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“THE SCARLET LINE” OF BIBLES

The Holy Bible has been hidden in hearts, hidden in homes, and hidden from the wise and prudent; its true history has been hidden by heretics. Yet, thousands of years ago, penned in the East, the words of the true Bible, have never ceased. It was the first book on the printing press, bound there to stay, no less than every day. Millions are given away; some are worth millions today. The Bible so seeks to touch the blind, it raised its type for them to find. “[F]or there is nothing covered, that shall not be revealed” (Matt. 10:26). The “deep and secret things” he has not concealed (Dan. 2:22). “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1Cor. 2:10). The “word of God is not bound” (2 Tim. 2:9). The bounty in the Bible knows no bounds. The treasures it bestowed overflowed. The book that you now hold broke the usual mold — this guide is *two books in one* and one of a kind. Scholars and children alike will find a mine of discoveries on every line. To feed both young and seasoned saint the chapters and tables are set with milk and meat. Come feast with me at Jesus’ feet. Discover *how* the Holy Bible may be studied and its words understood. Learn *where* the Bible was before the KJV 1611. These mysteries are unveiled in this book. It will give the reader a better understanding of the King James Bible, its mystery and its history, **letter by letter**.

THIS is the first book to unveil treasures in the word of God, using tools from the new field of **computational linguistics**. This new research demonstrates what Auburn University Professor, Ward Allen calls — “[T]he miraculous perfection of the Authorized Version” (*Translating for King James*, p. ix). The “miraculous” phenomena documented in this book are found in *every line* of the KJV. All sample verses were gathered at random. They represent, not special spots, but the entire fabric of “holy scriptures.”

THIS book is the first and only **history of the Holy Bible based on a word-for-word and letter by letter collation of ancient and early Bibles**. It demonstrates the Bible’s unbroken preservation from the apostles to the King James Bible. Discover the kernel of the King James Bible in the ancient Gothic Bible. See its Germanic seeds sprout in the Anglo-Saxon Bible. Witness as the English Bible’s bud bursts forth in the 12th and 13th centuries, even *before* it bloomed with the watering of Wycliffe, Tyndale and Coverdale. Savor how the perennial King James Bible sends forth the sweet scent of the full bloom. This is *the untold, underground hidden history of the Bible*, written, not by this author, but by the Bibles, their translators, and the martyrs themselves — Christians who died rather than corrupt *one* word. It does not tell the reader what to believe, but rescues echoes from **ancient documents** almost dissolved by time, so today’s readers may see the facts for themselves. Many books have been written which have chronicled the history of the English Bible. Unfortunately, many are like a hall of mirrors, merely copying and echoing the same sounds. They repeat what a *few men say other men did*, not what the scripture says, God did. A history of the Bible must come from the Bible itself.

The charts bound in this book are windows to the past. Like Rahab, they “bound the *scarlet line* in the window” to show the people of God the safe haven (Joshua 2:18, 21). The charts’ *scarlet* line of letters, like our Saviour’s life-preserving blood, binds the words of each successive Bible from the most ancient to the English King James. The Bible’s text is like a textile, a weaving of words. God wove it from a fabric which could withstand the wear and tear of the ages. Wycliffe said that to peel a thread from any word is to begin unraveling the entire holy garment of scripture (*On the Truth*, p. 2). The charts uncover the fact that the enemy is at war with the word of God. See why spiritually starving men can hardly re-do the Holy Bible to suit the fully fed. ☞

The KJV weaves a tapestry with the scarlet thread. Instead, new versions “weave the spider’s web...Their webs shall not become garments”  (Isa. 59:5, 6). The life-giving “cord” is cut by the *New International Version* (NIV), *Today’s New International Version* (TNIV), the *Holman Christian Standard Bible* (HCSB), the *English Standard Version* (ESV), the *New King James Version* (NKJV), the *New American Standard* (NASB) and the un- *Easy Reading KJV-ER*. Their gaping holes often allow the central doctrines of the Christian faith to drop from sight. These be small holes, but if left to remain for long, they will sink the ship. Based on corrupt texts and lexicons, new versions sometimes teach the **opposite** of the true Holy Bible. When God’s love warns the wicked, new versions “take hold of his words” (Luke 20:20) and turn them upside down —

| | |
|-------------|--|
| | Psa. 10:4, 5 |
| KJV | wicked...His ways are always grievous |
| NIV | wicked...His ways are always prosperous |
| NKJV | wicked...His ways are always prospering |
| ESV | wicked...His ways prosper at all times |
| HCSB | wicked...His ways are always secure |

| | |
|------------|--------------------------------|
| | Eccl. 8:10 |
| KJV | wicked...were forgotten |
| NIV | wicked...receive praise |
| ESV | wicked...were praised |

| | |
|------------------|--|
| | Isa. 9:3 |
| KJV | not increased the joy |
| NIV, TNIV |  ___ increased their joy |
| NKJV |  ___ increased its joy |
| ESV |  ___ increased its joy |
| NASB |  ___ increased their gladness |

| | |
|------------------|--------------------------------------|
| | Col. 2:18 |
| KJV | things which he hath not seen |
| NIV, TNIV | what he has ✂___ seen |
| NASB | visions he has ✂___ seen |

| | |
|-------------|------------------------------------|
| | Hos. 10:1 |
| KJV | Israel is an empty vine |
| NASB | Israel is a luxuriant vine |
| ESV | Israel is a luxuriant vine |
| NIV | Israel was a spreading vine |

| | |
|-------------|---|
| | Isaiah 9:1 |
| KJV | afterward did more grievously afflict... Galilee |
| NASB | later on He shall make it glorious... Galilee |
| NIV | in the future he will honor Galilee |
| ESV | in the latter time he has made glorious... Galilee |

| | |
|-------------|---|
| | Prov. 26:22 |
| KJV | The words of a talebearer are as wounds |
| NIV | The words of a gossip are like choice morsels |
| NASB | The words of a whisperer are like dainty morsels |
| ESV | The words of a whisperer are delicious morsels |
| HCSB | A gossip's words are like choice food |

| | |
|--|---|
| | Isa. 18:2 |
| KJV | a nation scattered and peeled... a nation meted out and trodden down |
| NIV (NASB & NKJV are similar) | a people tall and smooth-skinned... an aggressive nation of strange speech |

| | |
|-------------|--|
| | 1 Peter 3:3 |
| KJV | let it not be that outward adorning |
| NASB | let not your adornment be merely external |
| NKJV | Do not let your adornment be merely outward |

| | |
|-------------|----------------------------------|
| | 1 Cor. 11:16 |
| KJV | we have no such custom |
| HCSB | we have no other custom |
| NIV | we have no other practice |
| TNIV | we have no other practice |
| NASB | we have no other practice |

When God blesses, new versions sometimes curse —

| | |
|-------------|---|
| | Hos. 11:12 |
| KJV | Judah yet ruleth with God |
| NIV | Judah is unruly against God |
| NASB | Judah is also unruly against God |

| | |
|-------------|--|
| | Gen. 27:39-40 |
| KJV | thy dwelling shall be the fatness of the earth |
| NIV | Your dwelling will be away from the earth's richness |
| NASB | away from the fertility of the earth shall be your dwelling |
| ESV | away from the fatness of the earth shall your dwelling be |

| | |
|------------|--|
| | Psa. 29:9 |
| KJV | The voice of the LORD maketh the hinds to calve |
| NIV | The voice of the LORD twists the oaks |

| | |
|-------------|-------------------------|
| | Gal. 2:20 |
| KJV | I live |
| NIV | I no longer live |
| TNIV | I no longer live |
| HCSB | I no longer live |

| | |
|-------------|---|
| | Proverbs 18:24 |
| KJV | A man that hath friends must shew himself friendly |
| NASB | A man of many friends comes to ruin |
| NIV | A man of many companions may come to ruin |
| ESV | A man of many companions may come to ruin |
| HCSB | A man with many friends may be harmed |

| | |
|-------------|--|
| | Col. 4:8 |
| KJV | he might know your estate |
| ESV | You may know how we are |
| HCSB | You may know how we are |
| NIV | you may know about our circumstances |
| TNIV | you may know about our circumstances |

| | |
|-------------|--|
| | Jer. 51:3 |
| KJV | let the archer bend his bow |
| ESV | Let not the archer bend his bow |
| NIV | Let not the archer string his bow |
| NASB | Let not him who bends his bow bend it |

| | |
|------------|-----------------------------|
| | Job 16:20 |
| KJV | My friends scorn me |
| NIV | My intercessor is my friend |

| | |
|-------------|---|
| | Prov. 25:23 |
| KJV | The north wind driveth away rain |
| NIV | As a north wind brings rain |
| NASB | The north wind brings forth rain |
| ESV | The north wind brings forth rain |
| HCSB | The north wind produces rain |

In the KJV, Christians are martyred. In the corrupt NIV, Crusaders, witch-burning Calvinists, and ‘holy war’ advocates kill people to advance their false ‘religion.’

| | |
|------------|---|
| | Matt. 11:12 |
| KJV | the kingdom of heaven suffereth violence, and the violent take it by force |
| NIV | the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. |

This book will permanently upset a cart of rotten apples, which for years have been cast abroad and laid as bait that some may be allured to faint from the true Christian faith.

The KJV is the preserving salt to melt icy hearts that are slipping down theological ground. Watch for that dreadful dragon and his sinful seed, who hide behind every bush and weed, the “...spies, which should feign themselves just men, that they might take hold of his words” again (Luke 20:20). *U.S. News and World Report* warns of the owner of the printing rights to the **NIV**,

“Zondervan is owned by Harper-Collins, which is owned in turn by Rupert Murdoch. Programming on Murdoch’s Fox Television Network is considered offensive by many Christians...Murdoch also owns newspapers in England that feature topless photos of women” (Dan McGraw, March 13, 1995).

A snake may cast its coat, but keeps its venom. The new **TNIV** contains most of the old NIV errors and adds some new ones of its own. Disproving their advertising hype about speaking to “today’s generation,” the TNIV changes the NIV’s “win their favor” to “**curry** their favor” (Col. 3:22)! Mounds of gender inclusive readings ignore the Greek and Hebrew texts and move God’s focus from the individual (he, she) to the group (they). The word *hell* fades even further from sight as the TNIV takes *hell* from some of the few places where the NIV kept it (e.g. Luke 16:23). As *hell* vanishes, formerly sound teachers, such as Erwin Lutzer, pastor of Moody Church, adjust their teaching on *hell*. His translation errors make him conclude — “I take the point of view that no unbeliever who dies is in *hell*...” (“Whatever Happened To Hell?” Albuquerque, NM: *Connection*, Fall, 2003, p. 18; Lutzer does not translate *hades* or give a formal equivalency translation of “lake of fire.”)

The **NKJV**’s gender neutral “the Coming One” in Luke 7:19, 20 and Matt. 11:3 now matches the *updated* “Great Invocation” to Lucifer, promoted by Lucis Trust, formerly Lucifer Publishing. Teaching salvation by works and denying that Jesus is the one “strait” way, the NKJV’s “difficult is the way,” teams with the Jehovah Witness’s “cramped the road” and the Catholic version’s “hard road” (Matt. 7:14). Working with the **NASB** to “clothe herself,” the NKJV promotes “righteous acts” for salvation. Truly, “all our righteousnesses are as filthy rags,” so God “granted” us “the gift of righteousness” and “hath clothed me...with the robe of righteousness” (Rev. 19:8, Rom. 5:17, Isa. 61:10, 64:6).

“The children of this world...” vs “an understanding heart”

Luke 16:8

Prov. 8:5

At the cross, even the centurion who stood stationed to defend the status quo, had to admit of Jesus Christ — “Truly this man was the Son of God” (Mark 15:39). His echoing secular spokesmen are heard throughout this book to show that even the spiritually blind can find reasons to “praise his word” (Ps. 56:4, 10). Secular Auburn University Professor, Ward Allen, experienced what he called the “sense of the miraculous” during his lifelong examination of the King James Bible. Vanderbilt University Press says that the “King James Bible” is the “best-selling book of all time” and “the most glorious document in the history of the English language” (*Translating For King James*, ix, back cover, et al.). British Professor, David Daniell, praises the “miraculous” sense of the KJV, noting that, “The Authorized Version became the acme of achievable literary perfection...” (Daniell, pp. vii, ix, x et al.)

Although worldly wise men can sense the miraculous and see a dim glimpse of the glory of God in the KJV, they cannot truly *understand* its pages unless they have received Jesus Christ as their Saviour. The Holy Bible is about him; only he, through the Spirit, can allow us to understand it.

“...Did not our heart burn within us,
while he talked with us by the way, and while
he opened to us the scriptures?”

Luke 24:32

Even Christians, whose hearts are “hardened” in pride cannot understand the Bible with their minds. Christians can only “understand with their heart.” To understand the Bible and this book, first, “set thine **heart** to understand.” “[T]hey that seek **the LORD** understand all things.” Begin, if need be, with a heart check-up, available in the book *New Age Bible Versions* (“Understanding the King James Bible,” Appen. C, pp. 635-650; Prov. 8:5, 28:5, Dan. 5:20, 10:12, Mark 8:17, Matt. 13:15, Isa. 6:10, Acts 28:27). Skip ahead and skim chapter 26. Then begin with common questions, answered in the following *preview of each chapter*. ☞

How are Bible *words* defined and understood?

* P R E V I E W O F C H A P T E R I “ E V E R Y W O R D ”

A. Discover for yourself the *key* to *locating* the Bible’s built-in definition for each word.  *Matching words identify the parallel verse, which provides the definition!* This entire book will document the use of the Bible’s own **built-in dictionary** by history’s finest translators and most devout martyrs. Discover what past generations knew!

Even Harvard’s *Literary Guide to the Bible* reminds readers about verses which are “parallel to each other in meaning.” It notes that the Bible’s built-in dictionary was taught back in the 1700s by Bishop Lowth, who gave it its “deserved prominence.” Confirming my thesis, the *Literary Guide* states,

“The use of **word pairs** depends naturally upon **parallelism**...The doctrine that the Bible is its own interpreter was held...by both the rabbis and Luther, and the belief that one can best **interpret a text by associating it with another text** of similar authority presumes...the most fleeting **echo**, perhaps only of a **single word**, is significant.”

Professor Gerald Hammond of the University of Manchester reminds English Bible readers that this dictionary is available **only in the King James Bible**.

“[T]he **context defines the word** and gives it its specific meaning...[I]t constantly redefines and recontextualizes words. By ignoring this fact, [modern] translators frequently diminish the status of the text they translate...A modern translator...perceives the word only as it appears in the lexicon...[T]he literary loss is large...”

The red * asterisk indicates a very *important* chapter.

“No reader of these modern versions can perceive, as they can easily in the **Authorized Version [KJV]**, the narrative’s economical **linking**...[T]he Renaissance practice is more faithful to the original text...[T]he repetition of key-words is so prominent in many biblical narratives that one can still follow it...especially if one uses the **King James Version**” (*Literary Guide to the Bible*, pp. 612, 551, 605, 651-652).

One poet in the early 1600s, notes the *Literary Guide*, wrote of the Bible’s parallel verses, some lying even “ten” pages away:

“**O**h, that I knew how all thy lights **combine**,
And the configurations of their glory!
Seeing not only **how each verse** doth shine,
but all the constellations of the story.

This verse marks that, and both do make a motion
unto a third, that ten leaves off doth lie:” (p. 605).

King James himself pointed out the built-in dictionary in his sixth rule for translating. He states that word “explanations” are usually given when a “circumlocution [nearby synonym] so briefly and fitly be expressed **in the text**” (John Eadie, *The English Bible*, vol. 2, London, Macmillan, 1876, p. 191).

The definitions in the King James Bible’s built-in dictionary are proven correct using EMEDD (Early Modern English Dictionaries Database), a project of the University of Toronto. It contains 16 dictionaries from the period between 1530 and 1657. See how this database proves that the word choices in modern versions and lexicons are wrong.

These were more noble than those in Thessalonica,
in that
they received the word
with all readiness of mind,
and **searched** the scriptures daily...” Acts 17:11

* P R E V I E W O F C H A P T E R 2
S O U N D = S E N S E

GOD built the Bible, letter by letter. He gave each sound a *sense*. The meanings of each letter can be found in the Bible, in the book of Genesis. For example, the word ‘**p**lace’ is the first word to begin with the letter ‘p.’ ‘P’ then often carries the meaning ‘place’ throughout the Bible (Gen. 1:9). Just as God created the basic chemical elements to use as building blocks to create different things, he also created letters, with significations that they carry to create word meanings. An appendix at the end of this book details some of the central meanings of each letter.

Stanford Professor, Seth Lerer, says that ‘Words tell us more than we ever thought....’ (*The History of the English Language*, Springfield, VA: The Teaching Company, course no. 802). The new field of computational linguistics, with research from the nation’s leading universities, such as Stanford and MIT, has confirmed letter meanings, as seen in the book of Genesis. Just as the electron microscope allowed scientists to see things that had *always existed* at the molecular level, so computer technology and computational linguistics allow linguists to see and uncover a *pattern* of meanings for letters that have always been there. This understanding could revolutionize the teaching of reading.

This chapter shows how word definitions are created and retrieved automatically by the brain, while *simply reading* faithfully the sounds of the King James Bible. Explore in the KJV what Harvard’s *Literary Guide to the Bible* tells readers about the Bible’s “sound-meaning interactions” (p. 276). In the 1500s Erasmus said,

“God is in every syllable” (*The Bible Through the Ages*, p. 306).

God knows his English ABCs. He apparently wrote them on butterfly wings, even before the English Bible took flight. A Smithsonian Institute photographer has discovered that each of the 26 letters of the *English* alphabet is written on the wings of butterflies! Chapter two is amazing!

PREVIEW OF CHAPTER 3

FROM THE BISHOPS' BIBLE TO THE KING JAMES BIBLE: AN INTRODUCTION

A peacock is no more perfect or beautiful than a swan. A peacock is simply magnified in the beauty of its details. Beauty under a magnifying glass, is magnified beauty. When early English Bibles dawned, their simple lines were like the swan. Now they pale with the magnified details of the beautiful King James Bible. The previous Bishops' Bible (c. 1568-1611) was no less perfect, pure, and true than the KJV. Its beauty was simply polished, like pure gold is polished, so that the KJV magnifies and mirrors more finely the glorious reflection of our precious Saviour, "Jesus, the author" (Heb. 12:2). The chapters to follow will document, letter by letter, the never before *seen* history of *the words* of the English Bible. The reader will experience many surprises. Earlier English Bibles were written in a *simpler* language. If God wanted the Bible of today jotted in the style of a memo, he would have retained the Tyndale or the Bishops' Bible. This author's word-for-word collation of earlier English Bibles with the KJV shows that the few changes the KJV made were *not* done to update an evolving English language or to represent the language of that day. The fine-tuning done by the KJV translators was done to **magnify** the following qualities:

- Intensify meter
- Add alliteration
- Secure brevity
- Ensure continuity
- Introduce a separate-from-sinners' vocabulary
- Give a transparent view of the Greek and Hebrew
- Polish the synchronization of letter sounds, syllabication, and syntax to enhance memorization, comprehension, and parasymphathetic rhythms.

The KJV translators took these 7 elements into consideration and chose words (usually from earlier English Bibles) which carried the greatest number of these qualities.

PREVIEW OF CHAPTER 4 HOW THE MIND WORKS

In this chapter and others, see samples from this author's word-for-word collation of exactly *how*, *why* and *where* the King James Bible polished the preceding Bishops' Bible so "that **search** may be made in the book" by **comparing seven "spiritual things** with spiritual" things (Ezra 4:15; 1 Cor. 2:13).

Q. *Why does the KJV use words such as **wist** instead of **know**, or **ye** instead of **you**? Isn't this 'archaic'?*

*PREVIEW OF CHAPTER 5

"THE HOLIEST OF ALL...PURE WORDS...

SEPARATE FROM SINNERS"

A. As men "wax worse and worse" and sin's entangling thicket snared, the **sword** was given a final sharpening and became the King James Bible, "sharper than any twoedged sword...dividing" the tainted words of men from the pure word of God. Only the KJV's words are "wholesome words" (1 Tim. 6:3; 3:13), according to databases such as Oxford University's Psycholinguistic Database, Princeton University's Cognitive Science Laboratory, and Edinburgh University's Associative Thesaurus. These databases define words as *the mind* defines them. This author's own word-for-word analysis of the English Bibles *before* the KJV destroys the myth that the KJV's words are 'archaic' English. The KJV's words are like 'the Word,' Jesus Christ, who is "holy, harmless, undefiled, separate from sinners, and made higher..." (Heb. 7:26). The depraved words in the NIV, TNIV, HCSB, NASB and other new versions are shown by Edinburgh University's Associative Thesaurus to be **unholy**, harmful, defiled, and *anything but* separate from sinners. Ian Paisley, member of the British Parliament states that the KJV is "English undefiled" (*Paisley*, p. 61). The KJV fulfills Tyndale's wish that the final English Bible "seek in certain places more proper English" (Dore, 2nd ed, pp. 23-24). Tyndale scholar, David Daniell agrees that "the Authorized Version's scholars tended to remove the Bible **safely** away from daily life" (*Daniell*, p. xiii).

PREVIEW OF CHAPTER 6 “PURE WORDS...TRIED”

To fulfill God’s requirement that man, “tremble at my word,” it must be recognizable as *his* word. A close look at words such as — *unto, ought, nought, wrought, twain, holpen, shambles, wist, hath, hough, flower, and servant* — gives the reader insight into some of the qualities words in the Holy Bible must have. The little word ‘to,’ used in new versions to replace the KJV’s “unto,” is shown to be dangerously wrong, both linguistically and historically. How many have gone ‘to’ church, but not “unto” Christ?

PREVIEW OF CHAPTER 7 “THE LITTLE BOOK”

Although the KJV has a few special big billboard words, like “atonement” and “remission,” *most* of its words are *shorter* than those in new versions and old English Bibles. See exactly how the KJV translators tapered the words “like a sharp sword...a polished shaft” Isa. 49:2.

In 1611 the KJV served only 5 million English-speaking people. Today the KJV could be used to bring this century’s nearly 2 billion English speakers to a saving knowledge of Jesus Christ (49% of these are native speakers of English; 51% of these can speak some English as their second language). This is nearly 33% of the world’s population, which is 16% of the people who have *ever* lived. The teaching of English is now required in most nations of the world. English Professor, Seth Lerer, feels that ‘in many ways, the central feature of 20th century English is its status as a global language’ (See David Crystal, *The Cambridge Encyclopedia of the English Language* and *The Cambridge Encyclopedia of Language*; H.L. Mencken, *The American Language*, NYC: Alfred Knopf, 1937, pp. 590-615; The Teaching Company newsletter re: *The History of the English Language*, n.d.).

English wins, not by mere force of numbers, but by weight of its intrinsic character, which linguist H.L. Mencken calls, “The prevalence of **very short words** in English...[a] succinct, straightforward and simple tongue – in some of its aspects, in fact almost as a kind of baby-talk” (Mencken, pp. 600, 602)

 Examine the international set of directions or ingredients, placed side by side on any product; the English will always be the **shortest**, when compared to the other languages. Read the following directions from a John Deere tractor leaflet. They demonstrate that Germans may engineer them, Italians may design them, but the English can describe them in the least letters, words, and syllables.

ENGLISH: 26 LETTERS

PARK MACHINE ON A LEVEL SURFACE

FRENCH: 30 LETTERS

GARER LA MACHINE SUR UN TERRAIN PLAT

GERMAN: 34 LETTERS

DIE MASCHINE AUF EBENEM BODEN ABSTELLEN.

SPANISH: 42 LETTERS

ESTACIONAR LA MÁQUINA EN UNA SUPERFICIE NIVELADA.

ITALIAN: 42 LETTERS

PARCHEGGIARE LA MACCHINA SU UNA SUPERFICIE PIANA.

Examine samples of the Bible verse, **John 3:16**, appearing in dozens of languages (e.g. in the front of a Gideon Bible in a hotel room). English is the shortest, in the main. This brief sample shows that English uses the least letters, syllables, and words.

ENGLISH: 21 LETTERS

“FOR GOD SO LOVED THE WORLD...”

FRENCH: 23 LETTERS

“CAR DIEU A TANT AIMÉ LE MONDE...”

GERMAN: 26 LETTERS

“ALSO HAT GOTT DIE WELT GELIEBET...”

ITALIAN: 33 LETTERS

“PERCIOCHÈ IDDIO HA TANTO AMATO IL MONDO...”

SPANISH: 31 LETTERS

“PORQUE DE TAL MANERA AMÓ DIOS AL MUNDO...”

DUTCH: 33 LETTERS

“WANT ALZO LIEF HEEFT GOD DE WERELD GEHAD...”

ven a century ago the eminent international linguist Jacob Grimm said of English,

“[N]o other of the living languages may be put beside it” (Mencken, p. 599).

H.L. Mencken finds the syllables, words and sentences “of English shorter” than those of other languages. He adds,

“Several years ago an American philologist, Dr. Walter Kirkconnell, undertook to count the number of syllables needed to translate the **Gospel of Mark** into forty Indo-European languages, ranging from Persian and Hindi to English and French. He found that, of all of them, **English was the most economical.**”

Dr. Kirkconnell found that the Gospel of Mark required:

29,000 syllables for English
32,650 for all the Teutonic languages
36,000 for the French language
36,500 for the Slavic group
40,200 for the Latin group
43,100 for the Indo-Iranian group
(Bengali, Persian, Sanskrit)
(Mencken, pp. 601, 602).

Has God made English *the* international language because, in addition to its brevity, it has kept a pure Bible *in print*? Many other languages are struggling to keep the pure edition of their Bible in print. (Is this the “famine” of “hearing the words of the LORD,” spoken of in Amos 8:11?) Daily the devil is wrestling to divest us of our pure English Bible, as well. Is it any wonder, since **one-third of the world could find the Saviour, our Lord Jesus Christ, through the King James Bible?** (Why would we trade the lean cuisine of the Holy Bible in English for the unholy world of pagan Greek lexicons?)



Q. The difference between the calming KJV and the nervous NIV and NKJV results not only from the *difference* in their teachings, but also from the *difference* in their *tone*. Explain?

P R E V I E W O F C H A P T E R 8
M A G N I F I E D W O R D S :
E C H O E D L E T T E R S A N D S O U N D S

A. God often uses echoed letters to amplify a thought, connect words in the mind, or to communicate the “beauty of holiness.” See how the King James Bible pulls words from old Bibles, such as Tyndale’s, Coverdale’s and Wycliffe’s, to bring these soothing alliterations to their apex and take advantage of “the proper collocation of sounds” (*Translating for King James*, p. 26). Harvard’s *Literary Guide to the Bible* states sadly that “modern versions” are “**diluted** by deliberate variations,” “mask the techniques of repetition,” and even show a “real desire to suppress them...” (pp. 656, 654, 655).

* P R E V I E W O F C H A P T E R 9
T H E B R E A T H A N D H E A R T B E A T
O F G O D

Set close to the King James Bible and hear the hidden heartbeat of God, just as the apostle John did when he leaned on Jesus’ breast.

- The word of God “liveth” (1 Peter 1:23). Only in the “miraculous” KJV do accented syllables and matching letter sounds pulse at equally proportioned intervals, echoing the rhythm of the life-giving breath of a living, **breathing speaker** — the Spirit of the living God.
- Because of this parasymphetic rhythm, the King James Bible **comforts** the Christian, just like the rhythmic rocking chair and the mother’s pulsing heartbeat calms the nestled baby. “As one whom his mother comforteth, so will I comfort you;” (Isa.

66:13). Oliver B. Green said, “This old Bible is just as up to date as your heartbeat” (WPAQ, Nov. 3, 11:30 a.m., n.d.).

- The KJV’s loud accented syllables call attention to *important* words.
- The KJV calls attention to parallel word definitions by means of matching syllable numbers. Even Harvard’s *Literary Guide to the Bible* alerts readers to the “parallelism of stressed syllables” also seen in the Hebrew Bible (p. 613).
- The KJV communicates the intended tone by varying the type of meter, a technique copied by the worldly movie industry, which changes the music when the villain enters. Ward Allen states, “The translators’ lifelong use of poetry has left its mark on the King’s Bible” (*The Coming of the King James Gospels*, p. 48).
- The KJV’s syllabication communicates meaning.
- The KJV’s rhythm allows scripture to be committed to memory more easily. In the PBS special, “The Story of English,” the author observed that the KJV “makes the sentence[s] sing” (p. 113). Children love its rhythms. They can sing and say the King James!
- The KJV’s mathematical order conveys the precise and masterful character of the Creator.

Nobel Prize winning poet, T.S. Eliot, also observed that elevated writing, like that seen in the Bible, has a —

“...feeling for syllable and **rhythm**, **penetrating far below the conscious levels of thought** and feelings, invigorating every word” (Adam Nicolson, *God’s Secretaries*, NYC: HarperCollins, 2003, p. 223).

This soothing syncopation of sounds is totally destroyed in new chaotic versions. This chapter puts a stethoscope on comfortless new versions, like the NIV and the un-Easy Reading KJV-ER — *how unhealthy!* God created the delicate rhythms in man and nature. *Why should we abdicate their effects to the world of fallen music?* Lucifer, whose pined “pipes” had “perfect” pitch, knows the power of parasympathetic rhythm (Ezek. 28). One of his fallen rock stars, Frank Zappa, said of contemporary rock music,

“I realized that this [rock] music got to the young people because the big beat matched the great rhythms of the human body. And I further knew that they’d carry this beat of rock and roll for the rest of their lives” (as cited in John P.

Rohrer, “The Unsacred in the Sanctuary: Sacred Music Compromised,” *The Landmark Anchor*, Hanes City, FL, Oct, 2003, p. 9).

PREVIEW OF CHAPTER 10 “EVEN BALANCE”

The KJV uses matching syllable numbers and sounds to complement understanding and aid memorization.

Meaning, memorization, and mental health — are all available in the KJV.

See what Harvard’s *Literary Guide to the Bible* means when it notes that parallel definitions can be found at mathematically synchronized intervals, so much so that some linguists look for them using “a complex and quasi-mathematical process” of “syllable counting” (p. 552) (Also see chapters entitled, “How the Mind Works” and “The Breath & Heartbeat of God.”)

Q. How do new versions and lexicons “take away from the words” of the Greek and Hebrew Bible (Rev. 22:19)?

**PREVIEW OF CHAPTER 11
JESUS & JEHOVAH**

A. Examining *the* most important words in the Bible, those being the names of God — JESUS & JEHOVAH, and then examining the seemingly *least* important endings on words like “lovest” or “cometh,” demonstrates that only the KJV brings forward every word and meaningful letter in the Hebrew and Greek. The NKJV, NIV, TNIV, HCSB, ESV, and NASB are bound together, like the thorns plaited on Jesus’ brow, to pierce the name JESUS (e.g. Acts 3:13, 26, 4:27, 30, 7:45; Heb. 4:8) and completely remove the name JEHOVAH from their pages. Worse yet, unbelieving German lexicon editors and new version margins (e.g. HCSB, KJV-ER) incorrectly replace the name JEHOVAH with *Yahweh*, an off-shoot of the pagan Canaanite god, *Yaho*. In 1767, John Gill defended the KJV’s translation of the Hebrew, observing that “its explanation goes *along with it*,” making “explanation by tradition” and lexicons unnecessary (Gill, p. 234).

**PREVIEW OF CHAPTER 12
“THE ENDS OF THE WORLD”:
THE KJV FOR MISSIONARIES & CHILDREN**

The KJV’s built-in ‘English teacher’ provides *11 different* forms (such as ‘ye,’ ‘thee,’ and ‘-est’) to communicate all 11 different parts of speech. New versions jumble all 11 into 5 forms, making Bible comprehension very difficult. Retaining the ‘-est’ and ‘-eth’ endings is the only way to show important grammatical and theological distinctions, clearly seen in Greek, Hebrew, and many foreign Bibles. Wise missionaries love the KJV because its ‘est’ and ‘eth’ verb endings match those of many of the world’s languages. The edge of a sword and the edges of words are critical; they sever the true from the false. Jesus is the beginning and *the ending*, even in his word.

PREVIEW TO CHAPTER 13
THE NEW SLEAZY READING BIBLES

SALES of the Bible have exceeded 2 billion copies. So, marketers say, “I-will-be-like-the-most” highly sold Bible, the King James Version (Isa. 14:14). “Now the serpent was more subtil than any,” so he slides on to store shelves and hides imitations under covers titled the *New King James Version* (NKJV), the KJ21, KJV2000, and the sleazy sword-covered *Easy Reading KJV-ER*. In the first chapter of the gospel of John alone the KJV-ER changes the KJV in 142 places and makes 119 alterations to the Greek *Textus Receptus* cursive tradition. Former Clemson University English instructor, Polly Powell, gives an “Amen” to the **F-** in English this book gives to the mis-named *Easy Reading KJV-ER*. For example, the KJV-ER reads, “Then Jesus turned, and saw them following, and **says** to them, **What seek you...where dwell You...From where know you me?**”). Yale University’s Albert Cook states that,

“When we think of the high repute in which the Authorized Version is held by men of learning and renown, we must remember, too, that in a special sense it has been the great book of the poor and unlettered. The one book that every household was sure to possess was the Bible [KJV]...To many a poor man the English Bible has been a university, the kindly mother from whom he has drawn...a way of great speech” (*The Cambridge History of English Literature*, vol. 4, pp. 178-180).

America’s pre-eminent linguist, H.L. Mencken, though an unbeliever, concludes regarding 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...[M]any learned but **misguided** men have sought to produce translations...in **the plain speech of everyday**.”

But the Authorized Version has never yielded to any of them, for it is palpably and overwhelmingly better than they are, just as it is better than the Greek New Testament, or the Vulgate, or the Septuagint. Its English is extraordinarily **simple**, pure, eloquent, and lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of” (Paine, p. viii).

Former President Ronald Reagan defends the beautiful King James Bible and denounces the threadbare bibles woven by this generation. In his September 6, 1977 broadcast, as preserved in the audio series, *Reagan in His Own Words*, he criticizes attempts to “improve” the “*authorized* version, the one that came into being when the England of King James was scoured for translators and scholars. It was the time when the English language had reached its peak of richness and beauty.” Reagan questions sleazy versions which,

“...boast that their bible is as readable as the daily paper...But do readers of the daily news find themselves moved to wonder, ‘at the gracious words which proceeded out of his mouth?’”

“[D]rudes,” he calls them, “horsing around with the sacred text,” under the guise of trying to “make the Bible more readable and understandable” and “taking religion to the people”...“I can’t help feeling we should *instead* be taking the people to religion and lifting them with the beauty of language that has outlived centuries...[I]t has already been gotten right” (series cited in *Prophetic Observer*, “Ronald Reagan On New Versions,” Bethany, OK: Southwest Radio Church, Aug. 2003). The *Boston Globe* laments with Oxford’s Alister McGrath,

“Our culture has been enriched by...the King James Bible. Sadly, we shall never see its equal – or even its like – again” (*In the Beginning Details Bible’s Imprint on English*, by Diego Ribadeneira, July, 9, 2001, p. B11).

* PREVIEW TO CHAPTER 14
ENEMY SECRETS:
LEXICONS AND PRIVATE INTERPRETATION

“[T]hey were glad, and
glorified the word
of the Lord...”
Acts 13:48.

Do we glorify the word or question it in front of young impressionable minds? Do we pick up and fumble with the scripture’s words until they crumble? “Shocking statistics about what most evangelical Christian youth believe about the concept of ‘absolute truth,’” will send chills down the spine of pastors who carelessly ‘correct’ the Holy Bible. The study reveals the decline:

“In 1991, 52% of our born-again church kids said there is no absolute truth.
In 1994, 62% said there is no absolute truth.
In 1999, 89% of born-again church kids said there is no absolute truth.
In 2002 91% of our born-again church kids said there is **no absolute truth**” (*Christian News*, New Haven, MO, July 28, 2003).

Some Christian churches and colleges have left the firm footing of the Holy Bible and are afloat on a sea of lexicons which have no bottom or no floodgate to forestall the washing away of the word. No Bible word is safe from the stain of those who dip their pens in the dark world of Greek and Hebrew lexicons. Anyone with a lexicon can spray its ink graffiti on any page of the Holy Bible, using the hot air generated by liberal lexicon authors.

Stanford University’s “Professor Lerer invites us to question objectivity of lexicography in general” and speaks of the “genius of the King James Bible” (Newsletter 2, 2003, Springfield, VA: The Teaching Company, p. 3 et al.). See why the KJV translators likewise chide those who say “it ought to have been translated” differently.

Professor Kermode of Cambridge University agrees, noting that words in, “works transmitted inside a canon are understood differently from those without” (*Literary Guide To The Bible*, p. 609). Wycliffe too recommends “putting aside foreign ...grammars, submitting instead to the grammar and logic of scripture” (Levy, p. 15). Greek text editors such as “Erasmus, Theodore Beza, and Estienne (Stephanus) drew attention to the difference between biblical and classical Greek [used by lexicons], a primary issue still” (*Cambridge History of the Bible*, vol.3, p. 522). Erasmus warned of the font from which lexicons are taken and their “danger of taking words in a sense they may well have in classical Greek, but which is not the sense in which they are used in the New Testament.” Sometimes, “The new words implied a new theology.” This was the thesis of *New Age Bible Versions* (*Cambridge History of the Bible*, vol. 2, p. 366 et al.). Erasmus recommends only the Bible’s built-in dictionary, where one can “compare texts fruitfully one with another” (*Cambridge History of the Bible*, vol. 2, p. 504).

Erasmus stands in sharp contrast to his contemporary Greek text editors who promote the *false* notion that “Scripture remains full of meanings “which are not able to be understood in any way other than from the very fount of the original languages” [*quae nequeant aliunde quam ex ipso archetypae linguae fonte cognosci*]. This quote is taken from the preface of the Catholic *Complutensian Polyglot* produced by Cardinal Ximenez in 1517; this Catholic ‘father’ spawned “the first” Greek New Testament lexicon, which bred today’s mongrels (*Pelikan*, p. 110; *The Cambridge History of the Bible*, vol 3, p. 525).

Our generation has worn out so many eyes spying what man says about the scriptures, that we are blind to how popish we have become. The homage which was once lavished on Catholic ‘saints’ has in our generation been redirected to the ancients and others whose quotes become the revered relics of our religion. According to St. Strong, ‘the Bible is wrong’; according to St. Vine, ‘correct that line.’ What happened to “...according to thy word”? (Psa. 119:41)

SECTION 2

Q. What methods and resources were used by the King James Bible translators?

PREVIEW CHAPTER 15 KING JAMES BIBLE TRANSLATORS' HIDDEN NOTES & PUBLIC VIEWS

A. For hundreds of years, the methods and thoughts of the KJV translators remained lost, until our generation, when every attack possible has buffeted the KJV. “But where sin abounded, grace did much more abound” (Rom. 5:20). The revealing translation notes of the King James Bible committee have been found. These include three documents: Manuscript 98, the Annotated Bishops’ Bible, and the handwritten notes from the decisive and final translation committee meeting. This author’s word-for-word collation of these documents demonstrates that the KJV translators considered and *rejected* words used in today’s new versions. These documents also reveal the translators’ use of a treasure trove of ancient Greek codices and vernacular translations that may not be available to today’s translators. The KJV translators’ method of translation is shown, which includes the use of the Bible’s built-in dictionary, looking for a word’s “brother” or “neighbor.” The translators believed men could “hear **Christ speaking** unto them in **their mother tongue**...by the written word translated.” The scriptures foretold that with—

“**other tongues** and other lips will **I speak**...” (1Cor. 14:21).

God said, “I have not spoken in secret,” in lexicons hidden on scholars’ bookshelves, but “in the volume of the book” in “other tongues,” such as English (Isa. 45:19, Heb. 10:7). The phrase, “in the Greek” and “in the Hebrew” is too often immediately followed by echoes from the “bottomless pit,” warns Rev. 9:11. Unlike today’s editors, the KJV translators’ final authorities were Bibles, not lexicons. They saw the KJV as the final “perfected” and “finished” English Bible. “Satan,” they warned, benefited from “various editions.”

Q. Can the pure character and beliefs of King James I and his translators be documented by their own writings?

PREVIEW OF CHAPTER 16 "THE KING'S LETTERS...FIGURED IN...GLORY"

A. The godly character of the KJV translators, as well as the King himself, is revealed through *their own writings*. King James was a virtuous evangelical Christian, who believed God “dictated” the scriptures. He, like “all that will live godly in Christ Jesus,” suffered persecution, including “terrorist” attack. He was a linguist and a scholar, who at the tender age of **eight**, could translate the Bible from memory into numerous languages. He chose translators who spent five hours a day in prayer and who *stood*, when studying the Holy Bible, out of reverence. Myths about subsequent revision of the KJV and views about the Apocrypha are set to rest.

Q. Where was the *English Bible* before the KJV1611?

“[H]e appeared in another form” (Mark 16:12).

A. The word of God appears in many forms — such as Hebrew, Hungarian, English and Polish. The “form” of the Word, Jesus Christ, seemed different at various times and places, yet it was still Jesus — *He was in the beginning as the Word; he was seen as the Son of God in the fiery furnace with Daniel; he was a babe in Mary’s womb; he was observed as a twelve year old teaching in the temple; he was transfigured before Peter, James and John and his “face did shine as the sun”; he was watched on the cross at Calvary, when his visage was marred more than any man; he was three days and three nights in the heart of the earth; he rose and appeared in his “not yet ascended” form to Mary Magdalene, who thought he was the gardener; he then appeared to two disciples “in another form”; he appeared to John when “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire”; today Jesus is seated on the right hand of the Father.*

Asking, “*Which* Jesus do you worship?” would be as wrong as asking *which* word is true — the pure Hebrew, Greek, Gothic, Anglo-Saxon, English, or Korean Bible. When the Word “appeared in another form,” as Jesus did, “neither believed they them” (Mark 16:12, 13). Also, when the scriptures were given in different forms in Acts 2, so that “every nation under heaven”...“heard them speak in his own language,” some “were in doubt,” while others mocked. Like blind skeptics who are still digging for the bones of our resurrected Saviour, some believers are still digging into Greek graveyards for the word, “which liveth.”

The Hidden History of the KJV – A to Z

This is the only history of the Bible that is built almost entirely from the time-buried words of old Bibles, their texts, their prologues, and the *eye-witness* reports of history’s great Christians, translators, and martyrs. This is an all-new history of the *text itself*; it proves wrong *many* of the time-fogged imaginations of modern writers. This and upcoming chapters this book will document the never-before-seen footsteps of the *early pre-English* scriptures — from the disciples (1st century), century by century, to Wycliffe (14th century) — through direct quotations from the men who actually lived during these times: Tertullian (200s), Gildas (500s), Bede (700s), Asser (800s), William of Malmesbury (1100s), *The Anglo-Saxon Chronicles* (700-1200s), and John Foxe (1500s). In these pages this author will share the extraordinary blessing one receives by reading, not *about* old Bibles and great martyrs, but reading *their very* words. The English Bible’s seven purifications are covered, including,

- The Gothic
- The Anglo-Saxon
- The Pre-Wycliffe
- The Wycliffe
- The Tyndale/Coverdale/Great/Geneva
- The Bishops’
- The King James Bible

PREVIEW OF CHAPTER 17
THE SOUNDS OF THE FIRST
ENGLISH BIBLE

Inspired vernacular Bibles, in a sense, were born in Acts chapter 2, when the “Holy Ghost” inspired men to speak the “language” of “every nation under heaven.” Gothic, the great great grandfather of English, was a major world language at the time of Christ and the apostles. Gothic benefited from this gift, by which the Holy Ghost superintended over the preaching of the “word...in all the world” (Col. 1:5, 6) and the translation of the “scriptures ...made known to all nations” (Rom. 16:26). The words of English are much older than most think. The earliest English sentence to be discovered appears on an old coin dated around A.D. 450. (It says, “This she-wolf is a reward to my kinsman” (see *The Mother Tongue: English and How It Got That Way* by Bill Bryson). Gothic is so like English in the *pronunciation* of its root words and even in its spelling, that it was relatively easy for this author to learn Gothic (and Anglo-Saxon) in one year and then collate their ancient scriptures. Many dozens of verses are given to demonstrate that the Gothic scriptures match the words and even the sounds of the King James Bible (even italicized words!). All new versions are shown to depart from this ancient Gothic text.

PREVIEW OF CHAPTER 18
ACTS 2 TO YOU:
FROM THE GOTHIC TO THE KJV

Watch the English language and its Holy Bible unfold before your very eyes — letter by letter and word by word — from the first Gothic Bible, to the Anglo-Saxon Bible, to the Wycliffe Bible, to the Tyndale Bible, to the Geneva Bible, to the Bishops’ Bible, and finally to the King James Bible. Watch in horror as the NIV, TNIV, HCSB, NKJV, and ESV team up with the Jehovah Witness and Catholic versions to silence the utterances of the Holy Ghost. The move by editors (i.e. Cardinal Martini) to omit the Gothic evidence in the 4th United Bible Society’s Greek New Testament makes this history *so very* important.

PREVIEW OF CHAPTER 19
THE ANGLO-SAXON BIBLE (A.D. 450-A.D. 1100)

The trail of blood which brought us our English Bible begins with those nameless Christians, who according to Acts 2, received that tongue spoken by the “Barbarians” — Celtic Britons — living “in the isles of the sea” (Acts 2, Isa. 24:15). These missionaries brought the gospel and the vernacular scriptures to England and Ireland. The documentation presented here establishes a firm first century foundation for the English Bible. It proves that God preserved his word to “all generations” (Ps. 33:11). In spite of intense persecution, a strong Christian community passed the treasured vernacular scriptures from one generation to the next. It dispels the myth that God fed his true church at the hand of Rome with crumbs from corrupt Latin scriptures. *The Cambridge History of the Bible* states that scriptures were so widely known worldwide that a deacon in the ancient church in Heraclea was “confident that even if all copies of the Scriptures should disappear, Christians would be able to rewrite them from memory...”

“[I]t is assumed by writers of the next hundred years that lay people can without difficulty get hold of Bibles for private study, if they will. ‘Get books that will be medicine for the soul,’ Chrysostom [A.D. 345-407] told his people. ‘At least procure the New Testament, the Acts of the Apostles, the Gospels.’ More surprisingly perhaps, in the sixth century, Gaul Caesarius of Arles can press his flock to buy the Bible and read it at home in the dark hours of winter. He does not appear to anticipate any lack of copies, or that they will be impossibly expensive for the farmer and tradesman” (vol. 3, pp. 476-477).

PREVIEW OF CHAPTER 20
FROM THE ANGLO-SAXON BIBLE TO THE KJV

Dozens of charts show the stable and steady scriptures from the Anglo-Saxon Bible to the King James Bible.

*** PREVIEW OF CHAPTER 21
ENGLISH BIBLES BEFORE WYCLIFFE**

The myth that the English scriptures began with John Wycliffe in the 1300s is shattered, letter by letter, with quotations which prove that the roots and shoots of the English scriptures flourished from Acts 2, through the Anglo-Saxon period, and throughout the 11th, 12th, and 13th centuries, *before* Wycliffe. A comparison of verses from Middle English Bibles reveals that neither Wycliffe's nor the King James Bible was the 'first' English Bible.

*** PREVIEW OF CHAPTER 22
WYCLIFFE'S VIEWS**

Weighty quotes, such as this one from Wycliffe, a man God entrusted to publish the scriptures, tip the scale in today's debate —

“You say it is heresy to speak of the Holy **Scriptures in English**...Do you know whom you **blaspheme**? Did not the **Holy Ghost** give the word of God at **first** in the mother-tongue of the nations to whom it was addressed? [e.g. the book of Romans first written in Old Italia; the book of Hebrews written first in Hebrew, etc.]...to speak that word in **all languages** under heaven” (See Ch. 22).

Read also about Wycliffe's method of studying the Bible. He discourages “pagan,” “grammars,” and “other sources.” He recommends prayer and the Bible's built-in dictionary, finding the “meaning” of “terms” and “uncertain words” by studying “the sense both before and after...” His burning words leave today's lexicons and interlinears in ashes. Peak back into the 1300s, through Wycliffe's writings, and re-read today's newspapers about Rome's sodomites. See Wycliffe's distaste for the Apocrypha and things Romish. Find two other myths dispelled: 1.) The myth, that before Wycliffe, *few* English people could read their own copies of the scriptures in English and 2.) The myth that Wycliffe's Bible was molded from the corrupt Latin Vulgate.

PREVIEW OF CHAPTER 23
TRANSLATORS IN THE 1500S:
TYNDALE, COVERDALE, & ROGERS

The English Bible was used widely from the 1200s through the 1500s, in spite of the “furnace” which burned at the stake hundreds of English Christians and thousands upon thousands of English Bibles. The *handwritten* English Bible was cast in *print* under the watchful eye of William Tyndale. What a blessing it is to read the very words he penned about preaching, soul winning, salvation, the Holy Bible, the Christian life, marriage, and the corrupt Roman system. This author’s word-for-word comparison of the actual scriptures of Tyndale, Coverdale, Rogers, and the Great Bible sheds new light on their contributions to the English Bible. Uncover dusty documents written in the 1500s revealing the deathbed salvation of Henry VIII, the zeal for the Bible and subsequent poisoning of King Edward VI, and the depravity of bloody Queen Mary.

***PREVIEW OF CHAPTER 24**

THE ENGLISH BIBLE TEXT FROM THE 900S TO THE 1600S:
INSPIRED WORDS, PRESERVED WORDS & RECEIVED WORDS

Tyndale and Coverdale agreed with Wycliffe, that “God” is the “author” of vernacular Bibles. Coverdale said, “...the Holy Ghost is as much the author of it in Hebrew, Greek, French, Dutch, and English, as in Latin...[I]t is given by the inspiration of God...” (see Ch. 24). Other ancient documents, martyrs, and even secular kings concur. Hear martyrs echoing agreement moments before they were burned. See letter by letter collations proving the *unbroken lineage* of the English Bible — Tyndale lent a finishing touch, polished a bit by Coverdale, the Bishops’, and the King James translators. To keep the Bible pure, these multi-lingual editors (e.g. Wycliffe, Erasmus, Tyndale, Coverdale, etc.) compared pure Holy Bibles in various languages. The current practice of transferring the Holy Bible’s authority to “private” interpretations in pagan Greek lexicons is proven to have no precedence in history.

Q. How did early translators study the Bible?

*** PREVIEW OF CHAPTER 25**

WARNING FROM TRANSLATORS & MARTYRS (1300-1568):

LEXICONS — BURNING BIBLES WORD BY WORD

A. The *means* of understanding the word of God has been a bone of contention since the first private interpreter, Satan, said, “Yea, hath God said?” Read the words of Christians who were burned, not merely for having Bibles, but for believing that *each* word of the English Bible was inspired. KJV translators, as youths, were eyewitnesses of an era when men would rather be burned at the stake than deny one word of the English Bible — even dying to defend the Bible’s built-in dictionary! (See also chapters 23, 22, 25, and 27). The Bible says, “...the **inspiration** of the Almighty giveth them **understanding**” (Job 32:8). Did God inspire Holy Bibles or lexicons?

*** PREVIEW OF CHAPTER 26**

UNDERSTANDING THE BIBLE:

METHODS OF TRANSLATORS & MARTYRS (1300-1568)

Examine the simple, but seldom seen, Bible study secrets of the translators and martyrs. To define Bible words, they did not recommend Greek tools, but turned instead to God’s school, using the Bible’s own word twins. Translators join a chorus of martyrs to warn against what “man’s wisdom teacheth” and to recommend instead what “the Holy Ghost teacheth” to those who have received Jesus Christ as their Saviour and follow these seven keys.

- Fear of the LORD (Psa. 111:10; Prov. 1:7)
- Humility
- Believing the Holy Bible
- Praying
- Desiring to obey
- Meditating on holy scriptures
- Reading the Holy Bible again, and again.

Q. How does the KJV compare to *other* vernacular Bibles, particularly the Greek New Testament?

PREVIEW OF CHAPTER 27
ERASMUS & THE RECEIVED TEXT

A. The translators of the King James Bible stated on a title page that the New Testament was “translated out of the Originall Greeke.” The translators would not have made this claim if they had not had documentary proof or if they had followed *any* Latin Vulgate readings. My seventh textbook, *New Age Bible Versions*, gives a history of the Greek New Testament, proving that the KJV matches the *oldest* manuscripts, as well as the *majority* of manuscripts. New versions are shown to base their changes on the scantiest of evidence. My eighth textbook, *The Language of the King James Bible*, shows that only the KJV matches the oldest New Testament fragment, the Magdalene papyrus.

The book in hand, my ninth textbook, *documents* that the King James Bible mirrors the manuscripts and printed Bibles which for millennia were the mainstay of Europe. It traces and examines the *actual* text of rare old Bibles ‘received’ by various language groups since the apostles. These include, among others, the Old Italia, the Italian, the Gothic, the Anglo-Saxon, the Dutch, the German, the French, the Spanish, the Greek and the Hebrew. **In Acts 2 God’s safety net provided that no one language group would have a monopoly on the pure gospel.** Discover how these ancient and medieval vernacular Bibles would have provided evidence for the readings in the KJV, particularly wrongly disputed ones in the book of Revelation. Erasmus also reveals why some Greek and Latin copies *corrupt* verses about the deity of Christ and the blood; these errors appear today in the NIV, TNIV, NASB, HCSB and ESV.

This chapter will trace the rich history of Europe’s Bibles, through the discerning eyes of Erasmus, the crowning spirit and intellect of Europe in the 1500s. Erasmus’s piety *and* hands-on access to these ancient Bibles merged to make his edition of the pure Greek New Testament unsurpassable by

today's critical 'scholars.' Erasmus's view that vernacular Bibles are inspired led him to use them as proofs for disputed readings and to use them in place of lexicons, because Holy Bibles show the God-honored translation of each word in *each context*. His esteem for vernacular Bibles is shared by Wycliffe, Coverdale, the KJV translators, and Theodore Beza, whose **Greek New Testament was compiled using a collation of Greek and vernacular editions, particularly the Syriac and Aramaic.**

Few have given a clear-sighted view of the true beliefs of Erasmus. What has been hidden from sight, is here in black and white. Armed with one of the rare remaining *original* editions of Erasmus's work (valued at over \$26,000.⁰⁰) and *his own* comments on many subjects, this author allows the reader to see Erasmus through his own devotional writings. These unmiter the myths which match him with Rome.

In countries where paper was scarce, people were poor, and persecution was plenty, the scriptures were preserved by Christians who memorized huge portions of the Bible, as Erasmus's teacher did. Read about many who memorized scripture, even encountering the U.S.S.R.'s Nikita Khrushchev, whose childhood Bible memorization led to his reported salvation and deposition from office.

ee also how today's printed one-man editions of the *Textus Receptus* Greek New Testament show a handful of slips when compared to the traditional Received Text seen in pure vernacular Bibles. With a close, letter by letter examination, minor problems are found with both the *Interlinear Greek-English New Testament* by George Berry (e.g. Rev. 3:1, 1 John 2:23b, Luke 17:36 et al.) and the Trinitarian Bible Society's edition of Scrivener (e.g. Mark 2:15, Matt. 10:25, Acts 19:20 et al.). They remain excellent tools, however, to show the thousands upon thousands of *gross* errors in modern corrupt editions of the Greek New Testament by the United Bible Society, Westcott and Hort, Nestle-Aland, and Hodges-Farstad (counterfeit *Majority Text*).

PREVIEW OF CHAPTER 28
A DOCUMENTED HISTORY OF THE BIBLES
AROUND THE GLOBE C. 1599

In the late 1300s, Wycliffe wrote in Romans 16:26 that the scriptures had been “**published** among all nations.” One evidence of this is the twelve-language Polyglot Holy Bible, printed at Nuremberg Germany in A.D. 1599, twelve years *before* the KJV. God has graciously given this author one of the scarce remaining original editions of this vital volume. It contains the historic and pure Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish.

The perfect purity of the King James Bible and the depravity of the new versions are demonstrated through a comparison of verses with the Nuremberg Polyglot’s many languages. Gross deviations from the world’s ancient and pure Bibles are seen in the NIV, TNIV, HCSB, NCV, ESV, NLT, NASB, and NKJV, which are shown to yoke their unsuspecting readers with the fringe Jehovah Witness sect and the sin-tinged Roman Catholic system. Shown are verses affecting important doctrines of the Christian faith, such as: the word of God, the nature of God, the deity of Christ, his resurrection and ascension, the way of salvation, and the Christian life. The reader will see that the KJV translators did not create a new text or any new readings. They merely reproduced the type of Holy Bible the world had had since the “scriptures” were given to “all nations.”

APPENDIX: KJV’S ABCS

This appendix to chapter 2 includes letter-meanings, from A through Z, confirmed by linguists and originating in the English Bible’s book of Genesis. It is for kindergarteners learning their ABCs and college-bound students preparing for college entry SAT and ACT test portions, covering word meanings and vocabulary. Those not studying for college boards may be bored by the details stored in this appendix.

Lest our hearts should melt at the wounds the devil's dealt and the holy scriptures' felt, let these pages bind its marred image in men's minds. Like good medicine, it will take time to do its job. Our generation has become accustomed to learning by seeing television *pictures*. We even *watch* as someone *else* reads the news *to us*. Many are so addicted to getting information in these big, easy gulps. Reading a book, particularly one that focuses on each and *every* letter and sound, seems like work that our brains are untrained to do. This book (and *more importantly*, the Holy Bible) is a boot camp to retrain the brain.

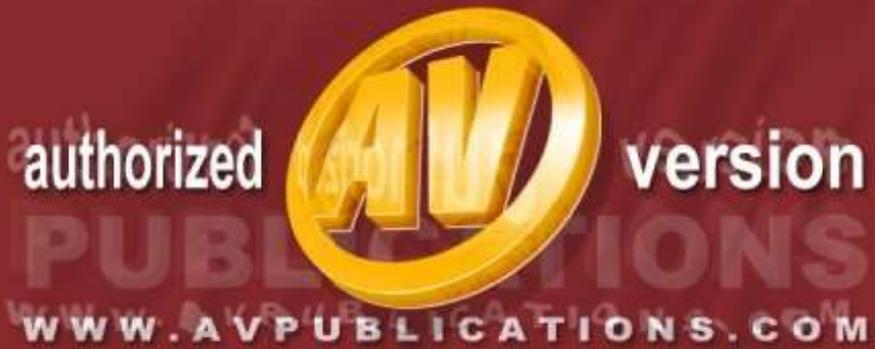
So to make God's soldiers strong,
this boot camp is kind of *long* (6 weeks).

Thirty pages every day,
steadfast do his soldiers stay.

Harry Potter's latest book,
held its readers like a hook.
And its near a thousand pages,
read by children of all ages!

Turn off the 'programming' of the 'channelers' on the nervous news for a month and curl up with this comforting, clear and simple study of the word of God. This camp is a restful and festive vacation, touring his word and hearing heaven's harps through the strains of the King James Bible.

Technical note: The chapters in this book are not chronological and can generally be read in any order. It is about the Holy Bible *in English*; comments, such as 'only in the KJV,' are meant to compare it to *corrupt modern English versions*, not earlier English Bibles or pure Bibles in other languages. All references to the KJV are taken from one of four editions: 1.) the current large print Cambridge text only edition, 2.) one of the original 1611 printings of the KJV (the *spelling* in the historical charts generally), 3.) a 1612 quarto edition, or 4.) Luther Weigle's *New Testament Octapla*. The spelling is that of the edition from which it was taken; spelling in 1611 and 1612 varies from today's spelling and also varies within those texts themselves. Although use of the phonetic alphabet would have revealed much in this study, such an analysis must be reserved for a later study for professional linguists. All references to the OED are to the 20 volume *unabridged* Oxford English Dictionary, 2nd edition, 1991 printing with corrections. All references to the EB are to the scholars' *Encyclopedia Britannica* edition of 1910-1911. In other books, words used as *words* are placed in italics. Because italicized Bible words have a different meaning, words used as words are placed in single 'quote' marks.



This is only a sample

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