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Volume XII
Issue 281

The KJV: 400 Years of Bondage

1611-2011

ECCLESIASTICAL BONDAGE – ARCHAIC BONDAGE – TRANSLATIONAL BONDAGE – TEXTUAL BONDAGE

(Part 3)

by – Clyde L. Pilkington, Jr.

THE ANGLO-CATHOLIC BIBLE

ryphal books.²

The historical fact is that the 1611 *King James Version* is embarrassingly Roman Catholic.

Think of it – one sixth of the *King James Version's* translating force was dedicated to the work of the Roman Catholic Apocrypha!

How so?

The serious dedication to these books was not limited to translation either. The Anglican support of the Apocrypha continued after the *King James Version's* initial publication in 1611.

In one word: Apocrypha.

The *King James Version* included the Roman Catholic text of the Apocrypha. The *King James Version* of 1611 had 14 more books than the current edition.

Shortly after the publication of the *King James Version* Archbishop Abbot forbade the issue of the *King James Version* without the Apocrypha on pain [punishment] of one year imprisonment.³

Why were these Roman Catholic books included in the *King James Version*? Because the Anglican Church was about as close to Roman Catholicism as a Protestant could get without actually being Catholic. The Church of England had actually sanctioned the use of the Apocrypha.

Marginal References to the Apocrypha

Article VI of the Church of England in 1562 authorized the reading of these books [the Apocrypha] for the populace.¹

Many King James Only proponents simply dismiss this entire issue by saying, “The Apocrypha was just inserted between the Testaments.” Their implication is that they were not really a part of the Bible itself. The fact is, the *King James Version* of 1611 gave *Scripture references* to the Apocrypha in the margins of the Old and New Testaments – some 102 times.

The serious nature of the Apocrypha in the eyes of King James, the Anglican Bishop translators and the Church of England, can be seen in the fact that **one entire company** of the *King James Version* translators were dedicated to the task of translating the Apocrypha.

Here are the 11 New Testament Scripture passages that have references to the Apocryphal books:

The translators of the *King James Version* were divided into six companies; the fourth company consisted of seven scholars whose duty was the revising of the Apoc-

Matthew 6:7 – Ecclesiasticus 7:14
Matthew 23:37 – II Esdras 1:30
Matthew 27:43 – Wisdom 2:15-16
Luke 6:31 – Tobit 4:15

(see **KJV**, page 2591)

1. John Dokas, *Ages of Eternity and the King James Version* (1977).

2. *Ibid.*
3. *Ibid.*

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total forgiveness of sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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KJV (continued from front page)

Luke 14:13 – Tobit 4:7
John 10:22 – I Maccabees 4:59
Romans 9:21 – Wisdom 15:7
Romans 11:34 – Wisdom 9:13
II Corinthians 9:7 – Ecclesiasticus 35:9
Hebrews 1:3 – Wisdom 7:26
Hebrews 11:35 – II Maccabees 7:7

THE ANGLICAN INQUISITIONS
Collected Quotations

Persecutions During the Days of King James I

When Elizabeth died, James I (1603-25) ascended the throne of England. ... He also persecuted with a passion. They [those whose faith differed from the Church of England] were imprisoned, their goods confiscated, and one was burned. The last man burned alive in England for his religion was Edward Wightman, a Baptist, in Smithfield on April 11, 1612, under James I. A month earlier, Bartholomew Legate had also been burned. ...

Others died during the reign of James I, but not by burning. They died in prison. This was not because of the kindness of the king, but because of the outcry of the people against burnings. Historian Thomas Fuller notes,

King James politicly preferred that heretics hereafter, though condemned, should silently and privately waste themselves away in the prison, rather than to grace them, and amuse others, with the solemnity of a public execution, which in popular judgment usurped the honor of a persecution (Fuller, *The Church History of Britain*).

Thomas Crosby agrees:

King James chose therefore for the future only to seize their estates, and waste away their lives privately in nasty prisons, rather than honour them with such a publick martyrdom, which would unavoidably go under the name of persecution (*The History of the English Baptists*, I, p. 110).⁴

Joseph Ivimey observes that the Baptists “suffered severely from 1590 to 1630.” Following is a description written by a Baptist prisoner:

Our miseries are long and lingering imprisonments for many years in divers counties of England, in which many have died and left behind them widows and many small children; taking away our goods, and others the like, of

4. Examples: **Henry Jacob** called for reform within the Church of England. Jacob’s dissident work promptly landed him in prison. After serving an eight month prison sentence, he was exiled to Holland. **Thomas Helwys** was thrown into Newgate Prison by order of King James. He died while in prison under King James’ order.

which we can make good probation; not for any disloyalty to your majesty, nor hurt to any mortal man, our adversaries themselves being judges; but only because we dare not assent unto, and practice in the worship of God, such things as we have not faith in, because it is sin against the Most High (from a tract *A Most Humble Supplication of many of the king’s majesty’s loyal subjects, ready to testify all civil obedience, by the oath of allegiance or otherwise, and that of conscience; who are persecuted, contrary to divine and human testimonies*, cited by John Cramp, *Baptist History*).

The KJV Translators Themselves Were Involved!

At least six of the men involved in the translation of the *King James Bible* participated in persecution against Baptists and other separatists in the 1590s.

Richard Bancroft, who drew up the instructions for the translation, had worked closely with Archbishop of Canterbury Whitgift “rooting out the Separatist congregations in London” (Adam Nicholson, *God’s Secretaries*, p. 86). Bancroft was aggressive in this activity, sending spies to search out the separatists. When Bancroft took over as Archbishop of Canterbury in Whitgift’s place, he continued the work of persecution against all “nonconformists.”

Lancelot Andrewes, sad to say, was involved in this sorry business. He was in charge of the interrogation of the separatists under Bancroft, and went down into the “noisome cells” himself in an attempt to find some heresy against the victims of the Anglican inquisition. He interrogated Henry Barrow, a leading separatist, in March 1590 in Fleet Prison. Barrow began by emphasizing that his sole standard was the Bible, that “the Book of God should peaceably decide all our controversy.” He testified, “I willingly submit my whole faith to be tried and judged by the Word of God.” Andrewes responded that Christians should allow “the church” to interpret the Scripture and that they should not demand the right of private interpretation, should not, as he put it, have a “private spirit.” ... Barrow was put to death on April 6, 1593, after six years of imprisonment, and Andrewes talked to him again on the eve of his death. Barrow was put to death “for denying the authority of bishops, for denying the holiness of the English Church and its liturgy and denying the authority over it of the queen.”

Henry Saville was involved in these interrogations. He questioned Daniel Studley in Fleet Prison.

Thomas Sparkes interrogated the 18-year-old Roger Waters, who was kept in prison for a year “in chains in the worst of the stinking pits of Newgate gaol, known as the Limbo” (Nicholson, *God’s Secretaries*, p. 88).

Thomas Ravis took Bancroft’s place as bishop of London and continued in his persecuting footsteps. ▶

No sooner had he taken his seat in London, than he stretched forth his hand to vex the non-conforming Puritans. Among others he cited before him that holy and blessed man, Richard Rogers, for nearly fifty years the faithful minister of Weathersfield, than whom, it is said, "the Lord honored none more in the conversion of souls." In the presence of this venerable man, who, for his close walking with God, was styled the Enoch of his day, Bishop Ravis protested, "By the help of Jesus, I will not leave one preacher in diocese, who doth not subscribe and conform." The poor prelate was doomed to be disappointed; as he died, before his task was well begun, on the 14th of December, 1609 (Alexander McClure, *The Translators Revived*, 1855).

George Abbot, who became Archbishop of Canterbury, was a persecutor.

He would not hesitate, later in his career, to use torture against miscreants, nor to execute Separatists (Nicholson, p. 157).

David Cloud
A History of the Churches from a Baptist Perspective,
Fundamental Baptist Information Service, 2005

King James – The Man

No prince was ever so much flattered who so little deserved it.

Daniel Neal
The History of the Puritans, 1837
page 277



[King James was] the rejected and most despicable sovereign that ever held an English scepter.

J.J. Goadby
Bye-Paths in Baptist History, 1871
page 80



Whom should modern Christians believe concerning the character of King James? The two choices are: the Separatists, who lost all their earthly possessions and many of them their lives in opposing James; or modern "KJV-only" authors, who have a theological bias to prove.

Dr. Michael D. Sproul
God's Word Preserved: A Defense of Historic Separatists Definitions and Beliefs, 2005, page 44

As "Defender of the Faith" of the state church, [a title given to King Henry VIII by the pope in 1521 and used by James], King James became the enemy of all believers who would not follow the official doctrines and practices of the state church. In 1614, Leonard Busher claimed that "his Majesty's bishops and ministers had been armed and weaponed with fire and sword and not with Scripture."

Rick Norris
The Unbound Scripture, 2003
pages 58, 59



[King James was] undoubtedly one of the worst sort of monarchs.

Alexander McClure
Translators Revived, 1855
page 196

Admissions of King James Advocates

(What some authors defending the *King James Version* have actually written.)

A version is that which is translated, or rendered from one language to another ... In the case of the Bible, it is the translation only that is subject to revision.

Everyone should know that the *King James Version* of the Bible is a translation, and not the original words given by the inspiration of the Holy Spirit. ... There are a few mis-translations in the *King James English*.

J.J. Ray
God Wrote Only One Bible, 1955
pages 30, 101, 102



The A.V. could be corrected in a number of passages where the meaning is now obscured because of changes which three centuries have brought about in the meaning of English words, or where diligent study or recent discoveries have brought to light better readings.

David Otis Fuller, quoting Philip Mauro
True? or False? 1973
pages 101, 102



As the marginal notes indicate, the *King James* translators did not regard their work as perfect or inspired.

Admittedly the KJV is not ideally perfect. No translation can be.

Edward Hills
The KJV Defended, 1973
page 216
Believing Bible Study, 1967, page 83



Some of its words have, in the lapse of time, gone out of common use; some have suffered a gradual change of meaning.

Alexander McClure
Translator's Revived, 1855
page 235

A Brief Introduction to the PRINCIPLES OF BIBLE TRANSLATION

The Word of God is not bound (II Timothy 2:9).

This Section is designed to be a challenge to the believer; an encouragement to establish a genuinely personal understanding of the nature of Scripture itself and of its translation; to awaken the outliving of the divine sonship responsibility that accompanies this truth.

Dare to study.
Dare to have other translations.
Dare to translate.

God's Word Is Alive

For the Word of God is alive, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4:12).

The simple fact is that God's Word is *alive*. It is not frozen somewhere in history's past. It is always able to adapt and adjust into the language of its contemporary hearers. After all, it is **God's Word!**

A Sacred Trust Committed to Us

Those of us, who have received and live in the abundance of God's glorious grace and reconciliation, have its very Word committed to our trust as well. Just like Paul and Timothy, we, too, are the divine trustees – the sacred stewards of God's Word.

God was in Christ, reconciling the world to Himself, not imputing their trespasses to them; and has com-

mitted to us the Word of reconciliation (II Corinthians 5:19).

Israel of old had the Hebrew Scriptures committed to their trust.

... *To them* [Israel] *were committed the oracles of God* (Romans 3:2).

Now, we who have been made members of Christ's Body – "*of His flesh, and of His bones*" – have become partakers of Israel's spiritual things, foremost the stewardship of God's Word.

... *the Gentiles have been made partakers of their* [Israel's] *spiritual things* (Romans 15:27).

Just like Israel had the Scriptures committed to their trust, so we, too, have now been divinely entrusted with them.

Maybe the reason why many of us do not see the Lord Jesus Christ in this great and moving way – "far greater than words could express" – is that we have given up. We have given up to religion, to be satisfied with someone else's *version* of Him. We have resigned ourselves to a dry, cold expression that has been *bound* for decades, or centuries; instead of basking in the Living (Hebrews 4:12), Unbounded (II Timothy 2:9) words of our Father!

The Bible is not a fragile, historical document, but a vibrant, living expression of the Father; and His words are our words. They belong to us. They have been committed to our trust.

Words Easy to Be Understood

So likewise you, except you utter by the tongue words easy to be understood, how shall it be known what is spoken? for you shall speak into the air (I Corinthians 14:9).

What a heartbreaking state of affairs that those *to whom* we minister the Father's words do not have those words in a form that they can easily understand. Let's fully see and embrace our responsibility and privilege, as sons, to arise and study the Word of God in such a way as to really know our Father, and then to make His words clearly and simply available to the common man of our own day.

Let's embrace the ongoing process – generation to generation – of freeing others from the senseless bondage of the *unknown tongues*. We must allow our Father's words to be "*easy to be understood*" (I Corinthians 14:9).

The Word of God does not belong exclusively to a generation thousands of years ago, or even four centuries ago. Nor does it belong to a committee of professional clergyman. It is ours; divinely entrusted to us.

Principles of Translation

What follows here is but a suggestion of guidelines in the personal study and individual translating of God's Word. I trust that they will serve to communicate to our hearts what needs to be done to purify our Father's words to yet another generation.

Keep It Contemporary

Remember that our Father is the great "I AM." His original writings were not "old," but informal and contemporary. Our English translations should be the same. So, as far as possible, the language used in our translations should be that which is current and common.

Readers should not feel like they are attempting to get to know a God Who is centuries old. Out-of-date language will tend to promote an impression that He is out-of-date and out-of-touch as well – instead of "I AM."

Take Paul's "epistles" for example. They should read like the "letters" that they are, and not like theological treatises.

Keep It Clear

Translation should flow simply and be easy to read. The plainest and clearest words possible should be used.

A good translation will not read like something that has been translated. The reader should never be overtly aware that they are reading a translation.

In an effort to preserve and convey the original meaning, as closely as can be established, translations should, as necessary, expand or clarify the words of the text.

The words of our Father are about relationship – relationship with Him and His Son, the Lord Jesus Christ.

We must ask ourselves as we read our English translations,

Does this convey the true nature of our Father, along with the very heart of His truth; and does it do so with clarity?

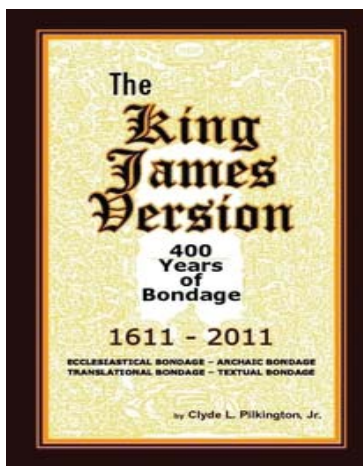
Does the passage reveal clearly (or conceal) what I have come to know about my Father; about what He has taught me about His glorious person, and the amazing good news of His wonderful plan with mankind?

Does it express it in a way that my family, friends and neighbors can easily understand it?

Keep It Contextual

Words have different shades of meanings, in Greek and Hebrew, as well as English. Individual words must be translated based upon their context. Other translations are well aware of this principle. The *King James Version* translators didn't hesitate to translate *ekballō*⁵ in such different shades of meaning as: *bring forth, cast forth, cast out, drive, drive out, expel, leave, pluck, pull, take out, thrust out, put forth, put out, send away, send forth, and send out.* ■

5. *Strong's Greek Lexicon* #1544.



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by – Clyde L. Pilkington, Jr.

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Conclusion:
