

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

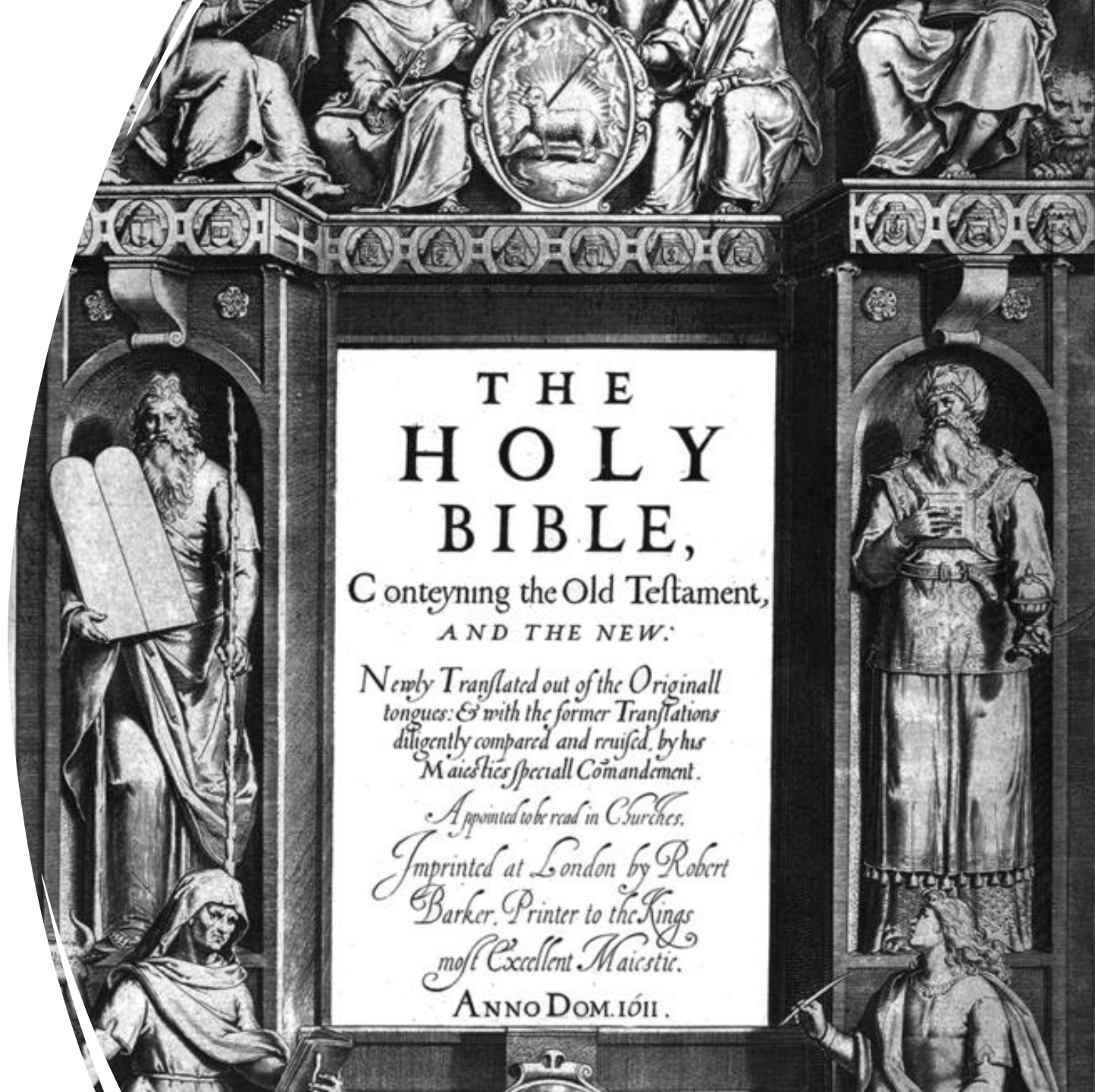
- In the late 1990s and early 2000s, in my early 20s, the MS Evidence class in GSB was a life line for me while attending Bible College.
- While commemorating the 400th Anniversary of the KJB in 2011, I became convinced that we needed to become thought leaders on this topic.
- Over the last decade I 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.

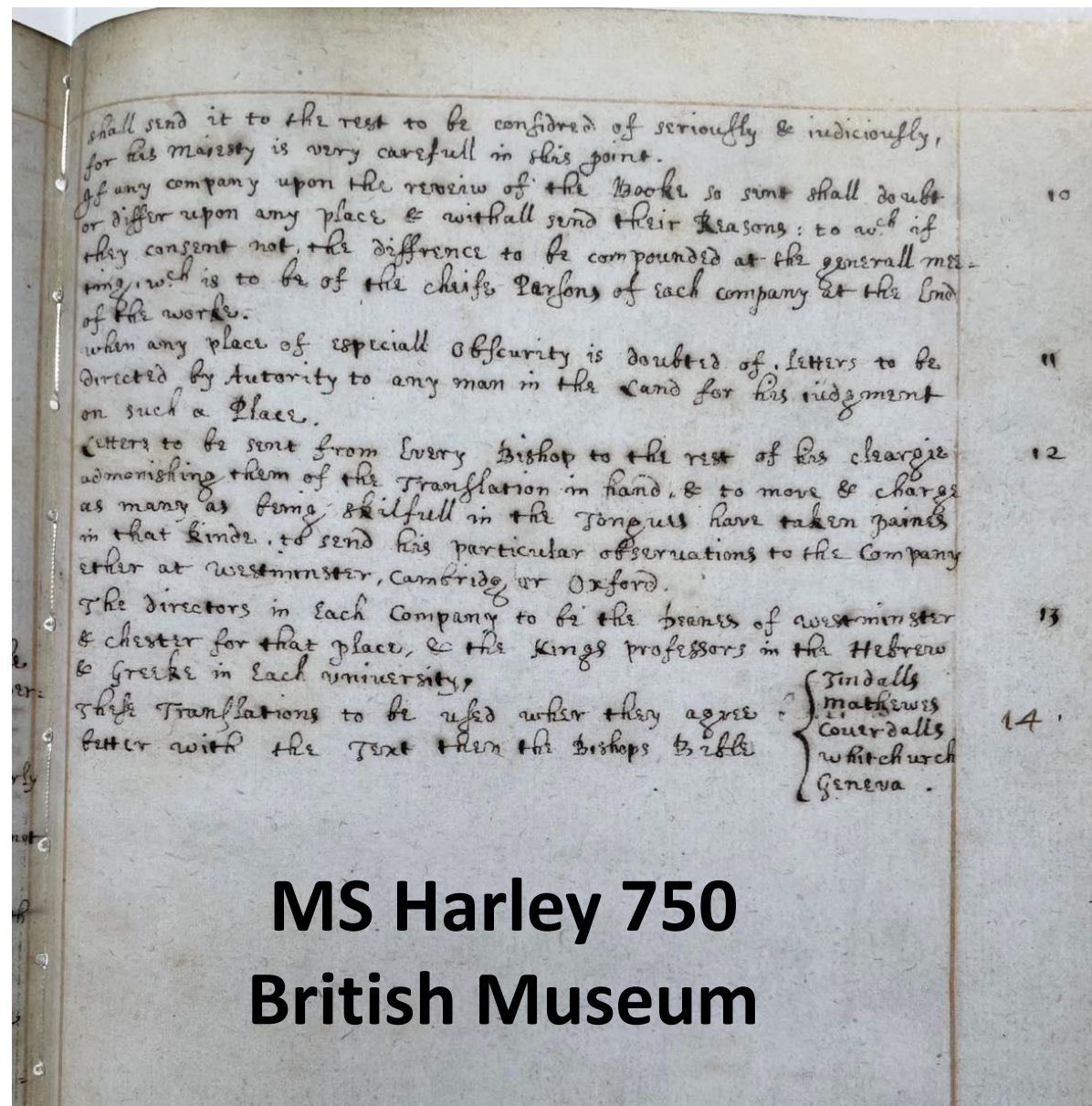
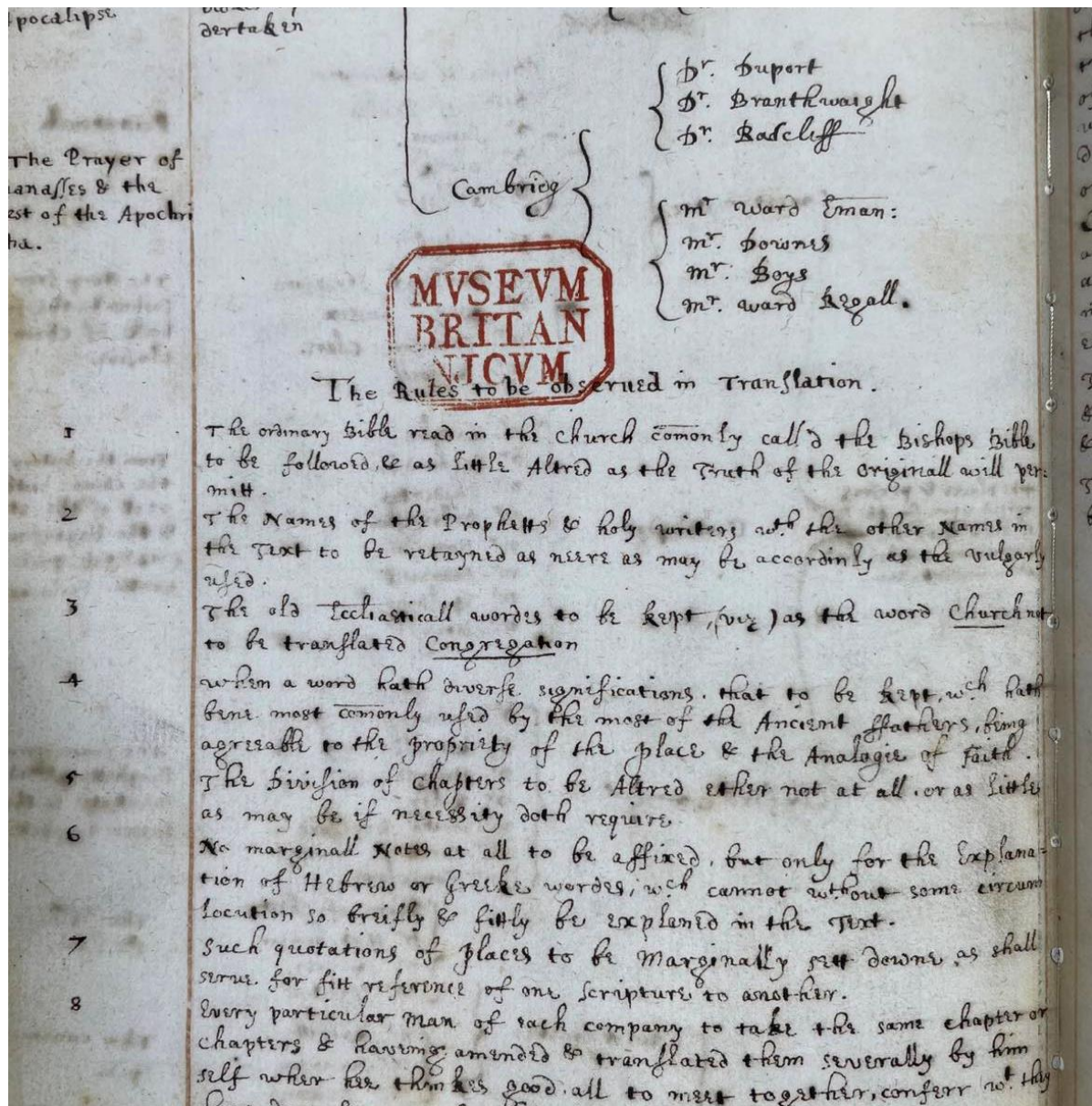
Outline

- 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

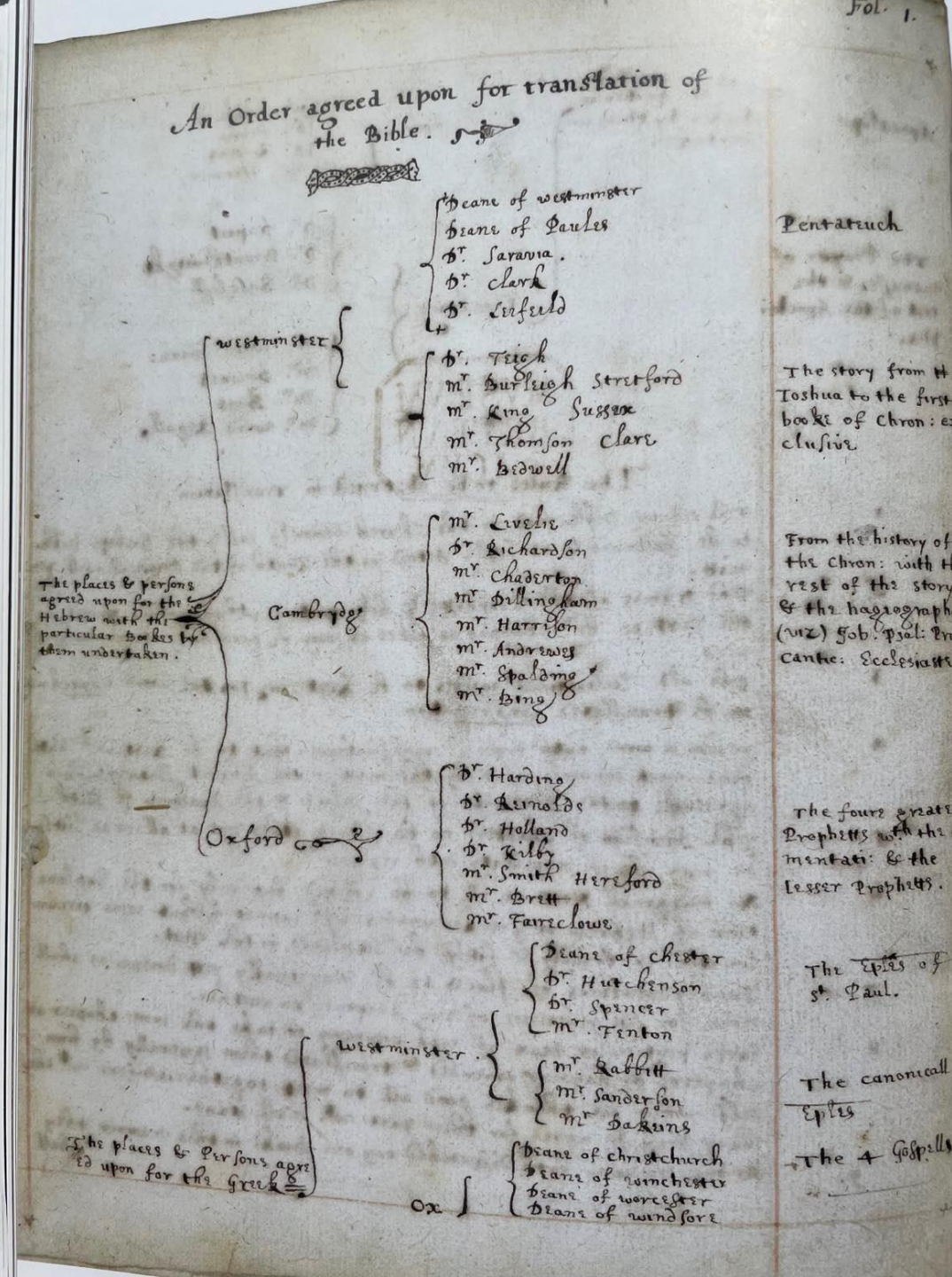
Common Knowledge: What Everyone Knows

- 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)





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 1885.

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)

The Menace of Modernism

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)

by

William B. Riley, D. D.

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

BT
78
-R5

Christian Alliance Publishing Company

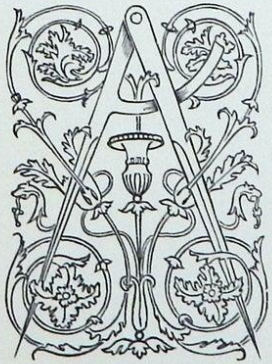
692 Eighth Avenue, New York, N. Y.

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 so 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.

The epistle of Paul the
apostle to the Romanes :-

The first chapter

1 Paul a servant of Jesus Christ called
to be an apostle separated unto the gospel
of God -

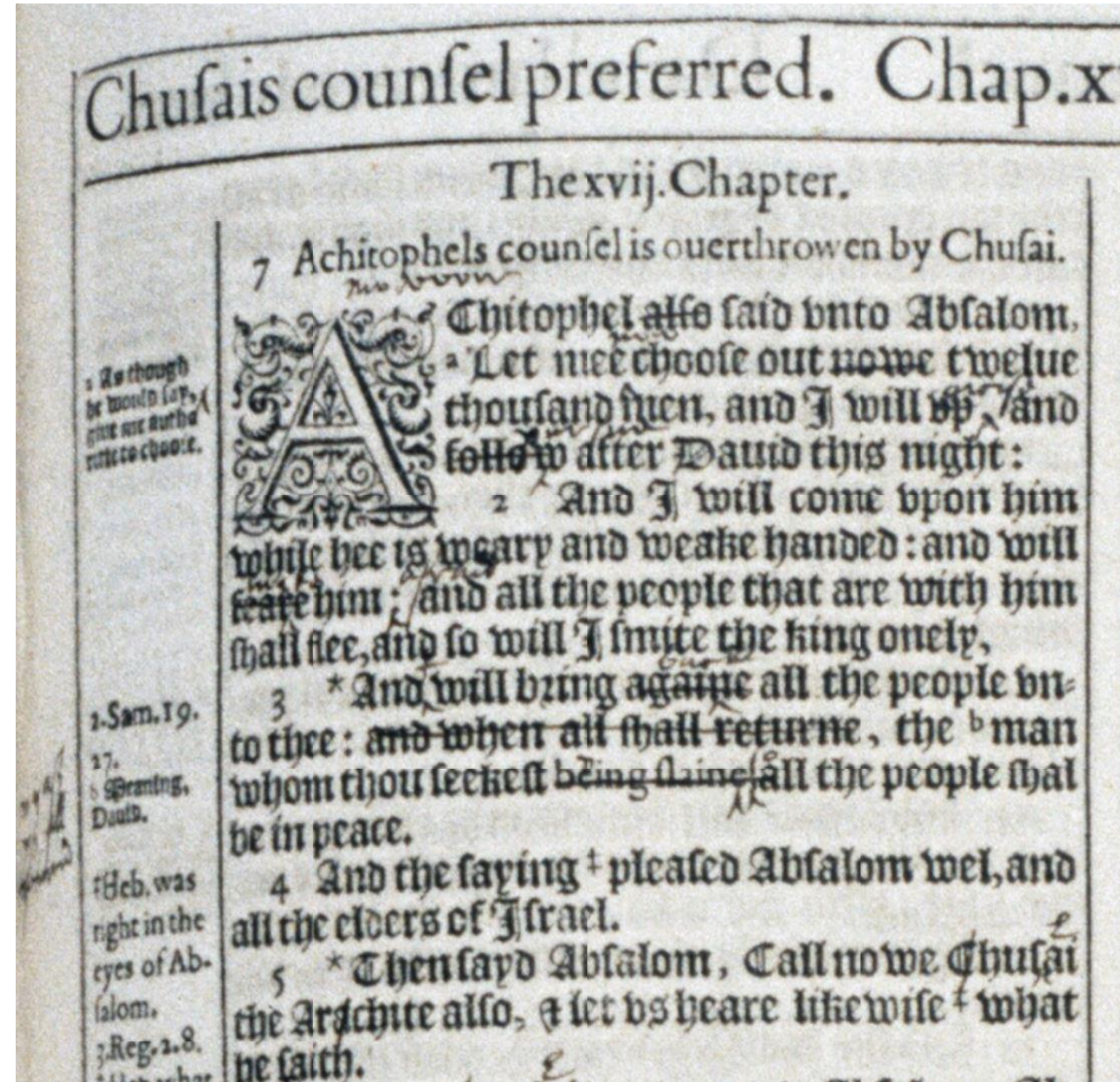
2 Of his sonne in the will of God
the Father of our Lord Jesus Christ
4 And declared to be of the same of
God by power and might by the spirit of
Prophecy in the scriptures before

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—published access 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—scholarly awareness 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 published access.
- 1995—Jacobs & Allen team up to write on the NT portion of Bod 1602.



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—scholarly awareness via Ward S. Allen's article in the Winter ed. of the *Renaissance News*.
- 1969—Allen granted published access 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. τὴν ἀφ' ἑαυτῶν] ἡμεῖς Scholia. Beza, ordinatae,
i. e. per gradus disposita et distributa. Versionem proto,
explicationem et glossam non proto. A.D. the 'abulim-
ments of light.'

Cap. 14. 5. ἅ. 8. ἕκαστος τὴν ἑαυτοῦ σκευὴν οὕτως ὡς ἡ ἐκείνου, ὥστε ἡ ἐκείνου
Dei, ut sine dubitatione intelligat quae sit voluntas Dei.
Ibid. v. 17. 15 not eating and drinking. A.D.

Cap. 15. 31. That my service to the saints may be acceptable etc.
τῷ Θεῷ, vel τῷ Θεῷ τῷ Θεῷ. A.D. et Gr. Scholia. negat
proprie ἐπὶ τοῦ Θεοῦ aliquid dici debere, nisi quod
Deo acceptum sit. Gr. Scholia insuper addunt, καὶ ἵνα
αὐτοὶ μετὰ εὐχαρίστησιν καὶ εὐχαρίστησιν διέξωται τὰ κατὰ
ἐκείνους.

1. Corinth.

Cap. 1. 2. our Lord, both Heir, and court.

Ibid. v. 22. Whereas, or, for as much as both Jewes.

Cap. 2. v. 4. ἐν τοῖς] i. e. περιστοῖς, perfunctio. of the
Spirit and power, vide 1. Thess. 1. 5.

Ibid. v. 13. At accipiendo. οὐκ ἐπὶ τοῖς προ οὐκ ἐπὶ τοῖς
preparing spiritual things for them that are spiritual.
aliqui τὸ περιστοῖς est neutrius generis.

Cap. 4.

Cap. 4. 6. ὁ ὅς] i. e. supra initio hujus Capituli,
et sine precedentis. remittit Corinthios non ad id
quod ab aliis, sed quod a semetipso Paulo scriptum
fuit. ὁ ὅς. sub. ὅς. ἵνα μὴ etc. That for
some one ye be not puffed up, i. e. καὶ οὐκ ὅς. ὅς.
διδακτοῖς, or who maketh thee to excell above
others & loquitur ad eos qui Doctorem officio fun-
gebantur, et doctrina exercebant.

"For v. 5.

Ibid. v. 9. ὁ ὅς] i. e. ἐπὶ τῷ Θεῷ] ἡμεῖς. Scilicet
in Spher. Barbar. Manili, p. 417. quos Graeci
ἐπὶ τοῖς, Latini in ludu Gladiatorio sequentes
vocant. Veteres Glossae ἐπὶ τοῖς etiam Tertianum
vertunt, quod nimirum altero interfecto tertius
sufficeretur, sequitur ergo et suppositivus. idem
Apost. 1. Cor. 4. 9. Δοκῶ ὑμεῖς ὅς. etc. et non dicit

ut

3 Different Stages of the Work

- The 3 primary source work-in-progress documents 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

NICVM The Rules to be observed in Translation.

I The ordinary Bible read in the church commonly call'd the Bishops Bible to be followed, & as little Altered as the Truth of the Originall will permit.

& Greeke in Each University,
these Translations to be used when they agree
better with the Text then the Bishops Bible

{ Tindalls
mathewes
Cuerdalls
whitchurch
Geneva.

14.



PAULINE
AND
CATHOLIC
EPISTLES

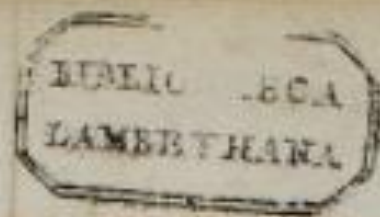


An English Translation of
THE EPISTLES
of Paule the Apostle :-

2

James
Peter { $\frac{1}{2}$
Of John { $\frac{1}{2}$
Jude.

~ ~ ~
~ ~ ~
~ ~ ~



The epistle of Paule the
apostle to the Romanes :-

The first chapter

1 Paule a servant of Jesus Christ called
to be an apostle separated unto the gospel
of God.
2

3 Of his son in the likeness of his
seed of David according to the flesh.

4 And declared to be by signs of
God and power according to the spirit of
sanctification by the resurrection from the
dead of Jesus Christ our Lord.

5 By whose will we have received grace
and apostleship for his obedience to the

Romans 1:1-6



And the servant of **J**esus Christ, called to be an Apostle, severed unto the Gospel of God, which hee had promised afore by his prophets in the holy Scriptures

Of his sonne, which was made of the seede of David after the flesh:

And hath bene declared to be the sonne of God, with power after the spirite that sanctifieth, by the resurrection from the dead, of Jesus Christ our Lord:

By whome wee have received grace and Apostleship, that obedience might be given unto the faith in his name among all Heathen.

Among whome, yee are also the called of Jesus Christ:

1 Paul the servant of Jesus Christ called to be an Apostle severed unto the Gospel of God.

2

3 Of his sonne was made of the seed of David according to the flesh.

4 And declared to be the sonne of God with power according to the spirit of sanctification by the resurrection from the dead of Jesus Christ our Lord.

5 By whom we have received grace and apostleship for the obedience to the faith for his names sake among all the Gentiles.

1 Paul a servant of Jesus Christ called
to be an Apostle severed unto the Gospel
of God.

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

| | | | | |
|---|---|--|--|--|
| 2 | Which he had promised afore by his Prophets in the holy Scriptures | | (Which he had promised afore by his Prophets in the holy Scriptures,) | Blank in MS 98. No change to Bishops' wording in the AV. Parenthesis and comma added. |
|---|---|--|--|--|

* whych he had promysed afore by hye prophetes in the holy scriptures of hye sonne,

3 Of his son, which was made of the seed of David according to the flesh.

| | | | | |
|---|---|---|---|--|
| 3 | Of his son, which was made of the seed of <u>David</u> after the flesh: | Of his son which was made of the seed of David <u>according to</u> the flesh. | <u>Concerning his Son Jesus Christ our Lord,</u> ^w which was made of the seed of David according to the flesh, | <p>MS 98 changed “after” in the 1602 Bishops’ to “according to”. The AV accepted this revision.</p> <p>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.</p> |
|---|---|---|---|--|

4 And hath bene declared to be the Sonne of
God, with power after the spirite that sancti-
fieth, by the resurrection from the dead, of Je-
sus Christ our Lord:

4 And declared to be by Sinne of
God with power according to by spirit of
sanctification by the resurrection from the
dead of Jesus Christ our Lord.

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

5 By whome wee haue receiued grace and
apostleship, that obedience might be giuen vnto
the faith in his name among all Heathen.

5 By whome we haue receiued grace
and apostleship for his obedience to his
faith for his names sake among all
Heathen.

| | | | | |
|---|---|--|---|---|
| 5 | By whom <u>wee</u> 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 <u>for^r the</u> obedience to the faith <u>for his names^o sake</u> among <u>all the^w</u> heathen. | By whom we have received grace and Apostleship for obedience to the faith <u>among all nations^r</u> <u>for his Name,</u> | <p>“That” in the Bishops’ is changed to “for the” in MS 98.</p> <p>“Might be given unto” is omitted in MS 98.</p> <p>“In his name” in the Bishops’ is changed to “for his name” in MS 98.</p> <p>“For his names sake among all the heathen” in MS 98 is replaced with “among all nations for his Name” in the AV.</p> |
|---|---|--|---|---|

| | | | | |
|---|--|--|--|---|
| 6 | Among whom, ye are also the <u>called</u> of Jesus Christ: | | Among whom <u>are ye</u> also the <u>called</u> of Jesus Christ. | Blank in MS 98. AV made one slight revision to the Bishop reading beyond MS 98 by changing “ye are” to “are ye”. |
|---|--|--|--|---|

then, of whose nomibre you be, the electe of
 Jesu Chryst. ¶

or, called saints

7 To all that be in Rome beloved of God
called to be saints: Grace to you and
peace from God our Father and the Lord
Jesus Christ.

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

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

| | | | | |
|---|--|--|--|--|
| 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, <u>always in my prayers,</u> ^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. |
|---|--|--|--|--|

10 I resolved in my prayers desiring if
by any means now at length I may
take a prosperous journey by the will of
God to come unto you.

| | | | | |
|----|--|--|--|---|
| 10 | <p>Praying always in my prayers, that by some means at the last, one time or other, I might make a prosperous</p> | <p>Always in my prayers desiring if by any means^f now at length I may have a prosperous journey by the will of God to come unto you.</p> | <p><u>Making request</u>,^o (if by any means now at length I might have^g a prosperous journey by the will of God) to come unto you.</p> | <p>“Praying” in the Bishops’ is omitted in MS 98.</p> <p>Bishops’ “that by some means at the last, one time or</p> |
| | <p>journey by the will of God, to come unto you.</p> | | | <p>other” is changed to “desiring if by any means now at length” in MS 98.</p> <p>“I might make” in the Bishops’ is changed to “I may have” in MS 98.</p> <p>The AV revises “always in my prayers” in MS 98 in favor of “making request).</p> <p>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.</p> |

Recap

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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

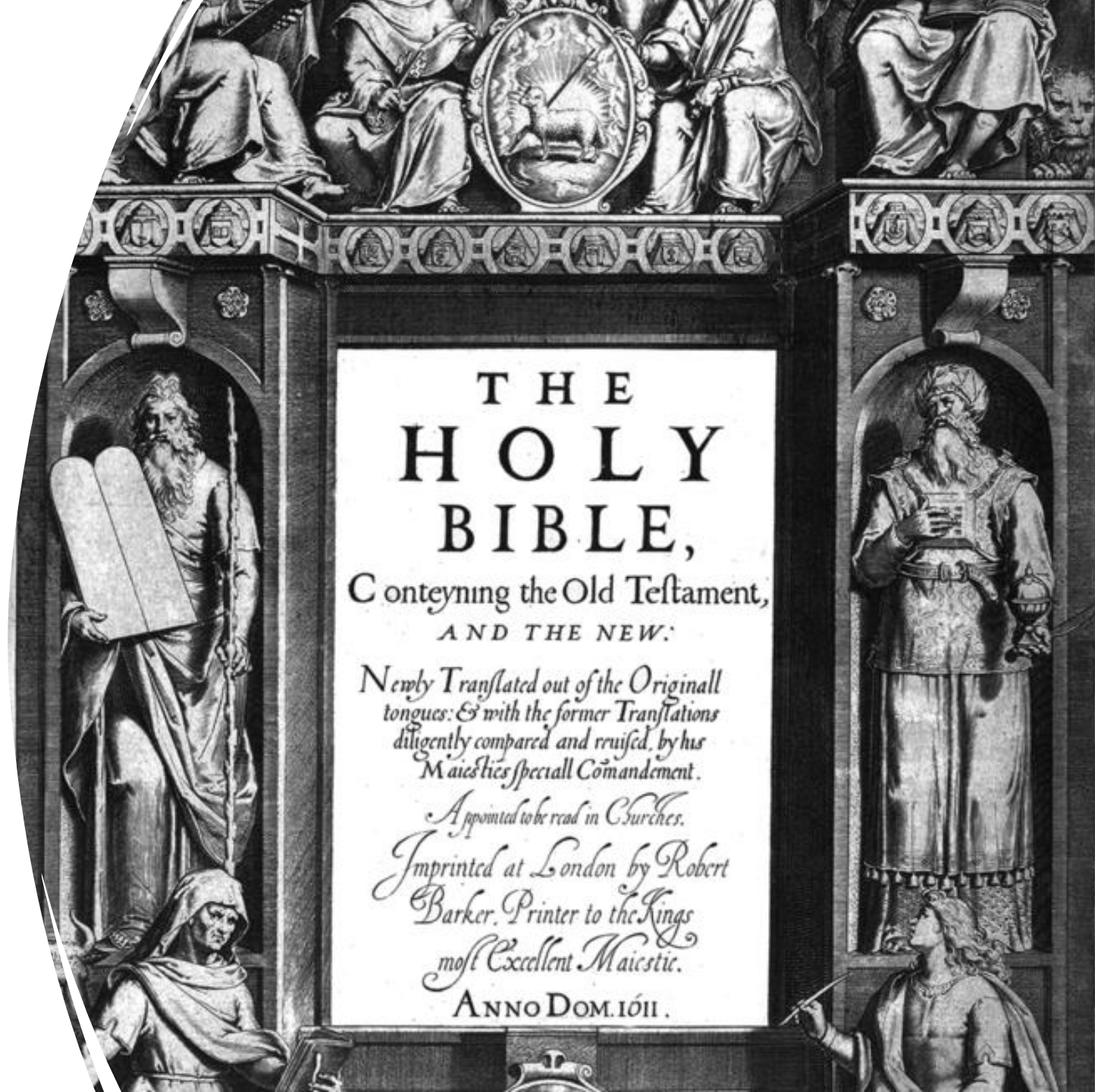
- The statistical evidence that one can extract from collating MS 98 with a 1602 Bishops' Bible and a 1611 A.V. speaks to the mindboggling and tedious nature of the work.
 - “In the 1,769 verses that MS 98 writes out there are 4,131 revisions of the Bishops' Bible; 3,287 of these appear in the KJB (plus 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.”

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

NTCVM
The Rules to be observed in Tran
ordinary Bible read in the church comonly ca
followed, be as little Altered as the Truth o

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 Rogers 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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