

Section 3 Translation

1

Reasons Why We Use the King James Translation

1. The right manuscript line is used. – We have already discussed the Alexandrian line versus the Traditional text line (Antioch).
2. The commissioning by the King. (In other words, royal funding of this translation versus individuals working in isolation. As well as access to resources that would be impossible for the common man.)

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Quick Synopsis of the Story for the Ordering of the Translation:

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England was in a volatile state; Queen Elizabeth died, who having instituted the Act of Uniformity of 1558 setting in order the protestant Anglican Church of England (Even fine folks if they did not go to church once a week.), and in her death there were many upheavals commencing in England, both religious and political.

You had groups such as the Puritans (wanting to purify the church after the death of 'Bloody Mary,'), King James was of Presbyterian influence from Scotland, you had 'Papists' those who wanted England to return to the Roman fold, and then you had Non-Conformists and Separatists (which form the folks that travel to America, Baptist are one of these groups.)

In the course of what is called the Hampton Court in 1604 the motion was made for a new translation that was 'free from corruption and agreed with the originals.' The idea was to bring this scholarly group together that would produce a Bible that was free from pollution of these various groups.

3. Unprecedented Scholarship

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Facts About the Translators:

- They were a diverse group (Farmers, Mariners, School Teachers, Cordwainers (Leather Merchants), Fletchers, Tailors, Aristocrats.)
- All were graduates from Cambridge and Oxford.
- (3) were in their 20s, (22) were in their 40s, (16) were in their 30s, (15) were in their 50s, (3) were in their 60s
- All had familiarity with the ancient languages of Latin, Greek, Hebrew, and often many other languages.
- You had a mix of beliefs: Puritans, those who followed Calvin, and those who followed Arminius.

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There were six companies translating in Westminster, Oxford and Cambridge.

There were 15 rules used in the translation to be abided by:

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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.
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, according as they are vulgarly (commonly) used.
3. The old ecclesiastical words to be kept; as the word church, not to be translated congregation, &c.
4. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of the faith.
5. The division of the 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 (the use of many words where fewer would do, especially in a deliberate attempt to be vague or evasive.), 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 references of one scripture to another.

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8. Every particular man of each company to take the same chapter of chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer 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 in this point.
10. If any company, upon the review of the book so sent, shall doubt or differ upon any 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 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 directly by authority to send to any learned in the land for his judgment in such a place.
12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful 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 the king's letter to the archbishop.
13. The directors in each company to be deans of Westminster and Chester, 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 Bishop's Bible, viz. Tyndale's, Coverdale's, Matthew's, Wilchurch's,* Geneva."

*By "Wilchurch" is meant the Great Bible, which was printed by Edward Wilchurch, one of King Henry VIII's printers.

Some of the Bios of the Translators:

John Bois: Skilled in Hebrew and Greek. He was reading the Old Testament in Hebrew at the age of 5. He was considered an expert in all forms of Greek and compiled one of the largest Greek libraries in existence.

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Lancelot Andrews: He was fluent in fifteen languages. (Of course, Hebrew, Greek, and the cognate Bible languages.)

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Dr. William Bedwell: Expert in Latin, Arabic, and Persian. Well known for preparing lexicons for these languages as well as in the biblical languages.

Edward Lively: Regius (By Crown Appointment) Professor of Hebrew at Cambridge and unequalled in knowledge of the Oriental Languages.

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Dr. John Harding: Regius Professor of Hebrew at Oxford.

Miles Smith: noted orientalist and was the last man to review the translation and was selected to right the translators preface.

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Dr. Andrew Doves: Spent 40 years as Regius professor of Greek at Oxford, part of final checking committee to the translation.

Sir Henry Saville: Scientist and Biblical scholar. Produced an 80-volume edition of the works of Chrysostom.

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A quote from Bible historian Gordon Campbell:

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

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Gordon Campbell's list of Credentials: (MA, DPhil, DLitt, Dr hc, HonDLitt, FBA, FSA, FLS, FRHistS, FRGS, FRAS, HonFEA) (Fellow of the British Academy; Fellow of the Society of Antiquaries; Fellow of the Linnean Society; Fellow of the Royal Historical Society; Fellow of the Royal Geographical Society; Fellow of the Royal Asiatic Society; Honorary Fellow of the English; Association (sometime Chair, President, Treasurer); Corresponding Fellow of the Southern; African Society for Medieval and Renaissance Studies; sometime Fellow of the Royal Society of Arts; Member (sometime Chair), Society for Renaissance Studies; Member, Selden Society (for English legal history); sometime Member, Royal African Society; sometime Member, Royal Society of Literature' Honorary Noted Scholar, University of British Columbia, 1991; Doctor Honoris Causa, University of Bucharest, 1999; Honored Scholar of the Milton

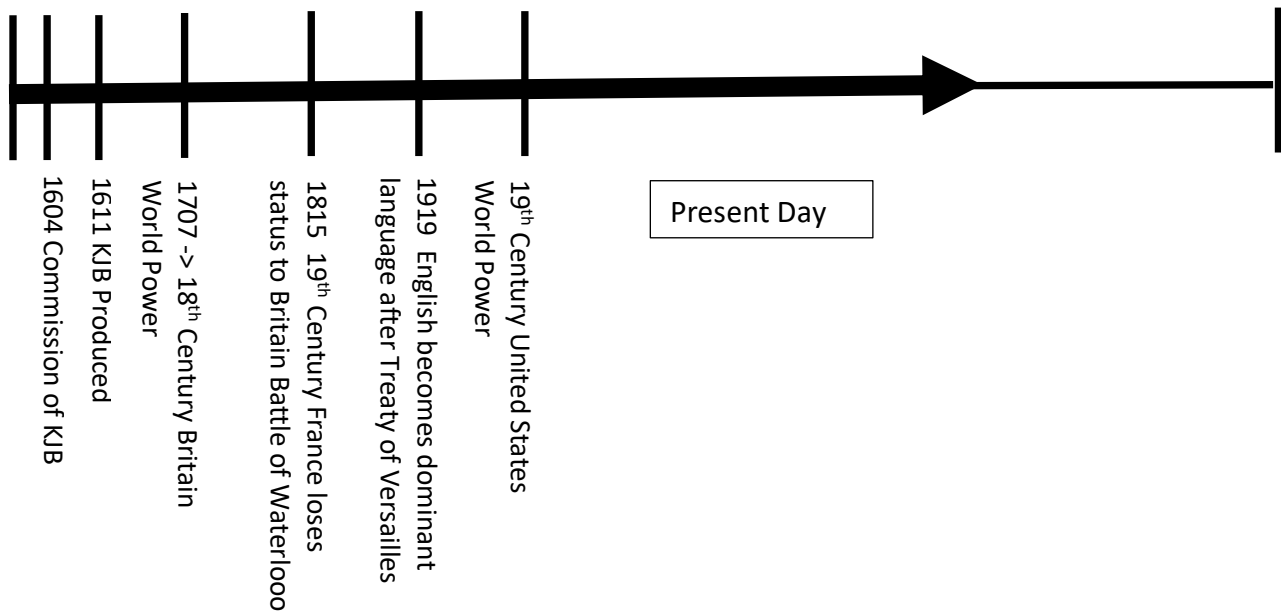
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Society of America, 2005; Arts in Academics Award, University of Waterloo, 2010; Longman--History Today Trustees Award (for lifetime contribution to History), 2012; Festschrift: A Concise Companion to the Study of Manuscripts, Printed Books, and the Production of Early Modern Texts: A Festschrift for Gordon Campbell, edited Edward Jones (Wiley Blackwell, 2015, xvi + 366 pp.); Honorary DLitt (Doctor of Letters), University of Leicester, 2017 (oration and response))

<https://www2.le.ac.uk/departments/english/people/gordoncampbell>

4. The right timing for an English Translation

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5. The type of English Used in the KJB

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Elizabethan formal English (Direct English, meant for reading much like Shakespeare) (Also called Early Modern English)

A. Pronouns - *thou, thee, thy, thine, ye, and you.*

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These pronouns are more exacting and do not have counterparts in today's English. Biblical Greek differentiates between singular pronouns that refer to one person (*thou, thee, thine*) and plural pronouns that refer to multiple people (*you, ye*). Biblical Greek also differentiates between pronouns that serve as subjects and objects in a sentence.

Examples:

John 3:7 Marvel not that I said unto **thee (singular, object form), Ye (plural, subject form)** must be born again.

20

Here Jesus is speaking to one person (thee), Nicodemus. Jesus' message is **all (Ye)** must be born again.

NIV **You** should not be surprised at my saying, '**You** must be born again.'

CSB Do not be amazed that I told **you** that **you** must be born again.

NKJV Do not marvel that I said to **you**, '**You** must be born again.'

ESV Do not marvel that I said to **you**, '**You** must be born again.'

NASB Do not be amazed that I said to **you**, '**You** must be born again.'

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"...a modern reader would not likely understand that Jesus was actually telling Nicodemus that all people must be born again."⁴³

22

Here is a simple rule, pronouns that begin with 'T' are always singular. Pronouns that begin with 'Y' are always plural.

Exodus 4:15 And **thou (2nd person singular, subject form [Moses])** shalt speak unto him [Aaron], and put words in his mouth: and I[God] will be with **thy (2nd person singular, possessive form [Moses])** mouth, and with his mouth [Aaron], and will teach you what **ye (plural, subject form [Moses and Aaron])** shall do.

23

NIV You shall speak to him and put words in his mouth; I will help both of you speak and will teach **you** what to do.

NASB You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what **you** are to do.

NKJV Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach **you** what **you** shall do.

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The missing plural at the end of the sentence. Aaron is on his own!

We could go one step further:

Subjects – is the person performing the action.

Objects – is the person receiving the action.

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⁴³ <http://www.lhbaptist.com/pastors-blog/2013/12/16/mind-your-ts-ys-understanding-king-james-pronouns.html>

Simple sentence to illustrate: Mary (subject) is feeding(verb) the baby (object).

Chart to illustrate:

“T” pronouns are **singular**

“Thou” = Singular, **Subject Form [Performer]**

“Thee” = Singular, **Object Form [Receiver]**

“Thy” and “Thine” show possession

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“Y” pronouns are plural

“Ye” = Plural, **Subject Form [Performer]**

“You” = Plural, **Object Form [Receiver]**

“Your(s)” shows possession

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These pronouns give more exacting translation that is particularly relevant to biblical Greek of the differentiation that the Greek language uses between subjects and objects.

B. Present Tense Verbs are used describe past actions:

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Matthew 3:13 *Then **cometh** Jesus from Galilee to Jordan unto John.*

Τότε **παραγίνεται** ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην

John 1:38a *Then Jesus turned, and saw them following, and **saith** unto them, What seek ye?*

στραφεις δε ὁ Ἰησοῦς, και θεασάμενος αὐτους ἀκολουθοῦντας, **λέγει** αὐτοῖς, Τί ζητεῖτε?

29

“Greek writers used the **historical present tense to add emphasis to important past actions. The historical present tense has the effect of making past narratives more vivid. Modern translations unfortunately blur this effect by translating the historical present tense in the simple past tense.**”⁴⁴

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⁴⁴ <http://www.kjvtoday.com/home/language-of-the-kjv>

C. Imperatives with Subjects

31

Psalm 104:35 *Let the sinners be consumed out of the earth, and let the wicked be no more. Bless **thou** (Singular subject) the LORD, O my soul. Praise **ye** (Plural subject) the LORD.*

ESV Let sinners be consumed from the earth, and let the wicked be no more!
Bless the Lord, O my soul! Praise the Lord! – the missing plural imperative

32

NASB Let sinners be consumed from the earth And let the wicked be no more. Bless the Lord, **my** soul. Praise the Lord! - the missing plural imperative

NIV But may sinners vanish from the earth and the wicked be no more. Praise the Lord, **my** soul. Praise the Lord. - the missing plural imperative

33

CSB May sinners vanish from the earth and wicked people be no more.
My soul, bless the Lord! Hallelujah! - the missing plural imperative

NKJV May sinners be consumed from the earth, And the wicked be no more.
Bless the Lord, O **my** soul! Praise the Lord! - the missing plural imperative

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D. Legal Terms Used

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The Bible is composed of two testaments. A testament is a legal writing. Think of a will (one's last testament.)

Thereof, thereby, therein, hereby, herein, whereof, whereby, wherein, wherefore.

E. More Exacting Words

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Bewray as used in Matthew 26:73 has a little bit more nuanced meaning than betray.

Betray – to deliver into the hands of the enemy by treachery or fraud.

Bewray – to reveal, to divulge and to betray. (or in other words to reveal resulting in betrayal.)

Matthew 26:73 *And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.*

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6. No Quotation Marks

As someone has said, "Quotation marks are editorial guesses." But yet most 'modern translations' have them.

38

John 3:27-37

NKJV quotes John the Baptist from V27 – 37

NASB quotes start at V27 then never end... and then start again at V31 and end at 37

ESV quotes start at V27 and ends at V30

CSB Starts at V27 and ends at V30

39

In other places quotations attribute to the wrong person or parties.

7. Faithful Translation of Hebraisms (Cultural Dialect)

"The KJV preserves lexicographical and syntactical Hebraisms"⁴⁵

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Double prepositions are one example:

Genesis 13:1 And Abram **went up out** of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

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8. Greek Sentence Structure (Connecting Thoughts to Thoughts)

Example: **Romans 1: 1-7**

While this example may seem like a run-on sentence, **in the Greek text it purposely continues on to link ideas and thoughts together as well as associations.** In our example above, the central theme of these verses is Jesus Christ as Lord and Saviour and His relationship to us. If these sentences are broken up, subtly the associations and linked thoughts will become disjointed.

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The CSB for example here breaks this passage into two sentences.

⁴⁵ William Rosenau, Hebraisms in the Authorized Version of the Bible, Lord Baltimore Press 1902

9. Not Influenced by modern philosophies and societal changes.

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While this point certainly does not speak to all other English translations, it does speak toward modern translations. As the progression of technology has rapidly accelerated in our day and age, the ability for cross culture proliferation has increased. Today it is easier for man to travel farther and faster than any time in history. With that ability, influences no longer just become local but also become global. In our day, the definition of marriage is under attack. This is just one example of many things that are becoming influential upon all cultures and societies in this world. These influences and abilities to influence were not present in the day and age in which the King James Bible was written. Some of the common influences today include: Ecumenicalism, Evolutionism, Political Correctness, and Liberal Theology. While the argument could be made that the translators had philosophical and societal influences of the day, they were not the primary motivation of the translation. (Political purposes were a big reason for the translation of the King James Bible)

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10. Italicized Words

Psalm 12:5 KJV For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.

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Now without the italicized words:

Psalm 12:5 KJV (without italicized) For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set in safety puffeth at him.

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As you can see although these words were added, they were added for our understanding in the English language and are indicated as added by the translators by using italicized words. Other translations do not give us the benefit of knowing what was added to the text.

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11. Translation Method: Formal Equivalency

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Formal equivalency (FE)– Is a literal translation method. Word for word translation. “The dog went to school.” Would be translated, “The dog went to school.”

Dynamic equivalency (DE)– Is ‘translating in bulk.’ Trying to convey thought for thought. “The dog went to school.” Might be translated, “The hairy animal traveled to a higher place of learning.” (These are imperfect examples to give you the idea.)

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All translations have a mix of these two translation methods by necessity because a ‘clear translation’ would be very difficult to understand.’

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Here is an example of a clear translation:

53

16 Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον
16 thus indeed loved - God the world
, ὥστε τὸν Υἱὸν , τὸν μονογενῆ , ἔδωκεν ,
that the Son the only begotten he gave
ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν ,
that everyone - believing in him
μὴ ἀπόληται , ἀλλ' ἔχη ζωὴν αἰώνιον .
not should perish but might have life eternal

CT **John 3:16** Thus indeed loved God the world that the Son the only begotten he gave that everyone believing in him not should perish but might have life eternal.

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KJV **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Example between the CEV (Contemporary English Version [DE]) and KJV (FE)
These examples will show the 'interpretation' bleeding through the translation in DE.

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Rev. 22:21 - The grace of our Lord Jesus Christ be with you all (KJV)

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Rev. 22:21 - I pray that the Lord Jesus will be kind to all of you (CEV)

Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, **with the bishops and deacons:** (KJV)

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Philippians 1:1 - From Paul and Timothy, servants of Christ Jesus. To all of God's people who belong to Christ Jesus at Philippi and to all of your church officials and officers (CEV)

Genesis 2:18 And the Lord God said, It is not good that the man should be alone; I will make him **an help meet for him.** (KJV)

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Genesis 2:18 The Lord God said, “It isn’t good for the man to live alone. I need to make a suitable **partner for him.**” (CEV)

Acts 9:22 But Saul increased **the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.** (KJV)

60

Acts 9:22 Saul preached with such power that **he completely confused the Jewish people in Damascus, as he tried to show them** that Jesus is the Messiah. (CEV)

12. Ease of Reading

One of the more common arguments for new versions and against the King James Bible is the argument that the “Old English” which in fact is not old English is harder to read.

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Version	Hard Word	Verse	KJV
NIV	Curds	Gen 18:8	butter
NIV	dappled	Zec 6:6	gristled
NIV	dejected	Gen 40:6	sad
NIV	deluded	Is 44:20	decieved
NIV	despoil	Jer 30:16	give for a prey
NIV	disillusionment	Ps 7:14	falsehood
NIV	disipation	I Peter 4:4	riot
NIV	duplicity	Lk 20:23	craftiness
NIV	elation	Pro 28:12	glory
NIV	embodiment	Rom 2:20	form
NIV	encrouch	Pro 23:10	enter
NIV	enthralled	Ps 45:11	greatly desire
NIV	exasperate	Eph 6:4	provoke
NIV	exterminate	Ezek 25:7	perish

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Isaiah 24:23 “abashed” NASB “confounded” KJV

Ezekiel 40:18 “abutted” NIV “over against” KJV “corresponding to the length” NASB

2 Chr 15:14 “acclamation” NIV “voice” KJV

Isaiah 13:8 “aghast” NIV “amazed” KJV “will look at one another” NASB

Mark 4:37 “squall” NIV “storm” KJV “a fierce gale of wind” NASB

13. Financial motivation

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Headline: This atheist makes \$100,000-plus each year selling Bibles. He feels guilty, but the money is too good to stop⁴⁶

"We don't believe in Christianity," he told Blumberg. "We don't believe in the Bible." "I would describe myself as an atheist." McKendrick was raised a believer — a Mormon, actually. He attended a Mormon college and got married in a Mormon temple. But when his brother left the church he realized he had long harbored doubts himself, and he soon quit, too. **Now he has some guilt about making so much money from selling a religious book in which he doesn't believe.** He explained why to Blumberg. **"What if you sold 'Harry Potter' books or 'Lord of the Rings' books, but you told people it was real? And you told people if they would just learn how to write spells themselves, they could heal their children? And if you sold that as a real thing? I would feel terrible about that. But that's really the situation I am in selling the Bible. I am selling this thing I truly believe is fiction."** Blumberg says he sometimes gets emails from users asking **him to pray for them or interpret the Bible for them.** **"They think I'm a preacher,"** he says.

There can be no doubt that there is financial motivation involved in producing Bibles. Whether they are King James Bibles or not, there motivation to produce ‘different’ Bibles is there.

14. Doctrinal Issues

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The deity of Christ:

Acts 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, **hath glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. **KJV**

Acts 3;13 The God of Abraham, Isaac, and Jacob, the God of our fathers, **glorified His Servant Jesus**, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

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⁴⁶ <http://www.businessinsider.com/atheist-makes-100000-selling-bibles-2015-2>
<https://www.thepennyhoarder.com/make-money/side-gigs/bible-app-creator-earns-6000-a-month/>

The judgement seat of Christ:

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Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the **judgment seat of Christ.** **KJV**

Romans 14:10 You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before **God's judgment seat.** **NIV**

The Incarnation, The God-Man:

1 Timothy 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. **KJV**

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1 Timothy 3:16 By common confession, great is the mystery of godliness: **He who was revealed in the flesh:** Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory. **NASB**

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1 Timothy 3:16 It is quite true that the way to live a godly life is not an easy matter. But the answer lies in Christ, **who came to earth as a man**, was proved spotless and pure in his Spirit, was served by angels, was preached among the nations, was accepted by men everywhere, and was received up again to his glory in heaven. **TLB**

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Salvation of the Ethiopian Eunuch Eliminated:

Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. **KJV**

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Acts 8:37 [37] **Missing [a] NIV**

[37] [a]

Footnotes:

Acts 8:37 Some manuscripts include here Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God."

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The virgin birth denied:

Luke 2:33 And **Joseph** and his mother marvelled at those things which were spoken of him. **KJV**

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Luke 2:33 And **His father** and mother were amazed at the things which were being said about Him. **NASB**

Luke 2:33 The **child's father** and mother marveled at what was said about him. **NIV**

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These are just a few examples of the many doctrinal issues found in other translations.

15. Why change?

What is the heart reason for changing? Does this cause more confusion? Does it raise questions as to the accuracy of the Bible you hold?

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