

Continued from Page 1

their self-centred lusts, under God's judgment and heading for Hell. We are called to be witnesses to them. So, let us live aright.

To walk in God's will is only possible if we keep on being filled with the Holy Spirit, and let Him permeate all areas of our lives and control us. This is God's command. Stop being "drunk with wine" (Eph 5:18). This is another command. Intoxication is sin as it reflects "excess," uncontrolled, reckless, wasteful living, resulting in broken health, homes, heads, hearts, vessels, vehicles, virtue, etc. This is inconsistent with the Christian life. It shames the Name of Christ.

What are the evidences of being Spirit-filled? Firstly, he prays without ceasing and he loves to commune with God. Secondly, he gives thanks to God (1 Thess 5:18). Thirdly, he loves to hear the voice of God by reading the Bible everyday. He does so with a heart of obedience. Finally, mutual submission in the fear of the Lord by sincere repentance and by making right every wrong relationship in holiness, truth and righteousness. Don't always insist on your way. No one is right one hundred percent of the time, except God!

To walk in God's will, then, is to walk accurately, buying up every moment of every day, and be filled with the Holy Spirit.

THOUGHT: Do I want to be filled with wine or with the Holy Spirit?

PRAYER: "Fill me now, Fill me now, Jesus come and fill me now, Fill me with Thy Holy Spirit, Come, O come and fill me now."

3. DUTIES OF HUSBANDS AND WIVES (EPHESIANS 5:22-33 ; 1 PETER 3:1-7)

The stress is on duties rather than privileges and rights. The command is first to wives: "submitting yourselves" (cf Col 3:18, 1 Pet 3:1). This military term means to "arrange oneself under the leadership of." If the woman thinks her lot is difficult, think of the husband having to love his wife as Christ "loved the church,"

i.e. with a self-sacrificing type of "agape" love. The husband's unconditional duty is to love and give himself for the wife's physical, mental and spiritual well-being! Just as the Lord Jesus gave Himself for the Church and died for her! Loving one's wife is comparable with loving one's self (Eph 5:33) or with loving one's body (Eph 5:28).

The wife is further enjoined to "reverence" her husband. This is "fearing to displease" or "offend," not the fear that comes from encountering some frightful object. Do not belittle your husband or make him the butt of your jokes. Remember: he is your head.

The husband enhances his headship by sanctifying (Eph 5:26), nourishing and cherishing his wife (Eph 5:29). To "sanctify" is to keep pure, to retain her love for himself always. To "nourish" is to nurture or to provide sustenance for spiritual, physical and emotional needs. To "cherish" is to foster with care, as a bird tenderly covers her young with her feathers. How then can a husband hurt or beat his wife or be unfaithful to her when he is vow-bound to protect her?

Furthermore, the bridegroom represents our Lord while the bride represents the Church (pure, without spot or wrinkle, "holy and without blemish"). Remember Ephesians 1:4? How then can a Christian couple engage in premarital sex?

Finally, both are to leave father and mother to form a new home. This is the only way for the new home to have a new head of the new family. It does not mean that parents cannot live with their children but they must not usurp their son's headship in his new home.

THOUGHT: Do I take my duties in marriage seriously?

PRAYER: O Lord, keep me true to Thee and to my life-partner now and in the future.

God bless you dear readers.

*Yours faithfully in the Saviour's Service,
Dr SH Tow, Founding Pastor*



CALVARY PANDAN BIBLE-PRESBYTERIAN CHURCH

"NOT TO BE MINISTERED UNTO BUT TO MINISTER"

201 Pandan Gardens
Singapore 609337
Tel: 65603885
Fax: 6566 3806
Email: enquiry@calvarypandan.sg
Website: http://calvarypandan.sg

THEME: "The LORD Knoweth the Way
of the Righteous" (Psalm 1:6)

Founding Pastor: Rev Dr Tow Siang Hwa
Pastor: Rev Dr Quek Suan Yew

LORD'S DAY, 8 July 2018

PANDAN NEWS WEEKLY

Vol. 15 (44) No. 27

My dear readers,

(Extracts from RPG Workbook Vol II No. 7 June 12 – July 9 1983, edited by Dr SH Tow)

1. IMITATORS OF GOD (EPHESIANS 5:1-14 ; GALATIANS 4:1-11)

Christians are to keep on being or becoming followers of God (literally: imitators of God). We are to reflect our Heavenly Father. As God is love, we are to walk in love, demonstrable in our giving and forgiving. Though we will never be perfect on earth, we must keep trying to be like our Heavenly Father in purity. Sexual sins or sins of thought which hinder the Scriptural principle (one man, one wife for life) are not even to be mentioned amongst the believers. This includes covetousness which is unbridled desire for more and more.

Christians, beware your speech. Immoral, filthy, obscene talk is out! Unintelligent, moronic, senseless, unprofitable childish talk is out. Even jesting, which is irreverent and draw attention to one's self. Let us rather give thanks to God. This is doubtless one of the best uses of our lips!

Three types of persons will not be in God's Kingdom:

- (1) a whoremonger (one who indulges in fornication, or a sex pervert),
- (2) an unclean or impure person, and
- (3) a covetous, greedy man.

They cannot be because there is no change in their life, showing that they were never truly

converted! Instead, God's wrath and judgment will surely come upon them!

As Christians we must not join unbelievers in sin or fellowship with them in their shameful, unfruitful lifestyle. Rather, let us be imitators of God, walking in love and walking in the light.

THOUGHT: To give thanks is always in order.
PRAYER: Lord, let me be Thy true follower in my total lifestyle. Do not let Satan blind me to think I can be a Christian and yet live in my previous sinful lifestyle.

2. WALKING IN THE LORD'S WILL (EPHESIANS 5:15-6:24 ; GALATIANS 5:16-26)

The Christian's walk or daily life must measure up to his beliefs. Christians are called to walk in God's will. This is to live aright, in a way that is acceptable and well-pleasing to God (Eph 5:10, Rom 12:1-2). To "walk circumspectly" (Eph 5:15) is to live accurately or exactly according to Holy Scriptures so that we do not need to keep on making corrections.

"Redeeming the time" (Eph 5:16) literally means to spend the remaining time on earth (i.e. time after salvation, for time before salvation are gone forever) for the glory of God and Christ. In so doing, we will be careful to live for Christ according to the Bible. Christians are to walk biblically because the days are evil. All around us are non-Christians and professing Christians living according to

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**A very warm welcome to visitors and friends in the name of
our Lord and Saviour Jesus Christ**

PANDAN FACTS & FIGURES

Ring Pastor Quek 6650 8489; Mobile - 9671 9310 any time; Email - suanyew@gmail.com

9.50 am Pre-Service Prayer Meeting: Main Sanctuary Cry Room
Today: Elder Ko Swee Chay; N/W: Elder Lee Kong Sing

10.15 am Pre-Service Singspiration: Today: Adrian Ho; N/W: Dn Chia Chung Seng

10.30 am Lord's Day

Today: Worship Leaders : Elder Ko Swee Chay / * Dn Milton Ang
Speaker : Preacher Joshua Yong
Message : VPP and VPI – Believers' Bedrock (2 Tim 3:10-17)

N/W: Worship Leaders : Elder Lee Kong Sing / * Dn Tan Choon Keng
 Speaker : Preacher Joshua Yong
 Message : All Attacks on the Bible are from the Devil?

Last Week's (1 July) Attendances and Offerings

English Worship	10.30 am	1104
Junior Worship		138
Mandarin Worship	8.00 am	153
Mandarin JW		15
SGH	6.00 pm	510
Prayer Meeting (Tues)	8.15 pm	107

Lord's Day Activities

Junior Worship 11.15am to 12.15pm
 Pre-school: 3 years old, Tiny Tots room #04-03
 4 years old, Nursery room (ground floor, next to stage)
 5-6 years old, Kindergarten rooms (ground floor)
 Primary 7-12 years old, JW Sanctuary #02-03

Indonesian Bible Study 11.15 am -12.15 pm, Room #04-04 (CMC Room)
 6.00 pm - 7.00 pm, Room #04-06 (1st Saturday)

Myanmar Bible Study 11.15 am -12.15 pm, Room #02-12 (Kindergarten Computer Rm)

Basic Bible Knowledge 12.15 pm - 1.15 pm, JW Sanctuary #02-03
Today: Lesson 1: Introduction: God i/c Preacher Ko Linggang
N/W: Lesson 2: God i/c Preacher Ko Linggang

Adult Bible Classes (ABC) 12.15pm - 1.15pm
 Rooms #02-05-07 (Book of Obadiah) - Eld Chew Chong Kiat
 Main Sanctuary (Book of 1 Kings) -Eld Ko SC / Dn Yap Wai Ho
 Cry Room (Gospel of Matthew) - Eld Goh KT / Eld Lee KS

Teens' Meeting 12.15 pm - 1.15 pm, JW Annex, #02-04

Young People Discn 12.15 pm - 1.15 pm, New Sanctuary Cry Room, Level 3
 (17-23 years old)

NS Prayer Meeting 1.15pm – 1.45pm, Room #03-06 (P2 Classroom)

AV Library 12.15 pm -1.15 pm, Room #02-02

Library 12.15 pm -1.30 pm, Room #03-04

Choir 1.30 pm - 4.00 pm, Main Sanctuary (#02-08)

Tracting 2.00 pm, Main Sanctuary Cry Room
 (2nd & 4th week)

SGH Children Ministry 6.00 pm, Nursery room (ground floor, next to stage)
 (4 - 9 years old)

Lord's Day Duties

	8 July	15 July
Musicians <i>Morning</i>	Michelle Chiang / Lois Teo	Ong Su Ling / Rachel Han
	<i>SGH (6 pm)</i> Ong Su Ling / Rachel Han	Eileen Poh / Elizabeth Tan
Greeters	Jane Choong & Martha Chan	Patrick, Josephine & Shanice Lim
Welcomers	Leonard & Frances Hazra	Vincent & Esther Fong
Welcomers (Session)	Dn Chia Chung Seng	Dn Simon Chua
	Dn Leong Chee Meng	Dn Eric Lim
Lunch Coupon Sale	Vincent & Esther Fong	Tye Law & family
Ushers	Steven Lee, Woon Chin, Nam Moon, Dn Lim Ah Sang, Joe Chan, Liem Seng, Andrew Tay, Joseph Lok, SKY, Chee Weng, Kum Luen, Edgar Teo, Wei Jun, Yee Shen	Steven Lee, Whye Mun, Philip Fang, Ming Kin, Timothy Tan, John Fong, Eng Cheow, Tye Law, Bo Thong, Ernest Chan, Mark Woo, Saravanan, Ray Tan, Joel Koh, William Teo YAF
Kitchen Duty	Samuel Chiang & family Michael Lim Kim Seng & family Philip Quah & family Chin Piow Peng & family Dn Eric Lim & family	
SGH Singspiration	Elder Chew Chong Kiat	Elder Chew Chong Kiat
SGH Ushers	Woon Chin, Nam Moon, Dn Lim Ah Sang, Philip Fang, Joe Chan, Ray Tan, Mark Woo, Daniel Goh, Michael Yip	SAF
SGH Greeters	Truth BPC	Dn Yap Wai Ho, T'sefong & family
SGH Welcomers /	Esther Chiang & Matthew	Heng Khuan & Christine
Dinner Coupon Sale		
SGH Kitchen Duty	Truth BPC	SAF

Activities for the week (9 - 14 Jul)

Tues 8.15 pm **PRAYER MEETING:** Sanctuary, 2nd level, i/c Preacher Ko Linggang

Sat 2.30 pm **CMC** (Calvary Mission to Children)

5.00 - **YOUTH FELLOWSHIP Cryroom**, New Sanctuary, Level 3

8.30 pm Mid-year Remembrance Night
 Do contact Pr Joshua @ 9190 4677 or Dn Adrian Poh @ 90305803 if you have any queries!

5.00 pm **YOUNG ADULTS FELLOWSHIP:** Rooms #02-05-07
 Hermeneutics Workshop (2 of 3): Preacher Ko Linggang
 How to Interpret Narratives and Prophecies
 For enquiries, please contact Zhongyan @ 93876290 or Grace @ 97707369

5.00 pm **ADULTS FELLOWSHIP:** Main Sanctuary
 God the Son: the Word Pr Joshua Yong
 For enquiries, please call Elder Lee Kong Sing @ 9431 4607

News & Announcements

1. **Last week's LOVE GIFTS TO DESIGNATED OFFERINGS: \$5,676.00**
Bethel DC-Chiang Rai 50=\$50.00; Bethel DC-Chiang Rai, Alongkorn 50=\$50.00; Bethel

HFMDALERT

Due to a spike in the number of HFMD cases in Singapore, we urge parents to help by not sending their children to JW classes if he/she has fever. Also, check for mouth ulcers and red spots on palms and feet.

This measure, together with temperature taking now in place for Tiny Tots and soon for Nursery and Kindy classes, will serve as precautionary measures to minimize the spread of HFMD.

DC-Warunee 50=\$50.00; **Bible Witness** 50=\$50.00; **AV Library** 50=\$50.00; **Bldg/Reno Fund** 400=\$400.00; **Missions** 16=\$16.00; **Eben Yoon** 100=\$100.00; **Koh KH's mother-in-law** 50=\$50.00; **FEBC** 20+50+20+10=\$100.00; **Gethsemane BPC-Bldg Fund** 260=\$260.00; **Golden Yrs Fellowship** 10=\$10.00; **Joshua Yong** 50+70+50+100+400=\$670.00; **Kathmandu BPC-Nepal** 50+100+800=\$950.00; **Ko Ling Kang** 50+100+400=\$550.00; **Lim Wee Chian, Eric** 100=\$100.00; **Ling Soon Ing-Sibu** 50+100=\$150.00; **Peter Yoksan & family** 50+100=\$150.00; **Pontianak-Zakharia** 100=\$100.00; **Pontianak, Kalimantan** 50+100=\$150.00; **Quek Suan Yew** 50+400+10=\$460.00; **RPG-English/Chinese** 400+10= \$410.00; **Sibu BPC** 50=\$50.00; **Tow Siang Hwa, Dr** 400+50=\$450.00; **Bro Ah Tu** 50=\$50.00; **Yian Chee Hoo & Kathy-Baby Grace** 50+100=\$150.00; **Others:** \$100

- DESIGNATED OFFERING GUIDELINES** -- In light of the pervasive falling away in the last days, and to protect CPBPC's stand on holiness and obedience to the doctrine of biblical separation, the BOE has decided that any future designated offering to person or churches or ministries or groups that are unbiblical will be redirected to the general fund, from 5th November 2017 onwards.
- PASTOR & MRS QUEK** are in Sydney. Please pray for Pastor Quek who will speak at their camp and worship services. They will return on 15 Jul.
- LENTOR RESIDENCE** - The teens will be ministering at Lentor Residence **today**. Anyone who wishes to minister as well is most welcome. Bus will leave Church at 1.45pm sharp.
- NEW MEMBER'S WELCOME TEA** - All new/transferred/reaffirmed members and their families are cordially invited to tea on 21 July (Sat) from 2.30-4.30 pm, in rooms #02-05-07. All Session members and representatives from each ministry are also requested to attend.
- CALVARY PANDAN 39TH ANNIVERSARY THANKSGIVING LUNCH** on Lord's Day 22 July - All worshippers are invited to the lunch after the worship service. If you would like to stay back for the lunch, please collect a coupon outside the sanctuary after the service.
- TEENZ RETREAT** will be held on 15 July in the home of Alex Chan. Address- 65 Duchess Road. Topic: Relating- Is Age Just a Number? Speaker: Sister Eena. Bus leaves church at 1.45 pm sharp.

SUNSET GOSPEL HOUR (SGH)

Theme: "Know the Holy Spirit!"

	8 July (6.00 pm)	15 July (6.00 pm)
Topic:	"The Holy Spirit Saves!" (John 3:1-8)	"The Baptism of or With the Holy Spirit? (Matt 3:1-12)
Preacher:	Preacher Joshua Yong	Preacher Ko Ling Kang
Chairman:	Preacher Ko Ling Kang	Preacher Joshua Yong

- YF COTTAGE MEETING** will be held on 29 July in the home of Justin Chua. Address: 62 Toh Tuck Road, High Gate Condominium, Function Room. Topic: "Our Witness at Home". Speaker: Pr Joshua Yong. Bus leaves church at 1:30pm. All youths welcome!
- DROP OFF BEFORE MWS** -- To worshippers who take Taxis or Grab to Morning Worship Service, we seek your understanding to alight outside the church gate. With double-parking, there is no through road to leave the church. Special arrangements can be made for those with special needs. Thank you for your cooperation.
- YOUR CO-OPERATION WOULD BE GREATLY APPRECIATED** - After the worship service and before you leave the sanctuary every Lord's Day, please check that no litter has been left behind and that the hymnals/songbooks/Bibles are placed neatly. Thank you.

BASIC THEOLOGY FOR EVERYONE BY FEBC

Evening classes commence on 16 Jul 2018 @ 7.30 pm / Venue: 9A Gilstead Rd

Old Testament History III by Rev Dr Quek Suan Yew commences on Monday 16 Jul

Lamentations by Rev Dr Prabhudas Koshy commences on Thursday 19 Jul

Systematic Theology III: Soteriology by Rev Dr Jeffrey Khoo commences on Thursday 19 Jul

Online Courses - Old Testament History I | Romans | 1 Corinthians

Forms are available from Tabernacle Books and RPG Rack at Lobby

AF-YAF Overseas Retreat

Theme: Walking in Truth - A Study of 2 & 3 John

Date: 5-8 Sep 2018 - Amari Hotel JB

Speaker: Rev Quek Suan Yew

For enquiries, please contact:

- (AF) Wei Keong: 96396405

- (YAF) Yeda: 97650192

- Email: pandanafyafretreat@gmail.com

- Register [http://bit.ly/AF-YAF-](http://bit.ly/AF-YAF-Retreat-Registration)

Retreat-Registration)

GOLDEN YEARS FELLOWSHIP 14TH ANNIVERSARY COMBINED GYF/SAF RETREAT IN KUCHING

Date: 8 to 12 October 2018.

Registration is now open.

Please collect the Registration Form / register with

- (GYF) Alex & Judy Quek

- (SAF) Celina Lee & Soh Poh Choo before Worship service at the counter

outside the Main Sanctuary.

Full instructions are on the registration form.

Closing Date: 29 July.

PARKING REMINDERS:

- PARKING @ GALILEE BPC ON SUNDAY** -- Please do not park at Galilee BPC on Sunday before 12.00 noon. They need the parking spaces. Please also do not park outside the entrance and exit of Galilee BPC as it might impede their entry and exit. Thank you for your kind cooperation. God bless in Christ.
- DRIVERS**, please take note that the traffic direction within the church premises is strictly ONE WAY. For the safety of all drivers/pedestrians and the testimony of saints, please adhere to this rule.
- DOUBLE PARKING** - Drivers who double park are reminded to display the CAR DISPLAY LABEL to allow for easy notification should there be a need for you to move your cars.

revision was done in Oxford in 1769, and is the edition used by most printers of the KJV today.¹¹

Despite some initial resistance against the adoption of this version, it soon became the only available printed version of the English Bible. In 1644, the last issue of the Geneva Bible was printed, and by the end of the seventeenth century, the KJV would be the translation used by almost all Christians in the English speaking world.

Now 400 years later, we continue to hold to and cherish this excellent translation, because it remains the only English translation that is based on the perfectly preserved text of the Bible, was done by a gathering of godly and gifted translators that had a high view of God's word, applied the right technique of formal equivalence, and unashamedly proclaims only theologies that are found in God's Word.

We hold to the King James Version because this is the best, most faithful, most accurate translation of the Bible in the English language. May we love it, read it, defend it, but most importantly obey its commandments always.

(Footnotes)

¹ Paul D. Wegner, *The Journey from Texts to Translations: The Origin and Development of the Bible* (Grand Rapids: Baker Academic, 1999), 273–281.

² Summarized from Wegner, *The Journey from Texts to Translations*, 281.

³ Summarized from C. P. Hallihan, *The Authorised Version: A Wonderful and Unfinished History* (London: Trinitarian Bible Society, 2010), 21–24.

⁴ John Foxe, *Fox's Book of Martyrs*, ed by William Byron Forbush (Christian Classics Ethereal Library, n.d.), <https://www.ccel.org/>

[ccel/foxe/martyrs/files/martyrs.html](https://www.ccel.org/foxe/martyrs/files/martyrs.html) (accessed February 12, 2017).

⁵ For an assessment of Tyndale's translation and its impact on the AV, see Jonathan D. Moore, "The Authorized Version: The Influence of William Tyndale's Translations" (Oxford: Trinitarian Bible Society, 2011), 1-19, <http://cymcdn.com/sites/www.tbsbibles.org/resource/collection/255F0F61-81C1-4992-BC04-CA72788DF0BB/238-1.pdf> (accessed February 12, 2017).

⁶ Foxe, *Fox's Book of Martyrs*.

⁷ The *Textus Receptus* describes a group of published editions of the Greek New Testament. It was a phrase coined in 1633 due to the term used by the Elzevir brothers in the preface of their second edition of the Greek New Testament, which stated that it was "the text now received by all, in which we give nothing changed or corrupted". Subsequently, this term became a catchword to refer to the form of the Greek texts found in the editions of Erasmus, Stephanus, Beza, Elzevir, and the later work of Scriviner, all of which form the basis for the King James Version and of all the principal Protestant translations in the languages of Europe prior to 1881.

⁸ For a detailed look at the profile of the translators of the KJV, see Gustavus Swift Paine, *The Men Behind The King James Version* (Grand Rapids: Baker Book House, 1977).

⁹ Gustavus Swift Paine, *The Men Behind The King James Version*, 70–71.

¹⁰ Gustavus Swift Paine, *The Men Behind The King James Version*, 77.

¹¹ Hallihan, *The Authorised Version: A Wonderful and Unfinished History*, 54–56.

N/W: Rev Dr Quek Suan Yew
F/W: Preacher Joshua Yong

Last Sunday, as part of the Morning Worship Service, I briefly touched on the history of the English Bible - of the events leading up to the translation and publication of the King James Bible. Here is a more detailed look at this history, recognizing the providence and goodness of God in providing us with a most excellent translation of the Bible in a language that we can understand.

Early English Versions

Prior to the 14th century, there was no translation of the Bible that was widely available to the English-speaking world. Historical records show some attempts were made to translate portions of the Bible into Old English from as early as the 8th and 9th century, such as parts of the Psalter by Aldhelm (d. 709), the translation of the Gospel of John and other portions of Scripture by Bede (675-735/736), and the Scripture portions translated by Alfred the Great (849-901).¹ However these were not widely distributed, and were only parts of the Bible, and never consolidated into a single whole.

It was only in the latter half of the fourteenth century, through the efforts of John Wycliffe (1329-1384) that the English-speaking world would have their first complete Bible translated into a language they could understand. Wycliffe was a brilliant Oxford scholar and churchman through His study of Scripture, he began to be troubled by the excesses and corruptions of the church and papacy, noting especially how their teachings and practices were in conflict with Scripture. Because of his preaching against the church and his emphasis on the authority of Scripture over any earthly powers, Wycliffe was admonished by the church and lost his position

in the university.² He is best remembered for his translation of the New Testament (c. 1382) which was published together with the Old Testament translated by an associate, Nicholas of Hereford, both translating from the Latin Vulgate. The resultant translation was known as the Wycliffe Bible (c. 1388). Further work was done by John Purvey, a follower of Wycliffe, to smoothen the translation. This revision became known as the 'Lollard Bible' – the edition that became the predominant English Bible throughout the 15th century, until the time of Tyndale. Because the printing press was not yet invented, every copy had to be painstakingly made by hand. Yet despite that, Wycliffe's Bible was carried throughout Europe and enabled many to be able to read the Bible in a language they understood.³

More than a hundred years later, William Tyndale (1494-1536) had the noble, godly ambition to "cause a boy that driveth the plough to know more of scripture than he (the Pope) did".⁴ Like Wycliffe, he knew the importance of the Bible, and wanted everyone in England to be able to read it in a language that they knew. Thus he devoted the rest of his life to translate the Bible into English directly from the original Greek and Hebrew, which by then, with the invention of the printing press, was available to him. Prior to his martyrdom in 1536, he had managed to translate the New Testament, the Pentateuch and other portions of the Old Testament. Tyndale's skill and mastery in translation and the English language was excellent, and widely regarded to be superior to Wycliffe. His translation was accurate, clear and of great stylistic beauty.⁵ His translation was published and smuggled throughout England. He himself was arrested, imprisoned and

eventually put to death for this act, for at that time it was still illegal to translate the Bible. At his execution, as he was tied to the stake to be burned, he cried out with a loud voice: "Lord! open the King of England's eyes"⁶ – a prayer that would soon be answered in a most spectacular way.

Over the next seventy years, many rapid changes were taking place in England. The Church of England had split from the Roman Catholic Church, and the rule against translations of the Bible was abolished in England. There was a further interest and study made into the original languages of Hebrew and Greek. Greek texts were being edited and published by men such as Erasmus, Stephanus and Beza, producing various editions of a group of texts that would later **anachronistically be termed as the *Textus Receptus*** (TR) or Received Text.⁷

Various other English Bibles also began to appear, such as the Coverdale Bible (1535), the Matthews Bible (1537) the Great Bible (1539), the Geneva Bible (1560). Most of them were based on the work of Tyndale. There was no centralized backing for any of those works, and some of them had problems with accuracy, or were being championed by various factions within the young protestant church. For example, there was the Geneva Bible which had very strongly Calvinistic commentary notes which the Church of England opposed, whilst the Great Bible, which was a huge Bible printed to be placed in the churches and chained there, was a compilation of various works and not consistent. There was a growing desire for an authoritative translation that would be received by all English speaking Christians.

King James Version

In 1604, the new King of England, King James I agreed to a meeting with various ministers of the different groups of protestants in England at that time, to try to seek out a common ground between them. Though the meeting itself did not do much in terms of uniting the Christians in England, one fruit of it was the decision to translate an officially authorized version of the English Bible. Puritan John Reynolds was the man who set forward the proposal for this new translation, which was readily received by King James. As it was a work backed by the king, no effort was spared in ensuring that it would be done to the best of their abilities. Over the next six months, a general plan was drawn up as to how the translation was to be done, and who would be involved in the work.

A list of 54 scholars were drawn up and tasked to carry out the translation work. Due to some deaths and withdrawals, 47 were finally involved in the actual translation process. These were men of great learning and understanding, top-rated scholars of England and Europe in their day. They were also pious men of deep faith, with great respect for the Bible as the infallible Word of God.⁸ This was indeed an unprecedented and never to be repeated gathering of such top minds, all coming together to embark on a common project – to produce the best possible translation of the Bible into the language of the people.

These 47 men were divided into six companies, and the various portions of the Bible were distributed amongst them to translate. The whole process of the translation was extremely thorough and meticulous, with every effort made to ensure that the work produced would be as perfect as it could possibly be. A list of directives was drawn up to guide these translators in the execution of this project.

Every single word that was translated would be subject to repeated scrutiny and evaluation by the rest of the committee. This is especially evident in rules 8-12 that govern the translation process:

8) Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.

9) As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.

10) If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.

11) When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.

12) Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.⁹

The texts that the translators had available to them were as follows:

They had the Complutensian Polyglot of 1517... and they had the Antwerp Polyglot, 1569-72. These gave Hebrew and Greek texts with versions in other tongues added. Of course they had the Latin Vulgate, though that was suspect because it was popish. With some fragments of early scrolls, they had countless comments by the early church fathers and ancient scholars. Often they referred to St. Chrysostom (347-407 A.D.)... Another reference authority was the Geneva scholar, Theodore Beza (1519-1605).¹⁰

The work took several years, as the translators went through the whole Bible thoroughly, carefully studying and translating each verse and each word. They would have done so with godly fear and reverence, for they knew that they were handling the very words of God, given by the inspiration of God. Finally, the work was completed and published in 1611. Although reception to this new translation was not instant, nonetheless it was a hugely significant accomplishment for it produced a translation of the Bible so accurate and faithful that it would not be surpassed in the generations to come.

After its initial publication in 1611, revisions were made by two of the original translators, John Bois and Samuel Ward in 1629 and 1638 to correct various printing errors, or to make some minor grammatical or punctuation changes. In 1762 and 1769, two further revisions were made mainly to standardize and modernize the spelling, punctuations, use of italics, and marginal annotations. The final

