flat Earth Society Translation

The first defect cannot be blamed on the translators, as they were the product of their times. The fact is that the Flat Earth Cosmogony was in full force during the days of 1611. In fact,

By our time (2011), the science of archaeology had proven every historical statement made in Scripture to be perfectly accurate. Though sceptics had doubted the reality of Sumer, the Flood, Sodom and Gomorrah, and even the existence of Jesus Christ Himself, the ever-increasing tide of archeological and linguistic data kept proving that the Bible is the most accurate history book ever written. With the aid of computerized enhancement of otherwise

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impossible to read documents, such as the Dead Sea Scrolls, the Bible's historical accuracy has been even more thoroughly validated.

On the other hand, editorial assumptions about the meanings of specific Hebrew words, such as YOWM (day or era), ERETZ (plot of earth, land, country, planet), and GOY (nation, race, tribe), have perpetuated false views of the ancient world. The arbitrary decision to choose the definition of "day," meaning a literal 24-hour day, in Genesis 1, has given rise to a host of contradictions concerning the duration of the Creation "Week." When YOWM is translated as "era" or "age," the contradictions against the known geological and archeological record disappear. Likewise, when ERETZ is translated as "territory" or "country," instead of "planet," the problem of fitting millions of species on Noah's Ark, and the food required to sustain them, disappears. Finally, the false translation of GOY and GENTILE as "non-Jew" is revealed as a self-serving Jewish translation, designed to make themselves out to be the Israel of the Bible and us True Israelites to appear as non-Israelites. Such clever semantic devices of the rabbis have fooled millions of Christians into believing that the Jews are the Israelites and Judahites of the Bible, even though they admit that up to 95% of modern Jews are Ashkenazi Khazars, none of whose ancestors ever set foot in ancient Israel. HG Wells, in his *Outline of History*, commenting on this great impersonation of Israel by the Jews, stated, "*The main part of Jewry never was in Judea and had never come out of Judea.*"

Although the KJV, concerning the direct descendants of Abram, correctly translates Gen. 17:4 as "*You shall be a father of many nations (goyim),*" if we substitute the self-serving Jewish definition of "non-Jew," the translation must read, "*You shall be a father of many non-Jews.*" Since we know that the Jews are neither Israelites nor Judahites, the AV translators made the correct decision in translating 'goy' here as "*nation*" instead of "*non-Jew.*" However, there are far too many instances in which the KJV incorrectly translates JUDAH as "*Jew,*" thus giving the false impression that the people known as "Jews" today are the same people known as Judah then. This is not the case. Painstaking historical research by those of us in British Israel and Christian Identity has proven that the Jewish people are descended not from

ancient Israel and Judah but from the Kenites, Sepharvaim, Edomites and Canaanites of the OT. The KJV translators could not possibly have been aware of this linguistic identity theft, which has been perpetuated by the Jews for the last 2,150 years. Nor could they have been aware of the true ethnic origin of the Jewish people.

Thus, for reasons beyond their control and ken, the AV translators have made many mistakes in translation. Fortunately for us, we have a wealth of Greek documents upon which the NT is based and we have a sufficient number of Hebrew documents, which we can check against the translations of the OT. Also, we have the Septuagint, or LXX, the official Judahite translation from Hebrew into Greek, which was commissioned by Ptolemy Philadelphus of Egypt around 250 BC. So, wherever a translation is suspect, we have the ability to check the original language documents, to see how the AV measures up against the true meaning of the original words.



This principle of double-checking the translations is eloquently stated in the **Westminster Confession of Faith (above):**

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; (1) so as, in all controversies of religion, the Church is finally to appeal unto them. - Chapter 1, Paragraph 8.

So, whenever there is a controversy of translation or interpretation, we are admonished to check the original languages. When we do so, we find that Paul is no longer a universalist and we find that the Covenants apply exclusively to Israel and to no other entity, such as "the

Church,” or “believers,” or “spiritual Israel.” With the aid of concordances and scholarly commentaries, we can do our own Bible research and see if the translations live up to the meanings of the original words. **In this manner, we can determine where the translators have used editorial license.**

2.) The Influence of Judaism Upon the KJV

The second major problem of translation is the influence of Judaism upon the translation. As stated earlier, CI scholarship has shown that the Jewish people hijacked the identity of Israel around the time of Herod, with Herod importing Edomites from Edom and Sepharvaim from Babylon to rule over the religious affairs of Judea during his rule. Thus, during the days of Herod, whose rule began in 37 BC, Edomites and Canaanites had gained free access to the Holy Scriptures and began to reinterpret the Scriptures *with aim of reinterpreting the Bible with themselves as the protagonists*, instead of True Israel. Concomitantly, most of the Twelve Tribes of Israel, except for a handful of Judahites and Benjamites, had already been exiled into Europe, beginning in 745 BC. These are the Caucasian Israelites that the British Israel movement has so excellently documented for us. All British Israelites are intimately aware of this history. With these True Israelites having forgotten their Identity as the True Hebrews, Shemites, Israelites and Judahites of the OT, the impostor Jews have been able to portray themselves as the protagonists of Scripture and thus declare us True Israelites as the “heathen,” “Gentiles,” or “non-Israelites” of Scripture.

Nevertheless, most BI scholars refuse to recognize that the modern Jews are actually Edomites and Canaanites, even though the Jews themselves admit their Edomite heritage in their own encyclopaedias and historical writings. “Edom is in modern Jewry.” - **Jewish Encyclopaedia**, 1925 Ed., Vol. 5, Pg. 41. Also, “Some anthropologists are inclined to associate the racial origins of the Jews, not with the Semites, whose language they adopted, but with the Armenians and Hittites of Mesopotamia, whose broad skulls and curved noses they appear to have inherited.” Vol. X, p. 284.

The Hebrew text employed by the KJV translators is the Masoretic Text (MT), which is precisely this corrupted Jewish rewriting of the

ancient Hebrew scrolls, with themselves, the impostors pretending to be Israel, replacing the True Israelites of Scripture. Of course, the KJV translators could not have been privy to the fact that the MT was a redacted, Edomite-friendly version of the original paleo-Hebrew text. Thus, they had no choice but to rely on the suggestions of the impostor rabbis when translating troublesome passages of the MT Hebrew.



3.) The Church of England as Intermediary

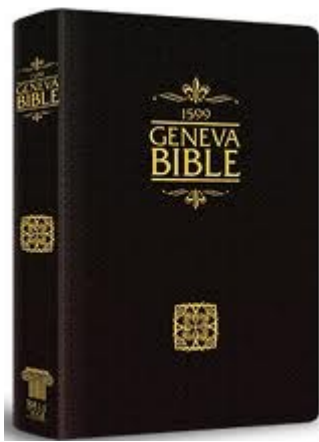
The final category of mistranslation concerns the built-in theocratic assumptions of the Anglican Church in the days of King James. This theological imperialism was based on the dual theocracy of Church and State, being modelled on the Roman Catholic Church (RCC). There were many British Christians who rejected this structure, considering it to be imperialistic. Indeed, much of the Anglican Church resembled the RCC in both ritual and style.

As the **Spenser Encyclopaedia** puts it:

*While the English church took its models for church government from the patristic age, and thus ordained bishops, priests and deacons, the Puritans sought a church organization based on their interpretation of New Testament examples, in which each congregation would have a minister aided by elders and deacons elected from that congregation... The development of congregational models of church organization, in which each congregation functions independently of others with little sense of identity beyond local boundaries, was to be a major development of the seventeenth century.” - **Spenser Encyclopaedia**, p. 158.*

This type of independent thinking led to the Presbyterian Movement, which also stressed the

independence of each congregation, because Presbyterianism implies equality among ministers and the election by each congregation of the persons responsible for teaching and discipline. **Implicit in this anti-theocratic movement was the idea of separation of church and state** (queen or civil magistrate cannot be head of church). Presbyterianism denied the model of the godly prince and royal supremacy. Rather, these Christian populists wanted the rulers to be guided by Biblical law, not by the “advice” of hand-picked yes men!!! Thus, the theocratic church does NOT have the absolute right of interpretation, such as the RCC had claimed. One can see how this Puritan ideology was perceived as a threat to the



theocracy. The Puritans had their own, favourite Bible, the Geneva Bible. As the Puritans interpreted it, the GB had the “defect” of not giving sufficient authority to the Anglican Church. When Henry VIII broke away from

Rome, he had declared himself to be the head of the Church of England. Eventually, the Puritans, Presbyterians and Congregationalists refused to recognize the authority of the Anglican Church. They believed, correctly, that the Bible only authorizes the establishment of independent bishoprics, headed by local elders. **This is exactly what Paul had established in his time.** Paul had never intended to establish a monolithic “church.” These independent Christian dissenters believed that no clerical priesthood, such as that of the RCC or the Anglican Church, was authorized by Scripture. Indeed, such priesthoods are actually forbidden by the Bible. They are referred to as the Nicolaitanes in the Book of Revelation. These priesthoods, together with the nobility, had assumed arbitrary authority over interpretation of the Scriptures and sought to rule over the people by this arbitrary power, just as the Pharisees had unjustly usurped authority over the Hebrew Scriptures in the days of Herod.

Undoubtedly, one of King James’ motivations was to assert this traditional dual authority of King and Priest over the people of England,

which was being rejected by the Puritans and Presbyterians. King James had a vested interest in propping up the Anglican Church. As most monarchs have done throughout history, he would use his authority over the Anglican Church to control the people via the priesthood. In this characteristic, the Anglican Church often mimicked the RCC and it was often as brutal in enforcing conformity as the RCC, with many non-conformists being marginalised and penalized by the official priesthood, although the stake and noose were usually reserved for unrepentant Catholics.

Opposing this theocratic impulse, the independent Christians argued very persuasively that the Bible only authorizes **congregations** of Israelites, not some self-proclaimed “Church.” In direct response to this effrontery, King James instructed the translators that they **MUST** translate the word ‘*ekklesia*,’ meaning “congregation,” as “Church.” With this subtle change in meaning, the Anglican Church retained the role of the *ekklesia* and, thus, authority over the Scriptures. The Puritans and Presbyterians saw this move as a naked grab for power away from the people, so both groups, in due time, headed for America, in order to preserve their religious liberty. This independent spirit was later revived and picked up by the Congregationalists. The Congregationalists went from 229 local churches in England and Wales in 1718 to 3,244 in 1851. Many of these Congregationalists had also come to America and set up congregations – not “churches” – here.

King James ordered the translators to follow a set of fifteen instructions. I will list three of them here, to illustrate the theological politics of the time:

1. *The ordinary Bible read in the church, commonly called the **Bishop’s Bible**, to be followed, and as little altered as the original will permit.*
3. *The old ecclesiastical words to be kept, as the word **church** not to be translated **congregation**.*
14. *These translations to be used when they agree better with the text than the Bishop’s Bible; viz., Tindal’s, Coverdale’s, Matthew’s, Whitchurch’s, Geneva.*

From these instructions, we can see that the Bishop's Bible, which was already acting as the "authorized" version of the Anglican Church, was to be consulted before any of the other listed translations, with the Geneva Bible to be consulted last. This, in brief, describes the politics behind the AV of 1611. It is worth noting that the modern Christian Identity movement has reintroduced the spirit of the old Puritans, Presbyterians and Congregationalists, as we reject the authority of any State-sponsored "church," which presumes to act as an intercessor between Adamite and Yahweh. The Protestant Reformation, in opposition to the RCC's claim to act as intercessor for us, put the matter in these terms:

"The priesthood of the individual believer (1 Peter 2:4-10) makes any intercession by a church priest or leader unnecessary. Every Christian is able to approach the throne of God with Christ alone as his Intercessor and Advocate; there the saint is free to declare his praises, confess his sins, and offer his supplications. And so salvation is by Christ alone." - Solus Christus, The Five Solas

Only Yahshua (Jesus Christ) can be our intercessor. For fellowship, we rely on our brothers and sisters in Christ, with adherence to Yahweh's perfect laws, commandments and instructions.

4.) The Value of the KJV

Despite these enormous problems affecting the translation of the King James Version, the AV is still a good translation, once we are aware of the politics that has gone into distorting the message. With the ability to read between the lines of false translation, universalistic interpretation and theocratic politics, the KJV, along with a thorough knowledge of the migrations of the Twelve Tribes of Israel, provides stunning confirmation of the Christian Identity truth of the Bible, namely, that we Caucasians are the True Israelites of the Bible; and only in us have the thousands of prophecies concerning Israel been fulfilled. The Jews, by comparison, fulfil only the prophecies concerning Edom and the Canaanites.

With due diligence, the KJV can be understood as neither contradicting science, history, nor prophecy. It is as though Yahweh has, in

addition to causing our collective amnesia as punishment for our ancestors' sins, deliberately allowed the distortion of our own literature, so that through tribulation, dedication, grit and determination, not to mention strife within our own ranks, we would eventually rediscover our Identity as the Israel of Scripture and come back into the knowledge that we are His Chosen People, Israel.

For us as a people, the ordeal has been gruelling, but I think the more difficult the struggle, the more the reward is appreciated. Truly, we have been "refined by fire."

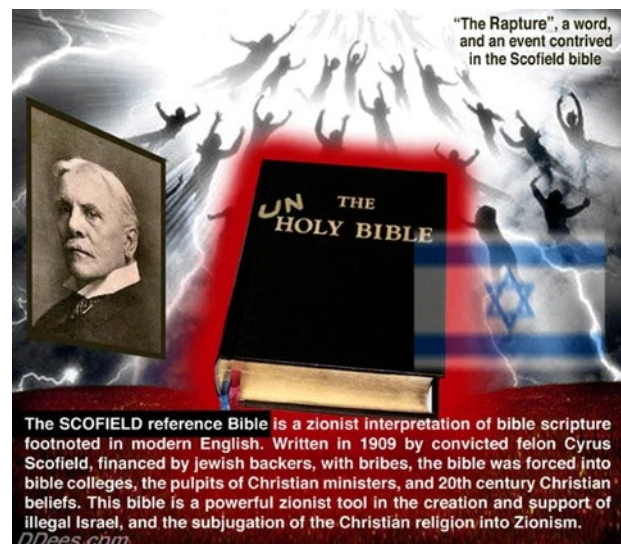
As Paul said, "Search the Scriptures, to show thyself approved." – 2 Tim. 2:15.

Praise Yahweh!

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Notice To Readers

Because this is a special edition of The New Ensign the serial articles "Beast of The Field" by Pastor Eli James, "All Nations" by Arnold Kennedy and "The Marble Chair" by John Keysor will be continued in the June edition

me, euen thine owne selfe besides:

20 **Y**ea, brother, let mee haue ioy of thee in the Lord: refresh my bowles in the Lord.

21 **H**aving confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.

22 **B**ut withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you.

23 **T**here salute thee Epaphras, my fellow prisoner in Christ Iesus:

24 **M**arcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 **T**he grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a seruant.



THE EPISTLE OF PAUL
the Apostle to the Hebrewes.

CHAP. I.

1 Christ in these last times comming to vs from the Father, 4 is preferred aboute the Angels, both in Person and Office.



God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,

2 hath in these last dayes spoken vnto vs by his Sonne, whom he

hath appointed heire of all things, by whom also he made the worlds,

Wis. 7. 26.

3 * who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate down on y^e right hand of the Maiestie on high,

4 Being made so much better then the Angels, as hee hath by inheritance obtained a moze excellent Name then they.

5 For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee: And again, I will be to him a Father, and he shall be to me a Sonne.

6 And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him.

7 And of the Angels he saith: who

maketh his Angels spirits, and his ministers a flame of fire.

8 **B**ut vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a scepter of righteousnesse is the scepter of thy kingdome.

† Gr. rightnesse, or straightnesse.

9 **T**hou hast loued righteousnesse, and hated iniquitie, therefore God, euen thy God hath anointed thee with the oyle of gladnesse above thy fellowes.

* Psa. 102. cfa. 34. 4.

10 **A**nd, * thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the workes of thine hands.

11 **T**hey shall perish, but thou remainest: and they all shall waxe old as doth a garment.

12 **A**nd as a vesture shalt thou fold them vp, and they shall be changed, but thou art the same, and thy yeeres shall not faile:

13 **B**ut to which of the Angels said hee at any time, * Sit on my right hand, vntill I make thine enemies thy footstool:

* Psa. 110. 1. matt. 23. 44.

14 **A**re they not all ministring spirits, sent forth to minister for them, who shall be heires of saluation:

CHAP. II.

1 Wee ought to bee obedient to Christ Iesus, 5 and that because he vouchsafed to take our nature vpon him, 14 as it was necessarie.

Herefore we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should let them slip.

† Gr. ran out as leaking vessels.

2 For

Amazing Bible Facts And Statistics

Compiled From Various Sites And Sources

The system of chapters was introduced in A.D. 1238 by Cardinal Hugo de S. Caro, while the verse notations were added in 1551 by Robertus Stephanus, after the advent of printing.

A Bible in the University of Gottingen is written on 2,470 palm leaves.

According to statistics from Wycliffe International, the Society of Gideons, and the International Bible Society, the number of new Bibles that are sold, given away, or otherwise distributed in the United States is about 168,000 per day.

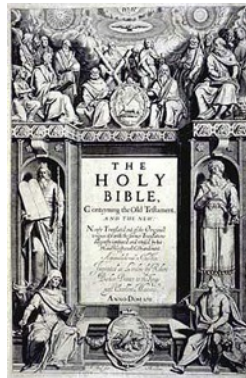
The Bible can be read aloud in 70 hours.

There are 8,674 different Hebrew words in the Bible, 5,624 different Greek words, and 12,143 different English words in the King James Version.

A number of verses in the Bible (KJV) contain all but 1 letter of the alphabet: Ezra 7:21 contains all but the letter j; Joshua 7:24, 1 Kings 1:9, 1 Chronicles 12:40, 2 Chronicles 36:10, Ezekiel 28:13, Daniel 4:37, and Haggai 1:1 contain all but q; 2 Kings 16:15 and 1 Chronicles 4:10 contain all but x; and Galatians 1:14 contains all but k.

BIBLE STATISTICS (King James Authorized):

Number of books in the Bible: 66
 Chapters: 1,189
 Verses: 31,102
 Words: 783,137
 Letters: 3,116,480
 Number of promises given in the Bible: 1,260
 Commands: 6,468
 Predictions: over 8,000
 Fulfilled prophecy: 3,268 verses
 Unfulfilled prophecy: 3,140
 Number of questions: 3,294
 Longest name: Mahershalalhashbaz (Isaiah 8:1)
 Longest verse: Esther 8:9 (78 words)
 Shortest verse: John 11:35 (2 words: "Jesus wept"). This is the King James Bible. Some Bibles might be Job 3:2 (Job said.) but King James has that as "Job answered" which is



Title page of the original King James Version of 1611

longer than Jesus wept.
 Middle books: Micah and Nahum

Middle verse: Psalm 103:2-3

Middle chapter: Psalm 117

Shortest chapter (by number of words): Psalm 117 (by number of words)

Longest book: Psalms (150 chapters)

Shortest book (by number of words): 3 John

Longest chapter: Psalm 119 (176 verses)

Number of times the word "God" appears: 4,094

Number of times the word "Lord" appears: 6,781

Number of different authors: 40

Number of languages the Bible has been translated into: over 1,200

OLD TESTAMENT STATISTICS:

Number of books: 39

Chapters: 929

Verses: 23,145

Words: 602,585

Letters: 2,278,100

Middle book: Proverbs

Middle chapter: Job 20

Middle verses: 2 Chronicles 20:17,18

Smallest book: Obadiah

Shortest verse: 1 Chronicles 1:25

Longest verse: Esther 8:9

Longest chapter: Psalms 119

Largest book: Psalms

NEW TESTAMENT STATISTICS:

Number of books: 27

Chapters: 260

Verses: 7,957

Words: 180,552

Letters: 838,380

Middle book: 2 Thessalonians

Middle chapters: Romans 8, 9

Middle verse: Acts 27:17

Smallest book: 3 John

Shortest verse: John 11:35

Longest verse: Revelation 20:4

Longest chapter: Luke 1

Largest book: Luke

Anglo-Saxon Versions Of Scripture (A.D. 600 - 1150)



The story of the English Bible falls naturally into four periods corresponding to changes in the English language. The first period runs from about A.D. 600 to 1150, in which the language had the

form known as Anglo-Saxon or Old English. The second period runs from 1150 to 1450, in which we may speak of Middle English. The third period is from about 1450 to 1750, called Early Modern English; and after 1750 we have simply Modern English, the language that we speak today. The reader may get an idea of the amount of change in the English language by viewing a Bible passage in Old English, Middle English and Early Modern English in parallel columns [here](#).

The first two periods of our language - Old and Middle English - fall within the Medieval period of European history, during which there are few examples of Bible versions. The idea of a vernacular Scripture is indeed ancient, and several versions were made in the ancient times; but during the middle ages the Roman Catholic church discouraged further translations into the common languages of Europe. It was not until the power of Rome was broken in the sixteenth century that versions in English became widely available and used. Nevertheless there were some versions made in the medieval times, and their story is an instructive prelude to the great period of translation that began 500 years ago.

Our story begins with the beginning of the church in pre-English Britain. In the middle of the first century A.D. (43), Roman legions invaded and quickly subdued Britain. At that time the land was populated by the primitive people called Celts. As Christianity spread throughout the Roman Empire during the third century, many of these Celts were converted, even among the Scots in northern Ireland. But the early Celtic Christians disappeared from most of Britain after the Roman legions withdrew in the middle of the fifth century (440).

A long series of Teutonic invasions and migrations was at that time reshaping the ethnic map of Europe and pressing hard upon the Roman Empire, and the Romans withdrew from Britain in order to consolidate their strength in Italy. Shortly after the departure of the Romans, Britain was invaded by enterprising Angles and Saxons from northern Europe. During the sixth century these Germanic invaders drove the native Celts out and established themselves in the part of Britain which is now called England ("Angle-land"). Historians refer to these new inhabitants of the land as "Anglo-Saxons."

During the seventh century the Anglo-Saxons were converted to Christianity by the efforts of two different groups of missionaries, which resulted in two different forms of Christianity in England. The one mission, sent from Rome, aimed at bringing the politically important southern part of England under the influence of the Pope. The other mission was carried out by Scots from Ireland, where the early Celtic church had survived the Anglo-Saxon invasion. These Scots evangelised all of central and northern England, without the support of Rome. It was in the northern part of England that a first attempt to present any part of the Bible in Anglo-Saxon was made. An illiterate herdsman named Cædmon, after hearing some Bible stories from the Celtic teachers at Whitby, turned some of the stories into poetic songs in his own language. This was about the year 670. From the eighth century we have an account of the "Venerable" Bede (a learned teacher at Jarrow, also in the north) translating the Gospel of John into Old English on his deathbed (735). This version has disappeared without a trace. There is no evidence of any version made in the south of England during this period.

At the beginning of the ninth century, the northern and eastern parts of England were invaded by another Germanic people called the Danes or Northmen. They were a heathen people, and did much harm to the monasteries where the Scriptures were copied. Nevertheless, from this period we have an historically important manuscript known as the Vespasian Psalter, which was written in the central part of England called Mercia. It contains an interlinear Old English translation of the Psalms. The Danes were at that time advancing through Mercia, but



(this is contained in the manuscript known as the *Rushworth Gospels*).

At the end of the tenth century the Danes attacked England again. This time however the Danish King, Sven, aimed merely to establish himself as an overlord, without destroying the native Anglo-Saxon nobility or filling the land with his countrymen. The English King, Ethelred, was unwilling to do battle against Sven, and so twice he paid Sven large sums of money to withdraw from the land. Eventually he fled to Normandy to take refuge with his wife's family. Sven became King of England, and he was succeeded by his son Canute. During this period there took place some very significant developments in the English church.

towards the end of the ninth century the Anglo-Saxon armies finally stopped them, and held on to the south and west under the strong leadership of King Alfred. Alfred also became a champion of the Scriptures. Around the year 900 he prefixed to his code of laws a translation of the ten commandments and some other portions of Exodus; and he is also reported to have begun a version of the Psalms. Many scholars believe that the first fifty Psalms of the so-called "Paris Psalter" are a copy of his work. If this version is the work of Alfred, it is our earliest example of a version done in the south; and yet it should be noted that the purported translator was a layman, and one who was above the power of the Romaniing southern bishops.



The priests began to marry, and the cloistered ascetic culture of monasticism generally declined even in the south.

During the tenth century Alfred's successors managed to dominate the new population of Danes, and, because the culture and language of the Danes was similar to that of the Anglo-Saxons, the newcomers were gradually absorbed into the population of the northeast and Christianised. About the year 950 the "Northumbrian Gloss on the Gospels" (an interlinear Old English translation, in the northern dialect) was added to the famous illuminated manuscript known as the Lindisfarne Gospels. Shortly after this a priest of Yorkshire (northern England) named Farman interlined another Latin manuscript with an idiomatic translation of the Gospel of Matthew

There appeared in the south an anonymous version of the four Gospels in idiomatic

English, known as the *West-Saxon Gospels* or *Wessex Gospels*. This version evidently had some currency in England, because seven copies of it have come down to us. Also at this time a scholarly priest named Ælfric in Dorsetshire was translating a number of commentaries into English, and at the request of a local nobleman Ælfric went on to produce an abridged English version of the Pentateuch. Ælfric was aware of the fact that such translation of Scripture was frowned upon in the past, and he several times expresses reservations about it in his works, yet he continued. It may also be noted that in his writings he disagreed with the Roman teaching about the "immaculate conception" of Mary, and the "transubstantiation" of the bread in the Roman mass.

Here is the Old English version of the Lord's Prayer (Matthew 6:9-13), as given in the West Saxon Gospels.

“Fæder ure þu þe eart on heofonum, Si þin nama gehalod. to becume þin rice, gewurpe ðin willa, on eorðan swa swa on heofonum. urne gedæghwamlican hlaf syle us todæg, and forgyf us ure gyltas, swa swa we forgyfað urum gyltendum. and ne gelæd þu us on costnunge, ac alys us of yfele. soþlice.”

When Canute died, Ethelred's son Edward came from Normandy to be King. Because he had been raised in Normandy by a Norman mother, he was thoroughly French in culture and connections, and he appointed many Normans to offices in England. He was also very much under the influence of Rome (which tightly controlled the French churches), and so he appointed many Norman clerics to lucrative and powerful secular offices. Acting on behalf of the Pope he also appointed a suitably loyal Norman to be the Archbishop. In this however, he was ardently opposed by the powerful earls in England, who

drove out the Norman archbishop and put in his place an Englishman. The Pope, being incensed at this "schismatic" action, excommunicated the English archbishop, and gave his support to the Duke of Normandy's plans for an invasion of England.

The story of the attempts of the Anglo-Saxons to produce an Old English version of the Bible comes to a sad end when the Norman army under William the Conqueror invaded and subdued England in the year 1066. William brought with him a new French-speaking ruling class, and a Norman French clergy, who had only contempt and hostility for the fledgling Old English versions. The Normans quickly set up a church organization which was utterly inimical to the vernacular English versions, and which served to promote the political interests of the ruling class and of the Pope.

End OS 20449



Harold Stough Notes

Changes In The English Language

A Comparison Of Old, Middle, And Modern English

Luke 2:1-19

The reader may get an idea of the amount of change in the English language by viewing on page 8 the Bible passage in Old English, Middle English and Early Modern English in parallel columns, but first some notes on pronunciation:

Æ Aesh. a ligature of "a" and "e," borrowed by English scribes from Latin.

Œ Oegule. A ligature of "o" and "e."

Þ Thorn. Borrowed by Old English scribes from the runic alphabet for a non-Roman, Germanic sound, now written "th." The "th" combination was introduced by Norman scribes in the Middle English period. The þ later became similar to a Y in handwriting (though not phonetically) and in this form it continued to be used by printers as an abbreviation for "th" in early printed books.

Ð Eth. Another way of representing the Germanic "th" sound, invented by Old English

scribes. The eth and thorn were used interchangeably in Old English manuscripts. The eth fell out of use by the Middle English period, while the thorn survived to the end of the fourteenth century.


ƿ Wynn. borrowed by Old English scribes from the runic alphabet for the Germanic "w" sound. The "w" character (originally written as a double "u") was introduced into English manuscripts by Norman scribes in the Middle English period.

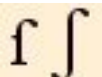
ȝ Yogh. The form of the letter "g" in the Insular script commonly used in Old English manuscripts. In Old English, yogh is used for the sound of "g." In Middle English manuscripts, Norman scribes introduced the character "g" but continued to use yogh for guttural "y" and the "ch" of Scots "loch."

ß Eszed. Appears frequently in medieval manuscripts for the "ss" or "sz" sound, as in modern German.

Characters And Contractions Used In Early Printed Books

— The macron. A horizontal stroke printed over a letter to indicate that the following letter or syllable (usually an n or m) has been omitted. For example, the is put for them. A curled macron (tilde) represents an omitted a. By this means, scribes and early printers often abbreviated a word so that their columns would be neatly justified.

 The "Y" character, which came to be used to represent the runic "thorn" (þ - see page 5) was often used as an abbreviation for "th" in early printed books, and when it was used in this way it was normally printed with a superscript "e" or "t" as an abbreviation for "the" or "that."

 Up till about 1790 the "long s" was used for s at the beginning and in the

middle of words. In Roman type the long s looks like an f with the cross-stroke on the left only, and in italic type it looks like a stretched round s.

U V The "U" and "V" are not distinguished phonetically in early English spelling. The "U" character is used for both the v and u sound when it occurs in the middle of a word, and the "V" character is normally used for either sound at the beginning of a word.

& The ampersand, often used for "and" in early books.

e The silent "e" occurs much more often in early English spelling than it does now. It was often used by printers simply to expand the length of a word in order to justify their columns of type.

Verse	Old English Wessex Gospels	Middle English Wycliffe	Early Modern English King James
2:1	Soplice on þam dagum wæs geworden gebod fram þam casere augusto. þæt eall ymbehwyrft wære tomearcod;	Forsope it is don, in þo dazis a maundement wente out fro cesar august, þat al þe world shulde ben discriued,	And it came to passe in those dayes, that there went out a decree from Caesar Augustus, that all the world should be taxed.
2:2	þeos tomearcodnes wæs æryst geworden fram þam deman syrige cirino.	þis firste discriuyng was maad of ciryne iustise of cirie	(And this taxing was first made when Cyrenius was gouernor of Syria)
2:3	and ealle hig eodon. and syndrie ferdon on hyra ceastre;	& alle wenten þat þei shulden make professioun, eche bi hymself in to his cyte	And all went to bee taxed, euery one into his owne citie.
2:4	þa ferde iosep fram galilea of þære ceastre nazareþ: on iudeisce ceastre dauides. seo is genemned beþleem	sopli & Joseph stezede vp fro galilee of þe cite of nazareþ, in to Jude, in to a cite of dauid þat ys clepid beþlem,	And Ioseph also went vp from Galilee, out of the citie of Nazareth, into Iudaea, vnto the citie of Daud, which is called Bethlehem
2:5	forþam þe he wæs of dauides huse. and hirede þæt he ferde mid marian þe him beweddod wæs. and wæs geeacnod;	for þat he was of þe hous and meyne of dauid, þat he shulde knouelechen wiþ marie spousid to hym wyf, wiþ childe	(because he was of the house and linage of Daud,) To be taxed with Mary his espoused wife, being great with child.
2:6	Soðlice wæs geworden þa hi þar wæron. hire dagas wæron gefyllede þæt heo cende.	sopli it is do whan þei weren þere, þe dazes ben fulfild þat she shulde bern child	And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

Verse	Old English Wessex Gospels	Middle English Wycliffe	Early Modern English King James
2.7	and heo cende hyre frumcennedan sunu. and hine mid cildclapum bewand. and hine on binne alede. forþam þe hig næfdon rum on cumena huse;	& she childide hir first goten sone, & wlappeðe hym in cloþis & putte hym in a cracche, for þer was not place to hym in þe comun stable	And she brought foorth her first borne son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no roome for them in the Inne.
2.8	and hyrdas wæron on þam ylcan rice waciende: and nihtwæccan healdende of er heora heorda	& shepherdis weren in þe same kuntre wakende & kepene þe wacchis of þe niȝt on her flocc	And there were in the same countrey shepherds abiding in the field, keeping watch ouer their flocke by night.
2.9	þa stod drihtnes engel wiþ hig and godes beorhtnes him ymbelscean: and hi him mycelum ege adredon.	& lo þe aungil of þe lord stod biside hem, & clernesse of god shoen abouten hem, and þei dredden wiþ gret dreed	And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone round about them, and they were sore afraid.
2.10	and se engel him to cwæð; Nelle ge eow adrædan. soþlice nu ic eow bodie mycelne gefean. se bið eallum folce.	& þe aungil seide to hem, nyle ȝee dreeden, lo soþli I euangelise to ȝou a gret ioȝe þat shall be to alle puple-	And the Angel said vnto them, Feare not: For behold, I bring you good tidings of great ioy, which shall be to all people.
2.11	forþam todæg eow ys hælend acenned. se is drihten crist on dauides ceastre;	for a saueour is born to day to vs, þat is crist a lord in þe cite of dauid	For vnto you is borne this day, in the cite of Dauid, a Sauour, which is Christ the Lord.
2.12	And þis tacen eow byð; Ge gemetað an cild hreglum bewunden. and on binne aled;	& þis a toccne to ȝou, ȝee shul finden a ȝung childd wlappid wiþ cloþis, & put in a cracche	And this shall be a signe vnto you; yee shall find the babe wrapped in swaddling clothes lying in a manger.
2.13	And þa wæs færinga geworden mid þam engle mycelnes heofonlices werydes god heriendra. and þus cwependra;	& sodeinli þer is mad wiþ þe aungil, a multitude of heueneli kniȝped, heriende god & seyinge-	And suddenly there was with the Angel a multitude of the heauenly hoste praising God, and saying,
2:14	Gode sy wuldor on heahnesse and on eorðan sybb mannum godes willan;	glorie in þe heȝest þingis to god, & in erþe pes to men of good wil	Glory to God in the highest, and on earth peace, good wil towards men.
2.15	and hit wæs geworden þa ða englas to heofene ferdon. þa hyrdas him betwynan spræcon and cwædon; Utun faran to bepleem. and geseon þæt word þe geworden is. þæt drihten us ætywde;	& it is don þat whan aungelis paseden away fro hem in to heuene, þe shepherdis speeken toȝidere seiende, go wee ouer to beplem & see wee þis wrd þat is maad, þe whiche þe lord made, & shewede to vs	And it came to passe, as the Angels were gone away from them into heauen, the shepherds said one to another, Let vs now goe euen vnto Bethlehem, and see this thing which is come to passe, which the Lord hath made knowen vnto vs.

Verse	Old English Wessex Gospels	Middle English Wycliffe	Early Modern English King James
2.16	and hig efstende comon: and gemetton marian and iosep and þæt cild on binne aled;	and þei hezende camen, & foun den marie & Joseph, & a zung child put in a cracche	And they came with haste, and found Mary and Ioseph, and the babe lying in a manger.
2.17	þa hi þæt gesawon þa oncneowon hig be þam worde þe him gesæd wæs be þam cilde;	sopli þey seende knewen of þe wrd, þat was seid to þem of þis child	And when they had seene it, they made knowen abroad the saying, which was told them, concerning this child.
2.18	And ealle þa ðe gehyrdon wundredon be þam þe him þa hyrdas sædon;	& alle men þat hadden herdd, wondreden, & of þese þingis þat weren seid to hem of þe shepherdis	And all they that heard it, wondered at those things, which were tolde them by the shepherds.
2.19	Maria geheold ealle þas word on hyre heortan smeagende;	forsopþe marie kepte alle þese wrdis, berende togidere in hir herte	But Mary kept all these things, and pondered them in her heart.

The Old and Middle English texts above are taken from *The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale; Arranged, with preface and notes, by the Rev, Joseph Bosworth, D.D.F.R.S.F.S.A. Professor of Anglo Saxon, Oxford; Assisted by George Waring, Esq. M.A. of Trinity College, Cambridge, and Magdalen Hall, Oxford.* Third Edition, London: Reeves & Turner, 1888. Reprinted as *The Gospels: Gothic, Anglo-Saxon, Wycliffe and Tyndale versions arranged in parallel columns.* Fourth Edition. London: Gibbings, 1907. The text of the King James Version is reproduced as it appears in *The Holy Bible, 1611 edition. King James Version. A word-for-word reprint of the First Edition of the Authorized Version presented in roman letters.* Nashville: Thomas Nelson, 1993.

For the differences between the Early Modern English of the King James Version and the form of English spoken today, the following books will be found helpful:

Luther Weigle, *Bible Words That Have Changed in Meaning.* New York: Thomas Nelson and Sons, 1955.

Melvin E. Elliott, *The Language of the King James Bible: A Glossary Explaining its Words and Expressions.* Garden City, New York: Doubleday, 1967.

William Aldis Wright, *The Bible Word-Book.* London, 1866. Revised and enlarged in a 2nd edition published by the MacMillan Company, 1884.

Henry Cotton, *A Short Explanation of Obsolete Words in our Version of the Bible* (Oxford, 1832).

Lewis Davies, *Bible English.* London: George Bell & Sons, 1875

James Gurnhill, *English retraced, or, Remarks, critical and philological founded on a comparison of the Breeches Bible with the English of the present day.* Cambridge: H. Wallis, 1862.

James Hastings, ed., *A Dictionary of the Bible, Dealing with its Language, Literature, and Contents, including the Biblical Theology, edited by James Hastings, with the assistance of John Selbie, A. B. Davidson, S. R. Driver, H. B. Swete.* 5 volumes. Edinburgh: T. & T. Clark, 1898-1906. Reprinted by Hendrickson Publishers in 1988. This Bible dictionary contains many articles explaining in great detail the vocabulary and idioms of the King James Version. For example, the entry "OF" in volume 3 fills two whole pages with examples and explanations of the archaic usages of this preposition in the KJV.

History The King James Bible - James VI Of Scotland And James I Of England



James VI of Scotland (June 19, 1566 - March 27, 1625, reigned July 24, 1567 - March 27, 1625) became **James I** of England and Ireland (reigned March 24, 1603-March 27, 1625) and was the first king of both England and

Scotland. He also held the title of King of France, as had all his predecessors in the English throne since October 21, 1422, although by his time the title didn't come with an active claim of this throne. James succeeded Elizabeth I as the closest living relative of the unmarried childless English monarch, through his descent from one of Henry VIII's sisters.

King James Crowned at the Age of One

Prince James became King of Scotland on July 24, 1567, at the age of 13 months, after his mother Mary, Queen of Scots was forced to abdicate. Mary fled to England, where she was imprisoned for the next 19 years. His father, Lord Darnley, had died in mysterious circumstances shortly after James was born. James was formally crowned at the Church of the Holy Rood, Stirling on July 29, 1567. In accordance to the religious atmosphere of the time, he was brought up as a Scottish Presbyterian, though his mother had been a Roman Catholic.

King James – from Scotland to England

James inherited the throne of England after the death of his mother's cousin, Queen Elizabeth I. James was never a very popular monarch among the people of England. He laid much of the groundwork that would eventually lead to the beheading of his heir Charles I during the English Civil War, but because of his political skills, his rule was relatively stable. James married Anne of Denmark by proxy on August 20, 1589, and in person on November 23, 1589 and again in person in January 21, 1590. They had eight children, of whom only three lived beyond infancy: Henry, Prince of Wales (February 19, 1594 - November 6, 1612), Elizabeth Stuart - (August 19, 1596 - February 13, 1662), and King Charles I of England,

Scotland and Ireland - (November 19, 1600 - January 30, 1649).

James dissolved the English Parliament on February 8, 1622, following a dispute involving parliamentary criticisms of a marriage proposed by James, of his son Charles to Princess Maria Anna of Spain. King James was quoted as saying, "*Monarchy is the greatest thing on earth. Kings are rightly called gods since just like God they have power of life and death over all their subjects in all things. They are accountable to God only ... so it is a crime for anyone to argue about what a king can do.*"

King James is considered to have been one of the most intellectual and learned individuals ever to sit on any English or Scottish throne. He is primarily remembered for authorizing the production of the King James Version of the Bible, the highly popular English translation from Greek and Hebrew, which remains the most printed book in the history of the world, with over one billion copies in print. King James had nothing to do with translating the Bible, he merely authorized it and provided financing for its production. Beyond that, however, James wrote several books himself.

The Protestant clergy approached the new King in **1604** and announced their desire for a new translation to replace the Bishop's Bible first printed in **1568**. They knew that the Geneva Version had won the hearts of the people because of its excellent scholarship, and exhaustive commentary. However, they did not want the controversial marginal notes (proclaiming the Pope an Anti-Christ, etc.) Essentially, the leaders of the church desired a Bible for the people, with scriptural references only for word clarification or cross-references.

This "translation to end all translations" (for a while at least) was the result of the combined effort of about fifty scholars. They took into consideration: The Tyndale New Testament, The Coverdale Bible, The Matthews Bible, The Great Bible, The Geneva Bible, and even the Rheims New Testament. The great revision of the Bishop's Bible had begun. From **1605** to **1606** the scholars engaged in private research. From **1607** to **1609** the work was assembled. In **1610** the work went to press, and in **1611** the first of the huge (16 inch tall) pulpit folios known

today as "The 1611 King James Bible" came off the printing press. A typographical discrepancy in Ruth 3:15 rendered a pronoun "He" instead of "She" in that verse in some printings. This caused some of the **1611** First Editions to be known by collectors as "**He**" Bibles, and others as "**She**" Bibles. Starting just one year after the huge 1611 pulpit-size King James Bibles were printed and chained to every church pulpit in England; printing then began on the earliest normal-size printings of the King James Bible. These were produced so individuals could have their own personal copy of the Bible.

King James I



The Anglican Church's King James Bible took decades to overcome the more popular Protestant Church's Geneva Bible. One of the greatest ironies of history, is that many Protestant Christian churches today embrace the King James Bible exclusively as the

"only" legitimate English language translation... yet it is not even a Protestant translation! It was printed to compete with the Protestant Geneva Bible, by authorities who throughout most of history were hostile to Protestants... and killed them. While many Protestants are quick to assign the full blame of persecution to the Roman Catholic Church, it should be noted that even after England broke from Roman Catholicism in the 1500's, the Church of England (The Anglican Church) continued to persecute Protestants throughout the 1600's. One famous example of this is John Bunyan, who while in prison for the crime of preaching the Gospel, wrote one of Christian history's greatest books, Pilgrim's Progress. Throughout the 1600's, as the Puritans and the Pilgrims fled the religious persecution of England to cross the Atlantic and start a new free nation in America, they took with them their precious Geneva Bible, and rejected the King's Bible. America was founded upon the Geneva Bible, not the King James Bible.

Protestants today are largely unaware of their own history, and unaware of the Geneva Bible (which is textually 95% the same as the King

James Version, but 50 years older than the King James Version, and not influenced by the Roman Catholic Rheims New Testament that the King James translators admittedly took into consideration). Nevertheless, the King James Bible turned out to be an excellent and accurate translation, and it became the most printed book in the history of the world, and the only book with one billion copies in print. In fact, for over 250 years ...until the appearance of the English Revised Version of **1881-1885**... the King James Version reigned without much of a rival. One little-known fact, is that for the past 200 years, all King James Bibles published in America are actually the 1769 Baskerville spelling and wording revision of the 1611. The original "1611" preface is deceptively included by the publishers, and no mention of the fact that it is really the 1769 version is to be found, because that might hurt sales. The only way to obtain a true, unaltered, 1611 version is to either purchase an original pre-1769 printing of the King James Bible, or a less costly facsimile reproduction of the original 1611 King James Bible.

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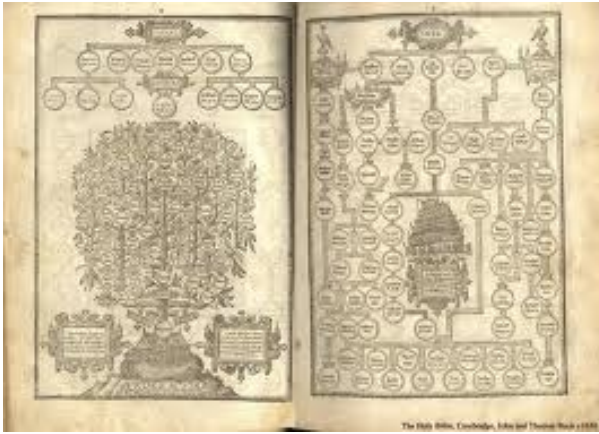
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Today's King James Bible Differs From The Original Edition



In 1769 the Oxford University Press published an edition of the King James version in which many small changes were made. These changes were of five kinds: 1. Greater and more regular use of italics; 2. minor changes in the text; 3. the adoption of modern spelling; 4. changes in the marginal notes and references; and, 5. correction of printers' errors. This edition soon came to be known as "The Oxford Standard" edition, because it was widely accepted as a standard text by commentators and other publishers. The editions of the King James version published in our century generally reproduce this Oxford edition of 1769, with or without the marginal notes. The following information is given so that the reader may gain an accurate impression of how far the modern editions differ from the original King James version of 1611.

§ 1. ITALICISED WORDS OR PHRASES

The King James version was originally printed in the type style known as "black letter," which has the following appearance:

Words of the translation which were supplied to make the sense clear, but which were not represented in the Greek text used by the translators, were often set in small "roman" type:

In later editions, the ordinary text was set in roman type, with the supplied words in italics:

When Herod the king had heard *these things*, he was troubled.

This typographical feature was not employed very consistently in the 1611 edition; in many places the supplied words are not indicated as one might expect. This inconsistency was

probably the fault of the printer's compositors, who very often modified even the spelling of words in order to lengthen or shorten a line of type.

The editors of the 1769 Oxford edition undertook, therefore, to regularize the use of italics by italicising all words of the translation which did not have a counterpart in the text of **Stephens 1550**. Consequently, modern editions of the King James version are much more heavily italicised than the original: In Matthew, the 1611 edition uses roman type 69 times, whereas the more exact 1769 edition uses italics 384 times. The reader should be aware of the fact that the King James version is not, strictly speaking, a translation of Estienne 1550; and so in some cases the modern italics are misleading if used as an indication of the readings upon which the version is based. For example, in Mark 8:14 the modern editions italicise the words *the disciples* because they are not in Estienne, but it is evident that here the King James translators were following, as usual, the text of **Beza 1598**, where the words *hoi mathetai* are found. The following is a complete list of such cases.

Abbreviations:

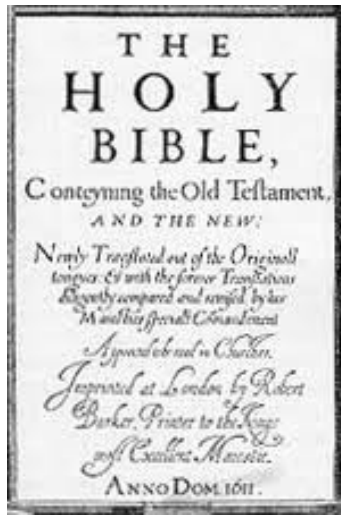
- S - Stephens 1550
- B - Beza 1598
- E - Elzevir 1624
- C - Complutensian Polyglot 1522
- Er - Erasmus 1527
- Vul - Clementine Vulgate 1592
- Tyn - Tyndale 1535
- Gen - Genevan Bible 1560
- Bish - Bishops Bible 1568

Mark 8:14 Modern editions italicise *the disciples*, in accordance with S E. But the text of 1611 was probably based upon B.

Mark 9:42 Modern editions italicise *these*, in accordance with S B E. But the text of 1611 was probably based upon C Vul.

John 8:6 Modern editions italicise *as though he heard them not* at end of verse, in accordance with S B E. But the text of 1611 was probably based upon C S1546 S1549 and the Bishops' Bible.

§ 2. MINOR ALTERATIONS OF THE TEXT



The following list includes all changes to the text of 1611 which do not involve the correction of obvious errors of the press (examples of which are given in § 5 below), or changes of spelling, capitalization, and punctuation. Most of these changes were made with reference to the text of

Estienne 1550, and with a view to greater clarity or accuracy. The changes marked with an asterisk "*" are all those which are considered improper or unnecessary by F.H.A. Scrivener, an eminent authority on the text of the KJV, in his book, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. (Cambridge: University Press, 1884).

* Mat 3:12 Add *he* before *will burn up*. Rejected by Scrivener.

Mat 6:3 Add *hand* after *right*. Approved by Scrivener.

§ 3. MODERNIZED SPELLING, CAPITALIZATION, AND PUNCTUATION

The following lists show every instance of altered spelling, capitalization, and punctuation from the first chapter of Matthew.

Spelling

It will be noticed below that *fourteen* is spelled two different ways in the 1611 edition: This is because early printers employed various spellings according to the requirements of space, i.e., they would lengthen or shorten the words orthographically in order to present the text in neatly justified columns. The ampersand (&) was frequently used instead of the word *and* for the same reason. Another graphic abbreviation sometimes used is the form *y^e* (properly pronounced, *the*) instead of a fully written *the*.

begate/begat; dreame/dream; hee/he; sleepe/sleep; bin/been feare/fear; knewe/knew; sonne/son; booke/book; foorth/forth; publique/publick; tooke/took; borne/born; foureteene/fourteen; shee/she; untill/until;

childe/child; fourteene/fourteen; sinnes/sins &/and.

Capitalization

The use of capital letters in the 1611 edition was somewhat irregular, but in general it may be observed that, in addition to proper nouns, common nouns referring to important persons were often capitalized, after the custom of the times. Pronouns referring to persons of the Trinity were not capitalized. Because each verse of the translation was printed as one paragraph, the first word of every verse was also capitalized. Below are listed all changes from the first chapter of Matthew.

1611

*Angel of the Lord
holy Ghost
his Name Jesus
Behold, a Virgin*

1769

*angel of the Lord
Holy Ghost
his name JESUS
Behold, a virgin*

Punctuation

The 1611 edition was more heavily punctuated than our modern editions, as is generally true for older books; but it appears that sometimes the punctuation was influenced by mere considerations of space, as in the second example below.

1611 So all the generations from Abraham to David, are fourteene ...

1769 So all the generations from Abraham to David *are* fourteen ...

1611 Then Joseph her husband being a just man, and not willing ...

1769 Then Joseph her husband, being a just *man*, and not willing ...

§ 4. MARGINAL CHANGES IN THE OXFORD EDITION OF 1769

In the first edition of the King James version, marginal notes indicating various renderings or readings appeared in 775 places in the New Testament. Of these notes, 34 evidently referred to various readings of the Greek manuscripts. They appear in the following places: Mat 1:11, 7:14, 24:31, 26:26; Mark 7:3, 9:16; Luke 2:38, 10:22, 17:36; John 18:13; Acts 13:18, 25:6; Rom. 5:17, 7:6, 8:11; 1 Cor. 15:31; Gal. 4:15, 4:17; Eph. 6:9; 1 Tim. 6:5; Heb. 4:2, 9:2; James 2:18; 1 Pet. 1:4, 2:21; 2 Pet. 2:2, 2:11, 2:18; 2 John 1:8; Rev. 3:14, 6:8, 13:1, 13:5, 17:5.

The editors of the 1769 edition left all of the original marginal readings and renderings

unchanged, but added 87 more notes, of which 17 referred to various readings of the Greek manuscripts. The following is a list of all notes added to Matthew.

- 1:20 Gr. *begotten*.
- 1:21 That is, *Saviour*.
- 5:22 That is, *Vain fellow*.
- 6:1 Or, *righteousness*.

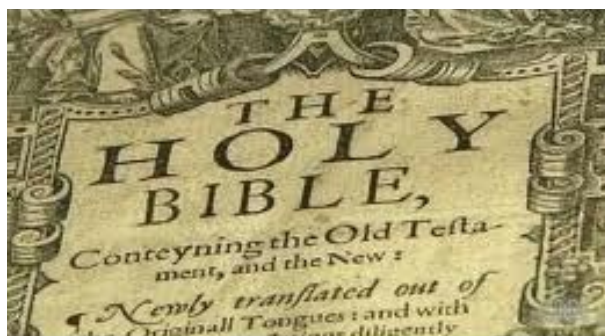
Below are listed all of the alternatives added to the margin in 1769 which evidently refer to various readings of the Greek text.

Mat 6:1. Read *righteousness* instead of *alms*. 1769 margin: Vul. Text: S B E.

Mat 10:10. Read *a staff* instead of *staves*. 1769 margin: S B E. Text: C S1546 S1549.

Luke 22:42. Read *willing to remove* instead of *willing, remove*. 1769 margin: S B E. Text: unknown.

John 7:50. Read *to him* instead of *to Jesus*. 1769 margin: S B E. Text: Tyndale.



MARGINAL REFERENCES TO THE APOCRYPHA DELETED

The total number of references to the Apocrypha in the margins of the Old and New Testaments of the King James version as printed in 1611 is 113. Of this number, 102 are in the Old Testament, and 11 in the New. The New Testament passages with references to the Apocrypha are as follows:

- Mat 6:7 Ecclesiasticus 7:14
- Mat 23:37 2 Esdras 1:30
- Mat 27:43 Wisdom 2:15-16
- Luke 6:31 Tobit 4:15
- Luke 14:13 Tobit 4:7
- John 10:221 Maccabees 4:59
- Rom 9:21 Wisdom 15:7
- Rom 11:34 Wisdom 9:13
- 2 Cor 9:7 Ecclesiasticus 35:9
- Heb 1:3 Wisdom 7:26
- Heb 11:35 2 Maccabees 7:7

§ 5. ORIGINAL ERRORS OF THE PRESS CORRECTED

The following changes are all from Matthew.

- 4:25 *great greatgreat*
- 5:47 *do you do ye*
- 8:25 *awoke, saying* *awoke him,*
saying
- 21:20 *away? away!*
- 26:34 *might night*

§ 6. BIBLIOGRAPHY

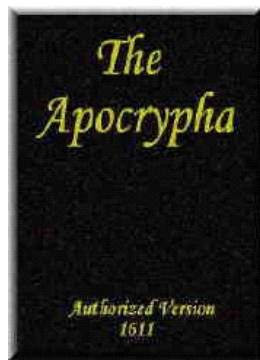
For the student who wishes to learn more concerning the history of the King James version, the following books will be of interest.

Geddes MacGregor, *A Literary History of the Bible from the Middle Ages to the Present Day*. Abingdon Press: Nashville, 1968. An excellent layman's history of the English versions up to 1961. The original KJV prefix, *The Translators to the Reader*, is given in an appendix.

The Holy Bible, an Exact Reprint Page for Page of the Authorized Version Published in the Year MDCXI. Oxford: Oxford University Press, 1833. Reprinted by Thomas Nelson in 1993 as *The Holy Bible, 1611 Edition*. This is an edition of the King James version which exactly reproduces the spelling, punctuation, marginal notes, and chapter headings of the first edition. An exhaustive collation with the printing of 1613 was prefixed to the Oxford edition, but left out of the Nelson reprint. The following paragraph from Scrivener, *The Authorized Edition of the Bible*, p. 35, describes the interesting circumstances surrounding the publication of this reprint. "For many years which followed the publication of the edition of 1769, even after its glaring imperfections had become in some measure known, the King's Printer and the two English universities continued to reproduce what was in substance Dr Blayney's work, when the public attention was claimed in 1831 by Mr Curtis of Islington, who complained that all modern reprints of Holy Scripture departed widely from the original edition of 1611, to the great deterioration of our Vernacular Translation [*The Existing Monopoly an inadequate protection of the Authorized Version of the Scripture, &c.* By Thomas Curtis, London, 1833, 8vo]. It is needless to revive the controversy that ensued, in which the case of the privileged presses was successfully maintained by Dr Cardwell in behalf of Oxford, by Dr Turton for Cambridge, in the pamphlets which have been already cited in this section [*Oxford Bibles*, 1833. By Edward Cardwell; and *Text of the English Bible Considered*, 2nd edition, 1833. By

T. Turton]. The consequent publication of the standard text in the Oxford reprint of 1833, which we have found so useful, virtually settled the whole debate, by shewing to the general reader the obvious impossibility of returning to the Bible of 1611, with all the defects which those who superintended the press had been engaged, for more than two centuries, in reducing to a more consistent and presentable shape."

To Eliminate The Opiate



According to the book "*To Eliminate the Opiate*" (out of print) by Rabbi Antelman, the Illuminati formed a committee entitled the Biblical Destruction Group in 1776. This committee disbanded 50 years later when, in 1826 the Apocrypha, (fourteen books of the

Bible) was removed from the protestant editions of the King James Bible.

It should also be noted prior to the removal of the Apocrypha, the Bible comprised 80 books a good Godly number of 80 which = 8 x 10, but following the removal of the Apocrypha the Bible comprised 66 books - a good Illuminati number 66 = 6 (man) x 11 (Gog or the little horn = 10 + 1) The numerology of Gog will be the subject of a future article in the New Ensign.

What were in these books that the Illuminati had to keep from the average person? What truths had to be hidden, and particularly in the United States?

"What is the test of inspiration?" In the instructions God gave Moses He said:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

By this test Esdras' (Ezra) writings are inspired. Already his remarkable prophecies pertaining to the activities of two heads of the three headed eagle have been fulfilled in detail in the rise and fall of Fascism and Nazism. The Communists are even now moving to fulfil the allotted part assigned to them under the symbolism of the remaining head. Esdras clearly foresaw the

destruction of both the Nazi and Fascist governments and gives the results which will follow the evil aggression of the Communists. Here is information which God told Esdras was to be given only to the wise among His people.

Another comparison to our modern times, from Dr. Vendyl Jones, is concerning the EAGLE nation of the United States, which is an eagle symbol, its government having three heads (heads of government, Judicial, Executive, Legislative), thus an obvious correlation to Esdras' three-headed eagle.

This is a 'must own' addition to any scholarly library and any student in study of truth.

You can read this and other remarkable prophecies if you possess the Apocrypha, for 1st and 2nd Esdras are only two of the fourteen books compiling the Apocrypha.

Books of The Apocrypha		
Wisdom of Solomon	30 B.C.	Didactic
Ecclesiasticus	32 B.C.	Didactic
Tobit	c. 200 B.C	Religious Novel
I Esdras	c. 150 B.C.	Historic & Legendary
1 Maccabees	c. 110 B.C.	Historic
II Maccabees	c. 100 B.C.	Historic & Legendary
Judith	150 A.D.	Romantic Novel
Baruch	c. 100 A.D	Prophetic
Letter of Jeremiah	c. 200 B.C	Prophetic
II Esdras	c. 100 A.D	Prophetic
Additions to Esther	c. 130 B.C.	Legendary
Prayer of Azariah*	c. 100 B.C	Legendary
Suzanna (Daniel 13)	c. 100 B.C.	Legendary
Bel & the Dragon (Daniel 14)	c. 100 B.C	Legendary
Prayer of Manasseh	c. 150 B.C.	Legendary

KING JAMES

The VI Of Scotland & I Of England

Unjustly Accused?



The character assassination of His Majesty King James VI & I is an ongoing evolving process that has matured in this present day to a sort of "open season" of differing opinions variously setting forth different theories and hypotheses on the whys, hows, and

ifs of the alleged "homosexuality" of King James VI & I. Part of the reason for so many differing opinions is that many historians and would-be historians have forsaken fact for fictional accounts on the life of King James VI & I. Without facts to restrain the imagination the investigative process turns into a rumour mill and as such is an aberration of the historical process. Often these highly speculative accounts, contemporary or modern, are based not on the actual life and words of King James VI & I but on what these individuals THINK what King James VI & I said, did and meant. Honest professional historians are beginning to admit this and this is most welcome; however, King James VI & I still has his ardent critics.

More often than not even when actual facts of King James VI & I are presented they are subjected to interpretive twists designed to give the reader the impression that the words and deeds of King James VI & I support the allegations commonly levelled against him. Case in point, it is a known fact King James VI & I was handicapped from birth with weak limbs and injured himself many times. This caused him to have an unsteady gait. To compensate for this King James VI & I often leaned on his most trusted councillors and friends which also happened to be members of his personal staff, individuals critics freely term "favourites." It is often stated that "*James was fond of leaning all over his beautiful young favourites*" giving the reader the impression King James VI & I did so not because of a physical handicap but because of sexual attraction to same. Nothing could be farther from the truth. Further, it is also freely

alleged that King James VI & I "*passionately kissed*" his "*favourites*" in public.

Critics of King James VI & I are fond of inferring from the above that King James VI & I engaged in the "*French kissing*" of his "*favourites*." They then use this assumption as yet another "*proof*" to support their contention that King James VI & I was indeed truly a "*homosexual*."

What the detractors of King James VI & I utterly fail to realize; however, (to their detriment) is the fact that the accounts responsible for popularising this characterization were penned by individuals who hated not only King James VI & I as a Scot, but the whole country of Scotland as well. They were some of the most militant racists of the time of the most vicious type. Some of their contemporaries knew this and railed against them and defended King James VI & I and it is quite the mystery why modern critics seem not to know this.

Another point that critics of King James VI & I fail to recognize relative to this issue of kissing is that King James VI & I "*slobbered*" when he ate his food, consumed his drink, or even when he "*kissed*" someone's hand or cheek. Are we to infer then that King James VI & I passionately kissed inanimate objects, foods and drinks and bodily extremities? What about the widely accepted practice of a monarch's kiss at court to show the King's favour upon an individual? Besides that what of the British acceptance of public kissing for all kinds of events and circumstances. Are we then to infer that the whole island of Great Britain was a hot bed of homosexuality?

It is also inferred that because some individuals rejoiced to have King James VI & I's "*legs soon in their arms*" upon their return to court that this is somehow indicative of a reference to a sexual position. However, there exist many woodcuts depicting just this position of many noble and common men in with King James VI & I at court. It was customary to prostrate oneself at the feet of the monarch when allowed so close to His Majesty's person to receive a welcome, greeting

or honour King James VI & I's own son, the future King Charles I, himself was in just this position at the feet of his father when he returned from Spain. It is amazing that such shallow reasoning can be allowed to be pawned off as legitimate historical analysis.



Finally, much is made of King James VI & I articulating in his writing that he "loved" someone of the same gender giving the reader the mistaken belief that "love" stood for a sexual attraction and thus yet another "proof" of the "homosexuality" of King James VI & I.

Also, it is alleged that King James VI & I "justified homosexuality many times" in his writings.

The most common offered "proof" of this mistaken assertion is a quotation from King James VI & I's speech to Parliament which is violently ripped from its intended meaning and context. For an in-depth refutation of this form of argument the diligent reader is referred to my book *King James VI Of Scotland & I Of England - Unjustly Accused*.

The Reverend Barrie Williams sums up the desperation of this reasoning:

"... there must be many besides myself for whom nine short words of the King are sufficient: 'Jesus had His John, and I have my George.' King James was in every estimate a devout protestant, and anyone who can believe that he would cast aspersions on the moral integrity of Our Saviour would have no difficulty in believing that the world is flat."

The sheer etymological ignorance of this type of argument is astounding! In my book *King James VI Of Scotland & I Of England - Unjustly Accused* I examine the widespread and commonly accepted practice of men and women writing to each other in loving terms and expressing their "love" for one another. Such Jacobean stylistic

expressions of this kind were in no way indicative of sexual attraction or homosexuality.

I believe Lucius Annaeus Seneca said it best when he wrote:

"... they refute their case by means of the very passages which lead them to infer it."

Certain revisionist historians would have you believe otherwise and advocate the use this method to prove Biblical characters were likewise "homosexuals" to include Jesus Christ, David and Jonathan. These types of evidences, if you can call them that, are the types of things that critics of King James VI & I use to validate their claims. When they can't force King James VI & I to say what they want they simply make him "mean" what they want. Or, in other words, what they can't find stated they simply infer is there and place between the lines even though it is not "in the lines." However, if King James VI & I did not mean what he wrote then who is anyone to tell us what he actually meant?

As far as "witnesses" go, critics can only cite a handful of contemporaries of King James VI & I and most of these were men fired from office (sour grapes), or were political or religious enemies of the King, or they were otherwise disgruntled courtiers with an axe to grind and none ever were eye witness to any overt sexual acts on the part of King James VI & I.

Not only this but I have not found one yet that ever formally accused King James VI & I of directly being a homosexual and brought his case before any legal or religious body not to mention attempting to obey the precepts of Scripture in making such outlandish claims. For an in-depth examination of the charges commonly levelled at King James VI & I the careful reader is referred to my book mentioned previously.

It is obvious that myriad are the claims levelled at James Charles Stuart's (King James VI & I) moral character or lack thereof. However, out of this great sea of negative opinion the tide is fortunately turning away from the shores of libel and gossip and heading towards the calm home port of objectivity and evidentiary concerns.

Historians like the rest of our society are not immune from the influences of modern faddish trends and regrettably King James VI & I has

suffered more than his share of diatribes that are directly due to a falling away from classical objective interpretive methods that were long indicative of the traditional historical method. Recent trends have captivated modern historians and led them to experiment with exegetical techniques and to put it colloquially "*tabloid style journalism*." Therefore, much that has been written regarding His Majesty King James VI & I has not been the result of a balanced exegetical method.

Further complicating the situation and making matters worse has been the regrettable over reliance by historians on certain scurrilous sources that were produced in an era when libels of the Stuarts and the Monarchy were at a premium in general and whose opinions were motivated by a distrust and outright hostility to the noble Scots as a nation and King James VI & I in particular. King James VI & I being the first Scot to sit on the English throne and the natural father of the last Stuart King to reign in England before the regicide of The Royal Martyr, King Charles I, King James VI & I was naturally a prime target for abuse.



Making an easy target for his pursuit of peace and his many physical handicaps, King James VI & I was and is ill treated by many who venture to put pen to paper with a view to ruminating on the character of this much misunderstood Mon-

arch. Like all of us in the course of King James VI & I's life he made enemies, and as king he had more than his share. Not only this but King James VI & I had to deal and overcome outright racism against his home of birth, Scotland. It is a sad fact that most of King James VI & I's contemporary critics were either disgruntled courtiers who were removed from office by King James VI & I himself or otherwise suffered loss of political or peerage advancement under King James VI & I or were haters of the whole Scottish nation!

Much indeed has been written on King James VI & I and because of this plethora of information

a few researchers when doing analysis on King James VI & I simply refer back to past popular and easily obtainable sources rather than expending time and effort in obtaining rare and difficult to find first hand accounts of either the critical or ameliorative sources. Most indeed who have written about King James VI & I have never actually sat down to read what he actually wrote. This environment has created a prime climate for the kind of slanders and libels King James VI & I has been subjected to.

In my years of research on the life and character of King James VI & I, I have found that there is a great reluctance on the part of some of the more militant and bellicose of modern day critics of King James VI & I who claim to have facts to prove (beyond what they assert in their books) King James VI & I was a homosexual.

They seem unwilling to stand up to investigative criticism of their conclusions. They speak of research but balk at detailing the fruits thereof. They are fond of citing whole volumes of books and articles which they claim validate their assertions but refuse to justify any conclusions or data found therein. Some of the more extreme "*Christian*" critics of King James VI & I are extremely reticent about applying Biblical injunctions against gossip and rumour to their sources or even allow King James VI & I the protection of Scripture as found in Deut. 19:15 or I Tim. 5:19. Further, some are found to deny King James VI & I even professed to be a Christian! I find this extremely curious that such individuals who claim to be "*Christians*" would ignore Biblical injunctions on falsely accusing a brother and the evidentiary requirements to sustain charges of the type they advocate.

Thankfully, modern secular critical opinion on King James VI & I is re-evaluating the negative assertions of his moral character and moderate critics of King James VI & I are now admitting that these charges are basically OPINION not historical facts! As noted above, only a few extremist and militant and the most ardent of King James VI & I's critics are espousing some of the most vociferous and invectively rancorous libels of King James VI & I.

I have also found in the course of my research a most curious phenomenon, that there is almost a total vacuum of consideration of what King James VI & I actually wrote or what he believed

outside of a few brief excerpts of his writings which are more often than not stripped from their context or misinterpreted almost beyond recognition. Great weight almost to the point of complete dependence is attached to the writings of a few disgruntled courtiers, racists and bigots (Sir Anthony Weldon, Francis Osborne and Sir Edward Peyton and a few others).



The writings of Peter Heylyn, Sir William Sanderson, Bishop Godfrey Goodman (left) and Anthony A. Wood and others (not to mention King James VI & I himself) are almost totally forsaken thus creating an unbalanced view of King James VI & I as

viewed from contemporary accounts. Similarly, most modern works which discount the critical view of King James VI & I are also almost completely ignored by those who wish to paint King James VI & I as a homosexual.

When authors are unduly influenced by the scandal value of such poor sources they tend to rely on them in extreme and thus forsake detailed historical research and ignore the principles of evidentiary preponderance of evidence and thus sacrifice this for the propensity of our frail human nature in its attraction for dirt and scandal. Contradictory applications of principles and imbalanced research techniques can only result from a defective research method. Unfortunately this type of phenomenon has run rampant and caused many such evaluations to run amuck of the facts concerning King James VI & I.

I have not found any persons yet who libel King James VI & I as being a homosexual who are willing to allow themselves to be judged based on the same lines of evidence and principles upon which they unjustly convict King James VI & I.

All these factors coupled with the cultural and etymological ignorance prevailing in our day and the outright historical bias of some against King James VI & I have produced a situation where King James VI & I's accusers have played free with the actual historical facts and in some cases invented more ingenious exegetical interpretations than any stretching of the imagination

could ever produce. Thus the facts of history have been traded for the inventions of the imagination and regrettably there has of yet been no limitation to the unbridled attacks on the ever blessed memory and reputation of His Majesty, King James VI & I. When such pseudo-history is accepted for the real thing and we refuse to be bound to actual historical facts and opinions are masqueraded in place of reality then no valid conclusions can ever be reached.

In my attempts to request evidence that is commonly purported to exist by the sternest critics of King James VI & I sadly I have found that this evidence is often elusive and at best highly speculative. Instead what I have been offered in place of hard data from King James VI & I's militant and extremist critics is sarcasm, evasion, ridicule, rudeness and outright refusal to provide the requested information.

From King James VI & I's more mild critics they are at least recognizing the fact that their opinions have led to incorrect assumptions that accusations of homosexuality levelled at King James VI & I are factual, which they are not, and are based on speculation and opinion. Many are even willing to entertain the belief that King James VI & I might not have been homosexual at all. This is something that King James VI & I's hard line critics have yet to do and seem dead set against.

The personal slanders and racially motivated innuendoes and epithets were indicative more of the declarant's anti-Scottish bias and resultant dislike of King James VI & I than they were etiologically the result of actual facts. Thus, the scandalous artefacts which have been so carefully exhumed setting forth the "dirt" of the matter are in need not of study but of burial. These slurs are only allegorically and vaguely implying misdeeds on the part of King James VI & I in the most indirect manner and should be highly suspect. Often by their own account imagination played a key role in their assertions and this was based on their own particular interpretation (not provable facts) of the actions of King James VI & I. It is highly coincidental that the promoters of the charges were those who either bore no good will to the Scots or otherwise had a grudge to bear against their King. So, like irreverent grave robbers having no respect for the dead they attempt to steal that which does not belong to them and not content with desecrating the mem-

ory and honour of King James VI & I they also trample under foot his blessed memory. This ought not be so!

There seems to be a divergence of opinion amongst King James VI & I's critics. This is indicative of the fact that modern attitudes on King James VI & I are changing and the hard liners are refusing to budge. So far factual rebuttals of the hard line opponents of King James VI & I have had little effect as the pugnacious critics are refusing to yield to the actual evidence and are holding on to the rumours of the past. Such is the decline and decay of our society when we will allow the least of us, those who cannot defend themselves, to be thrown to the wolves if you will and be unjustly accused. In our passive acceptance of this injustice I see the fate of us all in that one day we may all find ourselves the target of false accusers. Where have moral and historical ethics gone?

The sheer bankruptcy of the critical case should be evident to any sincere lover of history. To those who will convict King James VI & I on the scantiest of evidence it must be seen that these individuals will thus embody the demise of all true history. The plethora of moral indictments and claims against King James VI & I's character are not historical facts but rather in all actuality primarily unjust criticisms which are commonly mistaken for facts.

Serious dialogue seems to have been relegated to the museum of ancient history and fallen into disuse. However, the criticisms of King James

VI & I actually reveal more about our society's preoccupation with scandal and dirt than they do about the life and character of King James VI & I. We can no longer allow lopsided research to overpower the facts of history.

The best advise and observation on this sad situation ironically comes from King James VI & I himself. As His Majesty King James VI & I noted almost prophetically long ago:

"And principally exercise true wisdom in discerning wisely between true and false reports.



First concerning the nature of the person reporter; next, what effect he can have in the well or evil of him whom of he maketh the report; thirdly, the likelihood of the purpose itself, and the last the nature and past life of the belated person ... "

And:

"They quarrel me (not for any evil or vice in me) but because I was a king, which they thought the highest evil, and because they were ashamed to profess this quarrel they were busy to look narrowly in all my actions, and I warrant you a mote in my eye, yes a false report was matter enough for them to work upon." His Majesty King James VI & I, Basilikon Doron

History Of The King James Version G. Vance

When James I. came to the throne of England he found the Established Church in a sadly divided state. There were Conformists, who were satisfied with things as then found, and were willing to conform to existing usages; and there were Puritans, who longed for a better state of things, and were determined to have it. These parties appealed to the king, and the Puritans had great hopes that he would favor their side. In October, 1603, James therefore called a conference, to meet in Hampton Court Palace, in the coming January, "for hearing and for the determining things pretended to be amiss in the Church." So far as the objects chiefly sought were concerned,

this Conference was a failure, but there began the movement for the version of the English Bible, now so widely accepted.

There were present on that occasion the leading divines, lawyers and laymen of the Church of England. Among them was Dr. John Reynolds, President of Corpus Christi College, Oxford. On the second day of the conference, this gentleman, in the course of discussion, suggested to the king, that a new version was exceedingly desirable, because of the many errors in the version then in use. That suggestion led to the action which, after some little delay, inaugurated measures for King James' version.



Hampton Court Palace, England - Venue for the King James Conference on the Bible in

The Churchly party resisted the movement for a time, because they suspected some Puritan mischief to be behind it. On the other hand, the Puritan party pressed immediate action; and the king so managed affairs as to please both sides, and finally to secure their hearty cooperation. He very decidedly favoured the proposition of the Puritans, but at the same time he pronounced the Genevan version to be the worst of all in the English language, and thereby pleased the Conformist party.

Arrangements for this version were completed by the appointment of fifty-four learned men, who were also to secure the suggestions of all competent persons, that, as the king put it, "our said translation may have the help and furtherance of all our principal learned men within this our kingdom." This attitude of the king, the removal of their first suspicions, and the undoubted merits of the case, brought about a hearty acquiescence on the part of those who had at first opposed the movement. His Majesty's instructions to the translators were these:

INSTRUCTIONS TO THE TRANSLATORS.

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept, as the word *church*, not to be translated *congregation*.

4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogies of faith.

5. The division of chapters to be altered either not at all, or as little as may be, if necessity so require.

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

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

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

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

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and

therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

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

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

13. The directors in each company to be the Deans of Westminster and Chester, for Westminster, and the king's professors in Hebrew and Greek in the two universities.

14. These translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Coverdale's, Matthew's [Rogers'], Whitchurch's [Cranmer's], Geneva."

15. By a later rule, "three or four of the most ancient and grave divines, in either of the universities, not employed in translating, to be assigned to be overseers of the translation, for the better observation of the fourth rule."

Only forty-seven of the men appointed for this work are known to have engaged in it. These were divided into six companies, two of which met at Oxford, two at Cambridge, and two at Westminster. They were presided over severally by the Dean of Westminster and by the two Hebrew Professors of the Universities.

To the first company, at Westminster (ten in number), was assigned the Old Testament as far as 2 Kings; the second company (seven in number) had the Epistles. The first company at Cambridge (numbering eight) had 2 Chronicles to Ecclesiastes; the second company (numbering seven) had the Apocryphal books. To the first Oxford company (seven in number) were assigned the prophetic books, from Isaiah to Malachi; to the second (eight in number) were given the four Gospels, the Acts and the Apocalypse, or Revelation.

A few of the principal men among those learned translators were these:



• Dr. Launcelot Andrewes, Dean of Westminster, (left) presided over the Westminster company. Fuller says of him: "The world wanted learning to know how learned this man was, so skilled in all (especially Oriental)

languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues." He became successively Bishop of Chichester, Ely and Winchester. Born 1555, died 1626.

• Dr. Edward Lively, Regius Professor of Hebrew at Cambridge, and thus at the head of the Cambridge company, was eminent for his knowledge of Oriental languages, especially of Hebrew. He died in 1605, having been Professor of Hebrew for twenty-five years. His death was a great loss to the work which he had helped to begin, but not to complete.

• Dr. John Overall was made Professor of Divinity at Cambridge in 1596, and in 1604 was Dean of St. Paul's, London. He was considered by some the most scholarly divine in England. In 1614 he was made Bishop of Litchfield and Coventry. He was transferred to the See of Norwich in 1618. Born 1559, died 1619.

• Dr. Adrian de Saravia is said to have been the only foreigner employed on the work. He was born in Artois, France; his Father was a Spaniard, and his mother a Belgian. In 1582 he was Professor of Divinity at Leyden; in 1587 he came to England. He became Prebend of Canterbury, and afterward Canon of Westminster. He was noted for his knowledge of Hebrew. Born 1531, died 1612.

• William Bedwell, or Beadwell, was one of the greatest Arabic scholars of his day. At his death he left unfinished MSS. of an Arabic Lexicon, and also of a Persian Dictionary.

• Dr. Laurence Chadderton was for thirty-eight years Master of Emanuel College, Cambridge, and well versed in Rabbinical learning. He was one of the few Puritan divines among the translators. Born 1537; died 1640, at the advanced age of one hundred and three.

• Dr. John Reynolds, who first suggested the work, was a man of great attainments in Hebrew and Greek. He died before the revision was completed, but worked at it during his last

sickness as long as his strength permitted. Born 1549, died 1607.

- Dr. Richard Kilbye, Oxford Professor of Hebrew, was reckoned among the first Hebraists of his day. Died 1620.

- Dr. Miles Smith was a student of classic authors from his youth, was well acquainted with the Rabbinical learning, and well versed in Hebrew, Chaldee, Syriac and Arabic. He was often called a "walking library." Born about 1568, died 1624.

- John Boyse, or Bois, at six years of age could write Hebrew elegantly. He was for twelve years chief lecturer in Greek at St. John's College, Cambridge. Bishop Andrewes, of Ely, made him a prebend in his church in 1615. He was one of the most laborious of all the revisers. Born 1560, died 1643.

- Sir Henry Saville was warden of Merton College, Oxford, for thirty-six years. He devoted his fortune to the encouragement of learning, and was himself a fine Greek scholar. Born 1549, died 1622.

- Dr. Thomas Holland was Regius Professor of Divinity in Exeter College, Oxford, and also Master of his college. He was considered a prodigy in all branches of literature. Born 1539, died 1612.

COMPLETION OF THE REVISION.

Some work upon the revision was, in all probability, begun soon after the appointment of the committees. Vigorous effort was, however, delayed till about 1607, for what reason is unknown.

When the translators had finished their work, a copy each was sent from Oxford, Cambridge and Westminster to London, where two from each place, six in all, gave it a final revision, and Dr. Miles Smith and Bishop Wilson superintended the work as it passed through the press. The former wrote the Preface, which is entitled, "The Translators to the Reader."

The expenses of the work were not borne by the king, who pleaded poverty, but by voluntary contributions from bishops and others who had fat livings. The king, however, rewarded the translators by bestowing good livings on them as vacancies occurred, and by ecclesiastical promotion.

The work was given to the public in 1611, in a folio volume printed in black letter, the full title as follows:

"The HOLY BIBLE, Conteyning the Old Testament, AND THE NEW, Newly Translated out of the Original tongues: & with the former Translations diligently compared and revised by his Maiesties special Comandement. Appointed to be read in Churches Imprinted at London by Robert Barker, Printer to the Kings most excellent stie Anno Dom. 1611."

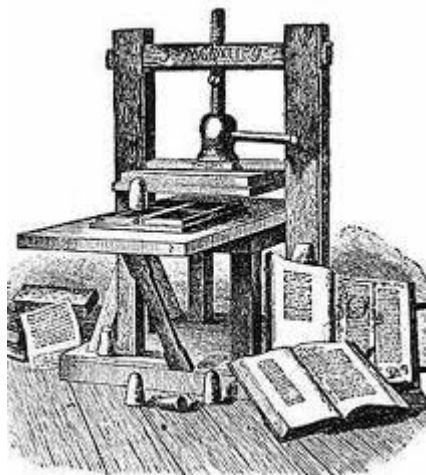


The same year, the New Testament, in 12mo, was issued, and in 1612, the entire Bible in 8vo, and in Roman type. The Genevan Bible, however, had a firm hold on the popular heart, and it required the lifetime of a generation to displace it.

This "Authorized Version" never was authorized by royal proclamation, by order of Council, by act of Parliament or by vote of Convocation. Whether the words "appointed to be read in churches" were used by order of the editors, or by the will of the printer, is unknown. The original manuscripts of this work are wholly lost, no trace of them having been discovered since about 1655.

The title-page speaks of this version as being "with the former translations diligently compared and revised." In their address to the readers, the translators themselves say: "Truly, we never thought, from the beginning ... that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones, one principal good one." Speaking of this acknowledgment, Dr. Krauth, of the present version committee, says: "Without this confession, the Authorized Version would tell its own story. It is only necessary to compare it with the older versions, to see that with much that is original, with many characteristic beauties, in some of which no other translation approaches it, it is yet in the main a revision. Even its original beauties are often the mosaic of an exquisite combination of the fragments of

the older. Comparing it with the English exemplars it follows, we must say it is not the fruit of their bloom, but the ripeness of their fruit."



The singular fact has been brought to light within a few years that in the year 1611 there were two distinct folio editions of this Bible published. There are some copies

extant where the sheets from the two are combined; and some, where the title-page of 1611 is prefixed to the later editions. The two editions of 1611 had distinctive titles, though it is said that in some cases these were interchanged; one being a wood-cut which had been used before in the earlier Bishops' Bible, and the other an elegant copperplate. Each of them has also errors and readings peculiar to itself. One edition has, for instance, "Judas" instead of "Jesus" in Matt. xxvi., 36; the other has a part of the verse repeated in Exod. xiv., 10, making what printers call "a doublet." In Gen. x., 16, one copy reads the "Emorite," and the other the "Amorite." One has in Ruth iii., 15, "He went into the city;" the other has, "She went into the city." This led to their being designated, the great He Bible, and the great She Bible.

WINNING ITS WAY.

King James made great promises concerning his new version. He said at the outset that it "should be ratified by royal authority, and adopted for exclusive use in all the churches." The title-page set forth that the work was by "His Maiesties special Commandement;" also that it is "appointed to be read in churches;" and finally, that it comes from the press of "Robert Barker, printer to the King's most excellent Maiestie." All this parade seems to guarantee some civil force to urge the new version into general use, but so far as can be learned from history, the book was left to win its way upon its merits alone. Indeed it was not until 1661, that the Epistles and the Gospels in the Prayer Book, were changed, the authorized text superseding that of the Bishops' Bible. The Psalms in the

Prayer Book, from the "Bible of largest volume in English," have not been superseded to this day.

EXCELLENCE OF KING JAMES' VERSION.

The Rev. Dr. Talbot W. Chambers, himself one of the revisers of the Old Testament Company, has very beautifully and truly said of the King James' Version as follows: "The merits of the Authorized Version, in point of fidelity to the original, are universally acknowledged. No other version, ancient or modern, surpasses it, save, perhaps, the Dutch, which was made subsequently, and profited by the labours of the English translators. But a version may be faithful without being elegant. It may be accurate without adequately representing the riches of the language in which it is made. The glory of the English Bible is that while it conveys the mind of the Spirit with great exactness, it does this in such a way that the book has become the highest existing standard of our noble tongue. Lord Macaulay calls it a stupendous work, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Mr. Huxley, whose tendency to superstitious reverence will not be suspected, has said of this version: "It is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form." The style used in this version was unique. It was not the English of that day, either spoken or written. Indeed, Mr. Marsh, in his "Lectures on the English Language" asserts, that the dialect used was not at any period "the actual current book language, nor the colloquial speech of the English people."

The fact concerning the style of this version is, that from the earliest effort at English version each succeeding translator improved upon his predecessors, taking his best points continually, so that in the end the chief excellence of each appeared. King James' version, therefore, combines the beautiful and felicitous expression of all who went before it.

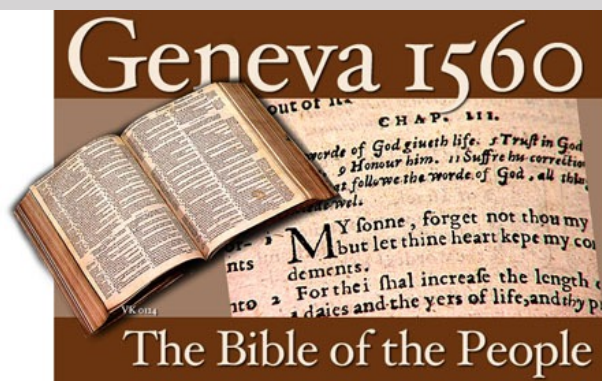
As a final testimony to the excellence of the King James' version we may quote from Dr. F. W. Faber, who says: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds against heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells, which

the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of

childhood are stereotyped in its verses. The power of all the grief and trials of a man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his Protestant Bible. It is a sacred thing which doubt has never dimmed and controversy never soiled."

Geneva Bible: A Fitting Tribute

By David Ettinger



"It became one of the most – if not the most – popular Bible in England for many years," Dirk said.

And there were several reasons for that.

"For one thing," Dirk said, "it was the first widely read Bible printed in Roman type, which was easier to read. It was also the first Bible to have study notes."

Additionally, the Geneva Bible was more convenient than all of its predecessors.

"It was smaller than most Bibles that were used in the church, so it was the perfect Bible for the common person."

And there was one other perk offered by the Geneva Bible: It was the first full-version English Bible to contain verse divisions – a feature that we take for granted today, but one that has made our study of the Bible much easier.

Unfortunately, the Geneva Bible would eventually become known as a transitional Bible, but that was certainly not the case during the height of its popularity, according to Dr. Herb Samworth, Curator at The Holy Land Experience and scholastic director of the Geneva Bible project.

"The people who lived at that time would not look at [the Geneva] as transitional," Herb said. "We say it's transitional because we're looking back at the King James and Tyndale versions. This just brings out the fact that there is this gap between those two."

Of course, the scholars – William Whittingham, Anthony Gilby, and Thomas Sampson among them – working on the Geneva Bible had no concept or intention of creating a transitional work. On the contrary, they were moving forward in the progress of making the Bible available for all people.

The Geneva Bible of 1560, though later eclipsed in popularity by the famous King James Bible of 1611, served in a crucial transitional role between the Tyndale Bibles of the 1530's and the King James Bible of 1611.

And now a new project – produced by Dirk Eichhorst of ESPER JOSLYN FILMS, LLC, and Dr. Herbert Samworth, in Orlando, Florida, and in cooperation with Sola Scriptura and the Van Kampen Collection – located in The Scriptorium: Centre for Biblical Antiquities, will give the Geneva Bible the honour it so fittingly deserves.

"Many people are familiar William Tyndale and the work he did to translate the Bible into English from the original Greek and Hebrew," said Dirk Eichhorst of Esper Joslyn Films, LLC, who is in charge of the video and audio side of the project. "Likewise, most people are familiar with the King James Bible." But not so with the Geneva Bible.

"There's a 75-year gap between Tyndale's death and the printing of the King James," Dirk said. "Within that period, the Geneva Bible was printed."

Making an Impact

The impact of the Geneva Bible was immediate, profound, and crucial.

"The people working on the Geneva Bible would have looked upon it as building on the foundation of Tyndale," Herb said. "Of course, they had no way of knowing what was going to happen when the King James came along."

A New Project is Born



With that in mind, Dirk Eichhorst and Dr. Samworth decided to throw themselves into the Geneva Bible project.

"We thought that would be a good Bible to focus on because it's not as well known and, thanks to the generosity of the Van Kampen family and the staff at Sola Scriptura, we do have access to a copy of it in the Van Kampen Collection," Dirk said.

The Van Kampen Collection is the world's largest private assemblage of biblical antiquities, with artifacts dating back 2,200 years before Christ.

"Herb and I had been talking about doing something with The Scriptorium for quite some time," Dirk said. "We liked the idea of doing something," Dirk said, "and Herb came up with the idea: 'Let's tell the story of the Geneva Bible.' "

And with that, the undertaking was launched.

But, according to Herb, the project is far more than just dusting off a piece of history and putting it in on display. The Geneva Bible – and what it has meant to so many – is, so to speak, worthy of praise.

"As Dirk mentioned, it was really the first English Bible that was called a study Bible," Herb said. "When William Tyndale worked on his Bible, he included notes in it, but those notes were just talking about Scripture, the place of the Bible, and topics such as that."

One of those topics, according to Herb, was contrasting the desire of Reformationists to give the Bible to the people as opposed to the Roman Catholic Church, which withheld the Bible from people.

So, then, how is the Geneva Bible different than the Tyndale Bible?

"The Geneva actually has notes that help explain the text," Herb said. "Therefore, it is a study Bible in the truest sense. In other words,

it's one thing to have the Bible, but another to appreciate the Bible."

And to appreciate the Bible, you need to understand the Bible.

"That's what the notes [in the Geneva] accomplished," Herb said.

The House of Tudor Connection

But the accomplishment of this task was not just the brainstorm of one or two church leaders who decided that the people needed a deeper comprehension of what they were reading when they delved into the Scriptures.

"You've got to put it in the context of the whole English Reformation," Herb said. "King Henry VIII (Henry Tudor) had died, and his son – Edward VI – was king for six years and then he died. And now we have the new queen."

That queen, Mary Tudor, daughter of Henry by his first wife, Catherine of Aragon, was the one who, fairly or unfairly, would forever be known as "Bloody Mary."

"It was her goal to bring the church back into communion and fellowship with Rome," Herb said.

Of course, Henry was the king who broke from the Roman Catholic Church and began what was to become the Church of England and the Reformation era. Many in the Church of England saw Queen Mary's efforts to return England to Catholic "rule," as it were, as a huge step backward and a threat to the "common" Christian's effort to study the Bible in the privacy of his or her own home.

"You have people in Geneva who want to see the Reformation carried along and continuing in England," Herb said.

But things were looking pretty dark over in England.

"People were being burned at the stake," Herb said, referring to Mary's inclination to destroy the proponents of the Reformation. "There were more and more reactionary laws attempting to bring the Church back into communion with Rome."

But many church leaders were not in line with Mary's wishes – especially those in Geneva.

"They felt that if they could build on Tyndale's work and give the people a Bible they could study and understand, the faithful of England would be able to see the difference between

what the Bible says is true worship of God and what was now being forced upon them again," Herb said.

With that, plans on a massive scale were made for a new version of the Bible that would set the direction of the Reformation for years to come.

Bible by Committee

But the task for creating this new version of the Bible was so challenging that one man alone would not be able to do it.



"It was a committee," Dirk said. "The Geneva was the first Bible that was produced by a group of men as opposed to just one man, such as William Tyndale (left), translating by himself."

"Tyndale," Herb said, "may have had one or two helpers, but he pretty much worked alone."

Interestingly, the men who worked on the Geneva Bible hardly fit the image we often have today of "ivory castle" scholars.

"In some sense, they were fugitives from England," Herb said. "But in another sense, they were in the well-protected, safe environment of Geneva. In England, Tyndale, on the other hand, had to watch where he went."

"In other words," Dirk added, "the [committee] was made up of men who had fled to Geneva because of the danger in England."

Because of that, Geneva became the centre of Europe's Reform activities. Church leader John Knox called the city of Geneva the "most perfect school of Christ."

Working as a group, the Geneva committee produced a Bible that would have a tremendous impact on its readers.

"The Geneva Bible was a more accurate translation than the Tyndale," Dirk said.

True, Herb agreed, but primarily because of the work that had come before.

"They [the Geneva committee] were being aided by the advances of the day and the additional manuscripts that were made available to them [and not to Tyndale]," he said. "They had a very good Greek text, and excellent Latin and French translations.

"You have to remember that when the translators translated, they didn't just sit there with a Greek text and write directly to English. They would consult every help they could find – Latin, French, German."

According to Herb, it is no surprise at all that a group of scholars working together could produce so powerful a work.

"The Bible tells us that there is safety in a multitude of counsellors," he said. "It's a wonderful thing when you can bounce ideas, alternate translations, and have others who can stimulate you and help you as opposed to one man, no matter how gifted he is.

"We can never speak too highly of Tyndale's work, but there is safety – and more accuracy – in a committee."

And speaking of Tyndale, it is also important to remember that it was never the goal of the Geneva committee to make the Tyndale Bible obsolete. In fact, just the opposite is true.

"The whole idea of Bible translation," Herb said, "is to build upon another's work. There was recognition that what had been done before was really wonderful. Therefore, the Geneva committee was not trying to split with Tyndale, but to make their translation even better."

Perfect Timing

Not only was the Geneva Bible an "even better" version than the Tyndale Bible, but it also came along at just the right time.

"You have to keep in mind the year 1537," Herb said. "Before that year, the Bible in English was illegal. So, all during Tyndale's lifetime, all the work he did was basically illegal."

And, sadly, Tyndale would not live to see the sweeping changes that would make his Bible a staple of English Christian homes.

"It was only after Tyndale's death [at the stake] – a year after, in fact – that Henry VIII permitted the Bible to circulate freely," Herb said. "The Bibles that had previously been circulated in England had done so illegally. There were networks of people who smuggled them in."

Under Henry, however, such covert operations were no longer needed.

"Therefore, there was much more accessibility to Bibles and the freedom to print them in a smaller size," Herb said.

And that was crucial.

"Because the Geneva could be printed in a smaller size," Herb explained, "it would be less expensive" – a welcome blessing for cash-strapped "commoners."

All of which kind of takes us back to Queen Mary. If wanting to restore England to the good graces of the Roman Catholic Church, wouldn't she have tried to squash distributing a Bible to the common man?

She probably wanted to, Herb said, but it just wasn't practical.

"That's a fascinating thing," he explained. "Her father [Henry VIII] had declared that the Bible was legal, and her half-brother [Edward VI] really promoted the Reformation cause."

That's all well and good, but Mary – clinging to the faith of her mother – was a staunch opponent of the Reformation.

"It's interesting that Mary did not seek to prevent the sale of Bibles," Herb said. "She recognized that there come times in history when you can't go back. In other words, when it came to the English people now having a Bible, there was no way you could return to pre-1537 practices."

Changing Winds

So what became of the vast popularity the Geneva Bible had been enjoying for more than a half century?

Well, for one thing, a rival sprung up.

In 1558, Henry's second daughter, Elizabeth, became Queen of England. Ten years later, in 1568, Elizabeth had developed a dislike for some of the notes in the Geneva Bible and would not allow it to be placed in English churches. She encouraged her bishops to revise the Great Bible of 1539. With that, a new Bible, the aptly named Bishop's Bible, was born.

"So, at that point," Herb said, "you had two Bibles competing. The Geneva was far better than the Bishop's Bible, and was still the most popular."

And just what were some of the Geneva Bible notes that Queen Elizabeth found so disagreeable?

"She was opposed to the notes that cut against her view of herself as a divine-right ruler," Herb said. "The notes she opposed weren't so much theological as they were political. For example,

in the Book of Exodus, where the Hebrew midwives were ordered to drown the male children, there's a note that says: 'Their [the midwives'] disobedience in this was lawful, but their deception is evil.' In other words, their actions were right, but they lied to the king. That bothered Elizabeth."



Another Geneva note that Elizabeth found distasteful was one in reference to King Asa, who, according to 2 Chronicles, had the queen mother being deposed for being an idolatress.

"The note said: '... in this he showed that he lacked zeal, for she should have died,'" Herb said. "This was a sore spot for Elizabeth because it was striking out against divine right."

Though most popular in the hearts of the people, the Geneva was to fall victim to even more politics.

Following the death of Elizabeth in 1603, King James the VI ascended to the throne.

"After King James became king," Herb said, "a conference was held in 1604 at Hampton Court. One of the things that was decided there was to produce a new version of the Scriptures to settle the rivalry between the Geneva and Bishop Bibles."

And this despite the fact that James had been raised on the Geneva Bible!

This was how the King James Bible came about, and it made its debut in 1611 – but not to rave reviews.

"Interestingly," Herb said, "when the King James Bible was first printed, nobody liked it."

And there's a simple reason for that.

"In my opinion, the Geneva Bible IS superior," Herb said. "The men who worked on the Geneva Bible were tremendous translators. The King James Bible traces its lineage back through the Bishop's Bible and that was not a very good Bible."

Also, the King James Bible didn't have study notes to help the people more thoroughly understand the Scriptures.

"For the average person who wants to know both God and the Scriptures better," Herb added, "the Geneva Bible was the Bible of the Puritan, the Pilgrim, and the Separatist. It was the Bible that came over on the Mayflower. It was a far better choice."

The public agreed.

The King James Bible, contrary to what many people may think, did not sell well, Herb said. Though not happy with minimal sales of his namesake Bible, England's King did little to intervene.

"It was tough for King James," Herb said. "First of all, he was following a very popular and powerful monarch [Elizabeth]. Also, he was from Scotland. He did not want to go against what the public wanted and, therefore, allowed the Geneva Bible to outsell the one named for him."

As a result, the Geneva Bible continued in its popularity, and would do so through King James' death in 1625. Then things changed. Beginning of the End.

James' son, Charles I, took over the throne, and he was not as reluctant as his father to stir up the populace. Working with William Laud, the Archbishop of Canterbury, the King made sweeping changes in which version of the Bible the faithful of England would be using.

"Both men believed in uniformity of state and uniformity of Church," Herb said. "One way to do that was to have just one version of the Bible."

To accomplish this goal, Laud put a ban on printing the Geneva Bible in England and banned imports of the Bible from publishing houses in other countries.

"King Charles declared that the King James Bible was the one the people were going to use," Herb said.

Because of King Charles' actions, the Geneva Bible began to wane in popularity, with the last edition published in Amsterdam in 1644.

"I can't prove this," Herb said, "but I believe that had the Geneva Bible not contained those notes – the ones Queen Elizabeth so disliked – we may have never had a King James Bible."

OS 20455

The History Of English Bible Revision

The "Unauthorized Version"

The Gospel According to Rothschild



Lord James de Rothschild, in 1935, takes a Masonic pose as his right hand rests on cabalistic texts.

a New Greek Text based on corrupt Alexandrian manuscripts. Virtually all King James Bible apologists start with Westcott and Hort who, they generally agree, were acting alone. However, revision of the English Bible actually began well in advance of 1853 at least in the early 1800's as a joint project of the Church of England and American Baptists, sponsored and financed by the House of Rothschild through their innumerable fronts.

The following report is presented as a chronology of the stages leading to and during the period of revision of the Authorised Version. The facts which establish the early date of English Bible revision are available in *A History of the Baptists: Traced by their Vital Principles and Practices, from the Time of Our Lord and Saviour Jesus Christ to the Year 1886* by Thomas Armitage, who was a member of the revisionist American Bible Union. Other sources reveal the

The commonly accepted account of English Bible revision begins in the year 1853 when B. F. Westcott and F. J. A. Hort set out to replace the *Textus Receptus* with

hidden connections of key Bible revisers to secret societies controlled by the House of Rothschild, whose agenda was to transform the Christian Bible into an instrument of Zionism.

Why have the facts on the revisionist activities of the American Baptists been suppressed? Perhaps because the current well-known King James-Only defenders are all Baptists? And why have the Rothschild, Rhodes and Rockefeller connections to Bible revision been omitted from the standard histories, as well as the occult affiliations of the famous Bible revisers? Can this omission be due to the fact that the Baptists are deeply infiltrated by the secret societies? Is the standard history of Bible revision a set up to insure that King James-Only believers, unaware of the Baptists' historical role in the revisionist conspiracy, will trust them as King James Bible defenders?

And what will be the next stage in the conspiracy to do away with the Word of God?

BIBLE REVISION IN AMERICA

1816 - The American Bible Society founded by New York philanthropists whose objective included translation as well as circulation of the Bible.

"William Colgate, a young Englishman, sacredly cherished a Bible which had been presented to him by his father, which was kept in his pew in the First Baptist meeting-house; but it was stolen, and thinking that Bibles must be very scarce or they would not be taken by theft, he conversed with others, and they resolved to form a society to meet the want. **This society comprehended the purpose of translation as well as of circulation**, and incorporated the following into its Constitution as its defining article: 'The object of this Society is to distribute the Bible only--and that without notes--amongst such persons as may not be able to purchase it; **and also, as far as may be practicable, to translate or assist in causing it to be translated into other languages.**'

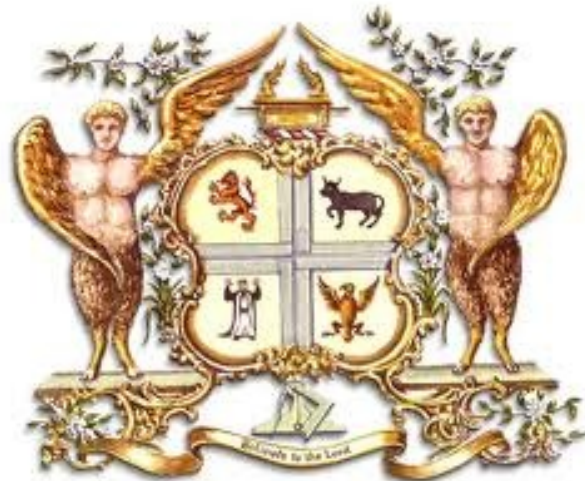
"Soon other societies were formed in different places, and the universal want of a General Society began to be felt. At length, May 11, 1816, thirty-five local societies in different parts of the country sent delegates to a Bible Convention which assembled in New York, and organized the American Bible Society for **'The dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required.'**

Most of the local societies either disbanded or were made auxiliary to the General Society. The Baptists became at once its earnest and liberal supporters." [Armitage, p. 893]

"The American Bible Society, founded in 1816 by a group of New York philanthropists."

"In 1816, two members of the [Nassau Bible] Society participated in the founding of the American Bible Society. It... **received financial support from the British and Foreign Bible Society of London.**"

The American Bible Society was financially supported by the British and Foreign Bible Society of London which had high level connections to the Quatuor Coronati Lodge founded by the Palestine Exploration Fund, which was established by the United Grand Lodge of England to make preparations for a Jewish State in Palestine.



"In 1865, under the patronage of Queen Victoria, all of the elite institutions of Britain, including the Anglican Church, the **Grand Lodge of England (coat of arms above)**, Oxford and Cambridge Universities, etc., gathered to fund a new institution, the Palestine Exploration Fund, dedicated to the 'rediscovery' of the Holy Land..."

"Through the PEF, the British re-established the tradition of cultural/religious manipulation in the 19th century. [Walter] Besant was the PEF's secretary from 1868 until 1886, the year when PEF head Sir Charles Warren and he became, respectively, the first Grand Master, and the first Treasurer, of the **Quatuor Coronati lodge**--which they established, in their own words, as **an 'archaeology lodge,' the first ever in the history of freemasonry...**" Michael Baigent [author of *Holy Blood, Holy Grail*], is a Corresponding Member of the **Quatuor Coronati**

lodge, and Brother Baigent thanks, for his assistance, the Rev. Neville B. Cryer, one of Quatuor Coronati's most prominent members, and the longtime head of the immensely influential British and Foreign Bible Society."



Yasha Beresiner, Past Master of the Quatuor Coronati Lodge: "*Freemasons' Hall in London, the home of the United Grand Lodge of England ... became a popular venue for many events, amongst which are recorded meetings of the British and Foreign Bible Society...*" (Scottish Rite Journal of Freemasonry)

"Freemasonry is a Jewish establishment, whose history, grades, official appointments, passwords, and explanations are Jewish from beginning to end." (Rabbi Isaac Mayer Wise, a major pioneer of Reform Judaism in America, 1855)

"Freemasonry is based on Judaism. Eliminate the teachings of Judaism from the Masonic ritual and what is left?" (*The Jewish Tribune*, editorial, 1927)

1827 - Thomas J. Conant of the American Baptist University of Rochester envisioned that the Bible should be thoroughly revised. Dr. Conant introduced the issue of translating "baptizein" as "immersion" in order to polarize the Baptists and employ the dialectical process in the field of Bible translation.

"This section can scarcely be closed more appropriately than by a brief notice of four devoted Baptists, translators of the sacred Scriptures, in whose work and worth the denomination may feel an honest pride. The veteran translator, Thomas J. Conant, D.D. . . . Since 1857 Dr. Conant has devoted himself almost exclusively to the great work of his life, the translation and revision of the common English version of the Scriptures. He became thoroughly convinced as far back as the year 1827, on a critical comparison of that version

with the earlier ones on which it was based, **that it should be thoroughly revised**, since which time he has made all his studies subsidiary to that end. . . **his revision of the Bible, done for the American Bible Union**, is the invaluable work of his life. . . **This comprises the entire New Testament with the following books of the Old, namely: Genesis, Joshua, Judges, I. and II. Samuel, I. and II. Kings, Job, Psalms, Proverbs and a portion of Isaiah.** Many of these are accompanied with invaluable critical and philological notes, and are published with the Hebrew and English text in parallel columns. His work known as 'Baptizein,' which is a monograph of that term, philologically and historically investigated, and which **demonstrates its uniform sense to be immerse**, must remain a monument to this distinguished Oriental scholar, while men are interested in its bearing on the exposition of Divine truth." [Armitage, p, 914-15]

The Hegelian Dialectic: Thesis + Antithesis = Synthesis. "The thesis is an intellectual [or spiritual] proposition. The antithesis is simply the negation of the thesis. The synthesis solves the conflict between the thesis and antithesis by reconciling their common truths, and forming a new proposition." (Answers.com)

1830 - The American Bible Society funded Adoniram Judson's Burman Bible which changed "baptism" to "immersion."

"As early as 1830 [the American Bible Society] made an appropriation of \$1,200 for Judson's 'Burman Bible', through the Baptist Triennial Convention, with the **full knowledge that he had translated the family of words relating to baptism by words which meant immerse and immersion**, and down to 1835 the Society had appropriated \$18,500 for the same purpose." [Armitage, p. 893]

1835 - American Bible Society rejected any foreign version not consistent with the common version [Authorised Version (KJV)] - such as Bengali New Testament.

"In 1835 Mr. Pearce asked the Society to aid in printing the '*Bengali New Testament*,' which was translated upon the same principle as Judson's Bible. The committee which considered the application reported as follows: 'That the committee does not deem it expedient to recommend its appropriation **until the Board settle a**

principle in relation to the Greek word baptizo.' Then the whole subject was referred to a committee of seven, who, November 19, 1835, presented the following reports:

'The Committee to whom was recommitted the determining of a principle upon which the American Bible Society will aid in printing and distributing the Bible in foreign languages, beg leave to report, 'That they are of the opinion that it is expedient to withdraw their former report on the particular case and to present the following one on the general principle;

'By the Constitution of the American Bible Society, its Managers are, in the circulation of the Holy Scriptures, restricted to such copies as are without note or comment, and in the English language, to the version in common use. . .

'The subscriber, as a member of the Committee to whom was referred the application of Messrs. Pearce and Yates, for aid in the circulation of the Bengali New Testament, begs to submit the following considerations:

'1. The Baptist Board of Foreign Missions have not been under the impression that the **American Bible Society was organized upon the central principle that baptizo and its cognates were never to be translated**, but always transferred, in all versions of the Scriptures patronized by them..." [Armitage pp. 894-5]

1836 - American & Foreign Bible Society formed by Baptist churches to circulate Bengali New Testament and other versions that would translate "baptize/baptism" as "immerse/immersion."

"The Baptist Board of Foreign Missions, which met at Hartford, April 27th [1836], had anticipated the possible result, and resolved that in this event it would 'be the **duty of the Baptist denomination in the United states to form a distinct organization for Bible translation** and distribution in foreign tongues' and had resolved on the need of a Convention of Churches, at Philadelphia, in April, 1837, 'to adopt such measures as circumstances, in the providence of God may require.' But the meeting in Oliver Street thought it wise to **form a new Bible Society at once**, and on that day organized the American and Foreign Bible Society provisionally, subject to the decision of the Convention to be held in Philadelphia. This society was formed **'to promote a wider**

circulation of the Holy Scriptures, in the most faithful version that can be procured.' In three months it sent \$13,000 for the circulation of Asiatic Scriptures, and moved forward with great enthusiasm." [Armitage, p. 897]



In this year, Mayer Amschel Rothschild purchased land in Palestine.

"In 1836, [Zevi] Kalischer appealed to Mayer Amschel (...Rothschild) to buy out completely the land of Israel or at least Jerusalem

and particularly the Temple area in order to 'bring about the miraculous redemption from below'. Zevi Kalischer said the salvation promised by the prophets of old could come only gradually and by self-help from the Jews." -

1838 - President of the American & Foreign Bible Society, Dr. Spencer H. Cone, sought immediately to revise the English Scriptures, however, the American and Foreign Bible Society voted against it. Dr. Cone's plan was thwarted for 14 years during which much pressure for revision was exerted and a revised AV was published.

"After a year's deliberation the great Bible Convention met in the meeting house of the First Baptist Church, Philadelphia, April 26th, 1837. It consisted of 390 members, sent from Churches, Associations, State Conventions, Education Societies and other bodies, in twenty-three States and in the District of Columbia. . .

"A constitution was then adopted and officers chosen by the Convention itself. It elected Spencer H. Cone for President...

"...At its annual meeting in 1838 its constitution was so amended as to read: 'It shall be the object of this Society to aid in the wider circulation of the Holy Scriptures in all lands.' . . .

"From the first, many in the new Society, led by Dr. Cone, desired to proceed at once to a revision of the English Scriptures, under the

guidance of the principles applied to the Asiatic versions made by the Baptist missionaries. But in deference to the opposition of some who approved of the Society in all other respects, at its annual meeting in 1838 it 'Resolved, That in the distribution of the Scriptures in the English language, **they will use the commonly received version until otherwise directed by the Society.**' Whatever difference of opinion existed amongst the founders of that Society about the immediate expediency of applying the principle of its constitution to the English version, its ultimate application became but a question of time, and this action was postponed for fourteen years. **Meanwhile, this measure was pressed in various directions,** in addresses at its anniversaries, in essays published by various persons, and in the Society's correspondence.



REV. SAMUEL AARON.

In 1842 Rev. Messrs. **David Bernard and Samuel Aaron (left)** issued a very able treatise on the need of 'Revising and Amending King James Version of the Holy Scriptures.' They also procured and published in that

year, through the publishing house of J. B. Lippincott, of Philadelphia, a revised version of the Old and New Testaments, 'carefully revised and amended by several Biblical scholars.' This they say they did 'in accordance with the advice of many distinguished brethren, the services of a number of professors, some of whom rank among the first in our country for their knowledge of the original languages and Biblical interpretation and criticism, have been secured to prepare this work.' Amongst these were the late Prof. Whiting, Prof. A.C. Kendrick and other leading scholars who still live and have laboured on other revisions. [Armitage, pp. 897-900]

David Bernard and Samuel Aaron, who produced a revised version of the Bible, denied the divine preservation of Scripture.

"The vast majority of those who read the English Bible are entirely ignorant of the Greek; of the non-translation of baptizo — and its signification... As to our being 'left without a standard', through the multiplicity and variety of

translations, we have only to say that there can, in the nature of things, be **no perfect standard but the Hebrew and Greek originals**; these, being written by inspired men, are infallible, while all translations by men uninspired must be more or less imperfect. The number of translations cannot affect the original." [Samuel Aaron & David Bernard, *The Faithful Translation* (1842) pg. 30]

1849-50 - American and Foreign Bible Society removed restriction to use common version (Authorised Version).

"The American and Foreign Bible Society held its annual meeting in New York May 11th, 1849, and, on the motion of Hon. Isaac Davis, of Massachusetts, after considerable discussion, it was 'Resolved, That the restriction laid by the Society upon the Board of Managers in 1838, 'to use only the commonly received version in the distribution of the Scriptures in the English language,' be removed.' This restriction being removed, the new board referred the question of revision to a committee of five. After long consideration that committee presented three reports: one with three signatures and two minority reports. The third, from the pen of Warren Carter, Esq., was long and laboured as an argument against altering the common version at all. In January, 1850, the majority report was unanimously adopted in these words:

'Resolved, That, in the opinion of this board, the sacred **Scriptures of the Old and New Testament ought to be faithfully and accurately translated into every living language.**

'Resolved, That wherever, in versions now in use, known and obvious errors exist, and wherever the meaning of the original is concealed or obscured, suitable measures ought to be prosecuted to correct those versions, so as to render the truth clear and intelligible to the ordinary reader.

'Resolved, That in regard to the expediency of this board undertaking the correction of the English version, a decided difference of opinion exists, and, therefore, that it be judged most prudent to await the instruction of the Society.'

A most impassioned debate ensued. Drs. Cone and Wyckoff of the American and Foreign Bible Society publish "The Bible Translated" to defend their action. Revisionists issue sample revised N.T.. Those opposed to

revision call for many to 'rebuke this metropolitan power' to crush the revisionist movement forever.

"On the publication of these resolutions the greatest excitement spread through the denomination. Most of its journals were flooded with communications, pro and con, sermons were preached in a number of pulpits denouncing the movement, and public meetings were held in several cities to the same end, notable amongst them one at the Oliver Street Church, in New York, April 4th, 1850. This feeling was greatly increased by the two following facts: Mr. Carter, an intelligent layman, but neither a scholar nor an able thinker, having submitted a learned and elaborate paper as his minority report, which occupied an hour in the reading, and believing that it was inspired by an astute author in New York who had opposed the Society from the first, and was then a member of the Board of the American Bible Society, Dr. Cone and William H. Wyckoff, President and Secretary of the American and Foreign Bible Society, published a pamphlet over their names in defence of the action of the board, under the title, '*The Bible Translated.*'

The second fact arose from the demand of Mr. Carter that those in favour of a revision of the English Scriptures **should issue, in the form of a small edition of the New Testament, a spec-**

imen of the character of the emendations which they desired, in regard to obsolete words, to words and phrases that failed to express the meaning of the original Greek, or the addition of words by the translators, errors in grammar, profane expressions and sectarian renderings.

Deacon William Colgate, the Treasurer, said that he approved of this suggestion, and if Brethren Cone and Wyckoff would procure and issue such an edition as a personal enterprise, he, as a friend of revision, would personally pay the cost of the plates and printing. This was done, and in their preface they stated that by the aid of 'eminent scholars,' who had 'kindly cooperated and given their hearty approval to the proposed corrections,' they submitted their work, not for acceptance by the Society, but as a specimen of some changes which might be properly made, and that the plates would be presented to the Society if they were desired. **This was sufficient to fan the fire to a huge flame; much stormy and uncalled for severity was invoked, and a large attendance was called for at the annual meeting to 'rebuke this metropolitan power' and crush the movement forever.**" [Armitage, pp. 900-1]

End OS17334

The Massorah: What Is It?

Dave Ramey.



For centuries, or at least since 1611, the English speaking Christian community has had in its hands the King James Translation of the Hebrew Texts of the Old Testament, and from the Greek Text, the New Testament. Now there are many other Bible translations

Let's use an analogy for finding out which translation is best suited for us. First, why is finding a certain Bible important, one might ask. The analogy starts like this: suppose you're an antique auto enthusiast. You've found an old car that you wish to restore to mint condition depending on parts availability. To make that car 'true to its time', which I mean you want that car as close to the original condition as possible, you'll look just about anywhere for any original parts, regardless sometimes of their condition, because you can rebuild some of them, but the ideal is 'mint' or pristine shape. The whole project might span a few months, years, or even a lifetime. The key is knowing that you've done your best to get the most original 'first parts' for your antique. You may have to settle for some remanufactured or 'new' parts, but those will be a minimum, because you know it destroys the originality of the car.

available today, possibly too many depending how one looks at it. The important thing is; does whatever translation a person studies put the true Word of God in the student's mind?

Now this analogy can apply to many different types of antique enthusiasts, but let's apply it to God's Word. For someone who wants that 'pristine' form of God's Word, in mint shape, unaltered, the same as when it was written down 'first hand', it might take months, years, or a lifetime of study. To find the original parts one might have to begin an in depth study of Hebrew and Greek and Chaldee. Then one must proceed on a field trip to find all available sources of the Hebrew, Greek, and Chaldee Texts, and then make comparisons, and lastly putting everything together in one final translation. Many people who are bi-lingual and speak a second or more languages can probably understand this more easily, because they are aware of some of the problems when translating between languages. Now, this is not to say that our Holy Bible is wrong, or mis-translated, but going back to the antique car analogy, 'the car is whatever make or model it was originally built to', but some of the parts may be 'newer additions' and some parts may still need to be found. The car may be driven from point A to point B, without maybe, a missing runner board, a spare wheel that mounts on the rear, side mirrors, etc., but it still goes down the road and gets us where we want to go. However, we bide our time and are patient until we can find all the parts, or in The Word's case, patiently studying in hope, and faith in the 'ideal' of our salvation through our Lord Jesus Christ. Our English translations are similar to the antique car analogy. The Hebrew and Greek Texts are 'pure' and 'pristine'. The only problem is we must understand how to read Biblical Hebrew and Greek and in some cases, Chaldee and Aramaic. Then we must understand the peoples of that time, their laws, expression, and idioms; all while 'thinking' in these other languages.

Unfortunately, not everyone can do this kind of in depth study, for it requires patience of the sort that archeologists must learn. Luckily much of the work has been accomplished for us already. All we have to do is go get it. This can mean finding a Church in your community that relies heavily on teaching the congregation the Hebrew expressions and idioms that help explain God's Word along with a verse by verse, chapter by chapter instruction, or a group of Christians that meet and have a study period together, or by searching out the Texts for yourself. The important matter is that as Christians we have a responsibility to Our Lord to know what 'His Letter to us' says. Also, the fact that even today

new translations are coming out means that scholars are not agreed upon how to translate the 'original parts' that go into building their translation of God's Word. This may seem confusing, and to many Christians it is. Many feel they don't have time to learn Hebrew and that God wouldn't allow the truth to be lost between translations. I somewhat understand this attitude. Finally, this brings us to the *Massorah*.



All of the most reliable manuscripts of the Hebrew Bible have on every page next to the Text that is arranged in two or more columns, smaller lines of writing called the *Massorah Magna* or *Great Massorah*, and the writing in the side

margins is called the *Massorah Parva* or *Small Massorah*. This writing appears in between the main columns of Hebrew Text, along the top, two sides, and bottom. The word *Massorah* means to deliver something into the hand of another. It contains the guidelines for the Hebrew scribes that must be used in transcribing the Hebrew Texts from generation to generation. This work was originally done under Ezra and Nehemiah in order to fix the Text after the return from Babylon so that it couldn't be tampered with (Neh. 8.8 and Ezra 7:6,11).

The *Massorah* is called "*A Fence to the Scriptures*." This was because it assured every Hebrew character must be in its place in the Text by recording the "number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, &c."(1) The *Massorah* also contains 'facts' and 'phenomena' associated with the Hebrew Texts; information that affects the sense and casts light upon the Scriptures. It is not found in any 'one' manuscript but is spread out among different copies of the Hebrew Text in several different countries, and for whatever reason, Dr. C.D. Ginsburg is the only 'Christian' scholar that has pulled all of it together from the several manuscripts, and printed a three volume set. His three volume set *Masoretico-Critical Text* is very rare. This *Masoretico-Critical Text of the Hebrew Bible* can be found in only one Bible to date. That is *The*

Companion Bible. This is an edition of the 1611 King James Authorized Version with a wealth of information in its margins especially the notes of 'facts' and 'phenomena' from the *Massorah*, and a well rounded Appendix full of diagrams, charts, Hebrew idioms and expressions, tabulated data on particular messages within God's Word, up-to-date archeological information proving God's Word, etc. *The Companion Bible* is not a new translation, nor a commentary, and is not authored by any one man.

"Why is this *Massorah* so important?", you're probably asking. Here's one point. When the translators of The King James of 1611 went to the Hebrew Texts of the Old Testament, they did not know of the *Massorah*. They and also the Revisers performed their work ignorant of the treasures contained in the *Massorah*, and no hint

of it was given the reader. It's almost like the 'antique car' (Hebrew Text) had some 'original parts' (*Massorah*) that got lost when it went from one country (Hebrew manuscripts) to the next country (translation into Old English King James Bible). The fact of why the *Massorah* was not known of by the KJV translators and Revisers, or even Critics; and if they were aware of it, why it would have been purposely left out of the KJV is a study in itself. Here's yet another point. No matter how many new modern English translations come out, if they don't contain the *Massorah*, some of the original 'sense' will be lost. One could say that the *Massorah* was God's way of making sure His Word had only 'one' interpretation, and if followed, would be handed down from generation to generation without alteration. **End OS18494**

Letters & Views

Editor: We are grateful to Olga Scully from Australia for bringing this item to our attention and due to space considerations have only now been able to publish it.

Lest We Forget the Real Holocaust and It's Bolshevik Jewish Perpetrators! The Ukrainian Holocaust of 1932-33

by Eric S. Margolis - Foreign Affairs Editor for Sun Media Newspapers London Free Press December 12, 1998 London, Ontario, Canada.



"Stalin is century's bloodiest figure"

... In 1932, Soviet leader Josef Stalin unleashed genocide in Ukraine, Stalin determined to force Ukraine's millions of independent farmers - called kulaks - into collectivized Soviet agriculture, and to crush Ukraine's growing spirit of nationalism.

Faced by resistance to collectivization, Stalin unleashed terror and dispatched 25,000 fanatical young party militants from Moscow - earlier versions of Mao's Red Guards - to force 10 million Ukrainian peasants into collective farms. Secret police units of OGPU began selective executions of recalcitrant farmers.

When Stalin's red guards failed to make a dent in this immense number, OGPU was ordered to begin mass executions. But there were simply not enough Chekists (secret police) to kill so many people, so Stalin decided to replace bullets with a much cheaper medium of death - mass starvation.

All seed stocks, grain, silage and farm animals were confiscated from Ukraine's farms. (Ethiopia's Communist dictator Mengistu Haile Mariam used the same method in the 1970s to force collectivisation. The resulting famine caused one million deaths.)

OGPU agents and Red Army troops sealed all roads and rail lines. Nothing came in or out of Ukraine. Farms were searched and looted of food and fuel. Ukrainians quickly began to die of hunger, cold and sickness.

When OGPU failed to meet weekly execution quotas, Stalin sent henchman Lazar Kaganovitch to destroy Ukrainian resistance. Kaganovitch, the Soviet Eichmann, made quota, shooting 10,000 Ukrainians weekly. Eighty per cent of Ukrainian intellectuals were executed. A party member named Nikita Khrushchev helped supervise the slaughter.

During the bitter winter of 1932-33, mass starvation created by Kaganovitch and OGPU hit

full force. Ukrainians ate their pets, boots and belts, plus bark and roots. Some parents even ate infant children.

Britain, the U.S. and Canada were fully aware of the Ukrainian genocide and Stalin's other monstrous crimes. (Soviet Leader Josef Stalin committed genocide in the '30's, then became an ally against Hitler in the '40's)

The precise number of Ukrainians murdered by Stalin's custom-made famine and Cheka firing squads remains unknown to this day. The KGB's archives and recent work by Russian historians show at least seven million died. Ukrainian historians put the figure at nine million or higher. Twenty-five per cent of Ukraine's population was exterminated.

Six million other farmers across the Soviet Union were starved or shot during collectivisation. Stalin told Winston Churchill he liquidated 10 million peasants during the 1930's. Add mass executions by the Cheka in Estonia, Latvia and Lithuania, the genocide of three million Muslims, massacres of Cossacks and Volga Germans, and Soviet industrial genocide accounted for at least 40 million victims, not including 20 million war dead.

Kaganovitch and many senior OGPU officers (later, NKVD) were Jewish. The predominance of Jews among Bolshevik leaders and the frightful crimes and cruelty inflicted by Stalin's Cheka on Ukraine, the Baltic states and Poland led the victims of Red Terror to blame the Jewish people for both communism and their suffering. As a direct result, the region's Jews became the target of ferocious revenge by Ukrainians, Balts and Poles.

The story of the numerically larger holocaust in Ukraine has been suppressed, or ignored. Ukraine's genocide occurred eight to nine years before Hitler began the Jewish Holocaust and was committed, unlike Nazi crimes, before the world's gaze. But Stalin's murder of millions was simply denied or concealed by a left-wing conspiracy of silence that continues to this day. In the strange moral geometry of mass murder, only Nazis are guilty.

Socialist luminaries like Bernard Shaw, Beatrice and Sidney Webb and Premier Edouard Herriot of France, toured Ukraine during 1932-

33 and proclaimed reports of famine were false. Shaw announced: "I did not see one under-nourished person in Russia." New York Times correspondent Walter Duranty, who won a Pulitzer Prize for his Russian reporting, wrote claims of famine were "malignant propaganda." Seven million people were dying around them, yet these fools saw nothing. The New York Times has never repudiated Duranty's lies.



Modern leftists do not care to be reminded their ideological and historical roots are entwined with this century's greatest crime - the inevitable result of enforced social engineering and Marxist theology.

Western historians delicately skirt the sordid fact that the governments of Britain, the U.S. and Canada were fully aware of the Ukrainian genocide and Stalin's other monstrous crimes. Yet they eagerly welcomed him as an ally during the Second World War. Stalin, who Franklin Roosevelt called "Uncle Joe", murdered four times more people than allegedly attributed to Adolph Hitler.

"None of the Soviet mass murderers who committed genocide were ever brought to justice. Lazar Kaganovitch died peacefully in Moscow a few years ago, still wearing the Order of the Soviet Union and enjoying a generous state pension."

Presented in the interests of truth by James W. Black who is of Ukrainian and Scottish descent. Some of his relatives were interned in the Nazi forced labour camps and died in the camp during World War Two. His grandmother's brother, who was a Ukrainian nationalist, was arrested in Ukraine for wearing Ukraine's national colours and reading Ukrainian poetry to his friends and then sent to the Gulag. He was never seen nor heard from again.

END

How The King James Bible Still Influences The Way We Speak 400 Years After It Was Written.

Craig McQueen



Above - King James Holding Court

It is the most widely-read text in the English language, influencing everything from art and culture to the way we speak. And this year the King James Bible celebrates its 400th anniversary. For centuries, it's been regarded as a classic, both by religious leaders and literary experts.

But what's less well-known is the influence it continues to have on our everyday lives, from the way the English language developed to the common sayings and phrases which pepper our conversations.

It was in 1603 that King James VI of Scotland succeeded Queen Elizabeth I to become King James I of England.

The death of the Queen unleashed sectarian tensions, with the extremist Puritans wanting to rid the Church of England of any practice they could link to the Catholic Church.

Amid an atmosphere of mutual suspicion, King James called for a conference at Hampton Court to thrash out differences between the two sides. This resulted in the king ordering that a new translation of the Bible be written which could unite the Church and its people.

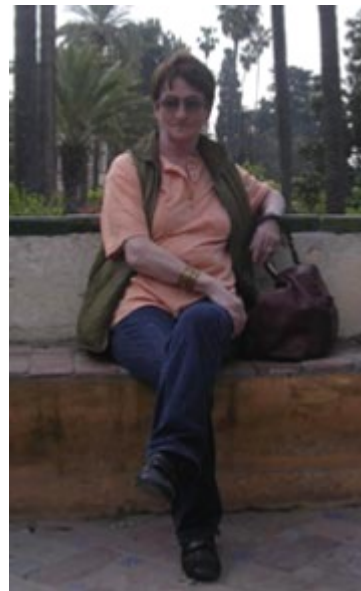
But according to historian Dr Jenny Wormald, the idea of a new Bible had first been proposed three years earlier.

She said: "The first suggestion of a new translation came not at Hampton Court but at the

General Assembly of the Church of Scotland, which was held in Burntisland in 1601.

"It was a translation called the Geneva Bible which was in use in Scotland. There were reasons for King James not to like it, not least because it kept using the word 'tyrant' and because it has pretty anti-royal marginal notes."

When the Puritan Jon Rainolds suggested a new translation of the Bible at the Hampton Court Conference three years later, it was this version he had in mind.



But Dr Wormald (left) added: "King James wanted something different altogether and that's how it started. It arose out of tensions between the King and the Puritans.

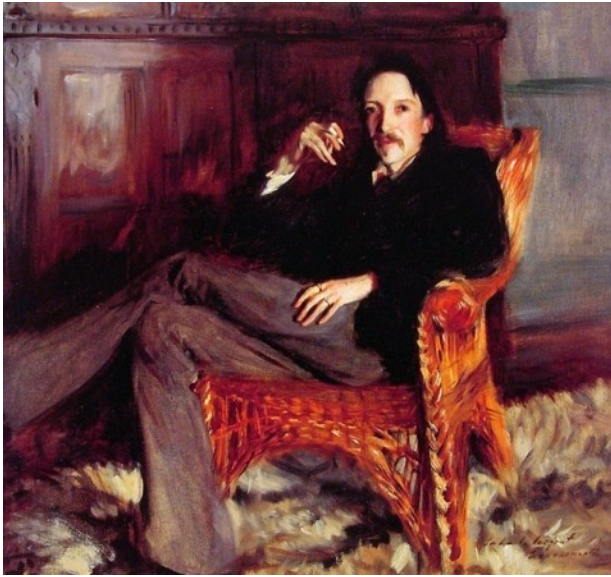
"But the one thing which James had in common with all Puritans, both in England and in Scotland, was a

desire for education, an educated ministry and for a correct text."

For the next seven years, teams of scholars worked under the direction of King James, producing a new translation of the Bible using the original Greek, Hebrew and Aramaic texts.

It was to be known as the authorised version. Dr Wormald said: "They were given a pretty free hand. There were around 50 translators divided into groups and I think it's now pretty well-established that King James was masterminding things throughout.

"They were divided into six groups: two at Westminster, two at Oxford and two at Cambridge, and they got on with the job.



Robert Louis Stevenson

"A lot of Scottish authors have used their intimate knowledge of both languages and have been able to switch between them easily, from Robert Louis Stevenson to John Buchan."

Dr Jack added: "If we go back to the history of how the King James Version came into being, we see that the translators were almost all from the south-east of England and that had a huge impact on the language that was used."

The continuing influence of the King James Bible can also be felt through the dozens of common phrases which became popularised through it.

From sayings such as "no rest for the wicked" to "the blind leading the blind", a surprising number of phrases in day-to-day usage have Biblical roots stretching back 400 years to the King James Bible.

Dr Jack said: "That is an important thing. At the time when people first read them they thought they were odd as there was a real disjunction between what they were expecting and what they read.

But again that's an example of the translators trying to be accurate. They were trying to take the original Hebrew idioms and translate them very literally and they've since become common phrases."

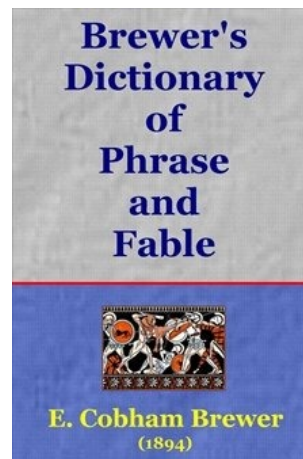
And yet nowadays, most churches use more modern versions of the scripture, from the New

International Version to the Good News Bible, with the ability to understand being viewed as more important than the elegance of the language.

Dr Wormald (top right) said: "I think it's a pity. By the 19th century, the Victorians more or less believed it was the word of God rather than the word of King James and his translators.

"In the second half of the 20th century, it lost that authority. It might be a difficult text for children but I do think it could be used a bit more."

Professor Campbell added: "A lot of people are moving to other translations of the Bible and a lot of people just aren't reading it at all, but it's great to be teaching it and to have people suddenly realise that it's been there all the time."



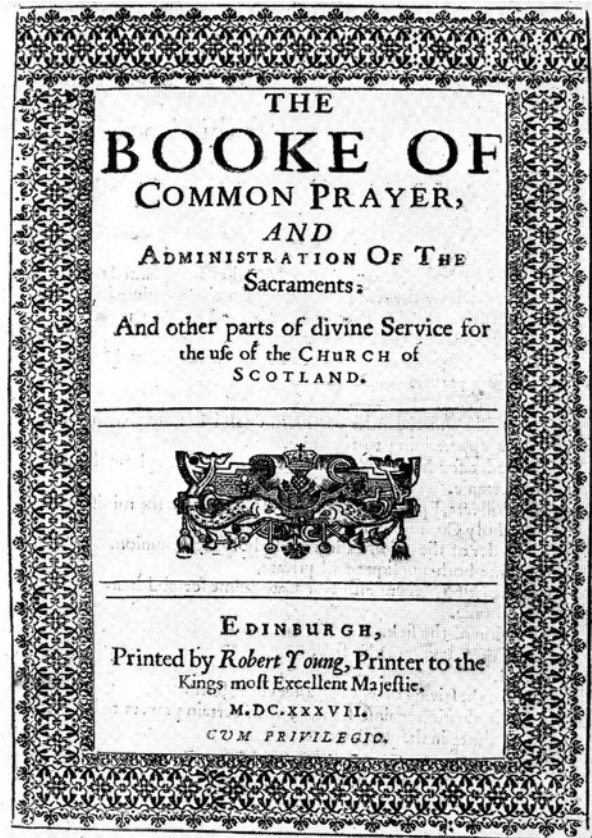
Following are some examples of the many King James Bible version phrases that have become part of everyday speech.

50 sayings that came from the King James VI Bible.

1. A bird in the hand is worth two in the bush
2. All things must pass
3. A man after his own heart
4. A wolf in sheep's clothing
5. An eye for an eye, a tooth for a tooth
6. Apple of your eye
7. As old as the hills
8. At their wits' end
9. Baptism of fire
10. Bite the dust
11. Bread of life
12. Broken heart

13. By the skin of your teeth
14. Can a leopard change its spots?
15. Cast the first stone
16. Eat drink and be merry
17. Fall from grace
18. Flesh and blood
19. Feet of clay
20. Fly in the ointment
21. Fight the good fight
22. Forbidden fruit
23. Give up the ghost
24. Gird your loins
25. Heart's desire
26. Holier than thou
27. In the twinkling of an eye
28. It's better to give than receive
29. Labour of love
30. Law unto themselves
31. Living off the fat of the land
32. Love of money is the root of all evil
33. No rest for the wicked
34. O ye of little faith
35. Out of the mouths of babes
36. Powers that be
37. Put your house in order
38. Reap what you sow
39. Red sky at night; shepherds' delight
40. Sour grapes
41. See eye to eye
42. Set your teeth on edge
43. Sign of the times
44. Strength to strength
45. The blind leading the blind
46. The root of the matter
47. The salt of the earth
48. The spirit is willing but the flesh is weak

49. Wages of sin
50. Writing is on the wall



**The Fifth Sunday After Easter
The Collect.**

O LORD, from whom all good things come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good and by thy merciful guiding may perform same; through our Lord Jesus Christ Amen. **The**

Epistle. St. James 1.22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit fatherless and widows in their affliction and to keep himself unspotted from the world

Christian Identity Radio Broadcasts

Yahweh's Covenant People

"In Isaac shall thy seed be called" (Gen. 21:12)



The Regathering of True Israel

In The New JerUSAlem (Not to be confused with "Jews.")



"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Isaiah 34:5

Saturday nights, 8 ET (Sunday 1am BST)

www.talkshoe.com/tc/21924

The Voice of Christian Israel

Pastor Eli James

The Regathering of true Israel

The New JerUSAlem

"My eyes have seen your salvation .. the glory of your people, ISRAEL."
(Not to be confused with "Jews").

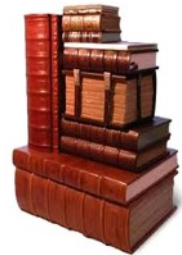
www.anglo-saxonisrael.com

The Voice of Christian Israel, Sundays, Noon ET (5 pm BST)



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Saturdays 10am (est) 3pm (gmt)

<http://www.talkshoe.com/talkshoe/web/talkCast.jsp?masterId=73940&cmd=tc>

Announcements

The Christian Defence League

New Christian Crusade Church
PO Box 25
Mandeville, LA 70470. USA.
Tel. No. +1 6017498565

The Chronicles Of The Migrations Of The Twelve Tribes Of Israel From The Caucasus Mountains Into Europe

By
Pastor Eli James

The above PowerPoint presentation is
available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction
can now be viewed or downloaded -
the latest addition part 6 covers the
German people in relation to the
migrations of the Tribes of Israel.

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European Fellowship Conference

Advance Notice

Bavaria
Germany

August 2011

Watch this space for further
information

thenewensign@gmail.com