

**Highlighting Key:**

- Pink—General Comment(s)
- Yellow—Plagiarized Text
- Orange—Questionable Text
- Green—Direct Quotations from the Webster Bible

# TRUTH TIME RADIO

AWAKE, AWARE, ALIVE, & ACTIVE!

## EMAIL Q&A AND BLOGS

This blogpost on Noah Webster from April 22 is TTR's promised follow up to their blog titled "The History Teacher Barks Back" from April 8, 2022. In the blog from 4/8 TTR stated the following:

"Not that of the extrabiblical research of a "history teacher," and certainly not that of a "born again" Calvinist who published a **partially plagiarized** dictionary in 1828. (More on that subject to come in the near future.)"

Two key points should be noted here. Frist, this blogpost on Noah Webster does not even address the subject matter of Webster's alleged plagiarism. Second, and most importantly, TTR has the audacity to accuse Webster of plagiarism and then write a follow up blogpost that is laden with blatant plagiarism as the rest of the documented comments below prove beyond doubt.

Simply stated, TTR knows what plagiarism is and condemns it as wrong while engaging in a massive case of it.

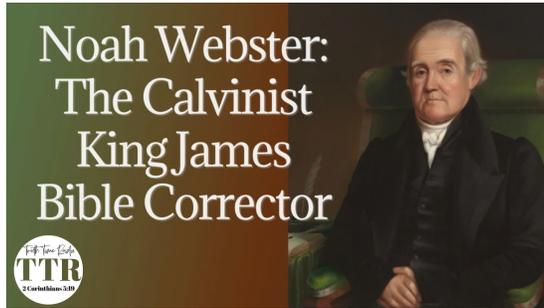
One wonders if TTR views stealing others' intellectual labor and passing it off as their own qualifies as "hypocrisy and lies?"

II Cor. 8:21—Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

< All Posts

## Noah Webster: The Calvinist King James Bible Corrector

April 22, 2022 | Blogs



Recently, someone made the false assertion that we at TTR oppose all extrabiblical research and especially "man-made dictionaries" in Bible Study. This claim is nothing more than a straw man fallacy taken from our statement that extrabiblical sources are fallible and should not be relied upon as the **final authority** for defining terms or understanding doctrinal teaching. However, when one has no valid answer to an argument, the usage of misrepresentations in the form of straw men arguments are often employed. Proudful men, who crave the admiration of their followers and seek validation from their peers use this tactic in their presentations. **It is a manipulation technique which wrecks of hypocrisy and lies.**

For thousands of years, various religions have sought validation for their teachings and dogmas from so called "church fathers." -Men who are esteemed to be the authority in the understanding and practical application of God's Word. Every religion can trace their beliefs back to a mere man's words about what their god says. The instructions that their gods would have the world to know needed interpretation, and for that interpretation, a human apologist was needed. This human apologist is always the final authority on what the god(s) wanted the world to know and understand.

This practice of revering religious "fathers" is no different in religious Christianity. The "church fathers" have been referenced for hundreds of years in all attempts for the "christian believer" to understand and know what God has said. All christian sects (denominations) have their own favorite "church father" whom they esteem above God's own written Word. These men are the very reason why denominations exist within the what is called the Christian faith.

Book after book can be (and has been) written as proof of denominationalism's reliance upon the words of men for their respective belief systems, but this blog entry will just be focusing on one single man: the man to whom many, who will call themselves King James Bible believers, will turn in order to define terms within God's Word - Noah Webster, Jr.

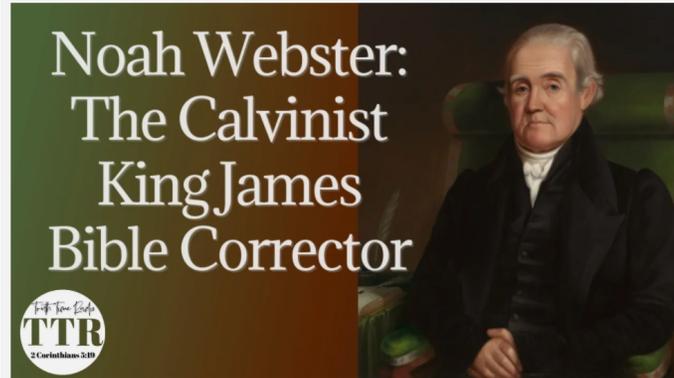
Webster grew up in Hartford, Connecticut. Often esteemed as an American Patriot for enlisting for service during the Revolutionary War, there is no doubt that he had a passion and love of the country for which he served. However, he had his own ideas of how things should be done. As a former **school teacher turned lexicographer**, his

The highlighted date in pink on the left, April 22, 2022, is the initial posting of this blogpost. This date is interesting given the history of this blog post. The blogpost is currently dated April 20, 2022, on the TTR website.

Categories

## Noah Webster: The Calvinist King James Bible Corrector

April 20, 2022 | Blogs



Don't Fall Prey to The Gospel Buffet

April 15, 2022

There We Go Again, Upsetting...

April 14, 2022

To Greek or Not to Greek? (Remissi...

April 11, 2022

**The below-highlighted (yellow) portions of the text in TTR's article, unless noted otherwise, are copied directly from Jess McHugh's article titled "The Nationalist Roots Merriam-Webster's Dictionary" dated March 30, 2018. TTR passes McHugh's work off as its own by failing to properly acknowledge the true author. The quotations below, in the right margin, are from McHugh's 2018 work for The Paris Review. The quotes are positioned next to the corresponding language in TTR's article so as to clearly demonstrate the level of plagiarism that TTR has engaged in.**

<https://www.theparisreview.org/blog/2018/03/30/noah-websters-american-english/>

"the schoolteacher-turned-lexicographer"



main political goal was uniting a nation of immigrants via his own implementation of National Spelling Reform.

According to Webster, regional dialects, along with the usage of languages such as French and German, further divided an already fragmented country. He feared that the influence of dialects in particular would "corrupt the national language." After a speaking tour in the American South, Webster was said to be horrified by the dialect of his countrymen, citing their pronunciation of common words as "repugnant" and criticizing their schoolrooms as disgraceful or nonexistent. Webster also had a great distaste for Elizabethan English, and often complained that the King James Bible was written in the dialect spoken during the time in which it was translated.

When Webster's famous speller was first published, politicians were actually debating the elimination of English for Americans. Some wanted to adopt German for America while others wanted to invent a new language altogether. Webster offered a compromise, envisioning a new, sanctified version of English to go with the new, independent identity. An avowed nationalist and born-again Christian, Webster was not an unbiased lexicographer. He envisioned the U.S. as successor to the Roman and Greek empires and hoped its burgeoning legacy would soon inspire a tradition of literature to surpass that of England. Webster's dream of American exceptionalism underscores how the act of making a dictionary is by its very nature political, dictating the ways in which people communicate. Webster's particular political agenda was an authoritarian one, and it veered into a total intolerance of difference.

In the century following the Revolutionary War, Webster's *American Spelling Book* became so ubiquitous in the newly formed United States—selling an estimated hundred million copies—that its sales were outpaced only by those of the Bible.

*"To diffuse an uniformity and purity of language in America, to destroy the provincial prejudices that originate in the trifling differences of dialect," wrote Webster in the preface of the speller, "is the most ardent wish of the author."*

By capturing language not as it was written in England but as it was spoken in the U.S., Webster intended to lay the foundation for a uniform American speech that could supersede European linguistic traditions. Where other instructional texts might capture existing modes of speech, he sought to elevate a new way of speaking, and in some sections one might say the speller read more like a political treatise than a children's schoolbook.

By the time Webster began writing his dictionary in the early 1800s, public interest in his vast linguistic project had dwindled, and so he found fresh energy from a new source: God.

While working in his study in 1808, Webster claimed he spoke with God, "falling to his knees and confessing his sins." From that day forward he was a devout Calvinist and a "born-again Christian." His understanding of the dictionary shifted to incorporate his newfound religion. He became convinced that Chaldean was the pure language of God, and the very first language spoken in Genesis. He also believed that the confounded languages from the Tower of Babel all derived from Chaldean. Furthermore, he came to believe that the language of the Saxons was most closely related to what he assumed to be the purest language of God. With this conviction (ie. premise), he embarked on a series of wildly unscientific etymological investigations, trying to find common roots for words in languages originating in Asia, Africa, and Europe.

The final project of his research, published in 1828, is a work of gigantic proportion, containing some seventy thousand words, including nouns that did not exist in England, such as *skunk* and *squash*. Webster erased some of his more radical spellings, such as *wimmen* for *women* and *tung* for *tongue*, but the removal of *u* in words such as *honor* and *color* remained. His attempts to remove any and all words which were not commonly spoken in America, and to cause those words in the scriptures which he deemed "vulgar" or "obscene" to cease usage in his new "Purely American" language was well underway.

"National spelling reform, according to Webster, would lay the foundation for national identity and pride."

"... regional dialects, along with the popularity of languages such as French and German, further divided an already fragmented country. He feared that the influence of dialects in particular would "corrupt the national language."

"... a speaking tour in the American South, he was horrified by the dialect of his countrymen, citing their pronunciation of common words as repugnant and criticizing their schoolrooms as disgraceful or nonexistent."

"When Webster's speller was first published, politicians were debating the elimination of English altogether. Some advocated adopting German while others wanted to invent a new language altogether. Webster offered a compromise, envisioning a new, sanctified version of English to go with their new, independent identity. An avowed nationalist and born-again Christian, Webster was not an unbiased lexicographer. He envisioned the U.S. as successor to the Roman and Greek empires and hoped its burgeoning legacy would soon inspire a tradition of literature to surpass that of England. Webster's dream of American exceptionalism underscores how the act of making a dictionary is by its very nature political, dictating the ways in which people communicate. Webster's particular political agenda was an authoritarian one, and it veered into a total intolerance of difference."

"In the century following the Revolutionary War, Webster's *American Spelling Book* became so ubiquitous in the newly formed United States—selling an estimated hundred million copies—that its sales were outpaced only by those of the Bible."

"To diffuse an uniformity and purity of language in America, to destroy the provincial prejudices that originate in the trifling differences of dialect," wrote Webster in the preface of the speller, "is the most ardent wish of the author."

"By capturing language not as it was written in England but as it was spoken in the U.S., Webster hoped to lay the foundation for a uniform American speech that could supersede European linguistic traditions. Where other instructional texts might capture existing modes of speech, he sought to elevate a new way of speaking, and in some sections the speller reads more like a political treatise than a children's schoolbooks."

"By the time Webster began writing his dictionary in the early 1800s, public interest in his vast linguistic project had waned, and so he found fresh energy from a new source: God."

"While working in his study in 1808, Webster said he spoke with God, falling to his knees and confessing his sins. From that day forward he was a devout Calvinist and a born-again Christian, and his understanding of the dictionary shifted to incorporate his newfound evangelism. He became convinced of the literal truth of the book of Genesis and the Tower of Babel, believing that all humans had spoken the same language at the beginning of time. With this conviction, he embarked on a series of wildly unscientific etymological investigations, trying to find common roots for words in languages originating in Asia, Africa, and Europe."

"The final project, at last published in 1828, is a work of gargantuan proportion, containing some seventy thousand words, including nouns that did not exist in England, such as *skunk* and *squash*. Webster erased some of his more radical spellings, such as *wimmen* for *women* and *tung* for *tongue*, but the removal of *u* in words such as *honor* remained."

Webster's 1828 dictionary should not be noted **only for its new spellings and scope, but also for its ethos, which reflects its author's convictions, his vision of the country as a fundamentally "new place" that would serve as an example for the rest of the world.** While other English dictionaries used William Shakespeare for usage examples, Webster referenced George Washington, Benjamin Franklin, and Washington Irving, elevating them in the ranks of literature as they never had been before. The preface echoes his devotion to a patriotic cause, calling the task of writing an American dictionary not just important but **"necessary" for "preserv[ing] an identity of ideas."** He even required the inclusion of U.S.-specific definitions for words such as *Senate* ("the higher branch or house of legislature") and *plantation* (a farm "where the labor is performed by slaves"), as part of this **"American" identity.**

Although Webster was raised in a devout Congregationalist Calvinist home, it wasn't until 1808, during the second wave of the American "Great Awakening" that he made his profession of faith - in the manner which the Calvinist religion refers to as "conversion experience." Without this evidence of conversion, Calvinistic theology does not accept one's profession of salvation.

It would behoove anyone who is unfamiliar with the "Great Awakening" movement (which is actually a response to the "enlightenment" movement from Europe) to research the doctrines which were taught during that time, as well as the opposing thoughts to this movement. It is all purely Calvinistic reformation teaching in content, with its supposed purpose of a freedom from the concept of national religion being hypocritical, at best. In short, the whole debacle from start to finish was nothing more than an attempt to remove its followers from the bondage of the "national religion" only to replace them under the bondage of a different "national religion."

Yes, Noah Webster was a self-professed *"born-again Calvinist."* This fact is evidenced in his writings, in particular an easily accessed online letter to his brother-in-law (Judge Thomas Dawes of Boston) where he describes his conversion experience. The very salvation of the man who wrote this highly revered 1828 dictionary of the American language is in question, no doubt. An excerpt describes Webster's conversion experience as this:

***"My mind was suddenly arrested, without any previous circumstance of the time to draw it to this subject and, as it were, fastened to the awakening and upon my own conduct. I closed my books, yielded to the influence which could not be resisted or mistaken, and was led by a spontaneous impulse to repentance, prayer, and entire submission and surrender of myself to my Maker and Redeemer."***

He further iterates:

***"That these impressions were not the effect of any of my own passions nor of enthusiasm is to me evident for I was in complete possession of all my rational powers, and that the influence was supernatural is evident from this circumstance; it was not only independent of all volition but opposed to it. You will readily suppose that after such evidence of the direct operation of the divine spirit upon the human heart, I could no longer question or have a doubt respecting the Calvinistic and Christian doctrines of regeneration, of free grace, and of the sovereignty of God."***

This "conversion description" puts the U and I in TULIP.

Anyone notice what is missing in this "conversion?" Within the entirety of the letter which the above excerpts were taken from, the gospel is nowhere to be found: no cross, no death, burial, or resurrection - nothing of believing anything concerning the ONLY gospel of our salvation for today. The name of Jesus is nowhere in this entire profession of faith, with the word "Christ" only mentioned once in reference to Webster's former disbelief in the deity of the Son of God. No payment for sin, nothing about forgiveness, no

... only for its new spellings and scope, but also for its ethos, which reflects its author's convictions, his vision of the country as a fundamentally new place that would serve as a paragon for the rest of the world. While other English dictionaries used William Shakespeare for usage examples, Webster referenced George Washington, Benjamin Franklin, and Washington Irving, elevating them in the ranks of literature. The preface reiterates his devotion to a patriotic cause, calling the task of writing an American dictionary not just important but **"necessary" for "preserv[ing] an identity of ideas."** He even required the inclusion of U.S.-specific definitions for words such as *Senate* ("the higher branch or house of legislature") and *plantation* (a farm "where the labor is performed by slaves"), as part of this identity."

It would be nice to know what the source is for both of these quotations highlighted in orange.



mention of eternal life or Heaven. No, Webster's "salvation experience" was based on his own "repentance." And if you look up "repent" in his dictionary, you'll see what he means when he uses the term:

**"In theology, to sorrow or be pained for sin, as a violation of God's holy law, a dishonor to his character and government, and the foulest ingratitude to a Being of infinite benevolence."**

-According to Webster, his salvation consisted of a bit of Calvinistic rhetoric, with a nod to the "free grace" that is included in the U part of the TULIP. Yet ultimately, his entire conversion experience was implicitly self-focused, and not Christ-centered.

While some will assume that just because Noah Webster cited verses from the King James Bible within his definitions, it somehow validates the belief of his dictionary being the superior mode of usage in defining the terms within the scriptures, most will ignore his ulterior motives. If the very title of the dictionary including the words "American Language" is not enough of a clue that this is not the appropriate book to rely on for deciphering the words in the ENGLISH (from England, not America) translation of the scriptures - I don't know what is.

Webster made no attempts to hide his theological beliefs from anyone. Nor did he veil the fact that he hated the usage of terminology and phrases that were not often employed within his locale of New England. Obviously, dialects and languages differed throughout America. With the exception of the Native peoples who were either exterminated or indentured into slavery, America was made up solely of immigrants from various parts of the world, who spoke different languages. And while a common language is necessary for communication, Webster made no secret of the fact that he abhorred the usage of certain languages and dialects within America which he was not accustomed to. In other words, Webster wanted to be the one who chose how Americans communicated and spoke, based on his own prejudices and biases, without regard for the interests of others. And to this end, he was mostly successful.

But Webster's interest in redefining and eliminating certain phrases and terms did not end with his 1828 dictionary. He felt he had more work to do, and his next venture would be his most imperialistic undertaking: His audacious revision of the King James Bible.

For a man who despised the linguistic nature of the very book he claimed to revere, this was the only next logical step for a self-titled lexicographer. (His 2 year Yale Education earned him a position of school teacher. He didn't study law there, as has been claimed by some publications.) Because Webster knew that the King James Bible was the most used book in educating American youth at the time, even more-so than his extremely popular "Blue Backed Speller" - he knew that his dream of authoring a single common language for America would never come to fruition, as long as the American people were still relying so heavily on the Book (KJB) that did not reflect his goals.

Webster's translation of the KJB is based on two central assumptions. Firstly, like his dictionary, one of the most conspicuous things about Webster's Bible is his insistence that purity of language fosters purity of character. Stemming from his assumption that proper English functions as both a marker and facilitator of civility, Webster regarded the Bible as a crucial means of conveying grammatical propriety. He argued in the preface to his Bible that because the Bible is a text read by everyone and used in schools to teach children how to read and write, it "has no inconsiderable influence in forming and preserving our national language." Functioning as a standard not only of religious doctrine but of proper English, he said the Bible "ought to be correct in grammatical construction, and in the use of appropriate words."

Webster so very obviously did not believe that the King James Bible was appropriately translated. He also claimed that it was grammatically inferior to his "American language." So, the only thing left for Webster to do was to change the Book that stood in the way of his agenda.

TTR quotes the fifth definition of "repent" cataloged by Webster in his *American Dictionary of the English Language*. It is interesting that TTR said nothing about the third definition of "repent" provided by Webster.

"To change the mind in consequence of the inconvenience or injury done by past conduct.

Lest peradventure the people repent when they see war, and they return. Exodus 13:17"

The image below contains the full entry. If one is going to criticize a source fairness dictates that important relevant information not be intentionally left out. We already discussed this problem in my response to "The History Teacher Barks Back."

## Repent

**RE'PENT**, *adjective* [Latin *repo*, to creep.] Creeping; as a *repent* root.

**REPENT'**, *verb intransitive* [Latin *re* and *paeniteo*, from *paena*, pain. Gr. See *Pain*.]

1. To feel pain, sorrow or regret for something done or spoken; as, to *repent* that we have lost much time in idleness or sensual pleasure; to *repent* that we have injured or wounded the feelings of a friend. A person repents only of what he himself has done or said.

2. To express sorrow for something past.

Enobarbus did before thy face *repent*

3. To change the mind in consequence of the inconvenience or injury done by past conduct.

Lest peradventure the people *repent* when they see war, and they return. *Exodus 13:17*.

4. Applied to the Supreme Being, to change the course of providential dealings. *Genesis 6:7. Psalms 106:45*.

5. In theology, to sorrow or be pained for sin, as a violation of God's holy law, a dishonor to his character and government, and the foulest ingratitude to a Being of infinite benevolence.

Except ye *repent* ye shall all likewise perish. *Luke 13:3. Acts 3:19*.

**REPENT'**, *verb transitive*

1. To remember with sorrow; as, to *repent* rash words; to *repent* an injury done to a neighbor; to *repent* follies and vices. [See *Repentance*.]

2. With the reciprocal pronoun.

No man repented him of his wickedness. *Jeremiah 8:6*.

[This form of expression is now obsolete.]

The highlighted text on the left is copied verbatim without citation from C. Dowdell's 2006 piece titled "Correcting the Grammar of God: Noah Webster's 1833 Bible" from the following website.

<http://homes.chass.utoronto.ca/~cpercyc/courses/6362-dowdell.htm>

"Webster's translation of the KJV is based on two central assumptions. Firstly, like his dictionary, one of the most conspicuous things about Webster's Bible is his insistence that purity of language fosters purity of character. Stemming from his assumption that proper English functions as both a marker and facilitator of civility, Webster regards the Bible as a crucial means of conveying grammatical propriety. He argues in the preface to his Bible that because the Bible is a text read by everyone and used in schools to teach children how to read and write, it "has no inconsiderable influence in forming and preserving our national language"(iv). Functioning as a standard not only of religious doctrine but of proper English, the Bible "ought to be correct in grammatical construction, and in the use of appropriate words"(iv)."

Most people have never heard of the Webster Bible. That's because it never gained traction. Webster's Bible proved to be a publishing disaster, a fact that can be explained partly by the fact that no clergyman would publicly endorse his translation. In fact, Webster's Bible made so minor an impact on American society that it has become one of the rarest bibles ever produced. With the exception of its adoption by New Haven's (CT) city schools, Webster's Bible was so inconsequential that he was forced to authorize price reductions within the first three years: from \$3 in 1833 to \$1.50 by 1836.

Apparently, during the 1800's, most were still offended by attempts to change the Word of God. So, if nothing else, Webster's efforts to correct God's Words did nothing more than to serve the purpose of showing that there was, at least, a time in this nation when God's Words were seen to be perfectly preserved in the King James Bible, and that the practice of changing them to suit one's taste or beliefs was frowned upon by the masses.

However, time changes certain things: history gets rewritten, and narratives are revised to suit the predilections of the one who is doing the narrating. When defending ideologies, and attempting to support those ideologies with historical evidence - most people tend to highlight the parts they like, and omit the parts they don't. Such is the case with the reverence amongst some King James Bible believers toward their beloved Noah Webster, and the authority that is given to his 1828 dictionary.

Webster was an extremely devout man, brought up in Calvinism via the Congregationalist Church. Since his conversion to the revivalist version of Calvinism in the spring of 1808, Webster apparently kept his KJB with him always, "correcting" spellings and grammar, making notes in the margins, and substituting American terms for what he considered as "obscure and obsolete concepts."

In the preface for Webster's Bible, he writes:

"a version of the scriptures for popular use, should consist of words expressing the sense which is most common, in popular usage, so that the first ideas suggested to the reader should be the true meaning of such words, according to the original languages. That many words in the present version, fail to do this, is certain. My principal aim is to remedy this evil."

Did you catch that? Webster believes that all bibles should be the same, but not in the way that most King James Bible advocates believe that "all bibles should be the same." -No. Noah Webster was an advocate for changing the words which he deemed as obsolete or archaic in scripture to reflect the linguistic style of the current modern era. This means that today, Noah Webster would be an advocate for new modern versions of the scriptures, because currently, we do not speak the same way they did in the 1800's. Today, Noah Webster would either pick his favorite modern bible version and promote it as the standard, or he would just create a new one, himself. But one thing is for certain, he would NOT advocate for that standard to be the King James Bible. Let's be clear on that.

In just this one quote from the preface of the Webster Bible, we can see that Noah Webster only revered the Word of God to the extent of his own interpretation of it. When he speaks of the "many words in the present version failing to represent the true meanings," the present version he is referring to IS the King James Bible. Furthermore, he refers to the fact that the words contained in the King James Bible did not reflect the current dialect spoken of his time as an "evil" which he intended to "remedy."

So, is there any question here of what Noah Webster actually thought of the preservation of God's Word in English being the King James Bible? Are we going to continue with this false narrative that Webster respected the KJB as THE words of God in English, and that he believed the same King James Bible we hold as truth today, was suitable for the American audience in childhood education, as well as national religious doctrine?

In this blog, we have only addressed one term (*repent*) among the scores of obvious incorrect definitions of bible words in Webster's

The highlighted text at the left in the first paragraph on this page is once again copied verbatim from Dowdell's 2006 work without citation. First, consider the text as it appears in Dowdell's work:

"**Sadly, unlike Campbell's New Testament**, Webster's Bible proved to be a publishing disaster, a fact that can be explained partly by the fact that no clergyman would publicly endorse his translation. In fact, Webster's Bible made so minute an impact on American society that it has become one of the rarest bibles ever produced (**Unger 326**). With the exception of its adoption by New Haven's city schools, Webster's Bible was so inconsequential that Webster was forced to authorize price reductions within the first three years: from \$3 in 1833 to \$1.50 by 1836 (**Daniell 651; Scanlin 48**)."

Second, note the bolded portions of the above text from Dowdell. TTR has intentionally removed the parenthetical source citations from Dowdell's work. This is a clear manipulation of a source by TTR which they in turn fail to cite.

The text at left is lifted from Dowdell's piece with only slight revision. The bolded words in the following quote indicate places where TTR changed the wording in their blogpost.

"Webster was extremely devout man, brought up in **the moderate** Calvinism of the Congregationalist Church (**Warfel 579**). Since his conversion in the spring of 1808, Webster apparently kept his KJB with him always, correcting spellings and grammar, making notes in the margins, and substituting American terms for obscure and obsolete lexemes (**Unger 324**)."

Once again, TTR intentionally removed the source citations of Dowdell while altering certain words to suit its agenda.

Noah Webster defines "plagiarism" as follows in his *American Dictionary of the English Language*.

## Plagiarism

**PLA'GIARISM**, *noun* [from plagiary.] The act of purloining another man's literary works, or introducing passages from another man's writings and putting them off as one's own; literary theft.

That TTR has committed plagiarism in this blogpost according to Webster's definition is beyond doubt. It has passed off as its own the copyrighted work of Jess McHugh in *The Paris Review* and C. Dowdell. Not only have they failed to cite their sources they have literally copied and pasted large swaths of this blog from other sources and presented it as their own work. This is ironic given TTR's own insistence that proper attribution of their work is given when sharing their resources. The following is quoted from TTR's legal disclaimer at the bottom of every blogpost: "You are welcome to share our content with others ONLY if proper attribution to Truth Time Radio and links to this website are included." See the image below and on the final page of this document.

Copyright © 2011-2021 Truth Time Radio - All Rights Reserved. You are welcome to share our content with others ONLY if proper attribution to Truth Time Radio and links to this website are included. Otherwise, unless protected under "fair use" doctrine, no content of this website may be reproduced or transmitted in any form by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of Truth Time Radio. Truth Time Radio does not authorize any sales of our intellectual property by other entities. Intellectual property is protected by U.S. federal law via copyright, patent, or trademark. Any copyright and/or trademark infringements may be prosecuted to the fullest extent of the law.

The quote above from the Preface (see green highlighting) does not support the following statement by TTR, ". . . he refers to the fact that the words contained in the King James Bible did not reflect the current dialect spoken of his time . . ." Webster's statement about "common, in popular usage" (page iii) was not talking merely about spoken "dialects" but the totality of communication both spoken and written. It was Jess McHugh in the article TTR plagiarized that spoke of "dialects."

Where did Webster actually say that he was changing "words in THE Book [i.e., the Bible], to suit the words in his dictionary?" We cannot find any such statement in the Preface or Introduction to Webster's Bible.

1828 dictionary, according to the context of the scriptures which the words are actually used. **This is an easily researched fact, and would take a large amount of time and space to address. Instead, let's dig a little deeper into the final work of Noah Webster, his (thankfully unsuccessful) attempt to change the words in THE Book, to suit the words in his dictionary.**

Those admirers of Mr Webster who do address his bible, tend to claim that there are so few changes, one would be hard pressed to find the differences from what is contained in the KJB. This is an outright lie made in order to protect an image. Those who were alive at the time of Webster's bible publication **knew better**. And those who claim only mild alterations are **banking that no one will research their claims. Don't fall for it.**

It is quite telling that this quote is often used when praising Webster:

**"The Bible is the chief moral cause of all that is good, and the best corrector of all that is evil in human society; the best book for regulating the temporal concerns of men, and the only book that can serve as an infallible guide to future felicity."**

However, that is where the quote ends for most. Go to any pro-Webster 1828 website, or just about any KJO website and you will find the above quote. I have yet to see full quote, including the very next sentence from the same paragraph, included with these famous Noah Webster words on any of those sites. Even more ironic, Webster wasn't speaking of the KJB when he penned the often quoted sentence above. He was speaking of his own bible. All one has to do is read what follows as proof:

**"With this estimate of its value, I have attempted to render the English version more useful, by correcting a few obvious errors, and removing some obscurities, with objectionable words and phrases; and my earnest prayer is that my labors may not be wholly unsuccessful."**

These are Webster's own words, taken from the preface of his attempt at changing the Word of God. Why would anyone who is promoting the KJO position ever quote from a man who was so obviously not KJO, that he went so far as to correct the King James Bible with a new version of it? Remember what we said earlier about picking and choosing the parts of history that we like and omitting the ones that we do not? Can you find a more precise example of doing such a thing than by the very ones who have given Noah Webster the authority to tell them what the King James Bible "really means?"

Most any King James Bible advocate will tell you that as soon as you hear someone say "a better rendering of the word is..." or "should have been translated as..." when referring to the scriptures, it is a clear sign that they do not believe that the King James Bible is God's preserved Word in the English language. **And yet, we have the man (Noah Webster) who made it his life's work not only to utter those phrases concerning the King James Bible, but to also take his biases so far as to call it "vulgar" "offensive" "indecent" "impure" "undignified" "erroneous in translation" and even "evil." Webster thought it his "moral duty" to correct these things, and as a result, produced his own version of the bible.**

This is not exactly "hidden" information - all it takes is a cursory reading from the preface of his bible to ascertain how he really felt about the King James Bible.

Just how many "changes" to the KJB did Noah Webster make in his revision? Most Webster advocates will minimize it by saying he only changed archaic words like *kine* to *cow* or that he only lightly corrected perceived grammatical errors and updated spelling. Those who make these claims are, once again, **banking on the fact that research will not be done and that their narrative will carry the day.** Unfortunately, that is often the case. However, one needs to look no further than, once again, the preface contained within the very book in question. Noah Webster was apparently so proud of his work that he listed every change he made, along with his commentary about it. We counted 196 "general" changes in the list. However, this does not

This statement on the part of TTR stretches credulity. TTR is applying select verbiage that Noah Webster used regarding certain individual words and/or phrases to the KJB in general. In fact, many of the words found in quotation marks such as "*indecent*," "*impure*," and "*undignified*" cannot even be found in Webster's Preface or Introduction. Rather, TTR has mangled Webster's words to cast him in the worst possible light as a KJB hater. Talk about, "banking on the fact that research will not be done, and their narrative will carry the day." The irony is not lost on us. This is exactly what TTR is doing, i.e., banking on the fact that their readership will take their word for it and not check Webster's Bible for themselves. TTR puts words in quotes that Webster never actually said while failing to use quotation marks throughout this blogpost for the words they copy and pasted from other authors. Truth Time Radio indeed!



take into account that single general changes are used multiple times throughout the scriptures, because the original words which were changed were used **multiple times**. For example, consider the following admitted scriptural changes with the **potential numbers** (which we did not attempt to estimate) attached to them (from the preface):

"-Who is substituted for *which*, when it refers to persons.

-Its is substituted for *his*, when it refers to plants and things without life.

-To is used for *unto*. This latter word is not found in the Saxon books, and as it is never used in our present popular language, it is evidently a modern compound. The first syllable *un* adds nothing to the signification or force of *to*; but by increasing the number of unimportant syllables, rather impairs the strength of the whole clause or sentence in which it occurs. It has been rejected by almost every writer, for more than a century.

-Why is substituted for *wherefore*, when inquiry is made; as, "why do the wicked live?" Job 21.7.

-My and *thy* are generally substituted for *mine* and *thine*, when used as adjectives. The latter are wholly obsolete.

-Wherein, therein, whereon, thereon, and other similar compounds, are not wholly obsolete, but are considered, except in technical language, inelegant. I have not wholly rejected these words, but have reduced the number of them; substituting *in which*, *in that* or *this*, *in it*, *on which*, etc."

With just that small amount of information, one must readily estimate that the number of changes is far higher than the 196 general changes that we counted from the list.

Furthermore, Webster didn't believe that the general American public would ever understand what simple terminology such as "kinsmen" "spoil" or "pollute" really mean, so in his zeal to preserve a pure "American" language, he got rid of those words (and MANY others) as well.

-And then there are these changes that cannot be overlooked. (From the preface):

"-Passover for *Easter*. Acts 12.4. The original is *pascha*, *passover*.

-Men, brethren. Acts 13.15, &c. The translators have erred by inserting *and* between these words, which tends to mislead the reader into the opinion that these are addressed as different characters; whereas the sense is *men, brethren, men who are brethren*.

-How *that*. These words are frequently used very improperly, where *manner* is not expressed in the original. The original is simply *that*. This is another instance of an inconsiderate use of popular phrases. 1 Cor. 10.1; 15.3.

-Holy Spirit. The word *ghost* is now used almost exclusively for an *apparition*, except in this phrase, Holy Ghost. I have therefore uniformly used *Holy Spirit*.

-Demon. In the scriptures, the Greek *daimon* is rendered *devil*; but most improperly, as *devil* and *demon* were considered to be different beings. I have followed the commentators on the New Testament, in substituting *demon* in all cases where the Greek is *daimon*. I cannot think a translator justified in such a departure from the

Are any of these changes substantive? Do any of them alter the substantive doctrinal content of a verse?

The history of the King James text between 1611 and 1769, reveals that revisions like these were being made for nearly 200 years. For example, changes in the use of "Ye" and "You" were still being made to the text as late as 1769. In many of these cases, later editors were undoing the choices of the translators themselves. Lawrence M. Vance, author of "The Text of the King James Bible," documents 42 cases in Paul's epistles alone where the 1611 reads "you" and later editions read "ye" (see pages 196-198). When compared to MS 98, one of the surviving primary work-in-progress documents left behind by the translators, it is clear that "you" was the choice of the translators in these 42 verses. Yet, modern printings of the standard 1769 text read "ye" in these 42 verses. If TTR is going to condemn Webster as an evil imperialist for these types of grammatical/spelling changes they must as a matter of logical consistency falsify every printing of the King James text outside of the 1611. This is but one example of many that could be cited. These are textual and historical facts that TTR has already dismissed as "BS."

Truth Time Radio 3 days ago (edited)

@Emerald24 Click below and find your answer to your above post:

<https://truth timeradio.com/listener-q-%26a-blogs/t/what-happens-when-you-put-a-history-teacher-above-gods-word>

And while I am here I'll go ahead and address your other post.

We are not going to promote BR's BS on the 'history of the text' or his take on social justice. We are not the least bit concerned with his version of history. It is littered with bias at almost every turn. Now screen shot that and share it with whomever you wish. We are more than happy to stand behind what we say.

As to our ability to 'defend the word of God.'

I can assure you that we have no problem defending the word of God by answering your sophomoric questions. You obviously think much too highly of yourself. You brought nothing new to the table and your supposed 'gotcha verses' didn't get anyone. They have already been addressed.

'Praise and adoration' ??? If you had done your due diligence you would know how ludicrous you sound. We most definitely do not always get 'praise and adoration' I assure you. Try reading the comments we receive.

Show less

5 0 REPLY

See our book "Don't' Passover Easter: A New Defense of Easter in Acts 12:4" for the most updated information about the connection between "Easter" and "Passover."

original, as to render the word by *devil*. The original word for *devil* is never plural, there being but one devil mentioned in the scriptures.

-*Hell*. The word *hell* in the Old Testament, and sometimes in the New, is used, not for a place of torment, but for the *grave, region of the dead, lower or invisible world; sheol* in Hebrew, *hades* in Greek. I have in most passages retained the word in the text, but have inserted an explanatory note in the margin. In Ezekiel 31, I have rendered the word *grave* in two or three verses, to make the version conformable to verse 15.

-*Against* for *by*. 1 Cor. 4.4. *By* in this verse must signify *against*, or the translation is erroneous. But *by* has not that signification in present usage; I have therefore substituted *against*.

-There are many passages in which the translators have inserted *and* improperly, between clauses which are in apposition, and ought not to be made distinct. In 1 Cor. 4.13, the words *and are* appear to give a sense not intended by the apostle. "We are made as the filth of the world, the offscouring of all things." So stands the original; but by the insertion of *and are*, the apostle is made to say not only that we are in estimation made as the filth of the world, but that *we actually are* the offscouring of all things."

The selections above are by no means exhaustive of the entire list, as well, it should be noted that several "euphemisms" were inserted in order to make the KJB renderings less "offensive" or "vulgar" according to Webster. In addition to this, he admits to making numerous changes to word tenses and literary style.

Also, it must be of note that Webster took it upon himself to remove the word "God" in several places, as he believed phrases such as "God forbid" were not intended to be there according to "the original text," and in his own words, "the insertion of them in the version, has given countenance to the practice of introducing them into discourses and public speeches, with a levity that is incompatible with a due veneration for the name of God."

In other words, he didn't like it when others invoked the name of God in speech or conversation. So he didn't want to encourage it by leaving an example in God's Word, and therefore REMOVED God's name from those particular passages.

Although lengthy, this is just a cursory look at the man, Noah Webster: his theology, his goals, and accomplishments. This isn't the part of Webster that is usually promoted by his admirers. But it is the unbiased truth of who the man was, what he believed, and what he did, nonetheless.

Did Noah Webster get some things right in his 1828 dictionary? Of course he did, and of those things that he got right, you might be able to gain some further insight into certain terms. But you also may get quite a few things wrong, should you rely on his understanding as your final authority concerning the scriptures. The saying goes, "Even a broken clock is right twice a day." But that broken clock will only give you the correct time for 2 out of 1,440 minutes. The take-away lesson: use scriptural discernment from the King James Bible in ALL of your studies.

Question: With this unpopular information in mind, understanding how his own ideologies influenced his life's work, knowing the biases he possessed, and getting some insight into his theological beliefs and his not-so-hidden agenda - how can a person who calls himself a King James Bible believer, in *good conscience*, continue to blindly support the works of Noah Webster, Jr. in regards to understanding God's Word?

Share this post:



Comparing Webster's *Dictionary* to a "broken clock" is an example of the *false equivalence* fallacy.

<https://effectiviology.com/false-equivalence/>

It is interesting that TTR would appeal to "good conscience" in a blogpost that is largely not even their own work. How can one support and trust the work of a ministry that publically engages in *ad hominem* attacks; questions people's salvation, omits relevant definitions/information; gaslights, misdirects, projects, and plagiarizes the work of others?

Just because Noah Webster edited the King James Bible text in his 1833 Bible in ways that modern King James advocates, including myself, would not approve of does not falsify the definitions presented in the dictionary that bears his name. Likewise, for the fact that Webster was a Calvinist. The King James Bible was translated by high church Bishops of the Anglican Church and Puritan Calvinists, both of which baptized infants, yet TTR holds to the absolute infallibility of the KJB. Is TTR willing to apply the logic used in this blog to the KJB itself? In this blogpost, TTR has utilized a logical fallacy known as *non sequitur* a Latin phrase meaning "it does not follow." Just because Webster was a Calvinist and edited his own Bible it does not follow that the definitions presented in his dictionary are only correct "twice a day." Dictionaries merely record the meaning and usage of words. Unless one can prove that a given word did not mean what Webster says it did during the time period in question, appeals to his theology and Bible are meaningless misdirection.

What exactly is TTR talking about in their final paragraph? Talk about erecting strawmen! Can TTR identify a single King James Bible Believer who claims infallibility for Noah Webster's *American Dictionary of the English Language*? Moreover, can TTR identify a single King James Bible Believer who "blindly" advocates for the exclusive use of Webster's 1828 Dictionary when conducting "extra-biblical" research into the meaning and usage of words in the King James Bible? Meanwhile, TTR has failed to acknowledge or honestly engage with the 16th and 17th-century etymological evidence for the meaning and usage of the word "regeneration" presented in our [written response](#) and [YouTube](#) video from April 7 in response to their blogpost from March 20 titled "[What Happens When You Put A History Teacher Above God's Word](#)." Again, who is this mythological person that TTR is addressing that clings to Noah Webster as their "final authority concerning the scriptures"?

The real practice in question is the private defining of words contrary to their historically verifiable meanings via private interpretation without any *explicit* support in the King James Bible. See our response to TTR's blogpost "[The History Teacher Barks Back](#)" for more information.



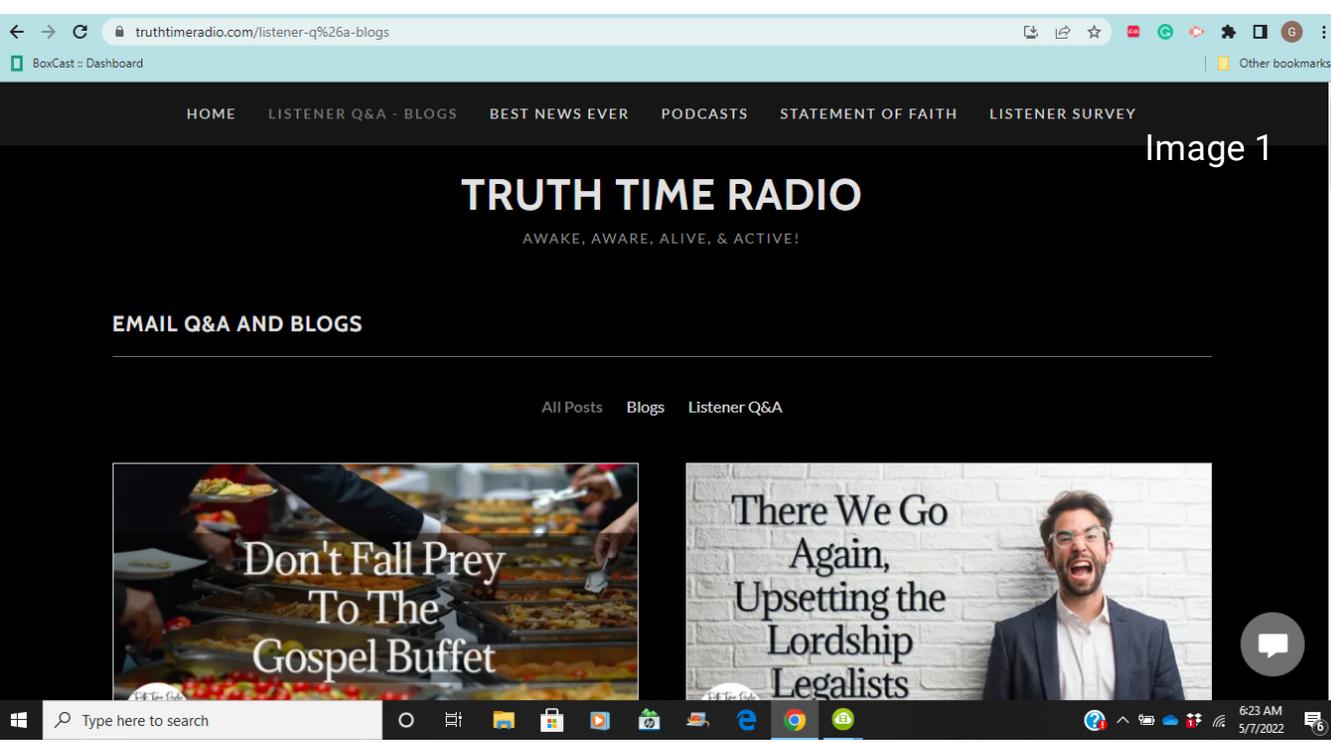


Image 1

Image 1: TTR's Noah Wester blogpost was in the public space from Friday, April 22, 2022 when it was released until Friday, May 6. On the morning of Saturday, May 7 it was no longer listed/visible on the TTR website. The image on the left shows that TTR's Webster blogpost was not present on their website at 6:23 AM on Saturday, May 7.

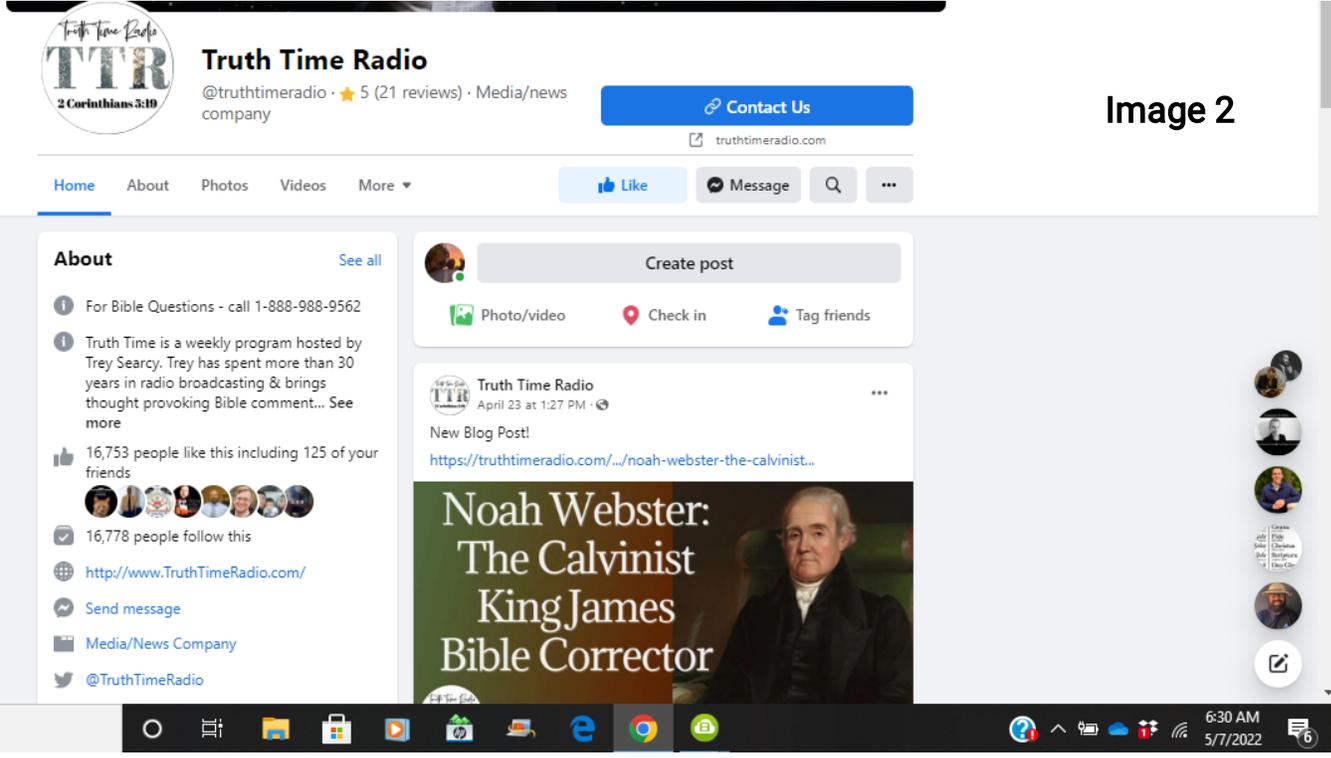


Image 2

Image 2: While not visible on the TTR website, the Webster blogpost was still accessible via an active link on TTR's Facebook page at 6:30 AM on Saturday, May 7. The link had not been disabled in Social Media.

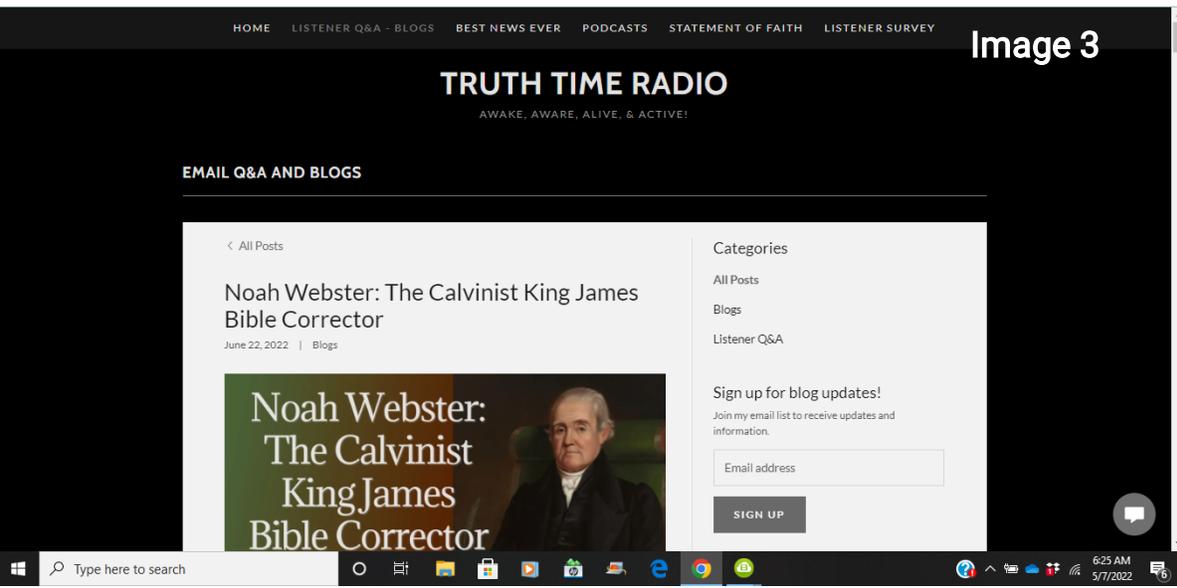


Image 3

Image 3: This image, taken at 6:25 AM on Saturday, May 7, shows the version of the blog article that would appear on the Email Q&A and Blogs page of the TTR website when one clicked on the link at TTR's Facebook page (See Image 2). The very same would generate when one clicked on TTR's link that had been shared by individuals elsewhere on Facebook. Note the publication date on Image 3 of June 22, 2022. This date is a full two months in the future from the date of the original post on April 22, 2022 (See publication date at the top of this document).

TTR forward dated the blogpost to June 22 thereby hiding it from view on their website (Image 1) while at the same time not disabling the link in Social Media (Image 2) so as to not draw attention to any potential problems with the article.

EMAIL Q&A AND BLOGS

All Posts Blogs Listener Q&A

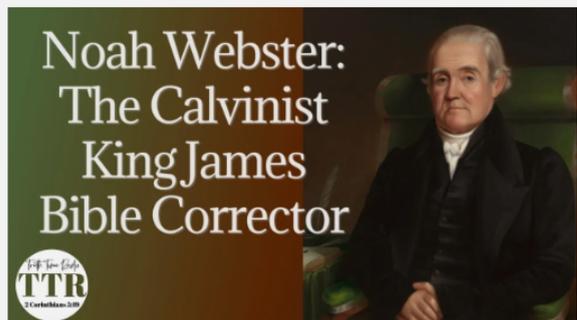


Image 4: This image, taken at 5:50 AM on Sunday, May 8 shows that the blog article that had been removed from the Email Q&A and Blogs page on the TTR website was once again visible. This was after having been removed the website for the duration of Saturday, May 7, 2022.



Noah Webster: The Calvinist King James Bible Corrector

April 20, 2022 | Blogs



Recently, someone made the false assertion that we at TTR oppose all extrabiblical research and especially "man-made dictionaries" in Bible Study. This claim is nothing more than a straw man fallacy taken from our statement that extrabiblical sources are fallible and should not be relied upon as the final authority for defining terms or understanding doctrinal teaching. However, when one has no valid answer to an

(Sources: \*Jess McHugh, 2018; \*\*C. Dowdell, 2006)

Share this post: [Facebook icon] [Twitter icon]

Categories

All Posts

Blogs

Listener Q&A

Sign up for blog updates!

Join my email list to receive updates and information.

Email address input field with a SIGN UP button below it.

Recent Posts



Image 5: Taken at 5:51 AM on Sunday, May 8 reveals that when TTR relisted the Webster blogpost on their website they backdated it to April 20, 2022 two days prior to the date of its original posting on April 22, 2022 (See published date at the top of this document.) The difference in dating coupled with the forward dating observable on Saturday, May 7 (see Images 2 & 3) is clear evidence that TTR altered the Webster article in an attempt to cover their tracks with respect to plagiarism in hopes that no one would recognize/realize it.



Image 6: Taken at 5:52 AM on Sunday, May 8 shows that two terse and insufficient source citations have been added to the Webster blogpost: "(Sources: \*Jess McHugh, 2018; \*\*C. Dowdell, 2006)."



These citations were not present in the original blogpost published on April 22, 2022 (see the original date above).

Please note that only the names of the authors and dates of publication are provided by TTR. While they have gone back through the blogpost and marked paragraphs for which Jess McHugh was the source with a single \* they do not provide the title of the article or the location of where the content can be accessed online. Likewise, paragraphs for which C. Dowdell was the source have been marked with a double \*\* in the current version of the blog. Please consider the following timeline:

- 1) For two weeks (April 22–May 6) TTR's blogpost on Noah Webster was in the public space in a heavily plagiarized form with zero attribution. This form had been shared on Facebook not only by TTR but by their supporters as well, both on their personal pages and in group forums such as the King James Bible Debate Group (see Images 7 & 8 on the next page.). In at least one case, in the King James Bible Debate Group, the voice of TTR was explicitly tagged in a comment under a link to the blogpost during the two weeks in question.
- 2) On Saturday, May 7 the blogpost was forward dated to June 22, 2022, thereby hiding it/removing it from the Email Q&A and Blogs page on TTR's website (Image 1). Meanwhile, the links on Facebook remained active redirecting people to the original plagiarized version of the blogpost bearing a publication date of June 22, 2022 (Images 2 & 3). Doing so afforded TTR an opportunity to address the plagiarism issue without alerting people on social media to a potential problem with its content.
- 3) On Sunday, May 8, the blogpost was again visible on the TTR website (Image 4) with a publication date of April 20, 2022 (Image 5). This revised version of the blogpost contained feeble source citations in an attempt to cover up the original extensive plagiarism (Image 6). That said, instances of plagiarism still exist in the revised blogpost and can be observed beginning on the next page. Put another way, TTR has failed to adequately cover all of its tracks. It was during the time that the blogpost was forward dated to June 22, 2022 (Image 3), that TTR revised the article by adding the note regarding "sources" to the end of the blogpost as well as adding the \* markings to the body of the text. Then, once the changes had been made, TTR backdated the posting to April 20, 2022, instead of the original publication date of April 22, 2022. Interested parties can inspect and compare the revised blogpost below with the original posting above. Once again, instances of plagiarism are still observable in the revised article below.

That TTR has engaged in plagiarism as well as an intentional, subtle, yet unsuccessful effort to cover it up is beyond dispute given the facts presented in this document. After two weeks (4/22-5/6) of brazenly sharing/promoting their plagiarized blog entry on Noah Webster on Facebook, TTR engaged in a cover-up by altering the blog without drawing public attention to the situation. During the two weeks in question, we silently documented the plagiarism and watched from afar to see how TTR would handle the situation. It is unknown at this time what prompted TTR to take the actions documented herein to cover their tracks.

Image 7: Shows that the original plagiarized form of TTR's blogpost on Noah Webster was shared in the King James Bible Debate Group on Facebook on April 23, 2022. This is within the two-week time frame between 4/22 and 5/6. It further suggests that TTR emailed a copy of the plagiarized form of the article to people on their mailing list. Notice further that there are 26 comments on this post in Facebook.

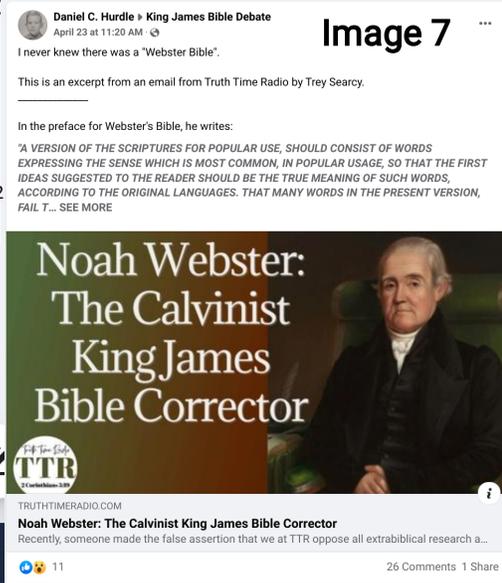
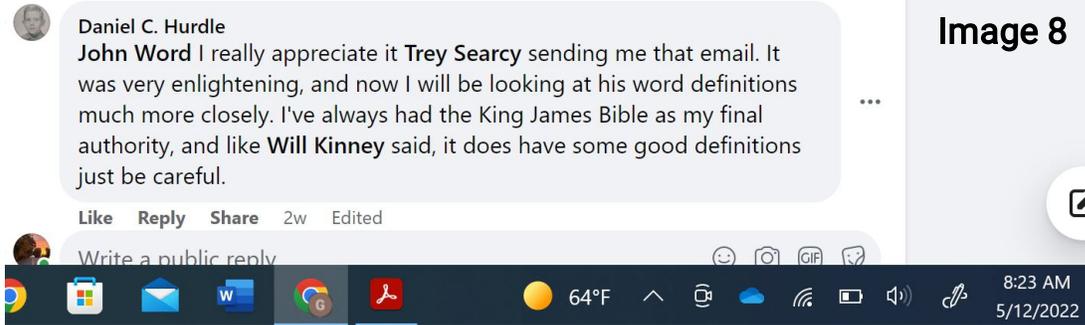


Image 8: Taken at 8:23 on Thursday, May 12, 2022, is a photograph of one of the 26 Comments made beneath the link to TTR's Webster article in the King James Bible Debate Group. Note that it was posted two weeks ago ("2w") within the two week time frame between 4/22 & 5/6 that TTR's original plagiarized blog was in circulation. Further note that the voice of TTR (Trey Searcy) is tagged in this post.

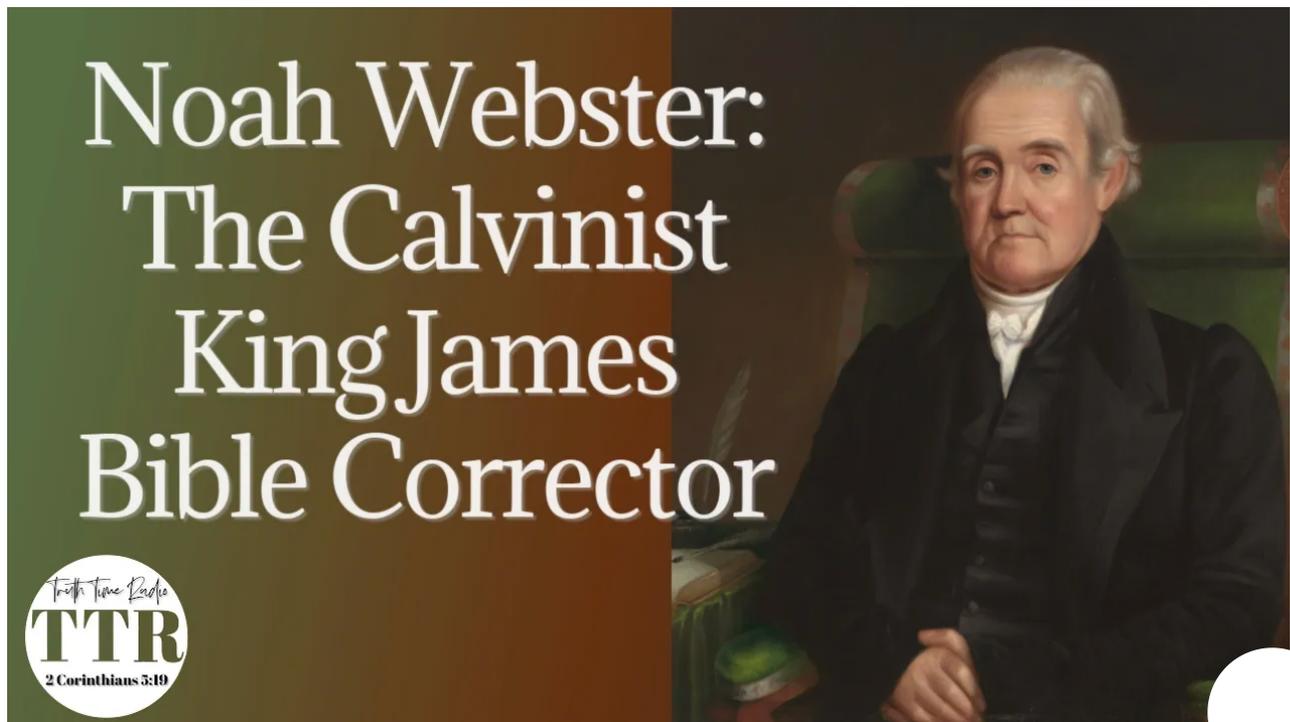


This blogpost was originally published on April 22, 2022. This edition, wrongly backdated to April 20, 2022, contains TTR's attempt to cover its tracks and dodge any charge of plagiarism. Yet, as demonstrated below (see highlighted sections) TTR's revised blog still contains instances of blatant copy/paste plagiarism that have not been attributed to the original author(s). Put another, way TTR failed to locate and note every instance of plagiarism in this article.

< All Posts

# Noah Webster: The Calvinist King James Bible Corrector

April 20, 2022 | Blogs



Recently, someone made the false assertion that we at TTR oppose all extrabiblical research and especially "man-made dictionaries" in Bible Study. This claim is nothing more than a straw man fallacy taken from our statement that extrabiblical sources are fallible and should not be relied upon as the **final authority** for defining terms or understanding doctrinal teaching. However, when one has no valid answer to an argument, the usage of misrepresentations in the form of straw men arguments are often employed. Prideful men, who crave the admiration of their followers and seek validation from their peers use this tactic in their presentations. It is a manipulation technique which wreaks of hypocrisy and lies.

For thousands of years, various religions have sought validation for their teachings and dogmas from so called "church fathers." -Men who are esteemed to be the authority in the understanding and practical application of God's Word. Every religion can trace their beliefs back to a mere man's words about what their god says. The instructions that their gods would have the world to know needed interpretation, and for that interpretation, a human apologist was needed. This human apologist is always the final authority on what the god(s) wanted the world to know and understand.

This practice of revering religious "fathers" is no different in religious Christianity. The "church fathers" have been referenced for hundreds of years in all attempts for the "christian believer" to understand and know what God has said. All christian sects (denominations) have their own favorite "church father" whom they esteem above God's own written Word. These men are the very reason why denominations exist within what is called the Christian faith.

Book after book can be (and has been) written as proof of denominationalism's reliance upon the words of men for their respective belief systems, but this blog entry will just be focusing on one single man: the man to whom many, who will call themselves King James Bible believers, will turn in order to define terms within God's Word - Noah Webster, Jr.

Webster grew up in Hartford, Connecticut. Often esteemed as an American Patriot for enlisting for service during the Revolutionary War, there is no doubt that he had a passion and love of the country for which he served. However, he had his own ideas of how things should be done. As a former **school teacher turned lexicographer**, his **main political goal was uniting a nation of immigrants via his own implementation of National Spelling Reform.**

While not a clear copy/paste the content of this sentence is lifted from McHugh's article for *The Paris Review* and should have been marked with a single \*. See the discussion above for more details.

According to Webster, regional dialects, along with the usage of languages such as French and German, further divided an already fragmented country. He feared that the influence of dialects in particular would "*corrupt the national language.*" After a speaking tour in the American South, Webster was said to be horrified by the dialect of his countrymen, citing their pronunciation of common words as "*repugnant*" and criticizing their schoolrooms as

disgraceful or nonexistent. Webster also had a great distaste for Elizabethan English, and often complained that the King James Bible was written in the dialect spoken during the time in which it was translated.\*

When Webster's famous speller was first published, politicians were actually debating the elimination of English for Americans. Some wanted to adopt German for America while others wanted to invent a new language altogether. Webster offered a compromise, envisioning a new, sanctified version of English to go with the new, independent identity. An avowed nationalist and born-again Christian, Webster was not an unbiased lexicographer. He envisioned the U.S. as successor to the Roman and Greek empires and hoped its burgeoning legacy would soon inspire a tradition of literature to surpass that of England. Webster's dream of American exceptionalism underscores how the act of making a dictionary is by its very nature political, dictating the ways in which people communicate. Webster's particular political agenda was an authoritarian one, and it veered into a total intolerance of difference.\*

In the century following the Revolutionary War, Webster's *American Spelling Book* became so ubiquitous in the newly formed United States—selling an estimated hundred million copies—that its sales were outpaced only by those of the Bible.\*

*"To diffuse an uniformity and purity of language in America, to destroy the provincial prejudices that originate in the trifling differences of dialect," wrote Webster in the preface of the speller, "is the most ardent wish of the author."*

While the paragraphs before and after this quote are marked with a single \* thereby identifying McHugh as the attributed author, the source of this quotation is unclear from the text itself. It is once again a copy/paste from McHugh yet it is not marked accordingly.

By capturing language not as it was written in England but as it was spoken in the U.S., Webster intended to lay the foundation for a uniform American speech that could supersede European linguistic traditions. Where other instructional texts might capture existing modes of speech, he sought to elevate a new way of speaking, and in some sections one might say the speller read more like a political treatise than a children's schoolbook.\*

*By the time Webster began writing his dictionary in the early 1800s, public interest in his vast linguistic project had dwindled, and so he found fresh energy from a new source: God.*

This sentence is not marked with a single \*. It is a clear copy/paste from McHugh's article for *The Paris Review* and should have been marked accordingly. See the discussion above for more details.

While working in his study in 1808, Webster claimed he spoke with God, "*falling to his knees and confessing his sins.*" From that day forward he was a devout Calvinist and a "*born-again Christian.*" His understanding of the dictionary shifted to incorporate his newfound religion. He became convinced that Chaldean was the pure language of God, and the very first language spoken in Genesis. He also believed that the confounded languages from the Tower of Babel all derived from Chaldean. Furthermore, he came to believe that the language of the Saxons was most closely related to what he assumed to be the purest language of God. With this conviction (ie. premise), he embarked on a series of wildly unscientific etymological

investigations, trying to find common roots for words in languages originating in Asia, Africa, and Europe.\*

The final project of his research, published in 1828, is a work of gigantic proportion, containing some seventy thousand words, including nouns that did not exist in England, such as *skunk* and *squash*. Webster erased some of his more radical spellings, such as *wimmen* for *women* and *tung* for *tongue*, but the removal of *u* in words such as *honor* and *color* remained. His attempts to remove any and all words which were not commonly spoken in America, and to cause those words in the scriptures which he deemed "*vulgar*" or "*obscene*" to cease usage in his new "Purely American" language was well underway.\*

Webster's 1828 dictionary should not be noted only for its new spellings and scope, but also for its ethos, which reflects its author's convictions, his vision of the country as a fundamentally "new place" that would serve as an example for the rest of the world. While other English dictionaries used William Shakespeare for usage examples, Webster referenced George Washington, Benjamin Franklin, and Washington Irving, elevating them in the ranks of literature as they never had been before. The preface echoes his devotion to a patriotic cause, calling the task of writing an American dictionary not just important but "*necessary*" for "*preserv[ing] an identity of ideas.*" He even required the inclusion of U.S.-specific definitions for words such as *Senate* ("the higher branch or house of legislature") and *plantation* (a farm "where the labor is performed by slaves"), as part of this "American" identity.\*

Although Webster was raised in a devout Congregationalist Calvinist home, it wasn't until 1808, during the second wave of the American "Great Awakening" that he made his profession of faith - in the manner which the Calvinist religion refers to as "conversion experience." Without this evidence of conversion, Calvinistic theology does not accept one's profession of salvation.

It would behoove anyone who is unfamiliar with the "Great Awakening" movement (which is actually a response to the "enlightenment" movement from Europe) to research the doctrines which were taught during that time, as well as the opposing thoughts to this movement. It is all purely Calvinistic reformation teaching in content, with its supposed purpose of a freedom from the concept of national religion being hypocritical, at best. In short, the whole debacle from start to finish was nothing more than an attempt to remove its followers from the bondage of the "national religion" only to replace them under the bondage of a different "national religion."

Yes, Noah Webster was a self-professed "*born-again Calvinist.*" This fact is evidenced in his writings, in particular an easily accessed online letter to his brother-in-law (Judge Thom Dawes of Boston) where he describes his conversion experience. The very salvation of the

man who wrote this highly revered 1828 dictionary of the American language is in question, no doubt. An excerpt describes Webster's conversion experience as this:

*"My mind was suddenly arrested, without any previous circumstance of the time to draw it to this subject and, as it were, fastened to the awakening and upon my own conduct. I closed my books, yielded to the influence which could not be resisted or mistaken, and was led by a spontaneous impulse to repentance, prayer, and entire submission and surrender of myself to my Maker and Redeemer."*

He further iterates:

*"That these impressions were not the effect of any of my own passions nor of enthusiasm is to me evident for I was in complete possession of all my rational powers, and that the influence was supernatural is evident from this circumstance; it was not only independent of all volition but opposed to it. You will readily suppose that after such evidence of the direct operation of the divine spirit upon the human heart, I could no longer question or have a doubt respecting the Calvinistic and Christian doctrines of regeneration, of free grace, and of the sovereignty of God."*

This "conversion description" puts the U and I in TULIP.

Anyone notice what is missing in this "conversion?" Within the entirety of the letter which the above excerpts were taken from, the gospel is nowhere to be found: no cross, no death, burial, or resurrection - nothing of believing anything concerning the ONLY gospel of our salvation for today. The name of Jesus is nowhere in this entire profession of faith, with the word "Christ" only mentioned once in reference to Webster's former disbelief in the deity of the Son of God. No payment for sin, nothing about forgiveness, no mention of eternal life or Heaven. No, Webster's "salvation experience" was based on his own "repentance." And if you look up "repent" in his dictionary, you'll see what he means when he uses the term:

*"In theology, to sorrow or be pained for sin, as a violation of God's holy law, a dishonor to his character and government, and the foulest ingratitude to a Being of infinite benevolence."*

-According to Webster, his salvation consisted of a bit of Calvinistic rhetoric, with a nod to the "free grace" that is included in the U part of the TULIP. Yet ultimately, his entire conversion experience was implicitly self-focused, and not Christ-centered.

While some will assume that just because Noah Webster cited verses from the King James Bible within his definitions, it somehow validates the belief of his dictionary being the superior mode of usage in defining the terms within the scriptures, most will ignore his ulterior motives. If the very title of the dictionary including the words "American Language" is not enough of a clue that this is not the appropriate book to rely on for deciphering the words in the ENGLISH (from England, not America) translation of the scriptures - I don't know what is.

Webster made no attempts to hide his theological beliefs from anyone. Nor did he veil the fact that he hated the usage of terminology and phrases that were not often employed within his locale of New England. Obviously, dialects and languages differed throughout America. With the exception of the Native peoples who were either exterminated or indentured into slavery, America was made up solely of immigrants from various parts of the world, who spoke different languages. And while a common language **is** necessary for communication, Webster made no secret of the fact that he abhorred the usage of certain languages and dialects within America which he was not accustomed to. In other words, Webster wanted to be the one who chose how Americans communicated and spoke, based on his own prejudices and biases, without regard for the interests of others. And to this end, he was mostly successful.

But Webster's interest in redefining and eliminating certain phrases and terms did not end with his 1828 dictionary. He felt he had more work to do, and his next venture would be his most imperialistic undertaking: His audacious revision of the King James Bible.

For a man who despised the linguistic nature of the very book he claimed to revere, this was the only next logical step for a self-titled lexicographer. (His 2 year Yale Education earned him a position of school teacher. He didn't study law there, as has been claimed by some publications.) Because Webster knew that the King James Bible was the most used book in educating American youth at the time, even more-so than his extremely popular "Blue Backed Speller" - he knew that his dream of authoring a single common language for America would never come to fruition, as long as the American people were still relying so heavily on the Book (KJB) that did not reflect his goals.

Webster's translation of the KJB is based on two central assumptions. Firstly, like his dictionary, one of the most conspicuous things about Webster's Bible is his insistence that purity of language fosters purity of character. Stemming from his assumption that proper English functions as both a marker and facilitator of civility, Webster regarded the Bible as a crucial means of conveying grammatical propriety. He argued in the preface to his Bible that because the Bible is a text read by everyone and used in schools to teach children how to read and write, it "*has no inconsiderable influence in forming and preserving our national language.*" Functioning as a standard not only of religious doctrine but of proper English, he

said the Bible *"ought to be correct in grammatical construction, and in the use of appropriate words."* \*\*

Webster so very obviously did not believe that the King James Bible was appropriately translated. He also claimed that it was grammatically inferior to his "American language." So, the only thing left for Webster to do was to change the Book that stood in the way of his agenda.

Most people have probably never heard of the Webster Bible. That's because it never gained traction. Webster's Bible proved to be a publishing disaster, a fact that can be explained partly by the fact that no clergyman would publicly endorse his translation. In fact, Webster's Bible made so minor an impact on American society that it has become one of the rarest bibles ever produced. With the exception of its adoption by New Haven's (CT) city schools, Webster's Bible was so inconsequential that he was forced to authorize price reductions within the first three years: from \$3 in 1833 to \$1.50 by 1836. \*\*

Apparently, during the 1800's, most were still offended by attempts to change the Word of God. So, if nothing else, Webster's efforts to correct God's Words did nothing more than to serve the purpose of showing that there was, at least, a time in this nation when God's Words were seen to be perfectly preserved in the King James Bible, and that the practice of changing them to suit one's taste or beliefs was frowned upon by the masses.

However, time changes certain things: history gets rewritten, and narratives are revised to suit the predilections of the one who is doing the narrating. When defending ideologies, and attempting to support those ideologies with historical evidence - most people tend to highlight the parts they like, and omit the parts they don't. Such is the case with the reverence amongst some King James Bible believers toward their beloved Noah Webster, and the authority that is given to his 1828 dictionary.

Webster was an extremely devout man, brought up in Calvinism via the Congregationalist Church. Since his conversion to the revivalist version of Calvinism in the spring of 1808, Webster apparently kept his KJB with him always, "correcting" spellings and grammar, making notes in the margins, and substituting American terms for what he considered as "obscure and obsolete concepts."

There are no double \*\* assigned to this paragraph. TTR has failed to note, in their cover-up that this paragraph was copied and pasted from C. Dowdell's 2006 piece titled "Correcting the Grammar of God: Noah Webster's 1833 Bible" see this paragraph in the original blog for further details. <http://homes.chass.utoronto.ca/~cpercycourses/6362-dowdell.htm>

In the preface for Webster's Bible, he writes:

*"a version of the scriptures for popular use, should consist of words expressing the sense which is most common, in popular usage, so that the first ideas suggested to the reader should be the true meaning of such words, according to the original languages. That many words in the*

*present version, fail to do this, is certain. My principal aim is to remedy this evil."*

Did you catch that? Webster believes that all bibles should be the same, but not in the way that most King James Bible advocates believe that "all bibles should be the same." -No. Noah Webster was an advocate for changing the words which he deemed as obsolete or archaic in scripture to reflect the linguistic style of the current modern era. This means that today, Noah Webster would be an advocate for new modern versions of the scriptures, because currently, we do not speak the same way they did in the 1800's. Today, Noah Webster would either pick his favorite modern bible version and promote it as the standard, or he would just create a new one, himself. But one thing is for certain, he would NOT advocate for that standard to be the King James Bible. Let's be clear on that.

In just this one quote from the preface of the Webster Bible, we can see that Noah Webster only revered the Word of God to the extent of his own interpretation of it. When he speaks of the "*many words in the present version failing to represent the true meanings,*" the **present version** he is referring to IS the **King James Bible**. Furthermore, he refers to the fact that the words contained in the King James Bible did not reflect the current dialect spoken of his time as an "*evil*" which he intended to "*remedy.*"

So, is there any question here of what Noah Webster actually thought of the preservation of God's Word in English being the King James Bible? Are we going to continue with this false narrative that Webster respected the KJB as THE words of God in English, and that he believed the same King James Bible we hold as truth today, was suitable for the American audience in childhood education, as well as national religious doctrine?

In this blog, we have only addressed one term (*repent*) among the scores of obvious incorrect definitions of bible words in Webster's 1828 dictionary, according to the context of the scriptures which the words are actually used. This is an easily researched fact, and would take a large amount of time and space to address. Instead, let's dig a little deeper into the final work of Noah Webster, his (thankfully unsuccessful) attempt to change the words in THE Book, to suit the words in his dictionary.

Those admirers of Mr Webster who **do** address his bible, tend to claim that there are so few changes, one would be hard pressed to find the differences from what is contained in the KJB. This is an outright lie made in order to protect an image. Those who were alive at the time of Websters bible publication **knew better**. And those who claim only mild alterations are banking that no one will research their claims. Don't fall for it.

It is quite telling that this quote is often used when praising Webster:



*"The Bible is the chief moral cause of all that is good, and the best corrector of all that is evil in human society; the best book for regulating the temporal concerns of men, and the only book that can serve as an infallible guide to future felicity."*

However, that is where the quote ends for most. Go to any pro-Webster 1828 website, or just about any KJO website and you will find the above quote. I have yet to see full quote, including the very next sentence from the same paragraph, included with these famous Noah Webster words on any of those sites. Even more ironic, Webster wasn't speaking of the KJB when he penned the often quoted sentence above. He was speaking of his **own** bible. All one has to do is read what follows as proof:

*"With this estimate of its value, I have attempted to render the English version more useful, by correcting a few obvious errors, and removing some obscurities, with objectionable words and phrases; and my earnest prayer is that my labors may not be wholly unsuccessful."*

These are Webster's own words, taken from the preface of his attempt at changing the Word of God. Why would anyone who is promoting the KJO position ever quote from a man who was so obviously not KJO, that he went so far as to correct the King James Bible with a new version of it? Remember what we said earlier about picking and choosing the parts of history that we like and omitting the ones that we do not? Can you find a more precise example of doing such a thing than by the very ones who have given Noah Webster the authority to tell them what the King James Bible "really means?"

Most any King James Bible advocate will tell you that as soon as you hear someone say "a better rendering of the word is..." or "should have been translated as..." when referring to the scriptures, it is a clear sign that they do not believe that the King James Bible is God's preserved Word in the English language. And yet, we have the man (Noah Webster) who made it his life's work not only to utter those phrases concerning the King James Bible, but to also take his biases so far as to call it "vulgar" "offensive" "indecent" "impure" "undignified" "erroneous in translation" and even "evil." Webster thought it his "moral duty" to correct these things, and as a result, produced his own version of the bible.

This is not exactly "hidden" information - all it takes is a cursory reading from the preface of his bible to ascertain how he really felt about the King James Bible.

Just how many "changes" to the KJB did Noah Webster make in his revision? Most Webster advocates will minimize it by saying he only changed archaic words like *kine* to *cow* or that he only lightly corrected perceived grammatical errors and updated spelling. Those who make

these claims are, once again, banking on the fact that research will not be done and that their narrative will carry the day. Unfortunately, that is often the case. However, one needs to look no further than, once again, the preface contained within the very book in question. Noah Webster was apparently so proud of his work that he listed every change he made, along with his commentary about it. We counted 196 "general" changes in the list. However, this does not take into account that single general changes are used multiple times throughout the scriptures, because the original words which were changed were used **multiple times**. For example, consider the following admitted scriptural changes with the **potential** numbers (which we did not attempt to estimate) attached to them (from the preface):

"-*Who* is substituted for *which*, when it refers to persons.

-*Its* is substituted for *his*, when it refers to plants and things without life.

-*To* is used for *unto*. This latter word is not found in the Saxon books, and as it is never used in our present popular language, it is evidently a modern compound. The first syllable *un* adds nothing to the signification or force of *to*; but by increasing the number of unimportant syllables, rather impairs the strength of the whole clause or sentence in which it occurs. It has been rejected by almost every writer, for more than a century.

-*Why* is substituted for *wherefore*, when inquiry is made; as, "why do the wicked live?" Job 21.7.

-*My* and *thy* are generally substituted for *mine* and *thine*, when used as adjectives. The latter are wholly obsolete.

-*Wherein*, *therein*, *whereon*, *thereon*, and other similar compounds, are not wholly obsolete, but are considered, except in technical language, inelegant. I have not wholly rejected these words, but have reduced the number of them; substituting *in which*, *in that* or *this*, *in it*, *on which*, etc."

With just that small amount of information, one must readily estimate that the number of changes is far higher than the 196 general changes that we counted from the list.

Furthermore, Webster didn't believe that the general American public would ever understand what simple terminology such as "kinsmen" "spoil" or "pollute" really mean, so in his zeal to preserve a pure "American" language, he got rid of those words (and MANY others) as well.

-And then there are these changes that cannot be overlooked. (From the preface:)

"-*Passover for Easter*. Acts 12.4. The original is *pascha*, *passover*.

-*Men, brethren*. Acts 13.15, &c. The translators have erred by inserting *and* between these words, which tends to mislead the reader into the opinion that these are addressed as different characters; whereas the sense is *men, brethren, men who are brethren*.

-*How that*. These words are frequently used very improperly, where *manner* is not expressed in the original. The original is simply *that*. This is another instance of an inconsiderate use of popular phrases. 1 Cor. 10.1; 15.3.

-*Holy Spirit*. The word *ghost* is now used almost exclusively for an *apparition*, except in this phrase, *Holy Ghost*. I have therefore uniformly used *Holy Spirit*.

-*Demon*. In the scriptures, the Greek *daimon* is rendered *devil*; but most improperly, as *devil* and *demon* were considered to be different beings. I have followed the commentators on the New Testament, in substituting *demon* in all cases where the Greek is *daimon*. I cannot think a translator justified in such a departure from the original, as to render the word by *devil*. The original word for *devil* is never plural, there being but one devil mentioned in the scriptures.

-*Hell*. The word *hell* in the Old Testament, and sometimes in the New, is used, not for a place of torment, but for the *grave, region of the dead, lower or invisible world; sheol* in Hebrew, *hades* in Greek. I have in most passages retained the word in the text, but have inserted an explanatory note in the margin. In Ezekiel 31, I have rendered the word *grave* in two or three verses, to make the version conformable to verse 15.

-*Against for by*. 1 Cor. 4.4. *By* in this verse must signify *against*, or the translation is erroneous. But *by* has not that signification in present usage; I have therefore substituted *against*.

-There are many passages in which the translators have inserted *and* improperly, between clauses which are in apposition, and ought not to be made distinct. In 1 Cor. 4.13, the words *and are* appear to

give a sense not intended by the apostle. "We are made as the filth of the world, the offscouring of all things." So stands the original; but by the insertion of *and are*, the apostle is made to say not only that we are in estimation made as the filth of the world, but that we *actually are* the offscouring of all things."

The selections above are by no means exhaustive of the entire list, as well, it should be noted that several "euphemisms" were inserted in order to make the KJB renderings less "offensive" or "vulgar" according to Webster. In addition to this, he admits to making numerous changes to word tenses and literary style.

Also, it must be of note that Webster took it upon himself to remove the word "God" in several places, as he believed phrases such as "God forbid" were not intended to be there according to "the original text," and in his own words, *"the insertion of them in the version, has given countenance to the practice of introducing them into discourses and public speeches, with a levity that is incompatible with a due veneration for the name of God."*

In other words, he didn't like it when others invoked the name of God in speech or conversation. So he didn't want to encourage it by leaving an example in God's Word, and therefore **REMOVED God's name** from those particular passages.

Although lengthy, this is just a cursory look at the man, Noah Webster: his theology, his goals, and accomplishments. This isn't the part of Webster that is usually promoted by his admirers. But it is the unbiased truth of who the man was, what he believed, and what he did, nonetheless.

Did Noah Webster get some things right in his 1828 dictionary? Of course he did, and of those things that he got right, you might be able to gain some further insight into certain terms. But you also may get quite a few things wrong, should you rely on his understanding as your final authority concerning the scriptures. The saying goes, *"Even a broken clock is right twice a day."* But that broken clock will only give you the correct time for 2 out of 1,440 minutes. The take-away lesson: use **scriptural discernment** from the **King James Bible** in ALL of your studies.

**Question:** With this unpopular information in mind, understanding how his own ideologies influenced his life's work, knowing the biases he possessed, and getting some insight into his theological beliefs and his not-so-hidden agenda - how can a person who calls themselves a King James Bible believer, in good conscience, continue to blindly support the works of Noah Webster, Jr. in regards to understanding God's Word?



(Sources: \*Jess McHugh, 2018; \*\*C. Dowdell, 2006)

Share this post:



Given the extensive copying, pasting, and quotation manipulation that TTR has engaged in this blogpost, these are extremely weak source citations. There are no titles, journal sources, or links provided.

## Categories

All Posts

Blogs

Listener Q&A

Clarity is important here, identifying text that one has literally copied and pasted into a blogpost with a mere single or double \* is extremely sketchy. Moreover, it was done largely without the use of quotation marks around the lifted text. Simply acknowledging a source without the use of quotation marks hides from view the fact that the text from a given paragraph was not TTR's own work. Simply stated, the text noted above using TTR's citation methodology in their revised blogpost was literally copied, pasted, and arranged by TTR into its current order. The majority of this article is not TTR's own work.

## Sign up for blog updates!

Join my email list to receive updates and information.

SIGN UP

## Recent Posts

Don't Fall Prey to The Gospel Buffet

Apr 15, 2022

There We Go Again, Upsetting The Lordship Legalists

Apr 14, 2022

To Greek or Not to Greek? (Remission of Sins)

Apr 11 2022



Copyright © 2011-2021 Truth Time Radio - All Rights Reserved. You are welcome to share our content with others ONLY if proper attribution to Truth Time Radio and links to this website are included. Otherwise, unless protected under "fair use" doctrine, no content of this website may be reproduced or transmitted in any form by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of Truth Time Radio. Truth Time Radio does not authorize any sales of our intellectual property by other entities.

Intellectual property is protected by U.S. federal law via copyright, patent, or trademark.  
Any copyright and/or trademark infringements may be prosecuted to the fullest extent of the law.

- HOME
  - LISTENER Q&A - BLOGS
  - BEST NEWS EVER
  - PODCASTS
  - STATEMENT OF FAITH
  - TRUTHWEAR
  - TRUTHCONNECT
  - PRIVACY POLICY
- 

