

AND THE PEOPLE CAME...

Week of May 2, 2021

Sunday Morning Service -----	27
Sunday Evening Service -----	22
Wed. Evening Service, 05/05/21 -----	13

AND THE PEOPLE "TUNED IN"...

Week of May 2, 2021

- Number of people who connected with our services on Facebook -

Sunday Morning Service:		
80 Views	54 Engagements	73 People Reached
Sunday Evening Service:		
63 Views	49 Engagements	62 People Reached
Wednesday Evening Service:		
85 Views	76 Engagements	82 People Reached

AND THE PEOPLE GAVE...

- Week of May 2, 2021 -

Undesignated Tithes & Offerings -----	\$ 984.00
Church Insurance Fund -----	\$ 27.00
TOTAL RECEIVED FOR WEEK OF 05/02/21:	\$ 1,011.00

- Week of April 25, 2021 -

Undesignated Tithes & Offerings -----	\$ 1,022.31
Church Insurance Fund -----	\$ 66.00
TOTAL RECEIVED FOR WEEK OF 04/25/21:	\$ 1,088.31

- Week of April 18, 2021 -

Undesignated Tithes & Offerings -----	\$ 921.28
Church Insurance Fund -----	\$ 10.00
TOTAL RECEIVED FOR WEEK OF 04/18/21:	\$ 931.28

- Week of April 11, 2021 -

Undesignated Tithes & Offerings -----	\$ 1,025.21
Church Insurance Fund -----	\$ 30.00
TOTAL RECEIVED FOR WEEK OF 04/11/21:	\$ 1,055.21

- Week of April 4, 2021 -

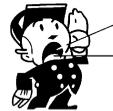
Undesignated Tithes & Offerings -----	\$ 2,074.54
Church Insurance Fund -----	\$ 40.00
TOTAL RECEIVED FOR WEEK OF 04/04/21:	\$ 2,114.54

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

**PLEASE BE FAITHFUL TO GIVE,
- ESPECIALLY NOW**

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.*



THANK YOU For Your Continued Faithfulness In Giving!

During the early part this pandemic, we were unable to meet in the church-house. But - that did not mean that the expenses of having a church-house were suspended. We still had bills to pay - electricity, gas, water, trash pickup, phone, internet, facility insurance, copier lease, office supplies, etc., and, praise the Lord, His people kept praying, watching online, & supporting their church with their giving.

Some people only give when they are in attendance at church - sort of like paying for "services rendered" - but the truth is that they are robbing THEMSELVES of God's blessings when they withhold their tithes and offerings and only give when they are here (see Malachi 3:10). Thankfully, our people have remained faithful, in so many ways, during this crisis, including financially.

WE HAVE 3 WAYS YOU CAN GIVE DURING THIS CRISIS:

1. **By mail** - 23 East Wells Blvd., Sapulpa, OK 74066
2. **Drop it off** - call the Church Office to arrange it. 224-1924
3. **Online** - Go to the link below and give electronically:

<https://tithe.ly/give?c=433047>

WE ARE GLAD WE CAN NOW GATHER TOGETHER TO PRAISE GOD & STUDY HIS WORD TOGETHER IN THE CHURCH-HOUSE! YOUR GENEROUS GIFTS WILL HELP US KEEP UP WITH THE BILLS AND CONTINUE OUR OUTREACH EFFORTS!

Church Directory

Todd W. White -----	Pastor
Lois Mae Floyd -----	Pianist/ Organist
Mickie Shatwell -----	Evening Pianist
Derek Quinnelly -----	Greeter
Larry Byars -----	S.S. Teacher
Larry & Mary Byars, Susan Strain -----	Outreach
Bertha Segebarr -----	Custodian
Flowers -----	Shirley & Brenda White
Sound/Video -----	Seth White



CHURCH INSURANCE FUND

Monthly Premium, Due 05/05/21-----	\$ 537.92
Amount Received To Date -----	\$ 133.00

TOTAL SHORT FOR MAY, 2021: ----- \$ 404.92

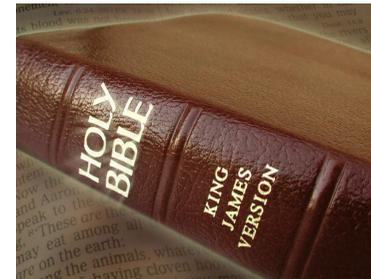
Thank You For Your Faithful Help With This Need!

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXVII

May 9, 2021

Number 17



Isn't The King James Bible Too Difficult To Understand?

by Evangelist David Cloud
First published Feb. 3, 2004 & Enlarged April 28, 2021

It is widely believed that the King James Bible is too antiquated and difficult to understand for the 21st century, but the following points need to be taken into consideration:

I. THE KJV DOES HAVE SOME ANTIQUATED WORDS AND FORMS OF SPEECH, BUT THERE ARE NOT TOO MANY OF THESE.

The Trinitarian Bible Society publishes a list of 618 antiquated words. It is called **Bible Word List**. Most of these can be understood by considering the context. There are only about two hundred words in the KJV that have become so antiquated that they have changed meanings or have dropped entirely out of common usage, so that you really need a dictionary to understand them.

David Norris, author of **The Big Picture: The Authority and Integrity of the Authentic Word of God**, observes, "With respect to genuinely archaic words, their actual number in the Authorised Version is surprisingly small, possibly something less than 200. Apart from passages where the teachings themselves are quite complex and therefore couched in language of similar complexity, the history, doctrine, and precepts of Scripture can be read easily by anyone. Independent educational reading level indicators have shown time and again that the Authorised Version is far easier to read than most modern versions and is well within the reach even of children. **The view that the AV is more difficult to read than other versions is just not supported by the evidence**" ("Out with the Old, in with the New," blessedquietness.com).

Following are some examples of archaic words in the KJV:

bewray (Prov. 27:16) = reveal, declare
 carriages (Acts 21:15) = baggage
 charger (Mark 6:25) = platter
 devotions (Acts 17:23) = objects of worship
 convenient (Rom. 1:28) = fitting, proper
 conversation (Gal. 1:13) = conduct
 do you to wit (II Chron. 8:1) = make known to you
 emulation (Rom. 11:14) = jealousy
 fetched a compass (Acts 28:13) = circled
 forward (Gal. 2:10) = earnest, diligent
 gainsaying (Rom. 10:21) = to speak against
 instant (II Tim. 4:2) = steadfast, persistent, active, aggressive
 leasing (Psalm 4:2) = lying
 let (II Thess. 2:7) = restrain
 liberality (I Cor. 16:3) = with grace and thanksgiving and pleasure

lively (Acts 7:28) = living
 mean (Prov. 22:29; Acts 21:39; Prov. 22:29) = insignificant
 mete (Exodus 16:18) = measure
 noised (Acts 2:6) = reported
 prevent (I Thess. 4:15) = precede
 quick (Heb. 4:12) = living
 rank (Gen. 41:6) = fat, healthy
 room (Luke 14:7) = seat
 scrip (Matt. 10:10) = bag
 simplicity (II Cor. 11:3) = singleness of heart toward the truth, not corrupted
 take no thought (Matt. 6:25) = be not anxious
 wax (II Tim. 3:13) = increase, progress
 wont (Matt. 27:15; Acts 16:13) = custom, habit
 wot (Acts 3:17) = to know

A REGENERATE CHURCH MEMBERSHIP

by Evangelist David Cloud
(continued from last week)

Our Standards for Church Membership

Acts 2 gives us the preeminent biblical example for church membership.

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:41-42).

We don’t believe that this biblical pattern can be ignored or weakened. People with a shaky testimony of salvation and who are not faithful after the fashion of the members at the church of Jerusalem are not qualified to be church members.

Following are the things we look for in receiving members into our (**the author’s**) church:

I. A clear testimony of salvation and a changed life to back it up, whether joining by profession and baptism or from another church.

Those who joined the church at Jerusalem on the day of Pentecost had gladly received the gospel. There was no manipulation or coercion. Their salvation was clear and was evidenced by the fact that they publicly confessed Jesus as the Christ before an antagonistic Jewish nation and by the fact that they continued in the things of Christ.

In seeking to maintain a regenerate church membership, we are following the Bible and we are following in the footsteps of sound Bible-believing churches through the church age. Consider the ancient Waldensians:

“We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God’s invisible operation, is within us--namely, the renovation of our minds, and the mortification of our members through [the faith of] Jesus Christ. And by this ordinance we are received into the holy congregation of God’s people, previously professing and DECLARING OUR FAITH AND CHANGE OF LIFE” (Third Waldensian Confession of Faith, AD 1544).

We, too, look for the evidence of a changed life. We look for a life-changing conversion experience, as we have discussed in the chapter “A Discipling Church Begins with Caution about Salvation.”

We don’t look for any kind of sinless perfection or “100% lordship” or anything like that. We simply look for salvation, believing that salvation is a miraculous, life-changing thing.

We want to see the reality of the following Scriptures in the lives of those we baptize and receive into membership:

“Then they that gladly received his word were baptized: and the same day there were added unto them about three

thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:41-42).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Cor. 5:17).

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (II Tim. 2:19).

“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (I John 2:3-4).

We simply look for the type of salvation that we see in every case in the New Testament, whether it be the woman at the well, Zacchaeus, Cornelius, the Ethiopian Eunuch, the Philippian jailer, or Lydia.

We would gladly and readily accept into our membership any individual described in the New Testament as a saved person. As soon as we see this type of salvation, we proceed to baptize the individual.

We don’t want to receive an empty profession, because Scripture warns about that in the plainest manner:

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16).

We do not allow a person to join our church if he is still living in gross sin, such as fornication, adultery, homosexuality, drunkenness, drug abuse, theft, extortion, and idolatry.

It would be confusion to bring an individual into membership who is committing the type of sin that should be the subject of discipline.

“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat” (I Cor. 5:11).

Some years ago, a man wanted to join our church by baptism, but he owned a liquor store and refused to promise that he would find a way to give it up. We did not baptize him, and subsequently he has demonstrated that he is not saved by ceasing to attend services and showing no further interest in the things of Christ.

2. Scriptural baptism (Acts 2:41)

Scriptural baptism is baptism by immersion as a public testimony of one’s saving faith in Jesus Christ. If a person was baptized before he was saved, that is not scriptural baptism.

If a person was baptized by sprinkling or pouring, that is not scriptural baptism, because it is not a picture of the death, burial, and resurrection of Christ (Romans 6:3-4).

If a person was baptized by a church with an unsound gospel or otherwise identifies itself as an unscriptural church, that is not scriptural baptism. For example, we do not receive baptisms performed by Pentecostal or charismatic churches or other churches that do not believe in eternal security. Not believing in eternal security is to pervert the gospel of the grace of Christ.

3. Faithfulness (“continued steadfastly” Acts 2:42)

We don’t receive an individual into the church’s membership until he or she has demonstrated faithfulness to the services and to the general “program” of the church.

One man wanted to join our church from another church, a weaker church, because he wanted his children to serve the Lord and he had seen good fruit in our young people. But he didn’t want to attend all of the services at our four-day missions conferences. These are held during the largest Hindu festival of the year, and each year he had made a lot of money selling various things from his shop at that time. He sought advice from a preacher who is a close friend of our church, and the preacher said, “If you don’t want to be faithful, you need to stay at the weaker church.” He determined to obey God’s Word (Heb. 10:25); we received him into the membership; and he has been perfectly faithful ever since and has grown a lot, together with his entire family.

Charles Spurgeon said, ***“Oh to get a working church! The German churches, when our dear friend Mr. Oncken was alive, always carried out the rule of asking every member, ‘What are you going to do for Christ?’ and they put the answer down in a book. The one thing that was required of every member was that he should continue doing something for the Savior. If he ceased to do anything, it was a matter for church discipline, for he was an idle professor, and could not be allowed to remain in the church like a drone in a hive of working bees. He must do or go”*** (“Meaningful Membership at Spurgeon’s Metropolitan Tabernacle,” The Spurgeon Center, Feb. 8, 2018).

4. Agreement in doctrine and practice (I Cor. 1:10)

We require that the individual read our covenant, including read every Scripture that is referenced, and acknowledge agreement with it 100%.

Our church covenant is very extensive. We have had people attend faithfully for a long time without joining, because they don’t agree with everything we hold in our church covenant. Usually it is something having to do with separation.

Non-members are welcome to attend and benefit from our church’s ministry, as long as they don’t cause trouble, and we do our best to minister to them as we do to our own members, but they cannot partake in the Lord’s Supper, participate in church business, or hold any type of ministry.

We are planning to require the members to read the covenant again once a year as individuals and families, to discuss the covenant and write down questions, and we will have a business meeting to answer the questions. The church will use this

occasion to make any desired adjustments to the covenant. Unlike the Bible, our church covenant is not infallible and not “settled in heaven.”

5. Submission to authority (Heb. 13:17)

God requires submission to authority, and so should the church. We don’t want to receive rebels into our church family, whether they are young or old. If we detect stubbornness toward authority, we hold off on receiving that individual as a member.

We want to help rebels if possible, but we want to help them before membership. We don’t believe that a rebel is a proper candidate for membership in a New Testament church. We see no such people in Acts 2:41-42.

Caution and Patience

We are careful and patient when it comes to baptism and church membership. Before an individual is baptized and joins our church, he must be known to us, meaning we don’t baptize and receive strangers. We want to know the testimony and life of the individual.

When we believe that a person we have been working with is saved, we invite him to go through a short baptismal class that deals with salvation and the purpose of baptism. After that, the individual appears before the church leaders and their wives to give his testimony and to answer any questions we might have. Remember, these are people we already know.

If we don’t have 100% agreement among the leaders, we don’t baptize the person or receive him into membership. We kindly ask him to wait until the next baptism so that things will be clear in everyone’s mind. It is harmful to the individual and the church to baptize someone who isn’t saved.

Most recently, for example, we interviewed four and baptized three. Prior to that, we interviewed 15 and baptized 13. This practice is in accordance with old Baptist churches, as witnessed by David Benedict who traveled nearly 7,000 miles on horseback in the early 19th century to write a history of the churches of his day. Benedict’s history frequently mentions the caution with which the churches received members. They had a custom called “hearing the experience” which preceded baptism. The following, for example, is a description of a revival that took place in 1807 in Argyle, Nova Scotia:

“Twenty-four have TOLD THEIR EXPERIENCES, who are not yet baptized, and a number of others are under hopeful impressions. The work is still going on in this place, and spreading rapidly in different parts of the province” (Benedict, A General History of the Baptist Denomination, vol. I, chapter 8, 1813).

In *Baptists On The American Frontier*, 1820s, John Taylor describes the same procedure:

“At the May church meeting at Clear Creek was among the most pleasing days of my life, for while we were sitting hearing experiences, I recollected that just that day fifty years ago I had related my own experience and been received into the church” (p.

217).

Observe how these churches received members. They required a plain testimony of salvation of those who would be baptized. They required that the professors “tell their experiences” before the church. It is obvious that they were looking for more than mere lip service. And they did not confuse “hopeful impressions” with genuine salvation. They knew that a person can be very interested in Christ and can be convicted of his sin without being genuinely saved. We see many examples of this in the Gospels, and we have witnessed this type of thing hundreds of times in our own ministry.

After appearing before the church leaders and being accepted for baptism and church membership, the individual is recommended to the church by the leaders. He then gives his testimony to the entire congregation, and afterwards he is baptized and received as a member. We have our baptisms on the same day as the Lord’s Supper so new members can take the Lord’s Supper as soon as they are baptized.

A large number of Baptist churches are not this careful and would even disagree with our policy, but I can see that our caution in receiving members has made our congregation much stronger spiritually.

Ninety-five percent of our people are totally faithful, including faithful to the prayer meetings. The vast majority of our young people who are church members are actively seeking God’s will for their lives and separating from the world from the heart.

- Evangelist David Cloud

NEWS OF INTEREST TO CHRISTIANS

❑ ***CHRISTIAN MP IN FINLAND FACING PRISON FOR TWEETING BIBLE VERSES ON MARRIAGE*** - A Christian member of the Finnish Parliament is facing six years imprisonment for allegedly committing three crimes, including “hate speech,” for sharing her opinion on marriage and human sexuality on social media, on television and in a pamphlet.

The country’s chief prosecutor has brought three criminal charges against Finnish Member of Parliament and former Minister of the Interior, Päivi Räsänen, according to the Austria-based Christian legal group ADF International. The politician, who is a member of the Evangelical Lutheran Church of Finland and former chair of the Christian Democrats, has been under police investigation since June 2019 for publicly voicing her opinion on marriage and human sexuality in a 2004 pamphlet, for comments made on a 2018 TV show, and a tweet directed at her church leadership. A medical doctor, mother of five and grandmother of six, Räsänen now faces two years in prison for each alleged crime, the group said.

... A Member of Parliament since 1995, Räsänen said, “[I will] defend my right to confess my faith so that no one else would be deprived of their right to freedom of religion and speech.” She said she holds on to “the view that my expressions are legal and they should not be censored.” “I will not back down from my

views. I will not be intimidated into hiding my faith. The more Christians keep silent on controversial themes, the narrower the space for freedom of speech gets,” she said.

❑ ***MARKING DOWN STUDENTS FOR SPELLING MISTAKES IS “ELITIST,” SAYS UNIVERSITY*** - As part of efforts to “decolonise” the curriculum and ensure “equity of opportunity” between all students regardless of their background, professors and lecturers at Hull University have been advised against insisting on good written English in all circumstances. It is one of a number of universities to have adopted “inclusive” marking policies, which cite fairness and equality between students as a reason why lecturers should be prepared to overlook spelling and grammar mistakes.

... Worcester University also has a policy on how to assess students “inclusively” which asks lecturers to focus marking on “how well the student has communicated their understanding” of the subject rather than on spelling, grammar and punctuation where they are not central to the assessment criteria. The policy says it is “fairer” to concentrate on the quality of students’ ideas and knowledge rather than their spelling and grammar. This was because some students are from “diverse backgrounds” so may be at a “disadvantage from the outset.”

The University of the Arts London tells academics to “actively accept spelling, grammar or other language mistakes” as long as they do not “significantly impede communication.”

CONCLUSION by Bro. Cloud: Spelling and grammar are designed to improve communication, not hinder it. These schools are not helping their students; they are putting them at a distinct disadvantage. I am glad that I was required to take remedial English grammar in first year Bible college. I had attended mediocre public schools and had not taken education seriously until I was 23 years old. The remedial English grammar course was just what I needed to get up to speed in my communication skills, and I have built on that foundation ever since. Students who aren’t capable of learning proper English should not be in university. I don’t think this stupidity will go very far, because most students who pay for higher education want a real education. But then again, stupid can go pretty far in this present world.

❑ ***CANCELLED SCIENCE: WHAT SOME ATHEISTS DON’T WANT YOU TO HEAR*** - **Cancelled Science: What Some Atheists Don’t Want You to Hear** is the title to Dr. Eric Hedin’s new book documenting the Darwinian cancel culture. In 2013, Hedin was attacked by biologist Jerry Coyne and the Freedom From Religion Foundation for having the audacity to include some Intelligent Design materials as recommended reading in his honors seminary course entitled Boundaries of Science.

The material was not creationist, and it was not even required reading, but the very whiff of a possibility of “divine intelligence” entering a university science classroom was enough to set Coyne and company into a censorship frenzy. They

nonsensically accused Dr. Hedin of proselytizing and teaching Christianity based on “anonymous complaints found on RateMyProfessor.com, which has no verification for whether a reviewer actually took a professor’s courses or not.” This was in spite of the fact that Hedin’s actual students had no complaint. Typical was the following comment: “I’m an agnostic and I find absolutely nothing wrong with his teachings ... as far as intelligent and thought-provoking discussions go, it is one of the most INNOVATIVE classes I have had during my time at Ball State. ... There is nothing wrong with this class, and I would recommend it to anyone, no matter what their religious beliefs are.”

Free Science reported, “Violating its own procedures, BSU appointed a special ad hoc committee stacked with hostile faculty to investigate Hedin. Despite receiving a petition signed by more than 7,000 people urging BSU to defend Hedin’s academic freedom, the university ultimately cancelled Hedin’s course” (“Investigated, Silenced, Course Canceled,” Free Science.today). Ball State acted against its own Faculty Personnel Handbook, which states, “Academic freedom and freedom of expression include but are not limited to the expression of ideas, philosophies, or religious beliefs, however controversial, in classroom or other academic settings.” Possibly because of widespread outcry against the cancelling of Hedin’s course, he kept his job and earned tenure in 2016. It is ridiculous that evolutionary atheists like Jerry Coyne care one way or the other about creationism and intelligent design. If they are right, nothing has any ultimate meaning. They are nothing going nowhere for no purpose to no end. That is their own professed philosophy, but they don’t live like they really believe it.

Isn’t The King James Bible Too Difficult To Understand?

(continued from Page 1)

II. THE KING JAMES BIBLE’S ENGLISH IS SUPERIOR TO MODERN ENGLISH.

I have about 100 books in my library that extol the excellence of the King James Bible and its English. The following statements could be greatly multiplied.

In ***The Word of God in English: Criteria for Excellence in Bible Translation*** (Wheaton: Crossway Book, 2002), Dr. Leland Ryken, professor of English at Wheaton College, continually applauds the KJV, praising its beauty, dignity, and power. He uses it as an example of what good Bible translation is all about. He calls for modern translation work to be done after “the King James tradition” (p. 282, 284). The book contains many quotations exalting the KJV, such as the following:

“peerless literary masterpiece” (p. 270)

“unquestionably the most beautiful book in the world” (p. 267)

“the noblest monument of English prose” (p. 258)

“incomparably the best English translation in its rhythm” (p. 259)

“when it comes to stylistic range and flexibility, the King James Bible is peerless” (p. 227)

“the touchstone of affective power” (p. 206)

“matchless in its literary qualities among all English translations” (p. 188)

“the supremely literary English translation” (p. 163)

“immeasurably superior” (p. 163)

“the touchstone of literary excellence” (p. 62)

“stylistically the greatest English Bible translation ever produced” (p. 51)

Joseph Philpot, 1861: “[I]t is because the language of our Bible is such pure, simple, unaffected, idiomatic, intelligible English that it has become so thoroughly English a book, and has interwoven itself with our very laws and language” (Joseph Philpot, Gospel Standard, February 1861).

William Muir, *Our Grand Old Bible*, 1911: “The influence of the Authorised Version, alike on our religion and our literature, can never be exaggerated. ... The Authorized Version has often been called **A WELL OF ENGLISH UNDEFINED**, and much of its purity is due to the fact that its water was drawn from the ancient springs. It has the universal note which gives it a place among the immortals. **IT HAS THE DIVINE TOUCH, EVEN IN ITS DICTION, WHICH LIFTS IT ABOVE THE LIMITATIONS OF LOCALITY AND TIME, AND MAKES IT VALID AND LIVING FOR ALL THE AGES.** Like **A RARE JEWEL FITLY SET**, the sacred truths of Scripture have found such suitable expression in it, that we can hardly doubt that they filled those who made it with reverence and awe, so that they walked softly in the Holy Presence.

...**THE ENGLISH BIBLE IS STILL FRESH AND MIGHTY, EVEN IF IT HAS ARCHAIC OR OBSOLETE WORDS. IT HAS WAXED OLD, BUT IT HAS NOT DECAYED. ITS YOUTH ABIDES, AND THE SUN NEVER SETS ON ITS SPHERE OF INFLUENCE.** Many volumes have perished since it first saw the light; but its message is as modern as ever. It has not only kept up-to-date, it has anticipated every need of men, and still responds to every new demand” (Muir, *Our Grand Old Bible*, 1911, pp. 131, 192, 238).

John Livingston Lowes (1867-1945), American scholar of English literature, 1936, called the King James Bible “**THE NOBLEST MONUMENT OF ENGLISH PROSE.**” This was the title of the chapter that he contributed to *Essays in Appreciation* (Boston: Houghton Mifflin, 1936).

Arthur Clutton-Brock, essayist, critic, and journalist, 1938, said: “The Authorized Version of the Bible is a piece of literature without any parallel in modern times. Other countries of course, have their translations of the Bible, but they are not great works of art” (Vernon Storr, editor, *The English Bible: Essays by Various Writers*, Clutton-Brock, “The English Bible,” 1938).

Henry Louis Mencken (1880-1956), “the most prominent newspaperman, book reviewer, and political commentator of his day,” said this about the King James Bible: “It is the most

beautiful of all the translations of the Bible; indeed, **IT IS PROBABLY THE MOST BEAUTIFUL PIECE OF WRITING IN ALL THE LITERATURE OF THE WORLD.** ... Its English is extraordinarily simple, pure, eloquent, lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of” (Gustavas Paine, Preface, [The Learned Men](#)).

Gustavus Paine, author of *The Men Behind the KJV*, 1977, wrote: “... not only was theirs the best of the English Bibles; **THERE IS, IN NO MODERN LANGUAGE, A BIBLE WORTHY TO BE COMPARED WITH IT AS LITERATURE.** ... indeed the 1611 rhythms have been potent to affect writing, speaking, and thinking ever since the learned men produced them. ... They knew how to make the Bible scare the wits out of you and then calm you, all in English as superb as the Hebrew and the Greek” (pp. 169, 171, 172).

Jonathan Yardley, book critic for the Washington Post and Pulitzer Prize winner: “King James Bible is **THE GREATEST WORK EVER WRITTEN IN THE ENGLISH LANGUAGE, PERIOD**” (quoted in Adam Nicholson, *God’s Secretaries*, in the section “Praise for God’s Secretaries” which follows the table of contents).

Adam Nicholson, historian, 2003: “One quality, or at least...one combination of qualities: an absolute simplicity of vocabulary set in a rhythm of the utmost stateliness and majesty... The characteristic sound of the King James Bible is...like the ideal of majesty itself ... indescribably vast and yet perfectly accessible, reaching up to the sublime and down to the immediate and the concrete, without any apparent effort” ([God’s Secretaries: The Making of the King James Bible](#), pp. 230, 231).

III. THE SLIGHT ANTIQUATION OF THE KJV CAN BE UNDERSTOOD AS AN ADVANTAGE.

Edward F. Hills, Ph.D., textual criticism, Harvard: “The Bible is not a modern, human book. It is not as new as the morning newspaper, and no translation should suggest this. If the Bible were this new, it would not be the Bible. On the contrary, the Bible is an ancient, divine Book, which nevertheless is always new because in it God reveals Himself. Hence **THE LANGUAGE OF THE BIBLE SHOULD BE VENERABLE AS WELL AS INTELLIGIBLE**, and the King James Version fulfills these two requirements better than any other Bible in English” ([The King James Version Defended](#), p. 219).

Leland Ryken, Wheaton College: “I believe that it is correct for an English translation to preserve **AN APPROPRIATE ARCHAIC FLAVOR** as a way of preserving the distance between us and the biblical world. Joseph Wood Krutch used an evocative formula in connection with the King James Bible when he spoke of ‘an appropriate flavor of a past time.’ ... **A SACRED BOOK SHOULD SOUND LIKE A SACRED BOOK, NOT LIKE THE DAILY NEWSPAPER.** It should command attention and respect, and to do so it cannot be expressed in the idiom of the truck stop. The failure of modern colloquial

translations is frequently a failure of tone” (Ryken, [The Word of God in English](#), pp. 182, 278, 279, 280).

“Before I started reading the KJV my English was OK. Not terrible, just better than average. Since reading it as my main Bible, however, my use of English has become both more precise and more concise” (A.S. Neworth, Royal Navy).

IV. HE OVERALL READING LEVEL OF THE KJV IS NOT VERY HIGH.

The KJV is written on an 8th to 10th grade level. This was proven in the 1980s by a computer analysis made by Dr. Donald Waite. He ran several books of the KJV through the Right Writer program and found that Genesis 1, Exodus 1, and Romans 8 are on the 8th grade level; Romans 1 and Jude are on the 10th grade level; and Romans 3:1-23 is on the 6th grade level. I would guess that many parts of the four Gospels are on that same level if not lower.

The KJV was rated as “very easy prose” by Dr. Rudolf Flesch. In the book [The Art of Plain Talk](#) (New York: Harper & Brothers, 1946), Dr. Flesch analyzed the reading level of various documents and rated them on a scale from Very Easy to Very Difficult. He testified, “The best example of very easy prose (about 20 affixes per 200 words) is the King James Version of the Bible...” Dr. Flesch is most famous for the book *Why Johnny Can’t Read*.

V. THE KJV HAS A SMALL VOCABULARY.

While Shakespeare used a vocabulary of roughly **21,000** English words, the vocabulary of the King James Bible is composed of only **6,000** (Albert Cook, [The Authorized Version of the Bible and Its Influence](#), 1910). This compares favorably to the vocabulary of the Hebrew Old Testament, which is 5,642 words, and the vocabulary of the Greek New Testament, which is about 4,800 words.

VI. THE KJV USES SIMPLE WORDS; MOST ARE ONLY ONE OR TWO SYLLABLES.

“The entire KJV averages 1.31 syllables and 3.968 letters per word. This word length puts the KJV in the same readability category as the children’s books” (D.A. Waite, Jr., [The Comparative Readability of the Authorized Version](#), Bible for Today, Collingswood, NJ, 1996).

Consider Psalm 23, for example:

“The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”

Of the **119** words in this Psalm, only **24** are more than two syllables.

VII. THE MOST IMPORTANT THING IN A BIBLE TRANSLATION IS NOT SIMPLE LANGUAGE BUT FAITHFULNESS TO THE ORIGINAL.

Dr. Donald Waite has made the following comments on this subject:

“The Bible is not a first grade primer. It is God’s book. It is a book that must be diligently read. It is only by ‘searching the Scriptures’ that we find what pertains to life and death. It tells of creation, of the mighty universe, of the future or the past, of the Mighty God and His wonders, of the Holy Spirit’s ministry among Christians, of the Son of God’s great sacrifice for sin, of home in Heaven for the believer, and of a fiery hell for the unsaved. How dare we assume that His Word can be capsulated in a comic book [or a version that reads ‘like the morning newspaper’]. Some people say they like a particular version because ‘it’s more readable.’ Now, readability is one thing, but does the readability conform to what’s in the original Greek and Hebrew language? You can have a lot of readability, but if it doesn’t match up with what God has said, it’s of no profit. In the King James Bible, the words match what God has said. You may say it’s difficult to read, but study it out. [At times it’s] hard in the Hebrew and Greek and, perhaps, even in the English in the King James Bible. But to change it around just to make it simple, or interpreting it instead of translating it, is wrong. You’ve got lots of interpretation, but we don’t want that in a translation. We want exactly what God said in the Hebrew or Greek brought over into English” (Waite, [Defending the King James Bible](#), p. 242).

Also consider this statement by Leland Ryken, a professor of English at Wheaton College: “An English Bible translation should strive for maximum readability only within the parameters of accurately expressing what the original actually says, including the difficulty inherent in the original text. The crucial question that should govern translation is what the original authors actually wrote, not our speculations over how they would express themselves today or how we would express the content of the Bible. The fact that the New Testament was written in koine Greek should not lead translators to translate the Bible in a uniformly colloquial style. Finally, a good translation does not attempt to make the Bible simpler than it was for the original audience” (Ryken, [The Word of God in English](#), pp. 100, 101).

- continued next week

POLITICIANS & SURGEONS

Five surgeons are discussing who are the best patients to operate on.

The first surgeon says, “I like to see accountants on my operating table because when you open them up, everything inside is numbered.”

The second responds, “Yeah, but you should try electricians! Everything inside them is color coded.”

The third surgeon says, “No, I really think librarians are the best! Everything inside them is in alphabetical order.”

The fourth surgeon chimes in, “You know, I like construction workers...Those guys always understand when you have a few parts left over.”

But the fifth surgeon shut them all up with this observation, “You’re all wrong. Politicians are the easiest to operate on. There’s no guts, no heart, no spine and the head and butt are interchangeable.”

HAIR SPRAY

A man is driving along a highway and sees a rabbit jump out across the middle of the road. He swerves to avoid hitting it, but unfortunately the rabbit jumps right in front of the car.

The driver, a sensitive man as well as an animal lover, pulls over and gets out to see what has become of the rabbit. Much to his dismay, the rabbit is DEAD.

The driver feels so awful that he begins to cry. A woman driving down the highway sees a man crying on the side of the road and pulls over. She steps out of the car and asks the man what’s wrong.

“I feel terrible,” he explains, “I accidentally hit the rabbit with my car and KILLED HIM.”

The woman says, “Don’t worry.” She runs to her car and pulls out a spray can. She walks over to the limp, dead bunny, bends down, and sprays the contents on to him. The bunny jumps up, waves its paw at the two of them and hops off down the road! Ten feet away he stops, turns around and waves again, he hops down the road another 10 feet, turns and waves, hops another ten feet, turns and waves, and repeats this again and again and again and again, until he hops out of sight.

The man is astonished. He runs over to the woman and demands, “What is in that can? What did you spray on the bunny?”

The woman turns the can around so that the man can read the label: “Hair Spray: Restores life to dead hair, and adds permanent wave.”

