

THE DEDICATION OF THE KING JAMES VERSION pdf

1: 2 Chronicles 6 NKJV - Solomon's Prayer of Dedication - Then - Bible Gateway

Article of the Month. April THE DEDICATION LETTER. for the. KING JAMES BIBLE. It was in that the so-called "King James" version (KJV) of the Bible was made available. It is called the "King James" because that monarch commissioned its translation and proclaimed it to be the official Bible of the.

The much-loved KJV, as it is often abbreviated, may have fallen out of favor in recent years as more readable translations have been published for twentieth-century readers. But generation after generation of readers has absorbed its phrases. We can safely say that no other translation will ever have such an effect on the English language. When the childless Elizabeth died, James, next male in the royal line, and already king in his native Scotland, marched south to London to be crowned king of England too. Under Elizabeth, the Church of England had assumed an episcopal form of Protestantism. Before James had even reached London, the Puritans presented him with the Millenary Petition so called because it had a thousand signatures, asking for moderate changes in the Church of England. James agreed to a conference, which met in January at Hampton Court. James gave his approval to the making of a new translation of the Bible. James wanted something to replace the popular Geneva Bible. England needed one version that both churches and individuals, and both the Church of England and the Puritans, could read with benefit. In 1604, James appointed nearly fifty scholars and divided them into six companies. For two years and nine months they worked individually and in conference, and then the whole text was gone over by a committee of twelve. While the scholars used the original Hebrew and Greek, they closely followed previous translations. In fact, it may be inappropriate to call the King James Version a translation. For example, the work of William Tyndale, the first major English translator, is evident in many passages. But it was a long time before it replaced the Geneva Bible as the Bible of the individual reader. But the effect goes beyond phrases. There is a cadence, a sentence rhythm, in the KJV that has never been matched in other English Bibles. If this beauty has detracted some readers from hearing the message, it has nevertheless been incredibly memorable and, therefore, memorizable. If learning Scripture is important, then committing it to memory is paramount, and we know that poetry or poetic prose is easier to memorize than flat prose. Today, almost four hundred years later, most people who can quote the Bible quote a version published in 1611. Modern-day translators may rightly feel humble, knowing they can never produce a work that will so mold a language and shape an entire culture. Green A mighty wave of revival washed across North America, forever altering the religious landscape. Noll In an epochal council, the Catholic Church undertook its most searching self-examination ever and renewed itself for a modern world. Komonchak A Baptist preacher had a dream that guided one of the most profound social movements of our times.

2: THE TRANSLATORS TO THE READER Preface to the King James Version

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

In all its forms it has greatly served religion, and in its modern forms its meaning comes out more clearly and more tellingly than ever. It has more to teach the modern world about religion than even its strongest advocates have realized. Few of them have fully explored the wealth and depth of its contribution to modern religious attitudes. Of all the forms of the English Bible, the most distinguished and widely cherished is the King James Version. Its value for religion is very great, and it is on that account all the more important that its origin and place in the history of the Bible be understood, so that false ideas about it may not prevail, for in so far as they do prevail they are likely to impair and to distort its religious usefulness. There can be no doubt, however, that widespread and serious misapprehensions as to its origin do very generally prevail, and that these seriously condition its religious value. The literary interest and the liturgical value of that version are of course universally recognized. It is a classic of 16th and 17th century English, and it is a treasure of Christian liturgy, deeply freighted with religious associations. These are values every man of culture will at once acknowledge and approve. It is, moreover, deeply imbedded in the affection and devotion of great groups of people, not all of them religious. They find in it the final embodiment of moral, social, and literary values which they greatly prize. This is in itself a fact of great importance. Even if the version were itself less eminent as an English classic or a liturgical masterpiece the extraordinary prestige it enjoys would give it a consequence all its own. The tremendous significance thus generally attached to it by the public makes it imperative that the facts as to its origin and ancestry be well known, or the most fantastic misconceptions about these matters will arise and prevail. But these facts are not well known, and misconceptions consequently do prevail to an amazing extent. The King James Version is predominantly the Bible of the layman, and it will undoubtedly continue to be so for a long time to come. This fact makes it doubly important that it be presented to him as intelligently and as intelligibly as possible. This well-recognized fact has led its publishers through the generations to have it tacitly revised from time to time, so that the obsolete words and spellings might not confuse the ordinary reader. This commendable activity began immediately upon the first publication of the version in and continued intermittently until when, under the hands of Dr. Blayney of Oxford, it reached its present form. It has cleared the text of the version of innumerable antique spellings, such as Hierusalem, Marie, assoone, foorth, shalbe, fet, creeple, fift, sixt, ioy, middes, charet and the like. Comparatively few verses in the version have escaped such improvements and modernizations, and most verses contain several such changes. It has also corrected the numerous misprints of the version, so that it is now of the most accurately printed books in the world. The one original misprint to survive is the famous "strain straine at the gnat" in Matthew But it is the omission of the great Preface, "The Translators to the Reader," that is most to be regretted. The makers of the version in their day felt that the work called for some explanation and defense, and entrusted the writing of a suitable preface to Myles Smith, of Brasenose College, Oxford, afterward Bishop of Gloucester. His Preface for many years stood at the beginning of the version. But for various reasons -- its length, its obscurity, its controversial and academic character -- it has gradually come to be omitted by modern publishers of the King James, which is thus made to present itself to the reader abruptly and without explanation or introduction of any kind. The result of this upon the hosts of ignorant and untrained people who use the version is disastrous in the extreme. My own correspondence abounds in letters from well-meaning people who have been led into the strangest misconceptions by its absence. It is indeed long, controversial, and pedantic, but this very fact is significant. And with all its faults, it says some things about the version and its makers and their aims that still greatly need to be said, indeed, that must be said, if the readers of the version are to be given the protection and guidance that they deserve and that its makers provided for them. For they will accept this guidance and protection from no one else. It is idle for any modern to attempt to correct these misapprehensions; his efforts will only be resented or ignored. But if the King

James Bible itself can be shown to say to its adherents the very things they most need to know about their version, it will be possible for them to benefit by them without embarrassment or inconsistency. All the more necessary, it would seem, for restoring the great Preface, or at least the essential parts of it, to its rightful place in the "Authorized Bible. Let me answer out of my own recent correspondence and experience, being careful not to exaggerate or distort, but to set down only what self-constituted champions of King James have actually written over or under their own signatures. First of all must come the widespread belief that the King James Bible is "the original. In an article published in the News in the editor steadily refers to the King James Version as "the original. For him the illustrious services of Bible translators and revisers from William Tyndale to Matthew Parker simply do not exist. Indeed, he definitely denies them and all their words when he steadily and publicly, in print, in an editorial article in his own newspaper, describes the King James Version over and over again as the "original. For these people will not give up so cherished a view for any say-so of ours. On the contrary, it would only serve to set them more rigidly in it. To whom then would they look with some willingness to learn? To the King James Bible itself. If its original Preface were once more offered to them, as it was offered to the first readers of that version, and as its makers intended it to be offered to all its readers, they could hardly refuse to listen. And, indeed, the people who hold these fantastic ideas are not so much to blame for them as the publishers and printers who have so steadily deprived them of the protection from such egregious mistakes which the King James Preface so amply and ably provided. They could not have gone so absurdly wrong if they had found in the Preface of their King James these words which the makers of that version meant to have them find there: A leading layman, in one of our most intellectual communions, has told me that he always supposed the modern translations of the Bible were made from the King James Version, and not long ago a newspaper paragraph, with the commanding endorsement of the Associated Press, explicitly made that assertion. The same idea appeared in the New Republic as recently as April of last year. What can save these untrained, well-meaning people from the idea that the King James Bible is the "original"? Nothing but the statements of its own Preface. If truth be to be tried by these tongues, then whence should a Translation be made but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, Why should they be kept from him? A few months ago the New York Times and the Literary Digest united in offering the strange intelligence that "the King James Version was compiled from the only six original papyri extant in Another widespread impression as to the King James is that it is the "Authorized" Bible. The dean of a well-known New England divinity school recently insisted upon that designation for it, and strongly resented the application of it of any other name. We need not go into the old vexed question of whether or not it was ever actually authorized. For practically it certainly was so, and so regarded, being in fact the third Authorized Bible of the English Church. The first was the Great Bible of , which was intended for church use. But when the Convocation of Canterbury in inaugurated the revision of the English Bible, it was definitely with a view to providing a more suitable Bible for purposes of public worship, and as a matter of fact the English Revised Bible of has, we are told, actually displaced the King James in the use of Canterbury Cathedral and Westminster Abbey. In the Protestant Episcopal Church in America, Canon 45 provides that the lessons at the morning and evening shall be read in the King James Bible "which is the standard Bible of this church" , or in the Revised Version, or in the American Standard Version. It will be seen that the King James is far from being the Authorized Bible today. But the tragic part of it all is that the people who still call it the "Authorized Bible" understand by that term something very different from this. I have today received a letter from a very zealous young minister in Atlantic City, definitely declaring his belief in the verbal inspiration of the King James Version. This extraordinary view is very widely held. Of course the Translators made no such claim; indeed, their account of their method of work fits very poorly with such an idea: But we hold their judgment not to be so sound in this point. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, There be many words in the Scriptures, which be never found there but once, Again, there be many rare names of certain birds, beasts and precious stones, etc. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or

dogmatize upon this or that peremptorily? Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: The doctrine of the inspiration of the Translators was not held by them, and it is difficult to see how it can be held by anyone who will read even this much of their Preface. Another prevalent notion about the King James Bible is that it is poetry. On this point Thomas Hardy wrote in his journal, in Of these some make themselves practical poets, others are made poets by lapse of time who were hardly recognized as such. Particularly has this been the case with the translators of the Bible. They translated into the language of their age; then the years began to corrupt that language as spoken, and to add gray lichen to the translation; until the moderns who use the corrupted tongue marvel at the poetry of the old words. When new they were not more than half so poetical. So that Coverdale, Tyndale and the rest of them are as ghosts what they never were in the flesh. It is not thus that poems are made. The Translators who there emerge are much closer to pedants than to poets. Therefore such were thought upon as could say modestly with Saint Jerome, Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. This doctrine, grotesque as it is, is actually held as a matter of course by the vast majority of people. The publication of any preface from the Translators to the Reader would, by its very presence, whatever its contents, do much to remedy this. The superstitious veneration with which some very pious people regard it would be corrected by the reprinting of the Preface. But not the pious alone. Many editors, novelists, and professors cherish views about the version that are simply slightly rationalized forms of the same notion. Sentimental statements about it in current books and papers that its translators "went about their work in the spirit of little children," or that "it is a finer and nobler literature than the Scriptures in their original tongues," are but survivals of the old dogma of uniqueness, so explicitly disclaimed in the Preface: Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser; so, if we building upon their foundation that went before us, and being helped by their labors, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. I have ventured to lay before the leading publishers of the King James Bible the duty of restoring the great Preface to its rightful place, at the beginning of it. They have courteously replied, giving various reasons for continuing to omit it. Let us examine these one by one. The first reason is that it is too academic. But this does not justify them in omitting it.

3: DEDICATION IN THE BIBLE

The Dedication, printed word-for-word as presented to the King over years ago. Book includes a dedication of its own, to William Tyndale, the martyr whose bible and dying prayer aided the near-fifty scholars that presented the English speaking world with the King James Version, "Authorized " Holy Bible.

Printing[edit] Archbishop Richard Bancroft was the "chief overseer" of the production of the Authorized Version. Bitter financial disputes broke out, as Barker accused Norton and Bill of concealing their profits, while Norton and Bill accused Barker of selling sheets properly due to them as partial Bibles for ready money. In the Universities of Oxford and Cambridge successfully managed to assert separate and prior royal licences for Bible printing, for their own university presses " and Cambridge University took the opportunity to print revised editions of the Authorized Version in , [65] and This did not, however, impede the commercial rivalries of the London printers, especially as the Barker family refused to allow any other printers access to the authoritative manuscript of the Authorized Version. Marginal notes reference variant translations and cross references to other Bible passages. There are decorative initial letters for each Chapter, and a decorated headpiece to each Biblical Book, but no illustrations in the text. The original printing was made before English spelling was standardized, and when printers, as a matter of course, expanded and contracted the spelling of the same words in different places, so as to achieve an even column of text. Punctuation was relatively heavy and differed from current practice. On the contrary, on a few occasions, they appear to have inserted these words when they thought a line needed to be padded. The first printing used a black letter typeface instead of a roman typeface, which itself made a political and a religious statement. It was a large folio volume meant for public use, not private devotion; the weight of the type mirrored the weight of establishment authority behind it. When, from the later 17th century onwards, the Authorized Version began to be printed in roman type, the typeface for supplied words was changed to italics , this application being regularised and greatly expanded. This was intended to de-emphasise the words. Many British printings reproduce this, while most non-British printings do not. Almost every printing that includes the second preface also includes the first. Much of this material became obsolete with the adoption of the Gregorian Calendar by Britain and its colonies in , and thus modern editions invariably omit it. Later editors freely substituted their own chapter summaries, or omitted such material entirely. Pilcrow marks are used to indicate the beginnings of paragraphs except after the book of Acts. It was not until that a Scottish edition of the Authorized Version was printed " in conjunction with the Scots coronation in that year of Charles I. However, official policy favoured the Authorized Version, and this favour returned during the Commonwealth " as London printers succeeded in re-asserting their monopoly on Bible printing with support from Oliver Cromwell " and the "New Translation" was the only edition on the market. Bruce reports that the last recorded instance of a Scots parish continuing to use the "Old Translation" i. Geneva as being in The Geneva Bible continued to be popular, and large numbers were imported from Amsterdam, where printing continued up to in editions carrying a false London imprint. During the Commonwealth a commission was established by Parliament to recommend a revision of the Authorized Version with acceptably Protestant explanatory notes, [81] but the project was abandoned when it became clear that these would nearly double the bulk of the Bible text. After the English Restoration , the Geneva Bible was held to be politically suspect and a reminder of the repudiated Puritan era. A small minority of critical scholars were slow to accept the latest translation. Hugh Broughton , who was the most highly regarded English Hebraist of his time but had been excluded from the panel of translators because of his utterly uncongenial temperament, [85] issued in a total condemnation of the new version. Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. For most of the 17th century the assumption remained that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, Biblical study was best undertaken within the international common medium of Latin. It was only in that modern bilingual Bibles appeared in which the Authorized Version was compared with counterpart Dutch and French Protestant vernacular Bibles. First of the two was the Cambridge edition of , the culmination of years work by Francis Sawyer Parris , [98]

who died in May of that year. They undertook the mammoth task of standardizing the wide variation in punctuation and spelling of the original, making many thousands of minor changes to the text. In addition, Blayney and Parris thoroughly revised and greatly extended the italicization of "supplied" words not found in the original languages by cross-checking against the presumed source texts. Blayney seems to have worked from the Stephanus edition of the Textus Receptus, rather than the later editions of Beza that the translators of the New Testament had favoured; accordingly the current Oxford standard text alters around a dozen italicizations where Beza and Stephanus differ. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. There are a number of superficial edits in these three verses: Scrivener, who for the first time consistently identified the source texts underlying the translation and its marginal notes. Norton also innovated with the introduction of quotation marks, while returning to a hypothetical text, so far as possible, to the wording used by its translators, especially in the light of the re-emphasis on some of their draft documents. Academic debate through that century, however, increasingly reflected concerns about the Authorized Version shared by some scholars:

4: What is the 21st Century King James Version (KJ21)?

2 Chronicles 7 King James Version (KJV) 7 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

So they came and stood before the king. Then Arioch made the thing known to Daniel. Then Daniel blessed the God of heaven. Thy dream, and the visions of thy head upon thy bed, are these; [29] As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. Thou art this head of gold. Then they brought these men before the king. They answered and said unto the king, True, O king. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? MENE; God hath numbered thy kingdom, and finished it. The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. So he told me, and made me know the interpretation of the things. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: And when he had spoken this word unto me, I stood trembling. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all:

5: King James Version | Definition of King James Version by Merriam-Webster

The Authorized Version or King James Version (KJV), , Outside of the United Kingdom, the KJV is in the public domain. Within the United Kingdom, the rights to the KJV are vested in the Crown.

There had been several before it. In fact, the famous Tyndale translation which preceded it formed the basis and much of the wording of the KJV. This is obviously not correct. This was not due to King James himself. His intolerance for those who thought contrary to him is one of the primary reasons the Pilgrims left England for America. This letter of dedication of the translation to the king who commissioned it was written by the translators — a large committee of scholars and English church officials. One might argue that it is outdated and even irrelevant and, therefore, not needed. First of all, there is a certain lack of wisdom — perhaps even a dishonestly — in changing the wording or content of the work of another. We are writing this article to show that a currently favored concept in Protestant prophetic interpretation is based on a kind of religious AMNESIA—a forgetting of the history of our religious past. Political correctness, however, should never stand in the way of history, of legitimate IDEA criticism, or of information availability. We are not critical of Catholics! We are critical of Catholic doctrine. We have numbered its six paragraphs for purposes of reference. All subsequent British monarchs have been the official heads of the Anglican Church. Most of us can only wonder about the accolades made in reference to this sovereign! But that is not our subject. Toward the end of the third paragraph is a parenthesis: One is in II Thessalonians 2: We appreciate their enthusiasm, but not their theology. He was already present, and he was recognizable in the office of the Pope. Reformers from the days of Peter Waldo, John Wycliffe, and Martin Luther, all have taught us the identity of the man of sin and antichrist. The Biblical delineation of this monster is clear. How can we allow Papacy to convince us otherwise? There is no future antichrist or man of sin.

6: Bible, King James Version

The King James Version (KJV), also known as the King James Bible (KJB) or simply the Authorized Version (AV), is an English translation of the Christian Bible for the Church of England, begun in and completed/published in

The "Unite" of James I, It has been the standard version used by the English-speaking peoples for years, and is still in common use by vast numbers of Bible-believing people today. To use a play upon terms, it is clear that the blessing of the Author has surely been upon the Authorised Version of the Bible. The Authorised Version of the Bible was so named because it was produced under the direct patronage of King James I of England to provide a common English version for the people. Prior to , several English versions of the Bible were in use, versions which had resulted largely from the work of the Reformers. Some of these were excellent translations, but the need was felt for a common English Bible. Hebrew and Greek manuscripts of remarkable accuracy were available to the King James translators. Some of the most recent manuscript discoveries have confirmed the general purity of the manuscripts used in producing the Authorised Version. The work of translation covered a period of three years, being completed in , and first published in It is evident that the blessing of God was upon their labours, for it became quickly and almost universally accepted within a few years of publication. Because of the zeal of King James in promoting the translation of the Bible, the Authorised Version of the Bible opens with a letter of dedication to King James. This can be seen in most copies of the Authorised Version to this day. King James was a man with strong faith in the inspiration of Scripture. The accession of King James to the throne of England is very significant in English history. The flags of England and Scotland were combined to become the first Union Jack. The name "Jacobus" is to be seen on the gold medal of James I as shown at the start of this sheet. It was at this time also that the emblem of the Harp was introduced into the Royal Standard of England. The establishment of the United Kingdom under James I, was the fulfilment of the prophecy of the Bible; the translation of which Book James so vigorously promoted. As people have sought and found the God of the Bible, so they have prospered; and as they have turned from the God of the Bible, so they have fallen. As the world today hovers on the brink of atomic destruction, and the return of Christ approaches, many people from many nations are seeking the Lord and are enjoying the promised outpouring of the Holy Spirit. They are speaking with tongues as evidence of the coming of the Holy Spirit, as they experience this wonderful seal of Bible salvation. Many have been led to believe that the Authorised Version of the Bible is hard to understand because some of its expressions are archaic, and not now in common use. This is largely untrue! It is because people have not been filled with the Holy Spirit. The Bible is not understood by the intellect, but its truths are made clear by the light and understanding brought by the Holy Spirit. In our Revival Centres throughout Australia, hundreds of people, young and old alike, are rejoicing in the renewing power of the Holy Spirit, and the miraculous signs of Bible salvation are manifest. Speaking with tongues, the healing of the sick, and the supernatural gifts of the Holy Spirit are experienced. All are finding that after receiving the Holy Spirit, with the Bible evidence of speaking with other tongues, the Bible and its truths become a wonderful light and revelation Source:

7: File:KJV-King-James-Version-Bible-first-edition-title-pagexcf - Wikipedia

In the Protestant Episcopal Church in America, Canon 45 provides that the lessons at the morning and evening shall be read in the King James Bible ("which is the standard Bible of this church"), or in the Revised Version, or in the American Standard Version.

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. However, the failure of the reign of Queen Elizabeth I to succeed in imposing a high degree of uniformity upon the Church of England. Protestantism was reinstated as the official religion of England after the short reign of Mary I in 1553, who had attempted to restore Roman Catholicism in the country. Never authorized by the crown, it was particularly popular among Puritans but not among many more-conservative clergymen. Preparation and early editions Given the perceived need for a new authorized translation, James was quick to appreciate the broader value of the proposal and at once made the project his own. By June 30, 1604, James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organized into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. Richard Bancroft, archbishop of Canterbury, served as overseer and established doctrinal conventions for the translators. The new Bible was published in 1611. In contrast to earlier practice, the new version was to use vulgar forms of proper names etc. The translators used not only extant English-language translations, including the partial translation by William Tyndale in the 1520s. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the original Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in their translation of the Hebrew Scriptures. The literary style of the English New Testament actually turned out to be superior to that of its Greek original. Some errors in subsequent editions have become famous. Beginning in the middle of the century, they increasingly turned to more-modern translations, such as the Revised Standard Version, the New International Version, and the New Revised Standard Version. The King James Version, however, remained a popular source for the more famous Psalms and for the Gospels. Yet among English Catholics the King James Version was widely accepted from the 18th century; moreover, when the Douai-Reims Bible was updated in the mid-17th century, the translator, Richard Challoner, a convert from Protestantism to Catholicism, largely worked from the King James Version. The King James Version is still the favoured biblical translation of many Christian fundamentalists and some Christian new religious movements. It is also widely regarded as one of the major literary accomplishments of early modern England.

8: Nehemiah (KJV) - And at the dedication of

Solomon's Prayer of Dedication - Then Solomon spoke: "The Lord said He would dwell in the dark cloud. I have surely built You an exalted house, And a place for You to dwell in forever."

Who would have ever expected that the words of a little Jewish maiden would lead to the conversion of Naaman the Leper? But so it was in the wondrous providence of God. In like manner, it was only the good providence of God that brought the King James Version of the Bible into existence. The Puritans had many objections concerning the English Church as it was then established. They were hoping that their new king, James I, would so guide the Church of God in England that there would be further reformation of the Church. They had already met James on his way to London where he was to receive the English crown and had presented him with a petition stating their grievances. The petition was signed by about a thousand clergyman and therefore called the Millenary Petition. It was on account of that petition that James had called the conference to hear and determine things pretended to be amiss in the Church. It did not go so well for the Puritans, however. Not only were they in the minority at the conference, but King James, rather than sympathizing with them, supported the cause of the High Churchmen or Conformists who did not want the Presbyterian form of Church government. In the midst of their struggle Dr. John Reynolds, the Puritan president of Corpus Christi College, suddenly petitioned the king, that there might be a new translation of the Bible, because those which were allowed in the reigns of Henry VIII and Edward VI were corrupt and not answerable to the truth of the original. This motion of the Puritan leader evidently was not something which he had planned but something that was introduced incidentally in order to keep from losing all ground at the conference. This is confirmed by the preface to the readers entitled *The Translators To The Readers* which was found in the first edition of the King James Version. They were content with their Geneva Bible and its Calvinistic notes. The motion for a new translation was incidental to them. In fact, if it were up to them, there probably would not be a King James Version of the Bible. Bishops And King On the other hand, the bishops were not immediately in favor of a new translation either. Indeed, the bishop made a very good point. That is exactly what we have today with all of the new versions. There are so many new translations that it seems as if every man is making a translation to his own liking. Thus neither party in the Church of England was zealous for a new translation. Indeed, the king seems to have been the driving force behind this grand undertaking. Yet we make a mistake if we attribute his zeal to good motives. It may have been that he had an interest in the Scriptures. He is said to have done some translating of the Bible of his own. Most, however, attribute his zeal to an ambition to advance his own cause and glory. He greatly disliked the marginal notes of the Geneva Bible because he thought they encouraged disobedience to kings and therefore wanted a new translation to replace it. He was shrewd enough to see that a new translation, which was acceptable to all, would do much to unite the church and thus enhance his own glory. A Bible which has been used of the Lord for hundreds of years can not be merely the product of an incidental suggestion or the zeal of bad motives. God so ruled in the hearts and lives of finite men that He caused this new translation of the Bible to be made. Even the translators acknowledge that it was God who had put the zeal for a new translation into the heart of the king. They exhort us, Let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. God in His providence took the incidental remarks of a Puritan, the zeal of a king for his throne, and in the midst of the opposition of bishops, gave to His Church a Bible that has been her blessing and strength for almost four hundred years. Some men praise it for its pure English and forceful style, others for its beauty and majesty, and still others for its accurate translation. It is all of that and more. It is a faithful translation of the inspired originals which have been providentially preserved by God in the thousands of manuscripts which have come down to us. Reynolds was fixed in the mind of the king. In due season that suggestion ripened into personal enthusiasm on the part of the king and also on the part of those whom he appointed to take charge of this great undertaking. Conformists and Puritans alike with great zeal and dedication were ready to begin their tasks. By June 30, six months after the Hampton Court Conference, fifty four men had been approved as translators of the new version Evidently

only forty seven men actually took up the labors. Bishop Bancroft, entrusted with the general management of the work, was busy making all the necessary preparations. The translators were formed into six companies: The second Oxford company translated the four Gospel accounts, Acts, and Revelation. The Second Westminster company did Romans through Jude. The Apocrypha was done by the second Cambridge company. The Apocrypha, however, was not considered a part of the inspired Scriptures. In that they differed from the Roman Church. The fact that the Apocryphal books were separated out of the Old Testament and put after it indicates that they did not consider it equal with Holy Scripture. In later editions it was dropped altogether. Their Learning In these six companies of translators were gathered together the most learned men of the age. Today it is charged that the King James Version is obsolete, for we have learned so much more and have men who are much greater scholars than those of the 17th century and who, therefore, can do a much better job of translating the Bible. Indeed, we have gathered much general knowledge in the past three hundred and eighty years. They were men of great learning. Who today is skilled in fifteen languages as was Launcelot Andrews, the head of the Westminster company which translated Genesis through II Kings? It is said of him that he might almost have served as an interpreter general at the confusion of tongues, he was so proficient in the languages. Others spoke of him as that great gulf of learning. He was so knowledgeable that the world wanted learning to know how learned this man was. William Bedwell of the same company was well known as the greatest Arabic scholar of the day. To him belongs the honor of being the first who promoted and revived the study of the Arabic language and literature in Europe. He was so conversant in Chaldee, Syriac, and Arabic that they were as familiar to him as English. His knowledge of the Greek and Latin fathers was exceptional. He was so versed in literature that he was characterized as a very walking library. John Harmar of the Oxford company, was a noted scholar in Greek and Latin. John Boys of the Cambridge group was one of the most distinguished scholars of all the translators. His father taught him Hebrew when he was five years old and he was admitted to St. He was a most exact Greek grammarian who had read no less than sixty grammars. John Reynolds, the Puritan who first suggested a new translation, had a reputation as a Hebrew and Greek scholar. He had read and studied all the Greek and Latin fathers, as well as the ancient records of the Church. Those who knew him held him to be the most learned man in England. It is said of him, that He alone was a well-furnished library, full of all faculties, all studies, and all learning. His memory and reading were near to a miracle. He worked on the translation of the Prophets until his death in Henry Savile of the New Testament Oxford company was one of the most profound, exact, and critical scholars of his age. He became famous for his Greek at an early age. He is chiefly known as the first one to edit the complete works of John Chrysostom. Some have styled him, that magazine of learning, whose memory shall be honorable among the learned and the righteous forever. No, these men were not ignorant. They were not even average. They were exceptional in their various areas of knowledge. The first half of the seventeenth century, when the translation was made, was the Golden Age of Biblical and oriental learning in England. Never before, nor since, have these studies been pursued by English scholars with such zeal and success. It is very doubtful that all the colleges of Great Britain and America could even bring together the same number of men who are equally qualified by learning and piety as the King James Version translators. A translation of the Bible is always affected by the spiritual character and faith of the translators. An unbeliever does not translate the Bible as does a believer. Martin Luther wrote, Translating is not an art that everyone can practice, as the mad saints think; it requires a right pious, faithful, diligent, God-fearing, experienced heart. Therefore, I hold that no false Christian, or sectarian can be a faithful translator. No false Christian, no sectarian-that is, no unbeliever can be a good translator of the Bible. This is the problem with many modern versions. Some of the translators were not qualified spiritually for the work, even though they might have been intellectually. Protestant Men What about these translators? Did they have this heart which Luther describes? The answer is a most emphatic, yes. These men where, indeed, pious men of God, who were committed to the Truth. That little statement says much. They were all Protestants who belonged to the Anglican Church. Some were High Churchmen. Others were somewhere in between the two. But they were all members of a church that was Protestant, a church of the Reformation.

9: Publication of the King James Bible | Christian History Magazine

Because of the zeal of King James in promoting the translation of the Bible, the Authorised Version of the Bible opens with a letter of dedication to King James. This can be seen in most copies of the Authorised Version to this day. King James was a man with strong faith in the inspiration of Scripture.

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