

The King James Bible and King James

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The King James Bible is better than ANY GREEK OR HEBREW “ORIGINALS” for many reasons. It is better than the TR, which is NOT the only source for the King James Bible.

As far as any “NEW” translation, you are NOT going to get that in this Laodicean Church age! But you will get people’s rights! The time for Biblical preservation has passed it was the last Church age in Philadelphia; where they kept the word of God.

The worse things that can be said about me for believing what I believe, can be ten fold said about you which this is not about! It is about the Bible! Personal attacks only warrant more of the same. SO, if you can keep your personal attacks of me out of the debates, I am sure I can too. But if you dish it out, please be sure you can take it because I can dish it out about as well as anyone else.

If the King James “only” is a Cult then it is reasonable to conclude that the “TR” only is also a Cult! And the “originals” only is a Cult... Not sure where Cult calling is reason or not to believe the truth.

The Bible tells us which Bible is the RIGHT one. Most people IGNORE this because they are NOT Bible Believers. I am NOT King James ONLY; I have many Bibles that I use. I do only believe ONE! But I use many... On the other side of the fence: they use ONE and “believe” many! Funny how that is so.

ALL GREEK TEXTS OF THE NEW TESTAMENT INCLUDING THE RECEIVED TEXT ARE ECLECTIC TEXTS! The King James Bible was NOT heavily based on the Bishops Bible; there were many English Bibles at that time in use including the Great Bible, Tyndale’s Bible and Whitcliff’s Bible and there were many of the Waldensians Bibles there during the King James Bible translation. They also had access to the critical family texts prior to those manuscripts being categorized. The King James Bible was updated, but NOT retranslated until the “NEW” Keen Jimmy Vermin (New King James Version). This corruption was concocted by neo-evangelicals; who are steeped in the new age philosophies. The countless number of new age wordings in this version makes it the most DECEPTIVE Bible on the market. It may look like a King James Bible, and smell like one, but it does NOT read like one at all!

The Bible tells you what Bible is the REAL one. Most people ignore what the Bible SAYS for their own philosophies; and do NOT believe God can translate! This is such a ridiculous concept of God. This makes God’s words that are written in a book just an old ancient manuscript that has no SPIRITUAL or SUPERNATURAL power! And God has to rely on sinful men to preserve His ETERNAL words! NONSENSE!

My Bible says that the word of God is ALIVE (quick in the Old English) So, learn English, you don’t have to remain stupid all your life. You can also put marginal notes about words so you can remember what they mean. Isaiah 41:21, “Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.” Anyone doing any translating knows that Jacob comes over in the Greek as James. If God had his hand on any version of the Bible it would have to be a KING’S Bible, because God is the King of Jacob! Jacob was renamed Israel; and the account in the Bible of books of the Kings in the Old Testament and the book of James in the NEW; with the fact that King James was anti-popish and against the practice of sodomy as well as against the use of any form of tobacco. King James had a testimony of salvation; and as a good Scottish King was fair in his

judgments. He was the first King to unite the kingdoms of Scotland, England, Wales, and Ulster making the United Kingdom. King James the VI of Scotland and the I of England was the answer to many for an Authorized Version of the Bible in English. Because this was authorized by a King there was POWER in this version that NO OTHER has ever enjoyed; or achieved. And NEVER will! Ecclesiastes 8:4, “Where the word of a king is, there is power: and who may say unto him, What doest thou?” If you want more proof; read the preface in the “new” Bibles and then read the Epistle Dedicatory in the front of the King James Bible. Tell me, who is giving God credit and praising God more? Which of these Bibles is Anti-Catholic? Which one tells you that the man of sin is the pope? Did you know that was a quote from King James himself?



King James was known for Godly Character:

From Basilicon Doron By King James VI & I

Lo here (my Son) a mirror view and fair,
Which shew the shadow of a worthy King.
Lo here a Book, a pattern doth you bring
Which you should press to follow more and more.
This trusting friend, the truth will never spare,
But give a good advice unto you hear:
How it should be your chief and princely care,
To follow virtue, vice for to forbear.
And in this Book your lesson will you learn
For guiding your people great and small.
Then (as you ought) give an attentive ear,
And pray how you these precepts practice shall.
Your father bids you study here and read,
How to become a perfect King indeed.

GOD gives not Kings the stile of Gods in vain,
For on his Throne his Scepter do they sway:
And as their subjects ought them to obey,
So Kings should fear and serve their God again
If then you would enjoy a happy reign,
Observe the Statutes of your heavenly King,
And from his Law, make all your Laws to spring:
Since his Lieutenant here you should remain,
Reward the just, be steadfast, true, and plain
Represses the proud, maintaining aye the right,
Wake always so, as ever in his sight,
Who guards the godly, plaguing the propane:
And so you shall in Princely virtues shine,
Resembling right your mighty King Divine.

From Basilicon Doron By King James VI & I



TO HENRY MY DEAREST SON AND NATURAL SUCCESSOR.

By: King James

WHOM TO so rightly appertain this book, of the institution of a Prince in all the points of his calling, as well general (as a Christian towards God) as particular (as a King towards his people?) whom-to (I say) can it so justly appertain, as unto you my dearest Son? Since I the author thereof as your natural Father, must be careful for your godly and virtuous education as my eldest Son, and the first fruits of Gods blessing towards me in my posterity: And (as a King) must timelessly provide for your training up in all points of a Kings office (since you are my natural and lawful Successor therein) that (being rightly informed hereby of the weight of your burden) you may in time begin to consider, that being born to be a King, you are rather born to O N U S, then HONORS: not excelling all your people so far in rank and honour, as in daily care and hazardous pains-taking, for the dutiful administration of that great office that God has lied upon your shoulders: laying so a just symmetry and proportion, betwixt the height of your honorable place, and the heavy weight of your great charge: and consequential incase of fallacies (which God forbid) of the sadness of your fall, according to the proportion of that height. I have therefore (for the greater ease to your memory and that you may at the first, cast up any part that you have to do with) divided this book into three parts. The first teaches you your duty towards God as a Christian: the next your duties your office as a King: And the third teaches you how to behave yourself in indifferent things, which of themselves are neither right nor wrong, but according as they are rightly or wrongly used: & yet will serve (according to your behavior therein) to augment or impair your fame and authorities at the hands of your people. Receive and welcome this book then, as a faithfull preceptor and counselor unto you: which (because my affaires will not permit me ever to be present with you) I ordain to be a resident faithfull admonisher of you. And because the house of death is uncertain to me (as unto all flesh) I leave it as my Testament, & latter will unto you: charging you in the presence of God, and by the fatherly authority I have over you, which you keep it ever with you, as carefully as ALEXANDER did the Iliad's of HOMER. You will find it a just and impartial counselor, neither flattering you in any vice, nor importuning you at unmeet times: It will not come unclad, nor speak unspirited at: and yet conferring with it when you are quiet, you shall say with SCIPIO, that year Nunquam minus solus, quám cüm folus. {Latin: "never less alone than when 'together'." The last word here in all research is 'solus' for alone. Nothing comes up for 'folus', and not sure of that spelling for Latin.} To conclude then, I charge you (as ever you think to deserve my fatherly blessing) to follow and put in practice (as far as lie in you) the precepts hereafter following: and if you follow the contraire course, I take the great GOD to record, that this book shall one day be a witness betwixt me and you, and shall procure to be ratified in heaven, the cause that in that case here I give you; for I protest before that great God, I had rather be not a Father and child-less, nor be a Father of wicked children. But (hoping, yea even promising unto myself, that God who in his great blessing sent you unto me, shall in the same blessing, as he hath given me a Son, to make him a good and a godly son, not repenting him of his mercy shown unto me) I end this preface, with my earnest prayer to God, and work effectually into you, the fruits of that blessing which here from my heart, I bestow upon you.

FINIS



ANENT*

A KINGS CHRISTIAN DUTIES TOWARDS GOD.

By: King James

*concerning

THE FIRST BOOK.

As He can not be thought worthy to rule & command others, that cannot rule and dantone [unknown] his own proper affections & unreasonable appetites; so can he not be thought worthy to govern a Christian people, knowing & fearing God, that in his own person and heart fears not, and loves not the Divine Majesty. Neither can anything in his government succeed well with him (devise and Labour as he list) as coming from a filthy spring, if his person be unsanctified: for (as DAVID saith) [Psalm. 127.1] In vain you watch the Cities, or you build the house, if the Lord by his blessing grants not successes thereunto; {Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.} & as PAUL saith [I. Cor. 3.6], CEPHAS may plant, & APOLLO may water, but it is God only that may give the increase. {I have planted, Apollos watered; but God gave the increase.} Therefore (my Son) first of all things, learn to know and love that God, whom to you have a double obligation; first, for that he made you a man; and next, for that he made you a little God to sit on his Throne, & rule over other men. Remember, that as in dignity he hath erected you above others, so ought you in thankfulness towards him to go as far beyond all others. A moat in another's eye is a beam into yours: a blemish in another is a leprous blight into you: and a venial sin (as the Papists call it) in another, is a great crime into you. Think not therefore, that the highness of your dignity diminishes your faults (much les giveth you a license to sin) but by the contrary, your fault shall be aggravated according to the height of your dignity, any sin that you commit not being a single sin procuring but the fall of one; but being an exemplar sin, and therefore draws with it the whole multitude to be guilty of the same. Remember then, that this glistening worldly glory of Kings is given them by God, to teach them to praise so to glister and shine before their people in all works of sanctification and righteousness, that their persons as bright lamps of godliness and virtue may (going in and out before their people) give light to all their steps. Remember also, that by the right knowledge and fear of God which is the beginning of wisdom (as Salomon saith) [Prov. 9.10] (The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.) you shall know all the things necessary for the discharge of your duty, both as a Christian & as a King, seeing in him (as in a mirror) the course of all earthly things, whereof he is the spring & only mover.

Now, the only way to bring you to this knowledge, is diligently to read his word, & earnestly to pray for the right understanding thereof: [John 5.39] Search the scriptures (saith Christ) for they will bear testimony of me: {Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.} And [2 Tim. 3.16-17] the whole Scriptures (saith PAUL) are profitable to teach, to improve, to correct, & to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works. {All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.} I join to this, the careful hearing of the doctrine with attendance and reverence: For faith cometh by hearing (saith PAUL) {Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.} But above all, beware you throw not the word to your appetite, (as over-many do) making it like a bell to sound as you please to interpret: but by the contrary, frame all your affections to follow precisely the rules there set down.

The whole Scripture contain but two things: a command, and a prohibition; to do such things, and abstain from the contrary. Obey in both; neither think it enough to abstain from evil and do no good: nor think not that if you doe many good things it may serve you for a cloak to mix evil turns therewith. And as in these two points the whole Scripture consists, so, in two degrees stands the whole service of GOD by man: Interior, or up-ward; Exterior, or downward: the first, by prayer in faith towards God; the next, by works flowing thereafter before the world, which is nothing else but the exercise of Religion towards God, and of equity towards your neighbor.

As for the particular pointes of Religion: I need not to debate them; I am no hypocrite, follow your Fathers foot-steps and your own education therein. I thank God, I was never ashamed to give account of my profession, and how-so-ever the malicious lying tongues of some have traduced me: & my conscience had not resolved that all my Religion was grounded upon the plain words of the Scripture, I had never outwardly avowed it, for pleasure or awe of the vain pride of some seditious Preachers.

And as for the points of equity towards your neighbour (because that will fall in properly upon the second part concerning a Kings office) I leave it to the own room.

For the first part then of mans service to His God (which is Religion) that is: The worship of God according to his revealed will, It is wholly grounded upon the Scripture (as I have already said) quickened by Faith, and conserved by Conscience. For the Scripture, I have already spoken of it in general: but that you may the more readily make choice of any part thereof for your instruction or comfort, remember only this method. The whole Scripture is edited by Gods Spirit, thereby (as by his lively word) to instruct and rule the whole Church militant, till the end of the world. It is composed of two parts, the Old and New Testament. The ground of the former is the Law, which shows our sin and contains justice. The ground of the other is Christ, who pardoning sin containing Grace. The sum of the Law is the ten Commands, more largely dilated in the Law, interpreted by the Prophets: and by the histories are the examples shown of obedience or disobedience thereto and what premium or penal was accordingly given by God. But because no man was able to keep the Law, nor any part thereof, it pleased God of his infinite wisdom and goodness, to incarnate his only Son in our nature, for satisfaction of his justice in his suffering for us: that since we could not bee saved by doing, we might (at least) be saved by believing. The ground therefore of the Law of Grace, is contained in the four histories of the birth, life, death, and resurrection Christ. [S. Matthew, S. Mark, S. Luke & S. John]

The Larger interpretation of this Law is contained in the Epistles of the Apostles: and the practice in the faithfull or unfaithfull, together with their reward or punishment according thereto is contained in the Acts of the Apostles.

Would you then know your sin by the Law? Read the books of MOSES containing it: would you have a commentary thereupon? Read the Prophets: would you see, how good-men are rewarded, and wicked punished? Look to the histories of GENESIS, EXODUS, JOSHUA, the JUDGES, JOB and ESTER, but especially the books of the KINGS, and CHRONICLES, wherewith you ought to be familiarly acquainted: for there will you see your self (as in a mirror) either among the Catalogues of the good or evil Kings.

Would you know the life and death of Christ? Look to the Evangelists. Would you be more particularly trained up in his school? Meditate upon the Epistles of the Apostles: and would you be acquainted with the practices of that doctrine in the persons of the Primitive Church? Cast up the Apostles Acts. As to the Apocrypha books, I omit them because I am no Papist (as I said before) & indeed some of them are as like the detrement of the Spirit of God, as an Egg is to an Oyster.

But when you read the Scripture, read it with a sanctified & chaste ear: admire reverently such obscure places as you understand not, blaming only your own incapacity; read with delete the plain places; and study carefully to understand those that are somewhat difficult: press to be a good textual reader, for the Scripture is ever the best interpreter of it self. But press not curiously to seek out farther nor (what) is (not) contained therein; for that were miss nurtured presumption, to strive to farther upon Gods secrets nor he has will you be: for what he thought needful for us to know, that he has revealed there. And delete most in reading such parts of Scripture as may best serve for your instruction in your calling, rejecting foolish curiosities upon numbers & genealogies, which are but vain & profit not (as PAUL saith) [Titus. 3.9] {But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.}

Now, as to Faith which is the entertainer & quickener of Religion (as I have else said) It is a sure persuasion and apprehension of the promises of God, applying them to your soul: and therefore may it justly be called, The golden chain that links the faithful soul to Christ: And because it grows not in our garden, but is the free gift of God (as PAUL said) [Phillip. 1.29.] {For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;} It must be nourished by prayer, which is no thing else but A friendly talking with god.

Use oft to pray when you are quietest, especially in your bed: for public prayer serves more for example (for the most part) then for any particular comfort to the supplicant. In your prayer, be nether over strange with God (like the ignorant common sort, that prayed nothing but out of books) nor yet over-homely with him (like some of our vain proud puritans, that think they rule him upon their fingers.) The former way will breed an uncouth coldness in you towards him: the other will breed in you contempt of him: but in your prayer to God, speak with all reverence, for if a subject will not speak but reverently to a king, much less should any flesh presume to crake with God as with his companion.

Crave in your prayer, not only things spiritual but corporal, whiles things of greater, and whiles of less consequence, that you may lay up in store his grant of these things for confirmation of your faith: and to be an arles-penny {unknown} unto you of his love. Pray, as you find your heart moveth you pro renata {"in the circumstances" or "as the circumstance arises"}: but see that you suit no unlawful things, as revenge, lust, or such like: for that prayer can not come of faith, and prayer without faith is sin (as Paul saith) [Rom. 14.23.] {And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.} When you obtain your prayer, thank him joyfully therefore; if otherwise, bear patiently, pressing to win him with importunity as the Widow did Christ [Mat. 15.22] {And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.}: and if notwithstanding thereof you be not heard, assure yourself God foresees that which you ask (and) is not for your weal (the welfare of the community, or general good): and learn in time so to interpret all the adversities that God shall send unto you, so shall you in the middle of them not only be armed with patience, but joyfully lift up your eyes from the present trouble, to the happy end that God will turn it to: and when you find it once so fall out by proof, arm yourself with the experience thereof against the next trouble, assuring your self (although you cannot in time of the shower see through the cloud, yet) in the end, you will find God sent it for your well {-ness}, as you found in the former.

And as for conscience (which I called the conserver of Religion) It is nothing else but the light of knowledge that God hath planted in man; which chopped him with a feeling that he had done wrong, when ever he committed any sin: & surely, although this conscience be a great torture to the wicked, yet it is as a great comfort to the goodly, if wee will consider it rightly. For have we not a great

advantage that have within our selves while we live here, a count book and Inventor of all the crimes that we will be accused of, either at the hour of our death, or at the great day of judgment; which when we please (yea if wee forget) it will choppe {unknown}, and remember us to look upon, that while we have leisure and are here, we may remember to amend, and so at the day of our trials, compeer with new & white garments washed in the blood of the Lamb (as Saint JOHN says) [Rev. 7.14] {And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.} Above all then (my Son) labour, to keep sound this conscience which many prattle of, but over-few feel: especially be careful to keep it free from two diseases, which it useth oft to be infected with, to wit, Leprosies, and Superstition: the former is the mother of Atheism: the other of Heresies. By a Leprosies conscience, I mean; a cauterized conscience (as PAUL called it) [I. Tim. 4.2-3] {Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.} being become senseless of sin, through sleeping in a careless security, as King DAVID was, after his murdering and adultery, aye while he was wakened by the prophet NATHAN'S similitude [2 Sam. 12.1-7]. And for superstition, the word itself is plain enough, being vocabulum artis. {Translation Artist [Translation Unknown?]}

As for a Preservative against this Leprosy, remember ever once in the four and twenty hours, either in the night, or when you are at greatest quiet, to call yourself to account of all your last days actions, either wherein you have committed things you should not, or omitted the things you should do, either in your Christian or kingly calling: & in that account, let not your self be smoothed over with that flattering [filautia Greek characters], (which is over kindly a sickness to all mankind) but censure your self as sharply as if you were your own enemy: For if you judge yourself, ye shall not be judged (as PAUL said:) [I. Cor. 11.31] {For if we would judge ourselves, we should not be judged.} and sin according to your censure, reform your actions as far as you may; eschewing ever willfully & willingly to contraire your conscience: for a small sin willfully committed, with a deliberate resolution to break the bridle of conscience therein, if far grievous before God, then a greater sin committed in a sudden passion, when conscience is asleep. Remember therefore in all your actions of the great account that you are one day to make: in all the day of your life ever learning to die, and living every day as it were you're last; *Omnem crede diem tibi diluxisse supremum.* {Know that each day that dawns may be your last.}

And therefore I would not have you to pray with the Papists, to be preserved from sudden death, but that God would give you grace to live, as you may every hour of your life be ready for death: so shall you attain to the virtue of true Fortitude, never being afraid for the horror of death, come when you list: and especially, beware to offend your conscience with use of swearing or lying (suppose but in the vows): for oaths are but an use, and a sin clothed with no delete nor gain, and therefore the more inexcusable before God: and lying comes also much of a vile use by banishing shame: therefore beware even to deny the truth, which is a sort of lie that may best be eschewed by a person of your rank: for if any thing be speared at you that you think not meet to reveal, if you say, that question is not pertinent for them to spear, who dare examine you further? & using this answer whiles both in true & false things that will be speared at {by} you; these miss nurtured people will never be the wiser thereof.

And for keeping your conscience sound from that sickness of Superstition, which is called *Morbus animi*, {Animated Disease Translation Unknown?} you must neither lay the safety of your conscience upon the credit of your own conceits, nor yet of other men's humors, how great Doctors of Divinity that ever they be: but you must only ground it upon the express Scripture: for conscience not grounded upon sure knowledge, is either an ignorant fantasy, or an arrogant glaikery {foolish conduct}. Beware therefore in this case with two extremities: the neither one, to believe (with the

Papists) the Churches authority, better nor your own knowledge: the other, to lean (with the Anabaptists) to your own conceits & dreamed revelations.

But learn wisely to discern betwixt points of salvation and indifferent things, betwixt substance and ceremonies; & betwixt the express commandment and will of God in his word, & the invention or ordinance of man; since all that is necessary for salvation is contained in the Scripture: for in anything that is expressly commanded or prohibited in the book of God, you cannot be over precise even in the least thing, counting every sin (not according to the light estimation and common use of it in the world) but as the book of God counts of it: but as for all other things not contained in the scripture, spare not to use or alter them as the necessities of the time shall require. And when any of the spiritual office-bearers in the Church, speak unto you anything that is well warranted by the word, reverence and obey them as the Heralds of the most high God: but (if passing that bounds) they would urge you to embrace any of their fantasies in place of Gods word, or would colour their particulars with a pretended zeal, acknowledge them for vain people passing the bounds of their calling; and (according to your office) gravely and with authority redact them in order again.

To conclude then, both this purpose of Conscience, and the first part of this book; Keep God sparingly in your mouth, but abundantly in your heart. Be precise in effect, but social in show. Kyth {unknown} more by your deeds nor by your words the love of virtue and hatred of vice: and delete more to be godly and virtuous in deed, nor to be thought and called so; expecting more for your praise and reward in heaven nor here: and apply to all your outward actions Christ's command, to give alms secretly: so shall you on the one part be inwardly garnished with true Christian humilities, not outwardly (with the proud Pharisee) glorying in your godliness: but saying (as Christ commended us all) when we have done all that we can, Invites fervei fumus {Inviting Fervere Flesh Translation Unknown?} [Luke 17.10.]: {So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.} and on the other part, you shall eschew outwardly before the world, the suspicion of filthy proud hypocrisy and deceitful dissimulation.

Finis: The First Book of Basilicon Doron

Notes: From Virgil, Eclogues VIII. nunquam minus solus quam cum solus: never less alone than when alone. nunquam non paratus: never unprepared: frequently used as motto

Potius sero quam nunquam (translates as "Better Late Than Never").

Ibis redibis nunquam per bella peribis (alternatively Ibis redibis nunquam in bello morieris) is a Latin phrase, often used to illustrate the meaning of syntactic ambiguity...

It's pretty far off that, and 'Nunquam Indulgeo, Nunquam Alieno' is even farther off from "Never Forgive, Never Forget" . Depending on context, alieno is something like I alienate...



Epistle Dedicatory

TO THE MOST HIGH AND MIGHTY PRINCE

JAMES,

BY THE GRACE OF GOD

KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH

The Translators of the Bible wish Grace, Mercy and Peace, through JESUS CHRIST, our Lord.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of your Majesty, as the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English Tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.



King James Influence Over The Translation and the Apocrypha

Compiled By: David A. Sargent

King James had a lot of influence over the translation of the Bible and did NOT want the Apocrypha in the Bible at all; however, there were some of the scholars that did, and they all reached a common ground by putting the Apocrypha BETWEEN the testaments. One of the revisions (NOT RE-TRANSLATIONS) one of the surviving translators that knew that King James did NOT want this in the translation had it removed. The thing that THIS proves is that the King James Translators DID have access to the VERY SAME TEXTS that the NEW Bibles CLAIM that they did NOT have. The "new" texts that were found are the "OLDEST" known manuscripts. HOWEVER, they are also the most MESSED with! They contain THE APOCRYPHA in the Old Testament AS PART OF THE TEXT and do NOT call it APOCRYPHA as well as they contain PSEUDO-PIGRAPHA in both the Old and New Testaments. YET WHEN THEY PUBLISH THE GREEK NEW TESTAMENT USING THESE BETTER DOCUMENTS THEY NEVER INCLUDE THE WHOLE TEXT IN THE TRANSLATION! They only use what is contained in YOUR OLD KING JAMES BIBLE to make you think they are UPDATING WHAT YOU HAVE instead of making something NEW! This nevertheless proves that the King James REJECTED the critical text later compiled by Westcott and Hort and more recently by Nestle – Aland's Greek New Testament published by Nestle Publishing Company. Who also published the RV, RSV, NRSV and NKJV! Birds of a feather!

The reason there is no modern TR based English Bible but the King James Bible is because God DOES THE TRANSLATING! God ORDERS the things in HIS CREATION. One thing is for sure about this, you can NOT thwart prophecy. We live in the last part of the Church age, typified by the church of Laodicea: the LUKEWARM church. This church was preceded by the Philadelphia church which was the church that KEPT GODS WORDS and had no offence before God! That time is GONE! God is DONE with getting His words into the end time world wide language.

The problem with modern translations is that... MODERNISM INFECTS the words of God and causes lies and deceit to alter the words and in face they have done quite a job producing over 250 English versions since 1881! The English language has NOT changed THAT much since 1881! Yet EVERY one of these new translations NEVER compare themselves with the previous version, they ALL, EVERY TIME, compare themselves with THE AUTHORIZED VERSION OF THE HOLY BIBLE. IT is the standard from which they ALL MUST GO! God did that to them; and they have no idea why they have to do that.

Now about the "Latin Vulgate": yes, and no! There are TWO "Latin Vulgates" historically. One is well known as Jerome's Latin Vulgate which is CATHOLIC and contains the APOCRYPHA as PART of the cannon. This version also contains the readings of the critical text and many "Catholic" readings later retranslated into the text base. Here is a list of "Catholic" Bibles:

Douay Rheims from the Jerome's Latin Vulgate: NT[1582]OT[1610]

Revised Standard (RSV) NT[1946] OT[1952]Apocrypha[1957]Catholic Edition[1966]

Revised Standard 2nd Edition [1971] Second Catholic Edition [2006]

New American Bible (NAB)

Jerusalem Bible [1966]

NASV [1989] (uses a gender-neutral language)

These are NOT the King James text types, but the Alexandrian text types. These WERE available during the King James translation and REJECTED as was the popish persons were rejected by King James himself. Notice the letter dedicatory to King James. The Translators knew King James believed the POPE was the MAN OF SIN: i.e., the Antichrist (as far as the office, not so much the individual.)

The Old Latin that predates Jerome's was available in versions of the Bible in use at the time brought in by the Waldensians (predated Anabaptist), the Cathari, the Albigenses and others. These were the Bible believers during the dark ages.

Among the earliest beliefs taught by the Waldensians was the rejecting of Roman Catholic traditions such as purgatory, the mass, and of indulgences and prayers for the dead. They considered all lying as a serious sin, they refused to take oaths and considered the shedding of human blood a crime. They consequently condemned war and the death penalty.

Later many Waldensians shifted to the Reformed Theology of Calvin; however, prior to Calvin's day they did not, and historically Waldenses rejected image worship, transubstantiation, infant baptism (which Calvin practiced), purgatory, the worship of Mary, prayers to saints, veneration of the cross and relics, deathbed repentance, confession to priests, Masses for the dead, papal pardons and indulgences, priestly celibacy and the use of carnal weapons. Waldenses challenged the authority of the Roman Catholic Church on the basis of their belief that it was not based on the Scriptures. (Calvin calls both baptism and the Lord Supper: Sacraments like the Roman Catholic Church does.)

The Waldensians all dated the fall of the Roman church from the days of Constantine and Roman Bishop Sylvester; they thought the pope to be the Antichrist, and the Roman Church to be Babylon the Great. They taught that the true church consisted only of believers, and in that sense it had existed unchangeable. They highly valued the translations of the Bible in their respective languages, so that every one might read "in his own tongue the wonderful doings of the Lord." They studied god's Word so diligently that many knew large portions of it by heart. Even their adversaries had to give them credit for their great knowledge of the Bible.

The Old Latin was used by the Waldensians in Italy; this is the King James Bible IN LATIN. Because of the text type this is NOT the same text type as Jerome's Latin Vulgate which is the Alexandrian text type.

The King James translators REJECTED the Alexandrian readings as Catholic readings that were EDITED in the text. ALTERED by Origen in the second century FOR the Pope at that time; from which three are left intact: The Sinaiticus; the Vaticanus, and the Alexandrinus. All of these make up the Alexandrian text type. Of which approximately 80% IS THE KING JAMES TEXT BASE! It is the other 20% ALTERATIONS that make up the Alexandrian readings.

Sad to say; there will not be any new Bible translations in English that will be exclusive to the Antiochian text type of the King James Bible.

