The Making of the King James Bible

Tuesday, July 18, 2023

GSB Summer Family Conference

Primary Sources & The Making of the King James Bible

Prepared & Taught by Bryan C. Ross

Thanksgiving & Announcements

- Pastor Jordan & Grace School of the Bible
- Saints of Shorewood Bible Church

- 2023 West Michigan Grace Bible Conference
 - October 20, 21, 22
 - Leading a Quiet and Peaceable Life In A World Gone Crazy
 - Matt Hawley, David Reid, Bryan Ross
- Just Grace It Podcast With Bryan & Becky Ross
- From This Generation For Ever, Volume 2: Preservation

Background

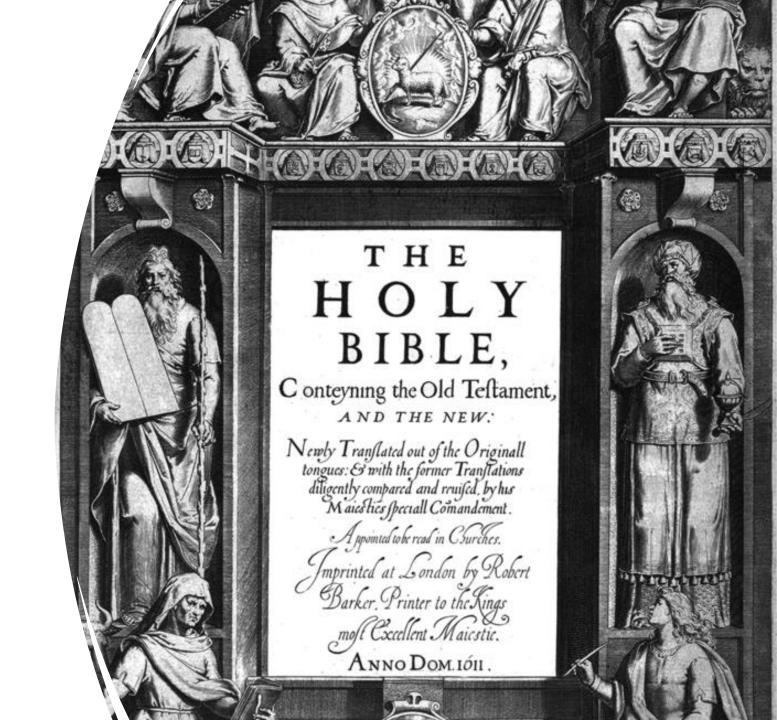
- In the late 1990s and early 2000s, in my early 20s, the MS Evidence class in GSB was a life line for me while attending Bible College.
- While commemorating the 400th Anniversary of the KJB in 2011, I became convinced that we needed to become thought leaders on this topic.
- Over the last decade I have devoted a huge portion of my ministry to learning as much as I can about the KJB.
 - This field of research has advanced immensely since the early 1980s.
- I would like to share a small portion of that information with you this morning.
- If you could witness the King James translators at work would you want to do so?
- We can do just that by following the historical bread crumbs left behind by the translators themselves.

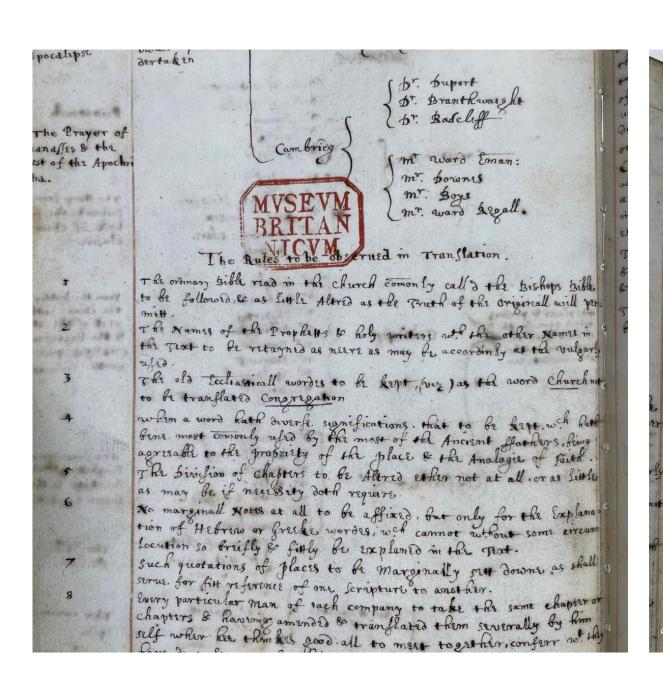
Outline

- Common Knowledge: What Everyone Knows
- Belief In the King James Before the Modern KJVO Movement
- Development of the Modern KJVO Movement
- New Discoveries: What Most People Don't Know
 - MS 98
 - Bod. 1602
 - Notes of John Bois
 - 3 Different Stages of the Work
- Insights From MS 98
 - Romans 1:1-10
- Summative Statements/Conclusions

Common Knowledge: What Everyone Knows

- Published in 1611
- 7-year process (1604-1611)
- 6 Companies (54 to 48 Men)
 - 2 Westminster
 - OT—Genesis to II Kings
 - NT—The Epistles
 - 2 Cambridge
 - OT—I Chron. to Song of Solomon
 - Apocrypha
 - 2 Oxford
 - OT—Prophets
 - NT—Gospels, Acts, & Revelation
- Bancroft's Rules
- Hampton Court Conference (1604)

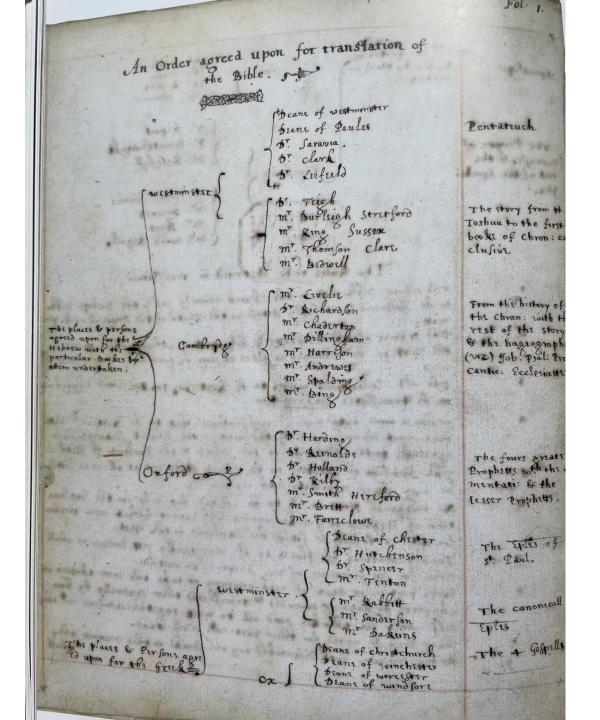




shall send it to the rest to be considered of serioufly & indicioufly, for his maresty is very carefull in shis point. of any company upon the reverse of the Books so sunt shall doubt they consent not the diffrence to be compounded at the generall meeing wet is to be of the chiefs Paylons of each company at the End when any place of especiall officurity is doubted of letters to be directed by Autority to any man in the cand for his independent on such a Place. cetters to be sent from Every Bishop to the rest of the clearge admonishing them of the Translation in hand & to move & charge as many as feme skilfull in the Jongues have taken gaines in that kinds , to send his particular of servations to the Company ether at westmenster, cambridg or Oxford. The directors in Each Company to be the beants of avestminister & chester for that place, & the Kings professors in the Hebrew & Greeks in Each viniversity, Tindalle These Translations to be used when they agree . mathewes 14. Cour dalls fetter with the Text then the bishops Bible whitch wich Geneva.

MS Harley 750 British Museum

Photos of MS Harley 750 taken from Manifold **Greatness:** The Making of the **King James** Bible edited by **Helen Moore & Julian Reid**



A HISTORY

--- OF ----

KENTUCKY BAPTISTS.

FROM 1769 TO 1888.

INCLUDING

MORE THAN 800 BIOGRAPHICAL SKETCHES.

BY

J H SPENCER.

THE MANUSCRIPT REVISED AND CORRECTED BY

MRS. BURRILLA B. SPENCER.

Belief in the King James Before The Modern KJVO Movement

- Bethlehem Association of Regular Baptists was formed on November 17, 1838, when a Constitution was drafted and signed.
- Article 2d stated:
 - "We believe the Scriptures of the Old and New Testaments, as translated by King James, to be the Word of God, and the only rule of faith and practice." (Spencer, 508)

Belief in the King James Before The Modern KJVO Movement

- In *The Menace of Modernism* (1917) William B. Riley describes what he calls the "Old Conception" or the state affairs that existed before the Modernists controversy of the late 19th and early 20th centuries.
 - "There are at least three features of the old conception, each of which has now passed away. They are, first, that the Bible was finished in heaven and handed down; second, that the King James Version was absolutely inerrant; third, that its literal acceptance and interpretation was, alone, correct." (Riley, 9)

The Menace of Modernism

by

William B. Riley, D. D.

Pastor of First Baptist Church, and Superintendent of Northwestern Bible Training School, Minneapolis.

BT 78

Christian Alliance Publishing Company 692 Eighth Avenue, New York, N. Y.

Development of The Modern KJVO Movement

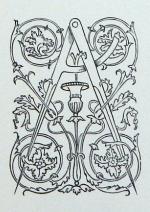
- 1930—Our Authorized Bible Vindicated by Benjamin J. Wilkinson
- 1955—God Wrote Only One Bible by J.J. Ray
- 1956—The King James Version Defended by Edward F. Hills
- 1964—The Bible Babel by Peter S. Ruckman
- 1967—Believing Bible Study by Edward F. Hills
- 1970—Which Bible edited David Otis Fuller
- 1970—The Christian's Handbook of Manuscript Evidence by Peter S. Ruckman
- 1973—True or False? The Westcott-Hort Textual Theory Examined edited by David Otis Fuller
- 1975—Counterfeit or Genuine edited by David Otis Fuller
- By 1975 the argumentation of the KJVO Movement was for the most part set.

THE MAKING OF THE

KING JAMES BIBLE

A Monograph, with Comparisons
from the Bishops Bible and the Manuscript
Annotations of 1602, with an original leaf
from the great "She" Bible of 1611

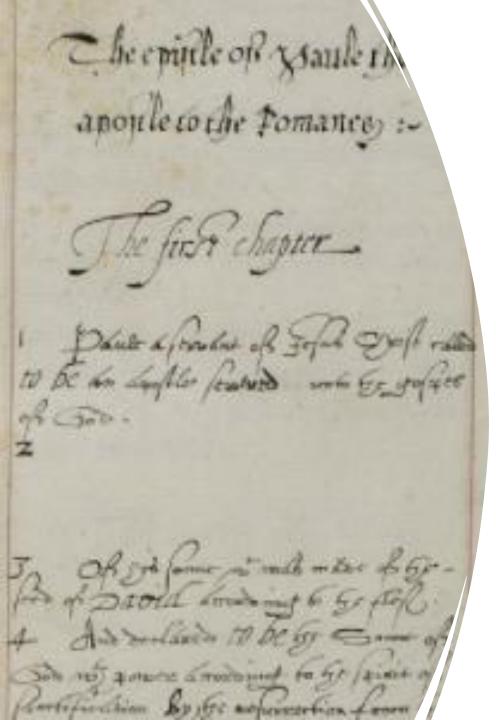
BY EDWIN ELIOTT WILLOUGHBY



Los Angeles: Printed for DAWSON'S BOOK SHOP at The Plantin Press: 1956

New Discoveries: What Most People Don't Know

- In the 1950s Californian scholar Edwin Eliot Willoughby went on a "trawl" of British Libraries that included the Bodleian Library in Oxford and the Lambeth Palace Library.
- In doing to he uncovered two primary source work-in-progress documents left behind by the King James translators.
 - MS 98
 - Bod. 1602
- Willoughby made his discoveries public when he published The Making of the King James Bible in 1956.
- The work included a folio leaf from a 1611 Bible and was published in 290 copies.
- Consequently, Willoughby's discoveries were not widely known in the outside of academia for decades.

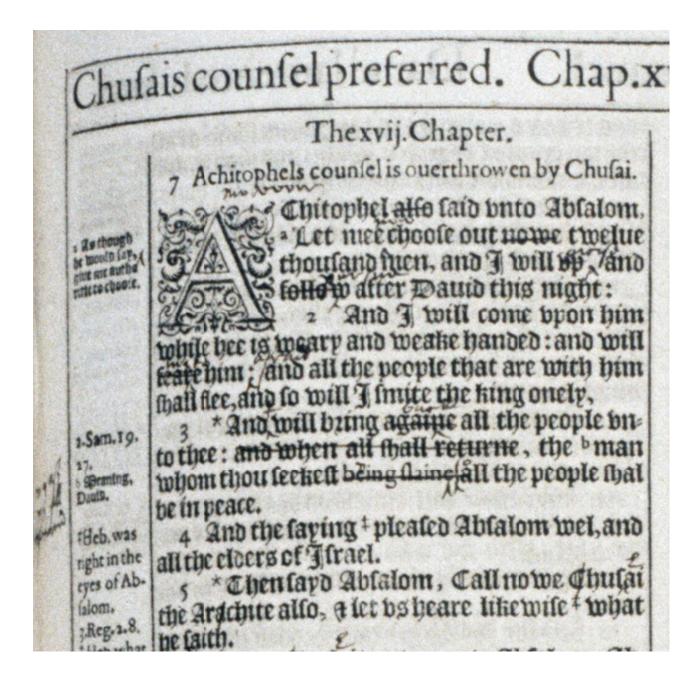


MS 98

- Located in the Lambeth Palace Library
- Contains the handwritten draft work of the 2nd Westminster Company that worked on the New Testament Epistles.
- 1956—scholarly awareness via Willoughby's monograph.
- 1977—<u>published access</u> via Ward S. Allen's book *Translating* the New Testament Epistles 1604-1611: A Manuscript of King James's Westminster Company for Vanderbilt University Press.
- Allen's work is a full collation of MS 98 against both a 1602
 Bishops Bible and a 1611 Authorized Version.

Bod. 1602

- Located in Bodleian Library at Oxford.
- 1602 Bishops Bible with the textual alterations of translators notes between the lines and in the margins.
 - OT: Gen.—Isaiah; Hosea—Malachi
 - NT: Gospels
- 1956—<u>scholarly awareness</u> via Willoughby's monograph.
- 1972, 1975 & 1980—Edward C. Jacobs writes his doctoral thesis & two essays in theological journals covering the OT portion of Bod 1602 thereby granting <u>published access</u>.
- 1995—Jacobs & Allen team up to write on the NT portion of Bod 1602.



The first Booke of Moses, called

. Ehat ie, in the beginning

AQ.14.15.

in Hebrewe Bereschith, and in

Greeke, Genesis.

The first Chapter.

How Heaven and earth, 3 the Light, 6 the Firmament, 16 the Sunne, the Moone, the Statres, 21 and fifthes in the Sea, 24 and all beaftes, and foules were made by the word of God, 26 and how man also was created.



Ood created ha uen and earth.

2 And the earth was a without forme, and was boyd: and darke nes was boon the face of the deepe, and the hyportit of God mooted byon the face of the waters.

and God faibe, * Let there be light: and

4 And Sod lawe the light that it was good: and Sod bimbed the light from the darkenes.

5 And Sod called the light, Day, and the barkenesle, Light: and the evening and the morning were the first day. Let there be a firmament

betweene the waters and waters.
7 And God made the urmament, and fet a biustion betweene the waters which were buter the firmament, and the waters that were as boue the firmament: and it was fo.

8 And God called the firmament, Deauen; and the evening and the morning were the Co

cond day.

And God faid. Let the waters bider the heaven be gathered together into one place, and let the dry land appeare: and it was so.

10 And God called the dry land the earth, and the gathering together of waters called hee the Seas: and God law that it was good.

11 And God lade, Let the earth bying sooth bud and greene herbe apt to seebe, and fruitfull trees, yeelding truit after his hinde, which hat seed in the earth brought sorth greene herbe apt to seed and fruitfull trees, yeelding truit after his hinde, which hat seed how the earth brought sorth greene herbe apt to seed after his kind, and tree yeelding fruit, which had seed in it selle after his kind.

13 And God fawe that it was good. And the evening and the morning were the thirde day.

14 And God faw, Let there be " lights in the sirmanient of heaven", that they may dinde the lay and the night, and let them bee "for dignes,

and leatons, and for dayes, and peeres.

15 And let them bee for lightes in the firmament of the heaven. that they may five light by on the earth: and it was fo.

16 And Sod phade two great lightes: a great light to rule the might, and he made flarres allo.

17 And Sod let them in the firmament of the heaven, to him byou the earth,

18 And or or let the day and night, and to make difference between the light and the darkenes: and Sod faw, that it was good.

19 And Sod laid. Let the waters bring forth mooning creature that barth life, and foule that may file byon the earth in the open firmament of heaven.

2 And Sod created great whales, and entery litting and mouting creature, which the waters brought foorth after their himse: and God lawe that it was good.

that it mas good."

2 And Tob bleffed them, faying. Hee fruit, full, and multiply, and fill the waters of the lea, and let foule multiply in the earth.

2 And the evening and the mouning were

23 And Sod falce, Let the earth dring footh by the fatch in things.

24 And Sod falce, Let the earth dring footh falce and the fact his kinde, cattell, wome, and beates of the earth after his kinde; and it was for the earth after his kinde; and the things hinde; and the treepeth by on the earth, after his kinde; and the treepeth by on the earth, and of earth, and daw that it was good.

28 God falce, "Let be make man in our I mage, after our like nelle, and let them have rule of the fall, and of after his kinde and the fall his falce is and of cattell, and of after his kinde and the fall his falce is and foot after his hinde.

27 God falce, "Let be make man in our I mage, after our like nelle, and let earth, and of the falce is and foot after his hinde and the fall his falce is and the fall his falce is and foot fall his falce is and the fall his falce is and the fall his falce is and the fall his falce is and foot fall his falce is and the fall his falce is an one is the fall his falce is an one i

b Ebat is, ge-negation, og

multi Ende. n bulevened & olnd, 1 follow Bim A large sper rome furnife ga I have harrily defired . A so In more cute of scok, Town Toloto. Mat. 26, 20.

mar. 14, 22.

1, co. 11.24

The remembrance of me.

20 Like wife also when he had supped, bet tooke the cup, saying. This cup is the new Co stament in my blood, which is the for you.

Mat. 26, 21.

Mat. 26, 20.

214* Det behold, the hand of him that betray is him is betray the some of man goeth as it is appointed, but more but that man by whom he is betrayed.

22. And they began to enquire among them.

23. And they began to enquire among them. " 18 xuse after Proper,

1 be Irrompted

Mac. 26.17.

Mac. 26.17.

Mar. 14.3.

Mar. 14.3.

Mac. 26.17.

Mac. 26

cate.

They faid but but, where will thou that we want he preparely.

To And he faid but them, Behold, when ye are entred into the citie, there half a man meete you, hearing a pitcher of water, him following a pitcher of water, him following to the fame, house that he entreth in.

In And ye chall fay but the good man of the house, The master latth but they make is the goed chamber, where I shall eate the Hallower with my disciples?

In And he shal shew you a great hyper chamber prepared, there make readle.

In And they went, and found as her had fast but of them, and they make readle the Hallower.

Mat, 26. 20.
mar, 14. 18.
defired A

15. And be fait bette Eposities with him.
15. And he said but them, with heary befire,
Thang besired to eate this Passeouer with you before that I suffer.

16 for I say but o you, Dencesoorth I will not in any wife eate of it any more, whill it be fulfilled in the kingdome of God.

17 And when he had taken the cup, and when the fulfilled in the kingdome of God.

18 for when he had taken the cup, and when the fulfilled in the faith, Take this, and divide the mong you.

18 for I say buto you. I will not in any wife drinke of the fruit of the bine, but it the kingdom of God hall come

23 And they began to enquire among them felues, which of them it was that would be this thing.

mar. 10. 42. which of them thould beene to be the

Notes of John Bois

- Located at Corpus Christi College, Oxford.
- Handwritten notes of John Bois taken at the General Meeting at Stationers Hall, London.
- 1969—<u>scholarly awareness</u> via Ward S. Allen's article in the Winter ed. of the *Renaissance News*.
- 1969—Allen granted <u>published access</u> to the document via the publication of *Translating for King James: Notes Made by a Translator of the King James's Bible*.
- 1996—Dr. David Norton found a 2nd copy in the British Library (MS Harl. 750)

Cap. 13. 1. Télapploaj] sezer Scholia. Beza, ordinata.
i. e. per gradus disposita et distributa. Versionem proto,
explicationem et glossema non proto. 1.9. the abuiliments of light.

Cap. 14.5. J. E. Mauguigna certam fibi scientiam paret ex verto Dei, ut fine dubitatione intelligat que sit voluntas Dei.

Ibid. 0. 17. 15 not sating and drinking. A.D.

Cap. 15. 31. That my fervice to the lainty may be acceptable che.

τως Ind., wel παρά το Ind. A.D. et Gr. Scholie. negat
proprie εκπεροπείδου aliqued dies debere, nifi que d.

Deo acceptum lit. Gr. Scholie insuper addunt, nei iva
auloi με la περουμίας αμ ευχαριτίας δεξουίας τα παρά
εμεί.

1. Comath.

Cap. 1. 2. our Lord, both theirs, and ours.

foid. v. 22. Whereas, or, fr as much as both fewer.

Cap. 2. v. 4. iv resides] i. e. residencis, perfue fible. of the Spirit and power, vide 1. The first pro our provides preparing spiritual things for them that are spiritual.

also qui to rest patings of neutring generis.

Cap. 4.

Cap. t. 6. vrey o' researchang i. e. Supra initio hujus Capitis, et fine proceedentis. remittit Corinthios non ad id quoed ab alis, fed quoed a femetipfo Paulo Scriptum fait. respecting, fub. vir inst, iva un etc. that for feme one ye be not paifed up, i. e. now Ins, virige distance in the maketh that to excell above "For others or Logaritur ad eos qui Doctorum officio fungelantur, et doctrina excellebant.

Hid. v. g. exals a mederfer we excellebant.

Hid. v. g. exals a mederfer was em-lavaliss] fol. Scalig. in Spher. Barbar. Manilii, p. 417. quot greci excellebant. Veteres Gloffe excellebant et excellebant excellebant. Veteres Gloffe excellebant et entra fertianium vertunt, quod nimirum altero interfecto tertius sufficeretur, seguitur ergo et suppositivus idem autost. 1. Cor. 4.9. Aoxa son son etc. etc. et non dicit

3 Different Stages of the Work

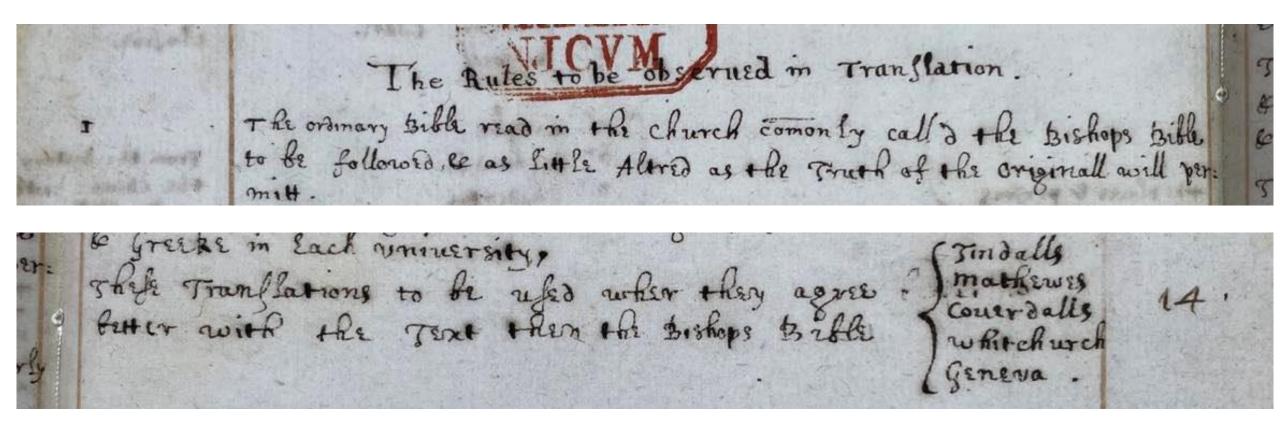
- The 3 primary source work-in-progress document represent 3 different stages of the work in making the King James Bible.
- MS 98—represents the work of the 2nd Westminster Company about halfway through their work on the NT Epistles.
- Bod. 1602—represents the completed Company work of the 1st Westminster, 1st & 2nd Oxford Companies as well as the partial work of 1st Cambridge Company.
- Notes of John Bois—capture the work in its final stage as it was discussed at the General Meeting at Stationers Hall, London late in the process.
- In the last decade two more primary source finds have been made in British Libraries.
 - MS Ward B—Sidney Sussex College, Cambridge
 - Samuel Ward's personal draft work on I Esdras and Wisdom 3-4 from the Apocryphal section.
 - MS Burney 363—British Library
 - Three unpublished letters between Frenchman Isaac Casaubon and King James translator John Bois. These letters date from late 1610 or early 1611, i.e., very late in the process utilized by the translators, possibly during the General Meeting itself.

The King James Only
Train left the station in
the 1950s without a
working knowledge of
the primary source
work-in-progress
documents.

This has led to the propagation of some factually incorrect information in pro-King James argumentation.



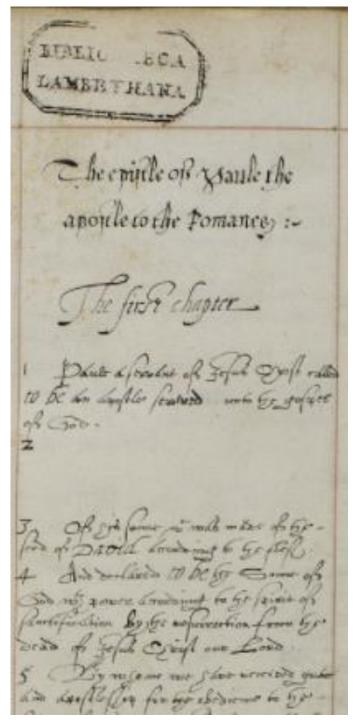
Insights From MS 98





An English Translation of THE EPISTUES: of Paule the Apostle: fames

Peter 1 z Fohn { z Aude.



Romans 1:1-6



aul the feruant of 'Aeus Christ, called to be an Apolite, severed bus to the Gowel of God,

2 nobich bee had promised afore by his Prophets in the holy

Of his sonne, which was made of the feede of Pauld af ter the flesh:

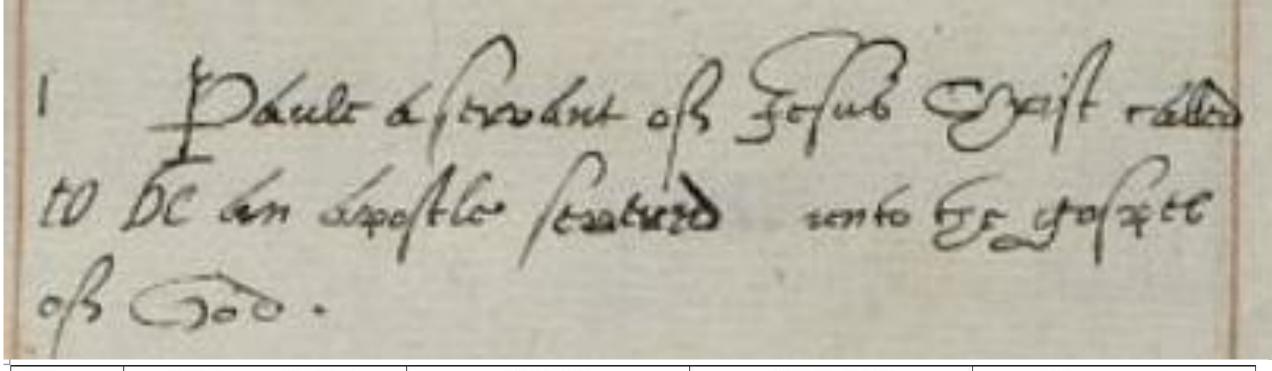
And hath bene declared to be the sonne of b God, with power after the spirite that fanctis seth, by the resurrection from the dead, of Je-Aus Christour Lord:

By whome wee have received grace and Apostlechip, that obedience might begiven buto the fatth in his name among all Peathen.

s Among whome, recare also the called of

Jefus Chaix: To destated own the mine

to be an smoftle fration unto Grapate Be of David arrows mit to Gr flot. 4 And wellands to be 55 Some of God not pomore arrowant to for pinit of Partification by for sofurcertion from for dead of Jeful Crieft our Lord. 5 By no some not shot recreipte years and do floffing for go obodieme to go fast for sis names fate among all Gr



Verse	Bishops (1602)	MS 98	AV (1611)	Comments
1	Paul the servant of	Paul <u>ag</u> servant of	Paul a servant of	MS 98 changes "the"
	Jesus Christ, called	Jesus Christ called to	Jesus Christ, called	as in the Bishops to
	to be an Apostle,	be an apostle severed	to be an Apostle,	"a" before servant as
	severed unto the	unto the gospel of	separated unto the	in the Geneva.
	Gospel of God,	God.	Gospel of God,	
				AV changes
				"severed" in MS 98
				to "separated" as in
				the Rheims.

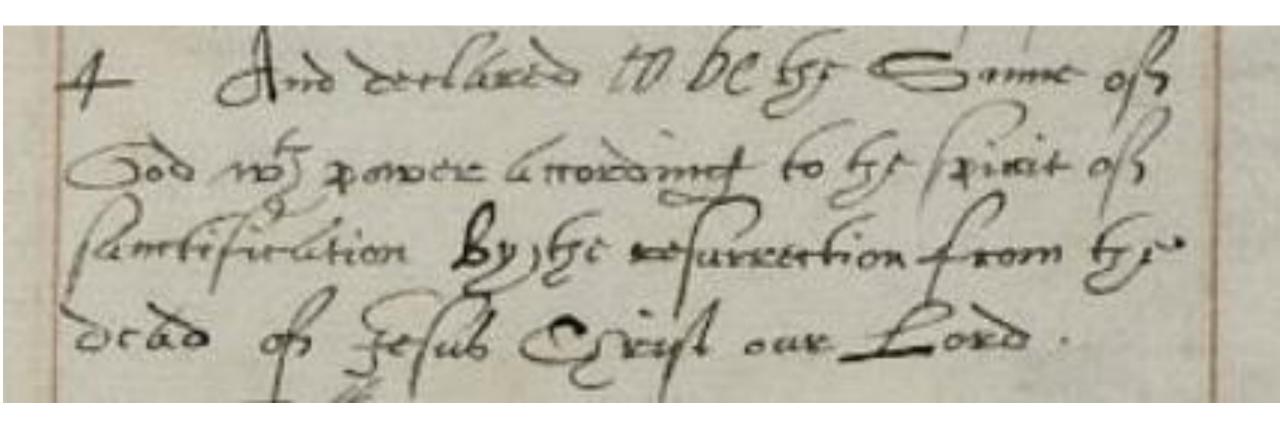
2	Which he had promised afore by		(Which he had promised afore by	Blank in MS 98. No change to
	his Prophets in the		his Prophets in the	Bishops' wording in
	holy Scriptures		holy Scriptures,)	the AV.
				D 4 : 1
				Parenthesis and
		<u> </u>		comma added.

* whych he had prompted afore by hys 1920phetes in the holy scriptures of hys sonne,

32	of Datos	Comme into	nodb maser of	166-166-166-166-166-166-166-166-166-166
3	Of his son, which	Of his son which was	Concerning his Son	MS 98 changed
	was made of the seed	made of the seed of	Jesus Christ our	"after" in the 1602
	of Dorrid	David assauding to	I and W restaints recon	Dialoga? to

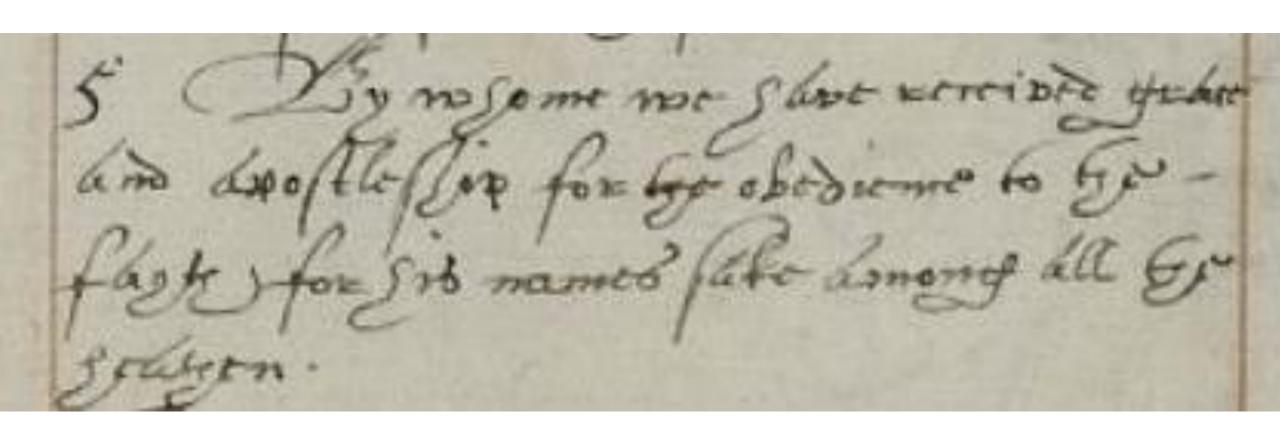
1	7-2000		3 21	70
3	Of his son, which was made of the seed of David after the flesh:	Of his son which was made of the seed of David according to the flesh.	Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,	MS 98 changed "after" in the 1602 Bishops' to "according to". The AV accepted this revision. The AV revised the first clause beyond MS 98 which left the first clause unaltered. "Concerning his Son Jesus Christ our Lord" is added to the AV from Geneva NT.

and hath bene declared to be the sonne or bood, with power after the spirite that sanctifeth, by the resurrection from the dead, of Je. sug Christ our Lord:



4	And hath bene	And declared to be	And declared to be	"Hath bene"—
	declared to be the	the Son of God with	the Son of God, with	deleted in MS 98.
	son of God, with	power <u>according to</u> ^r	power, according to	
	power after the spirit	the spirit of	the Spirit of holiness	"After the" in
	that sanctifieth, by	sanctification by the	by the resurrection	Bishops' is changed
	the resurrection from	resurrection from the	from the dead.	
	the dead, of Jesus	dead of Jesus Christ		to "according to" in
	Christ our Lord:	our Lord.		MS 98.
				"That sanctifieth" in
				Bishops' 1602 is
				changed to "of
				sanctification" in MS
				98.
				"Spirit of
				sanctification" in MS
				98 was changed to "Spirit of holinosa"
				"Spirit of holiness" in AV.
				mAV.
				"Of Jesus Christ our
				Lord" was removed
				from the AV thereby
				following the
				Geneva.

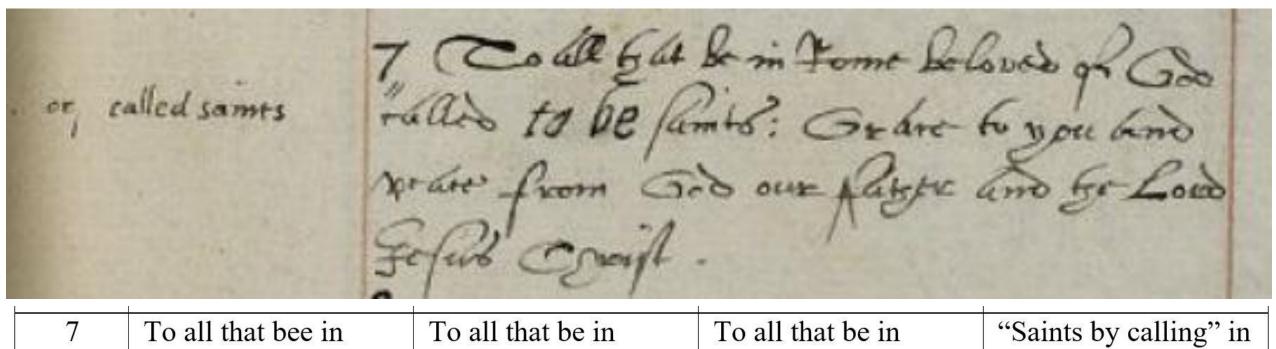
By whome wee have received grace and apostleship, that obedience might be given buto the faith in his name among all Beathen.



5	By whom wee have received grace and Apostleship, that obedience might be given unto the faith in his name among all Heathen,	By whom we have received grace and apostleship for the obedience to the faith for his names sake among all the heathen.	By whom we have received grace and Apostleship for obedience to the faith among all nations for his Name,	"That" in the Bishops' is changed to "for the" in MS 98. "Might be given unto" is omitted in MS 98. "In his name" in the Bishops' is changed to "for his name" in MS 98. "For his names sake among all the heathen" in MS 98 is replaced with "among all nations for his Name" in the AV.
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6	Among whom, ye are	Among whom are ye	Blank in MS 98.
0	also the called of	also the called of	Brain in 1415 50.
	Jesus Christ:	Jesus Christ.	AV made one slig
			revision to the
			Bishop reading
			beyond MS 98 by
			changing "ye are"
			"are ye".

then, of whose nombre you be, the electe of Jesu Thryst. F



	7	To all that bee in	To all that be in	To all that be in	"Saints by calling" in
		Rome, beloved of	Rome beloved of	Rome, beloved of	the Bishops' became
		God, saints by	God "called to be	God, called to be	"called to be saints"
		calling: Grace to you,	saints ^g : Grace to you	Saints: Grace to you	in MS 98 as in the
		and peace from God	and peace from God	and peace from God	Geneva Bible.
		our father, and the	our Father and the	our Father, and the	
		Lord Jesus Christ:	Lord Jesus Christ.	Lord Jesus Christ.	AV accepted the
					wording of MS 98
			// or, called saints		without further
_	2		(left margin)		alteration.

8	First verely I thank my God through Jesus Christ for you all, that your faith is published throughout all the world.	First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.	Blank in MS 98. Yet, the AV text contains three revisions of the Bishops' despite having been left blank in MS 98. "verily" is removed in the AV. "published" is changed to "spoken of" in the AV. "whole" is inserted in the AV as in the Geneva and Rheims. At least two stages of revision can be seen here.

9			
9	For God is my witness, whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you:	For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you, always in my prayers, t	Blank in MS 98. Yet, the AV text contains one revision of the Bishops' despite having been left blank in MS 98. "Always in my prayers" is inserted at the end of the verse in the AV.

Almaire more al probocous journey 200

L	1	L	T.	
10	Praying always in my prayers, that by some means at the last, one time or	Always in my prayers desiring if by any means now at length I may have a	Making request,° (if by any means now at length I might have a prosperous journey	"Praying" in the Bishops' is omitted in MS 98.
	other, I might make a	prosperous journey	by the will of God)	Bishops' "that by
	prosperous	by the will of God to come unto you.	to come unto you.	some means at the last, one time or
	journey by the will of God, to come unto you.			other" is changed to "desiring if by any means now at
				length" in MS 98.
				"I might make" in the Bishops' is changed to "I may have" in MS 98.
				The AV revises "always in my prayers" in MS 98 in favor of "making request).
				The AV drops the word "desiring" in MS 98 from before "if by any means now at length I might
				have a prosperous journey by the will of God" The rest of the wording is retained
				but put into
				parenthesis.

Recap

- Common Knowledge: What Everyone Knows
- Belief In the King James Before the Modern KJVO Movement
- Development of the Modern KJVO Movement
- New Discoveries: What Most People Don't Know
 - MS 98
 - Bod. 1602
 - Notes of John Bois
 - 3 Different Stages of the Work
- Insights From MS 98
 - Romans 1:1-10
- Summative Statements/Conclusions

Summary Findings For Romans 1

- That the King James translators were working off the Bishops' Bible as their base text is undeniable. Moreover, as they worked to revise the Bishops' Bible according to Rule 1, they did so according to Rule 14. The translators compared the 1602 Bishops' text against the original language (Greek) as well as previous English versions and amended the text accordingly. In places where the Bishops' text was amended in Romans 1, the revision statistics regarding the source of the alternative reading found in the AV are as follows:
 - Rheims—19
 - Geneva—17
 - Original—16
 - Whittingham (1557 Geneva NT)—6
 - Tyndale—4
 - Coverdale/Great—3

Categories of Revision Observable In Romans 1

- Category I—Bishops reading is accepted into the AV without any changes.
 - 3 Verses—Rom. 1:2, 15, 18
- Category II—Bishops reading is accepted into MS 98 without any changes but then amended in the AV.
 - 4 Verses—Rom. 1:6, 8, 9, 23
- Category III—Bishops reading is amended in MS 98 and accepted into the AV with no further changes.
 - 5 Verses—Rom. 1:7, 17, 22, 28, 31
- Category IV—Bishops reading is amended in MS 98 and further amended in the AV.
 - 18 Verses—Rom. 1:1, 3, 4, 5, 10, 11, 12, 13, 16, 19, 21, 24, 25, 26, 27, 29, 30, 32
- Category V—Bishops reading is amended in MS 98 only to have some or all of the original Bishops' reading reinstated in the AV.
 - 2 Verses—Rom. 1:14, 20

MS 98: The Halfway Point

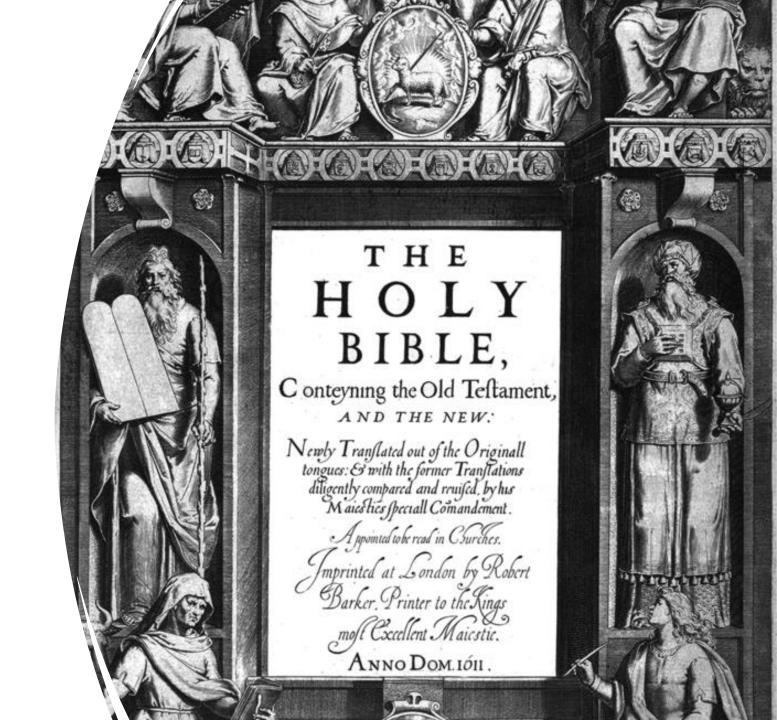
- The statistical evidence that one can extract from collating MS 98 with a 1602 Bishops' Bible and a 1611 A.V. speaks to the mindboggling and tedious nature of the work.
 - "In the 1,769 verses that MS 98 writes out there are 4,131 revisions of the Bishops' Bible; 3,287 of these appear in the KJB (plus a further 1,765) revisions not marked in MS 98) [All of this when there are 2,782 verses in the New Testament Epistles. (Allen, xxi)]. Counting in the 844 changes in MS. 98 that do not appear in the KJB, the later stage of the work made 3,818 changes to the work done in the first stage. So, the two stages each made a similar number of changes to their working text, 4,131 and 3,818. Of the 6,261 revisions that the KJB makes to the Bishops' Bible text of the Epistles, just over half come from MS 98, 3,287 as against 2,974." (Norton, 16-17)

MS 98: The Halfway Point

- Ward Allen stated the following:
 - "While it seems impossible to ascertain for which of these two stages MS. 98 was prepared, it is certain that the Westminster company prepared a manuscript of its work at the **halfway stage** and that the purpose of that manuscript was critical scrutiny of the work. Such scrutiny had been ordered by the rules furnished the translators." (Allen, lxxx-lxxxi)

The KJB is What It Claims To Be On The Title Page

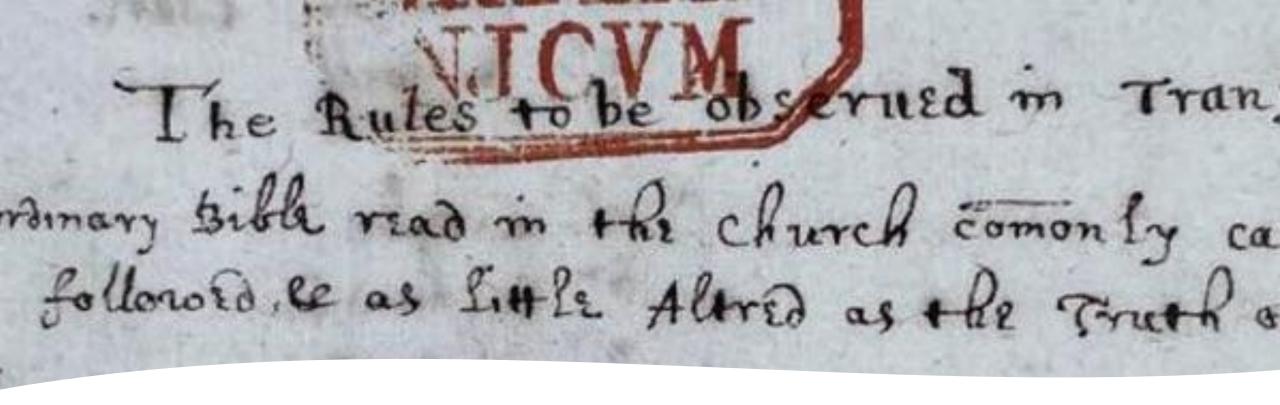
 "Newly translated out of the Original tongues & with the former Translations diligently compared and revised by his Majesties special Commandment."



The KJB According to the Epistle Dedicatory

 For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English Tongue; Your MAJESTY did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require."

rguments of this right Christian ESTIE: but none is more forcible nent and perpetuated desire of the a Worke, which now with all humilia For when your Highnesse had once d, how convenient it was, That out of gether with comparing of the labours, ne Languages, of many worthy men w ne more exact Translation of the holy our Maiestie did neuer desist, to ras commended, that the worke migh right be expedited in so decent a ma ht iustly require.



Rule 1 Was Followed

• According to Dr. Lawrence Vance in *The Making of the King James Bible New Testament*, "the approximate percentage of the text of the Authorized Version that basically reads as the Bishops' Bible," is 91% of the New Testament. (Vance, 249)

Isn't the KJB 90% Tyndale?

- Yes, but why?
- KJB is a revision of the Bishops Bible.
- Bishops Bible is a revision of the Great Bible (1539).
- Great Bible is a revision of the Matthews Bible (1537).
- The Matthew's Bible published by John Rodgers was the complete work of William Tyndale. Matthew's is 2/3 the work of William Tyndale.
 - Pentateuch (Genesis—Deuteronomy)
 - History (Joshua-II Chronicles)
 - Jonah
 - New Testament

Further Study

- To learn more about the information presented in this study please check out one of the following YouTube Playlists:
 - The KJB Work-In-Progress Documents: Analyzing the Pre-1611 Evidence For the Text
 - The Rheims New Testament: Assessing Its Impact on the King James Bible

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