

SOUTH HEIGHTS BAPTIST'S WEEKLY

# REMINDER

Volume XVIII

November 3, 2013

Number 32

**NURSERY MINISTRY WORKERS FOR THIS WEEK**

10:50 a.m. Service ----- Cradle Roll 1: Kayla Quinnelly  
 Cradle Roll 2: Derek Quinnelly  
 6:30 p.m. Service ----- Cradle Roll 1: Piper Quinnelly  
 Cradle Roll 2: Rebekah White  
 Wed. Evening Service ----- Cradle Roll 1: LeAnna White  
 Cradle Roll 2: Seth White

**AND THE PEOPLE CAME...**

Week of October 27, 2013

Sunday School ----- 12  
 Sunday Morning Service ----- 30  
 Sunday Evening Service ----- 31  
 Wed. Eve. Service, 10/30/13 ----- 22

**AND THE PEOPLE GAVE...**

Week of October 27, 2013

Undesignated Tithes & Offerings ----- \$ 1,305.70  
 Total Received for Week of 10/27/13: \$ 1,305.70

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

**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  
 Shayne Hooper, Caryn Quinnelly, Todd W. White ----- S.S. Teachers  
 Larry & Mary Byars, Brian & Charity Crawford,  
 Dwayne English, Shayne Hooper ----- Outreach  
 Flowers ----- Shirley White

**LISTEN TO -**



ABIDINGRADIO.COM

**INSURANCE FUND REPORT FOR OCT., 2013:**

Monthly Requirement ----- \$ 329.66  
 Amount Received thusfar for Oct., 2013 ----- \$ 0.00  
**Amount STILL NEEDED by 11/05/13 = \$ 329.66**

**Who Were The Translators of the King James Bible?**

by the late Dr. David F. Reagan, Pastor  
 Antioch Baptist Church  
 Knoxville, Tennessee

**Scripture Passage: Exodus 4:10-16**



Pastor David Reagan

God gave His Word to man in perfect form. If this was important to Him, He must also be concerned about passing that Word to later generations in identically perfect form. This concern with preserving His words is seen in the call of Moses in Exodus 4:10-16. Even though

Moses thought himself incapable of speaking properly, God gave two reasons for trusting in His power to inspire. First, He had made Moses' mouth (Exodus 4:11). Certainly, He could enable it to say His words. Second, God promised, **“and I will be with thy mouth, and teach thee what thou shalt say” (Exodus 4:12)**. That is, He will control the mouth of Moses so that the words he speaks are inspired of God.

But even with this promise, Moses questioned his ability to speak. In some anger, God told him that He would send Aaron to help Moses. God would speak to Moses, and Moses could tell Aaron, and he would speak to the people (Exodus 4:14-15). But now, getting God's perfect words to the children of Israel and to Pharaoh became more complex. It is not enough to be with Moses' mouth. What if Aaron heard wrong or repeated the message with errors?

God also has the answer for this. He will give His words to Moses. Then, **“thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth” (Exodus 4:15)**. God will be with the mouth of Moses. That is **INSPIRATION**. But Aaron did not hear the voice of God. He heard the voice of Moses. So, God promised to be with his mouth as well. That is **PRESERVATION**.

God's primary concern in transmitting His Word is that it arrives perfectly to the ears and hearts of His people. Some people seem to think that He is only concerned about getting a perfect on paper somewhere sometime in the past. But then, He is not really concerned that later generations should have His perfect words. He has done His part in giving a perfect Word. If earlier generations lost it, then that is just too bad for us.

However, this story in Exodus shows us differently. God's greatest concern was that His words arrived intact to the target audience. And, He was willing to do whatever was necessary to make sure that this happened. This leads us to the question of the King James translators.

**The King James Translators:**

Are the translators important? Can we find value in a study of their lives, beliefs, and practices? This article presupposes a positive answer to the question. But why? What biblical reasons do we have for studying the translators? Here are four reasons:

• **God Uses Men.** God has used animals to preach His message (to Balaam and to Peter). He tells us that He could as easily use stones to sing forth His praise (Luke 19:37-40). However, by His own choice, He seeks for men (Ezekiel 22:30 ). He will “seal”

*(continued inside)*

His law among His “disciples” (Isaiah 8:16). He does not seal and secure His law in animals, machines, or computers. He uses **people**. Therefore, the translators themselves are important.

☛ **God Uses Enabled Men.** Paul states, **“Faithful is he that calleth you, who also will do it” (I Thess. 5:24)**. God backs up His calling with His enabling power. He then supplies the needed sufficiency according to His grace (II Corinthians 9:8). If God called the King James translators to do the work of translation, He would have enabled them. Therefore, we can properly look at their abilities.

☛ **God Uses Diligent Men.** God blesses those who have **“a mind to work” (Nehemiah 4:6)**. He works, but expects his servants to do their work “heartily” (Colossians 3:23). Therefore, the practices and actions of the translators are a proper object of study.

☛ **God Uses Holy Men.** God reveals “his secret unto his servants the prophets” (Amos 3:7). He may on occasion use an unholy man to prove His power. But His practice is to use holy men to convey His holy words. God’s words were given when **“holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:21)**. Therefore, we may properly look at the spiritual condition of the translators, which we will speak of as their attitudes.

**I. THEIR ABILITIES AS ENABLED MEN** – Three abilities are absolutely necessary:

**1. Proficiency in Bible Knowledge** – The translators must have a deep knowledge of the Bible they are translating. The Bible must be an open book to them.

The England of the King James translators encouraged this knowledge. John Green in [A History of England](#) states, **“England became the people of a book, and that book was the Bible.”** God’s Word was familiar to every Englishman. It was read both in the church and in the home. The greatest motivation for popular education was to enable the people to read the Bible for themselves. To an extent, hardly ever known in any country at any time, England was saturated with the Bible. This is the England in which the translators lived and learned.

☛ The Bible knowledge of the translators was of those who had from childhood known the Holy Scriptures (II Tim. 3:15). However, they carried this dedication with them through their lives.

☐ They were committed to their studies of the Bible. The Preface to the King James Bible was written by Miles Smith and is called The Translators to the Readers. It states: **“The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them?”**

☐ They were also skilled in their application of the scriptures. Consider the ample and wise use of scriptural pictures in The Translators to the Readers, **“Translation it is that openeth the window, to let in the light; that breaketh the shell, that we**

**may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue the unlearned are but like children at Jacob’s well (which was deep) without a bucket or some thing to draw with: or as that person mentioned by Isaiah, to whom when a sealed book was delivered with this motion, ‘Read this, I pray thee,’ he was fain to make this answer, ‘I cannot, for it is sealed.’”** Only those who are mature in their understanding of the scriptures could write passages like this.

☐ The translators were specifically chosen because of their wisdom: **“To that purpose there were many chosen that were greater in other men’s eyes than in their own, and that sought the truth rather than their own praise”** (Translators to the Readers).

## 2. Proficiency in the Languages -

### ☛ **Collectively:**

**Latin** was universally taught. The name **grammar school** comes from the teaching of Latin grammar in the schools of the young. Good students commonly entered university at the age of fifteen or sixteen where proficiency in Latin was required for entrance. This only makes sense because all the classes except those teaching other languages were taught in Latin.

**Greek** was usually taught in the grammar schools alongside Latin.

**Hebrew** was taught in a number of the grammar schools, but was certainly prominent in the universities.

*Translators to the Readers* says of the translators, **“Therefore such were thought upon, as could say modestly with Saint Hierome [Jerome], ‘Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.’”**

☛ Individually – a look at individual King James translators:

☐ **Lancelot Andrews** was recognized as the master of 15 languages. Each year, during a month-long summer vacation, he made it a practice to learn a new language.

☐ **John Bois** had read the Bible in Hebrew by the age of five. It was said that he could at any time turn to any word in the Greek New Testament.

☐ **Miles Smith** found Hebrew, Chaldee, Syriac, and Arabic almost as familiar as his native tongue. He was called “a very walking library” because of his extensive knowledge of history and literature. He authored the King James Preface, The Translators to the Readers.

This kind of knowledge in the languages could be repeated in other translators. We can believe that it was the same for other translators of which we know little of their personal lives.

well-preserved, fossilized mosquito in northwestern Montana’s Kishenehn Formation. Remarkably, the fossil appears to contain traces of preserved blood ... The blood-engorged mosquito was discovered in shale sediment which many geologists claim is 46 million years old. ... But even many scientists are stunned that the blood could have survived over such an immense period of time.

Brian Thomas, science writer for the Institute for Creation Research (ICR), says the mosquito blood could not have possibly survived for nearly 50 million years. He told Christian News Network that scientists estimate specimens’ ages by correlating the fossils to data listed on standardized geologic charts. ...

Thomas says that the rock-dating methods used in these situations are ‘notoriously unreliable,’ since they often return ‘vastly inflated’ age estimates. He noted that a journal article written by geologist Steven Austin detailed that one volcanic rock formed at Mt. St. Helens in 1986 was assigned an age of nearly 3 million years. ‘The recent report of genuine [blood] ... inside the Kishenehn Formation’s mosquito fossil assigns its age using similarly circular reasoning,’ Thomas continued. ‘[The discovery team] asserts that the fossil is 46 million years old because the Kishenehn Formation is supposedly that old ...

And where do they learn the Formation is that old? Because the corresponding fossils on the geologic chart indicate such an age.’ Thomas told Christian News Network that ‘there is no scientific evidence that heme groups can last, under any circumstances of preservation, for even one million, let alone many millions of years.’ ‘Ultimately,’ Thomas concluded, ‘the millions of years dogma, bereft of genuine scientific substance, serves as the ultimate authority for geologists who wish to keep their jobs in a secularized discipline.’”

☛ **SOUTHERN BAPTIST SEMINARY PRESIDENT SPEAKS TO MORMONS ABOUT JOINING FORCES AGAINST SECULARISM** - Al Mohler, president of the Southern Baptist Convention’s flagship seminary, spoke to a Mormon audience at Brigham Young University on October 21. He stated that he does not accept Mormon doctrine and that he was there as one “committed to the Gospel of Jesus Christ and to the ancient and eternal Trinitarian faith of the Christian church.”

But he also said that he believes that Mormons and Christians should stand together against the onslaught of secularism. His presence at a Mormon forum was Exhibit A for this type of unity. He said many good things, such as, “The conflict of liberties we are now experiencing is unprecedented and ominous. Forced to choose between erotic liberty and religious liberty, many Americans would clearly sacrifice freedom of religion. How long will it be until many becomes most?” (Albert Mohler Speaks at Brigham Young University,” Courier-Journal, Louisville, Kentucky, Oct. 22, 2013). And, “Heterosexuals did a very good job of undermining marriage before same-sex couples arrived with their demands. The marriage crisis is a moral crisis and it did not start with same-sex marriage, nor will it end there. Once marriage can mean anything other than a heterosexual union, it

can and must mean everything. It is just a matter of time” (Mohler at Brigham Young). Those are brilliant statements. He knows what is happening and sees what is coming, but he understands neither the root cause nor the solution.

As for the root cause, it is the apostasy and compromise of the churches, and his own Southern Baptist Convention has as much guilt in this as any. He proposes a poisonous solution to heal the disease. It doesn’t matter how reasonable it might seem for moralists of all stripes to join forces against secularism, God forbids His people to do that. **“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” (II Cor. 6:14-15)**.

Where do we see the apostles joining forces with moralistic pagans against the ills of the Roman Empire? When did Paul try to form an alliance with morality-loving Jews and the Galatian heretics against Caesar worship and Diana orgies? Conservative evangelicals today are facing two ways, just like their hero Billy Graham. They say some good things; they speak some truth out of one side of the mouth, but they contradict it out of the other. They seemingly have a face toward truth, but they have another face toward error. It is light mixed with darkness. It is confusion, and this type of compromise results in vast spiritual blind spots. Modern evangelical waters, even the most “conservative,” are dangerous waters.



interruption in the classes for other young men.

Meeting him one day, the loving pastor sought once more to influence him, urging, "We want you for Christ and his service." There was a certain change in his manner which did not escape the eye of the prayerful watcher for souls, and—lacking time to do more—he seized the opportunity to secure the presence of his young friend at a Christian Endeavor meeting soon to be held. True to his promise he was there. When an opportunity was given for some of the young men to choose a song, it was seen that he was urging his companion to select some particular hymn. The other, yielding to his request, asked if the hymn, "Pass me not, O gentle Saviour," might be sung; and both young men joined in the singing with evident interest and heartiness. Later in the evening it was requested that all who were definitely on the Lord's side would confess their allegiance by standing. Whereupon the one over whom the heart of the pastor was specially yearning rose at once, and with decision.

"Tell me about your conversion," the thankful pastor requested at the close of the meeting, when hands were clasped in glad, brotherly welcome and Recognition.

"Oh, yes," assented the other. "It was all through that hymn we have just sung. I was working on the canal at G—, and there was a meeting being held at the Mariner's Chapel, near by. The words floated out over the water, and from the tug where I was working I could hear them plainly enough. When they were just going to sing those lines -

*"While on others Thou are calling,  
Do not pass me by!"*

- a great fear came over me, and I thought, 'Oh, if the Lord were to pass me by, how terrible it would be!' Then and there, on the tug, I cried out: 'O Lord, do not pass me by.' And" - with a bright smile - "he didn't pass me by. I am saved."

No hymn in our collection was more popular than this at our meetings in London in 1874. It was sung almost every day in Her Majesty's Theater, in Pall Mall, and has been translated into several languages.

At one of our noonday prayer-meetings in Glasgow a prominent gentleman was awakened by the singing of this hymn. He had been very much opposed to our meetings, and his opposition was not lessened when he saw his wife converted. That day he had agreed to attend the meeting for the last time, as a sort of concession; and that was the day when the Spirit of God touched him by this hymn.



## NEWS OF INTEREST TO CHRISTIANS

☛ **THE WORLDLINESS OF THE "MODERN HYMN WRITERS"** - Keith Getty and Stuart Townend, who have co-written popular "modern hymns" that are used in every kind of church from Roman Catholic to fundamental Baptist, have one foot in the world even as they write about a holy God. In a July 2013 interview, Getty mentioned immoral rocker *Sting* and homosexual rocker **Elton John** in a *positive* light, with not a hint of warning.

The interview was with Dan Wooding of Assist Ministries and was broadcast on Frontpage Radio from Nashville. Townend shamelessly lists as musical influences rockers such as *Eminem* and *Bernie Taupin*. As Jeff Royal comments, "*Townend has no warning for the musical influences he lists. Taupin for example, co-wrote many songs for homosexual Elton John and was a reason for his success. Rapper Eminem has done untold harm to youth and yet no warning whatsoever.*"

The Gettys list the *Beatles* as a major musical influence, and in his 2013 studio album *Monument to Mercy*, Townend "tips his hat to the influence of Paul McCartney and the Beatles." No rock group has had a greater anti-God influence on modern society than the Beatles. The Beatles have shaken their fist at Almighty God and His holy laws since the day they formed their band.

To promote anti-God secular rockers in any sense whatsoever is to be a participant in their wickedness and to make oneself an enemy of God. "*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God*" (*James 4:4*). "*And have no fellowship with the unfruitful works of darkness, but rather reprove them*" (*Ephesians 5:11*).

Any bridge that Bible-believing churches build to Townend and Getty is a bridge beyond to the world of secular rock which they love and recommend and to the one-world "church" they represent. Yet, at least eight Getty/Townend songs are included in *Majesty Music's Rejoice Hymns*. Twenty-nine of their songs are featured in *Hymns Modern and Ancient*, published by Heart Publications, a ministry of Steve Pettit Evangelistic Association and compiled by Fred Coleman who heads up Bob Jones University's Department of Church Music. Both Crown Baptist College and West Coast Baptist College, the two largest independent Baptist Bible colleges, perform Getty material in their services.

☛ **BLOOD-FILLED MOSQUITO FOSSIL RAISES QUESTIONS OVER EVOLUTIONARY DATING METHODS**—The following is excerpted from "Unprecedented Blood-filled Mosquito Fossil," Christian News Network, Oct. 21, 2013: "The discovery of a fossilized mosquito has led some scientists to question the presumed age of ancient fossils and rock layers. The National Academy of Sciences recently published a journal article written by a team of five American and European scientists. The 5-page paper details the recent discovery of a

### 3. Proficiency in the English Language -

At the time of the King James Bible, the English language was at a point of great maturity. English literature was at its peak with writers like William Shakespeare, Francis Bacon, John Donne, Ben Jonson, and others in their prime.

The King James translators were accomplished students of the English language and were authors of a number of books. Their work on the Bible was certainly enabled by God.

According to the Britannica Encyclopedia in reference to the King James translation, "*The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.*"

**II. THEIR ACTIONS AS DILIGENT MEN** – God does all things "decently and in order" (I Corinthians 14:40).

#### The Foundation for the King James Bible:

1. There was a set of fourteen rules giving instructions to the King James translators as to how they were to approach their work.

Rule #1 stated: "*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.*"

Rule #14 stated: "*These translations to be used when they agree better with the test than the Bishop's Bible, viz.; Tindal's, Matthews', Coverdale's, Whitchurch, Geneva.*" **NOTE:** Tindal is another spelling for Tyndale; Whitchurch is another name for Crammer's Bible, which is also called the Great Bible.

According to these rules, the King James Bible was based on six previous English translations. This would make it the seventh in this line of modern English translations of the Bible. Some have compared this to the statement in Psalm 12:6 where God speaks of His pure Word as being "silver tried in a furnace of earth, purified seven times." The line of modern English Bibles referred to in the instructions for translation are as follows:

Tyndale's Bible (1526)  
Coverdale's Bible (1535)  
Matthew's Bible (1537)  
Great Bible (1539)  
Geneva Bible (1560)  
Bishop's Bible (1568)  
King James Bible (1611)

#### 2. The preparatory work of William Tyndale

He said to a scholar of his day, "*If God spare my life ere many years, I will cause a boy that driveth the plough, shall know more of the scriptures than thou dost.*"

He translated the New Testament into English in 1526 and later finished good-sized portions of the Old Testament.

In 1526, he was strangled and then burned at the stake as a heretic. His last words were, "Lord, open the king of England's eyes." Although this may have been fulfilled partially when Henry VIII allowed a translation to be made, it was certainly completely fulfilled with the King James Bible. The King James Bible was commissioned in 1604, only one year after James had taken the throne and after the rules of two queens: Mary and Elisabeth.

80% to 90% of the wording of the King James New Testament is identical to that of Tyndale's New Testament. For example, in Matthew 7:7-20, there are 30 changes from Tyndale's translation to the King James Bible, with four verses being word-for-word identical. In comparison, the New King James (which claims to be only another revision) makes 68 changes and leaves none of the verses untouched.

#### The Program for the Translation:

1. The number of translators - 54 men were appointed to the work, but only 47 actually worked on the translation. Of them, The Translators to the Readers states, "*In this confidence and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.*"

2. Their division - They were divided into six companies with two companies each located at three locations: Westminster, Cambridge, and Oxford.

#### 3. Their practice -

☐ Each company was given a portion of the Bible to translate. Initially, each member of the company would make an individual translation. There were evidently at least seven members in each company, so each passage would be translated a minimum of seven times at this stage.

☐ Each company would then go over the work together and come up with a joint translation.

☐ The translations were then passed along to the five other companies for their review and correction.

☐ For the final review of the entire translation, a general committee was made up of two men from each of the original companies.

☐ In addition, other scholars not on the formal committees were encouraged to give comments and suggestions throughout the translation process.

☐ By using this method, each passage was closely gone over *at least 14 times!* (And with NO computers!)

#### God's Handiwork in the Actions of Translation:

☐ God often stamps His work with the number seven. The number seven is seen throughout the translation of the King James Bible.

☐ From the commission of the translation in 1604 until the completion of the translation in 1611, seven years expired. By

comparison, another work greatly blessed by God and accomplished by a chosen king was Solomon’s temple. According to IKings 6:37-38, the temple was started in the fourth year of Solomon’s reign (compare 1604) and completed in the eleventh year of his reign (compare 1611). These details may not prove anything, but the God who knows all knew it would work out this way. Perhaps He allowed it to encourage us in our faith in His providential care of His written word in the English language.

□ The King James Bible was the seventh modern English translation in a line mentioned in the rules of instruction for the King James translators.

□ The number of instructions for translation was fourteen, which is two times seven.

□ As described above, each passage was carefully gone over at least fourteen times (2 x 7).

□ The translation was completed by seven different companies -

- Six original companies
- The general committee of revision

□ A minimum of seven men worked on each committee

□ It is no wonder that most copies of the Bible today have seven small bands across the spine in memory of the seven seals of the seven-sealed book of Revelation 5:1.

### III. THEIR ATTITUDES AS HOLY MEN -

#### Their Attitude Toward God:

1. Their reverence toward God can be seen in the following quote from The Translators to the Readers: *“It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when He setteth His Word before us, to read it; when He stretcheth out His hand and calleth, to answer, Here am I; here we are to do thy will, O God. The Lord work a care and conscience in us to know Him and serve Him, that we may be acknowledged of Him at the appearing of our Lord JESUS CHRIST, to who with the Holy Ghost, be all praise and thanksgiving. Amen.”*

2. A comparison of The Translators to the Readers with the prefaces to the later **Revised Version** can help us understand the difference in attitudes between the two sets of translators. The comparison is a fair one. The Preface to the Revised Version New Testament (1881) added to the Preface of the Revised Version Old Testament (1885) is almost the exact same length (about 11,000 words) as the Preface to the King James Bible. Several comparisons will be made below.

□ The prefaces to the Revised Version refer to deity by name (as in God, Lord, Jesus Christ, etc.) for a total of ten (10) times. Five of these times are in a discussion on the translation of

Jehovah.

□ However, the Preface to the King James Bible refers to deity by a name a total of **72 times**. The preface includes such descriptive names as the Sun of righteousness, Saviour, the Spirit of grace, the Father of our Lord, and the living God. We can easily see where these translators had their hearts and minds..

#### Their Attitude Toward God’s Word:

1. Their elevation of scripture can be seen in another quote from The Translators to the Readers: *“[The Scripture is] a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Ghost, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God’s Spirit; the matter, verity, piety, purity, uprightness; the form, God’s word, God’s testimony, God’s oracles, the word of truth, the word of salvation; etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.”*

2. Comparison of the prefaces

□ Titles for scripture as a whole are mentioned in the prefaces to the Revised Version only ten (10) times.

□ Titles for scripture as a whole are mentioned in the preface to the King James Bible a total of 75 times. This includes scriptures (23 times), scripture (13 times), Bible (11 times), the word of God (9 times), and the word (6 times). Also included are other titles such as the word of truth, the word of salvation, the Book of God, the written word, the oracles of God, and His holy writ.

#### Their Attitude Toward Earlier Translations:

1. They had only praise for their predecessors -

□ *“...we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”*

□ *“Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls.”*

2. Compare this with what the prefaces to the Revised Version say about the work of the King James Bible and its translators -

□ *“...one of the blemishes in their work.”*

□ *“...many inconsistencies.”*

□ *“...we may wonder that the incongruities which remain are not more numerous.”* (NOTE: Talk

about a backhanded compliment.)

□ *“The frequent inconsistencies in the Authorised Version have caused us much embarrassment...”*

□ *“...a degree of inconsistency that cannot be reconciled with the principle of faithfulness.”*

□ *“...a subject often overlooked by our predecessors...”*

□ *“...the Authorised Version being either inadequate or inconsistent and sometimes misleading...”*

#### Their Attitude Toward Their Own Translation:

1. They saw themselves as building on an earlier foundation: *“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, it we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good, no man, we are sure, hath cause to dislike us;”*

2. They saw themselves as sons of the truth: *“If we will be sons of the Truth we must consider what it speaketh, and trample upon our own credit, yea, and upon other men’s too, if either be any way a hindrance to it.”*

3. They trusted in the Lord: *“And in what sort did these assemble: In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening, and not man shutting; they prayed to the Lord, the Father of our Lord, to the effect that S. Augustine did: ‘O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.’”*

4. They endeavored to make one principle translation: *“Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark.”*

#### CONCLUSION -

The King James translators never considered themselves or their translation to be perfect, but they leaned heavily upon the Lord, exalted highly His word, built soundly upon an earlier foundation, and translated the English Bible to the best of their ability. We can see the full import of the miracle of translation God wrought with the King James Bible only by looking at it from a distance. From our present vantage point, we can better see the powerful work God did with the English Bible as found in the King James Bible of 1611. Consider these facts before you go out and buy any other English translation:

□ 270 years transpired before anyone dared produce another major English translation.

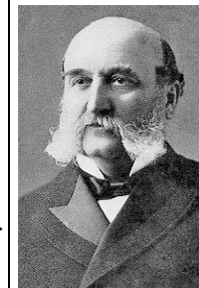
□ The King James Bible dominated the time in history

characterized by the greatest Bible preaching and teaching, missionary work, evangelism, church building, and doctrinal development the world has ever known.

□ The King James Bible became the primary influence on the literature, education, government, law, and philosophy of numerous generations of English-speaking people around the globe.

□ The King James Bible has been read, studied, quoted, memorized, believed, and loved by more people than any other version of the Bible in any language in history, including that of the original languages.

- Dr. David F. Reagan  
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Ira D. Sankey  
1840-1908

## THE STORY OF GOSPEL HYMNS

by Ira D. Sankey

### ONWARD, CHRISTIAN SOLDIERS

Words by S. Baring-Gould  
Music by A. S. Sullivan

#### “Onward, Christian soldiers! Marching as to war.”

Written for a special occasion, the author was totally unprepared for the subsequent popularity of this hymn. In 1895 he said regarding its composition: ”

Whit-Monday is a great day for school festivals in Yorkshire. One Whit-Monday, thirty years ago, it was arranged that our school should join forces with that of a neighboring village. I wanted the children to sing when marching from one village to another, but couldn’t think of anything quite suitable; so I sat up at night, resolved that I would write something myself. ‘Onward, Christian soldiers’ was the result. It was written in great haste, and I am afraid some of the rhymes are faulty. Certainly nothing has surprised me more than its popularity. I don’t remember how it got printed first, but I know that very soon it found its way into several collections. I have written a few other hymns since then, but only two or three have become at all well-known. ” The tune to which it is now sung is the one by which Sir Arthur Sullivan is likely to be known longest to posterity.

#### PASS ME NOT

Words by Fanny J. Crosby  
Music by W. H. Doane

#### “Pass me not, O gentle Saviour Hear my humble cry.”

An earnest Christian pastor told of a young man about whom he had long felt much anxiety, as he had seemed so unconcerned about his soul, and was, in reality, a real cause of disturbance and