

SOUTH HEIGHTS BAPTIST'S WEEKLY

REMINDER

Volume XVI

October 10, 2010

Number 41

ATTENTION TEENS & YOUNG ADULTS!

***BEGINNING TODAY,
WE START OUR SIX-WEEK VIDEO SERIES BY***

Ken Ham

of "Answers In Genesis"

TOPICS COVERED WILL BE -

- GENESIS: THE KEY TO RECLAIMING THE CULTURE***
- WHERE DID GOD COME FROM?***
- THE SIX DAYS OF CREATION***
- THE BIBLE EXPLAINS DINOSAURS***
- ONLY ONE RACE***
- WHY THEY WON'T LISTEN***

***EVERY SUNDAY IN THE
CONFERENCE ROOM AT 9:45 A.M.
PLAN NOW TO BE HERE!***



The King James Version of 1611: The Myth of Early Revisions

By the late Dr. David F. Reagan
(continued from last week)

II. THE FOUR SO-CALLED REVISIONS OF 1611 KJV

Much of the information in this section is taken from a book by F.H.A. Scrivener called *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*. This book is as pedantic as its title indicates. The interesting point is that Scrivener, who published this book in 1884, was a member of the Revision Committee of 1881. He was not a King James Bible believer, and therefore his material is not biased toward the Authorized Version.

In the section of Scrivener's book dealing with the KJV "revisions," one initial detail is striking. The first two so-called major revisions of the King James Bible occurred within 27 years of the original printing. (The language must have been changing very rapidly in those days.) The 1629 edition of the Bible printed in Cambridge is said to have been the First Revision. A revision it was *not*, but simply a careful correction of earlier *printing errors*. Not only was this edition completed just eighteen years after the translation, but two of the men who participated in this printing, Dr. Samuel Ward and John Bois, had worked on the original translation of the King James Version. Who better to correct early errors than two that had worked on the original translation!

Only nine years later, and in Cambridge again, another edition came out which is supposed to have been the second major revision. Both Ward and Bois were still alive, but it is not known of they participated at this time. But even Scrivener, who as you remember worked on the English Revised Version of 1881, admitted that the Cambridge printers had simply reinstated words and clauses overlooked by the 1611 printers and amended manifest errors. According to a study which will be detailed later, 72% of the approximately 400 textual corrections in the KJV were completed by the time of the 1638 Cambridge edition, *only 27 years after the original printing!*

Just as the first two so-called revisions were actually two stages of one process: the purification of early printing errors, so the last two so-called revisions were two stages in another process: **the standardization of the spelling**. These two editions were only seven years apart (1762 and 1769), with the second one completing what the first had started. But when the scholars are numbering revisions, two sounds better than one. Very few textual corrections were necessary at this time. The thousands of

alleged changes are spelling changes made to match the established correct forms. These spelling changes will be discussed later. Suffice it to say at this time that the tale of four major revisions is truly a fraud and a myth. But you say there are still changes whether they are few or many. What are you going to do with the changes that are still there? Let us now examine the character of these changes.

III. THE SO-CALLED THOUSANDS OF CHANGES

Suppose someone were to take you to a museum to see an original copy of the King James Version. You come to the glass case where the Bible is displayed and look down at the opened Bible through the glass. Although you are not allowed to flip through its pages, you can readily tell that there are some very different things about this Bible from the one you own. You can hardly read its words, and those you can make out are spelled in odd and strange ways. Like others before you, you leave with the impression that the King James Version has undergone a multitude of changes since its original printing in 1611. **But beware - you have just been taken by a very clever ploy!** The differences you saw are not what they seem to be. Let's examine the evidence.

1. PRINTING CHANGES

For proper examination, the changes can be divided into three kinds: *printing changes, spelling changes, and textual changes*. Printing changes will be considered first.

The type style used in 1611 by the KJV translators was the Gothic Type Style. The typestyle you are reading right now and are familiar with is Roman Type. Gothic Type is sometimes called Germanic because it originated in Germany. Remember that Germany is where printing was invented. The Gothic letters were formed to resemble the hand-drawn manuscript lettering of the Middle ages. At first, it was the only style in use. The Roman Type Style was invented fairly early, but many years passed before it became the predominate style in most European countries. Gothic continued to be used in Germany until recent years. In 1611 in England, Roman Type was already very popular and would soon supersede the Gothic. However, the original printers chose the Gothic Style for the KJV because it was considered to be more beautiful and eloquent than the Roman. But the change to Roman Type was not long in coming. In 1612, the first King James Version using Roman Type was printed. Within a few years, all the Bibles printed used the Roman Type Style.

Please realize that a change in type style no more alters the text of the Bible than a change in format or type size does. However, the modern reader who has not become familiar with Gothic can find it very difficult to understand. Besides some general change in form, several specific letter changes need to be observed. For instance, the Gothic *s* looks like the Roman *s* when used as a capital letter or at the end of a word. But when it is used as a lower case *s* at the beginning or in the middle of a word, the letter looks like our **f**. Therefore, **also** becomes *alfo* and **set**

becomes *fet*.

Another variation is found in the German **v** and **u**. The **Gothic v** looks like a **Roman u** while the **Gothic u** looks like the **Roman v**. This explains why our **w** is called a double-u and not a double-v. Sound confusing? It is until you get used to it.

In the 1611 edition, **love** is *loue*, **us** is *vs*, and **ever** is *euer*.

But remember, these are not even spelling changes. They are simply **type style changes**.

In another instance, the Gothic **j** looks like our **i**. So **Jesus** becomes **Iefus** (notice the middle s changed to f) and **Joy** becomes **ioy**. Even the **Gothic d** is shaped quite differently from the **Roman d** with the stem leaning back over the circle in a shape resembling that of the Greek Delta.

These changes account for a large percentage of the "thousands" of changes in the KJV, yet they do no harm whatsoever to the text. They are nothing more than a smokescreen set up by the attackers of our English Bible.

2. SPELLING CHANGES

Another kind of change found in the history of the Authorized Version are changes of **orthography** (or spelling). Most histories date the beginning of Modern English around the 1500. Therefore, by 1611 the grammatical structure and basic vocabulary of present-day English had long been established. However, the **spelling** did not stabilize at the same time. In the 1600's spelling was according to whim. There was no such thing as "correct spelling". No standards had been established. An author often spelled the same word several different ways, often in the same book and sometimes on the same page. And these were the educated people! Some of you reading this today would have found the 1600's a spelling paradise. It was not until the eighteenth century did the spelling begin to take a stable form. Therefore, in the last half of the eighteenth century, spelling of the King James Version of 1611 was standardized.

What kind of spelling variations can you expect to find between your present edition and the 1611 printing? Although every spelling difference cannot be categorized, several characteristics are very common. Additional **e**'s were often found at the end of the words such as **feare, darke, and beare**. Also, double vowels were much more common than they are today. You would find **mee, bee, and mooued** instead **me, be, and moved**.

Double consonants were also much more common. What would **ranne, euill, and ftarres** be according to present-day spelling? See if you can figure them out. The present-day spellings would be **ran, evil, and stars**.

These typographical and spelling changes account for almost all of the so-called thousands of changes in the King James Bible. None of them alter the text in any way.

Therefore, they cannot be honestly compared with thousands of true textual changes which are blatantly made in the modern versions.

- more next week

Before The Throne Of God Above

*Before the throne of God above
I have a strong, a perfect plea:
A great High Priest,
Whose name is Love,*

Who ever lives and pleads for me.

*My name is graven on His hands,
My name is written on His heart;*

*I know that while
in heaven He stands*

No tongue can bid me thence depart.

*When Satan tempts me to despair,
And tells me of the guilt within,
Upward I look, and see Him there
Who made an end of all my sin.*

*Because a sinless Saviour died,
My sinful soul is counted free;
For God, the Just, is satisfied
To look on Him and pardon me!*

*Behold Him there, the risen Lamb
My perfect, spotless righteousness,
The great unchangeable I am,
The King of glory and of grace!*

*One in Himself, I cannot die
My soul is purchased by His blood
My life is hid with Christ on high,
With Christ
my Saviour and my God!*

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Rebekah White
 Cradle Roll 2: Nathaniel White
 6:30 p.m. Service ----- Cradle Roll 1: Piper Quinnelly
 Cradle Roll 2: Ryan Quinnelly
 Wed. Eve. Service ----- Volunteers Needed!

AND THE PEOPLE CAME...

Week of October 3, 2010

Sunday School ----- 25
 Sunday Morning Service ----- 36
 Sunday Evening Service ----- 29
 Wed. Eve. Service, 10/06/10 ----- 21

AND THE PEOPLE GAVE...

Week of October 3, 2010

Undesignated Tithes & Offerings ----- \$ 1,245.99
 Insurance Fund ----- \$ 48.00
Total Received for Week of 10/03/10: \$ 1,293.99

*Average amount of Undesignated Offerings needed
 to operate the church EACH WEEK,
as a minimum = \$ 1,400.00*

INSURANCE FUND REPORT FOR LAST MONTH:

Monthly Requirement ----- \$ 273.08
 Amount Received During September ----- \$ 179.00
Amount Short For September: - \$ 94.08

INSURANCE FUND REPORT THIS MONTH:

Monthly Requirement ----- \$ 273.08
 Amount Received 10/03/10 ----- \$ 48.00
Amount Still Needed By 11/06/10: \$ 225.08

**MEN - BE SURE AND BE
 HERE AT SIX O'CLOCK
 TONIGHT FOR OUR
 MEN'S PRAYER TIME!**

WHAT IT MEANS TO BE SAVED

1. *Admit that you are a sinner.*
2. *Admit that God says all sins must be paid for.*
3. *Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.*
4. *You must change your mind about sin and sinning (God calls this repentance).*
5. *By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.*



**Please Remember To
 Be Faithful to Give!**

As with everything else, the costs of keeping a church going never go down - they always go *up*. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start *today* - **OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
 Mickie Shatwell ----- Pianist
 Dickie Eberle ----- Greeter, Custodian
 Larry Mathews, Caryn Quinnelly, Todd W. White ----- S.S. Teachers
 Larry & Mary Byars, Brian & Charity Crawford,
 Dwayne English ----- Outreach
 Flowers ----- Hannah and Shirley White