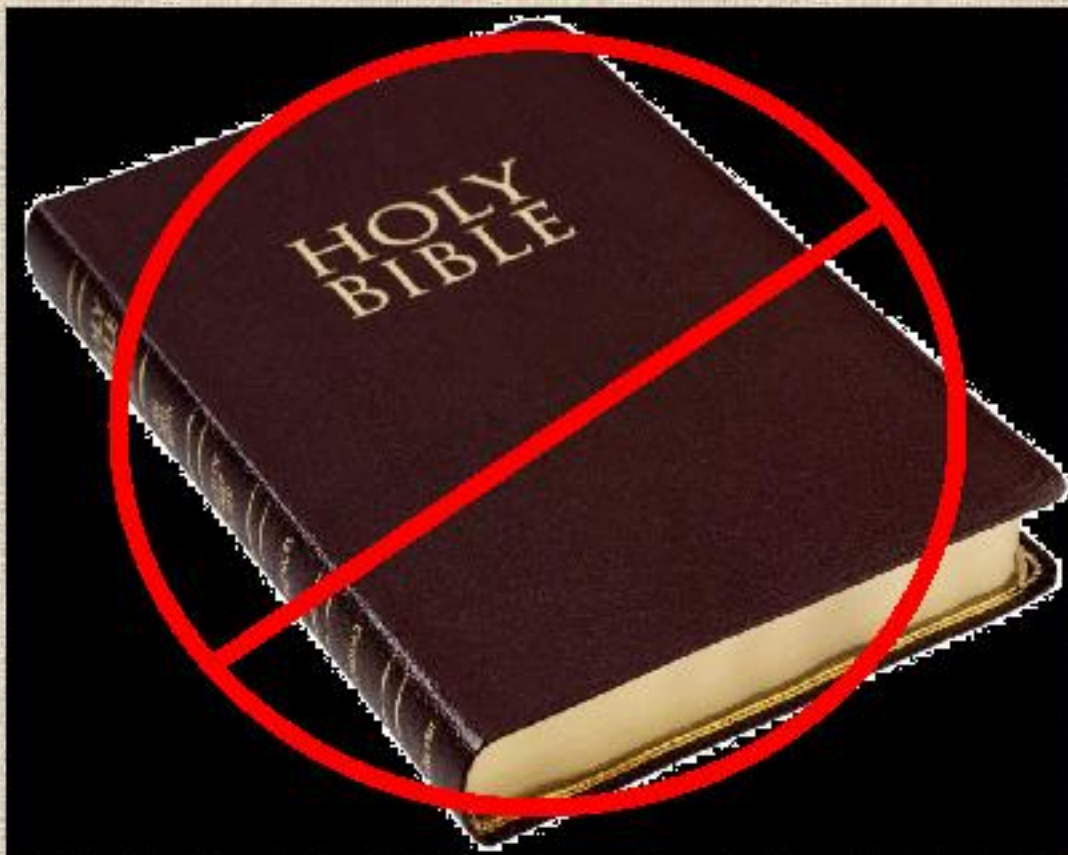


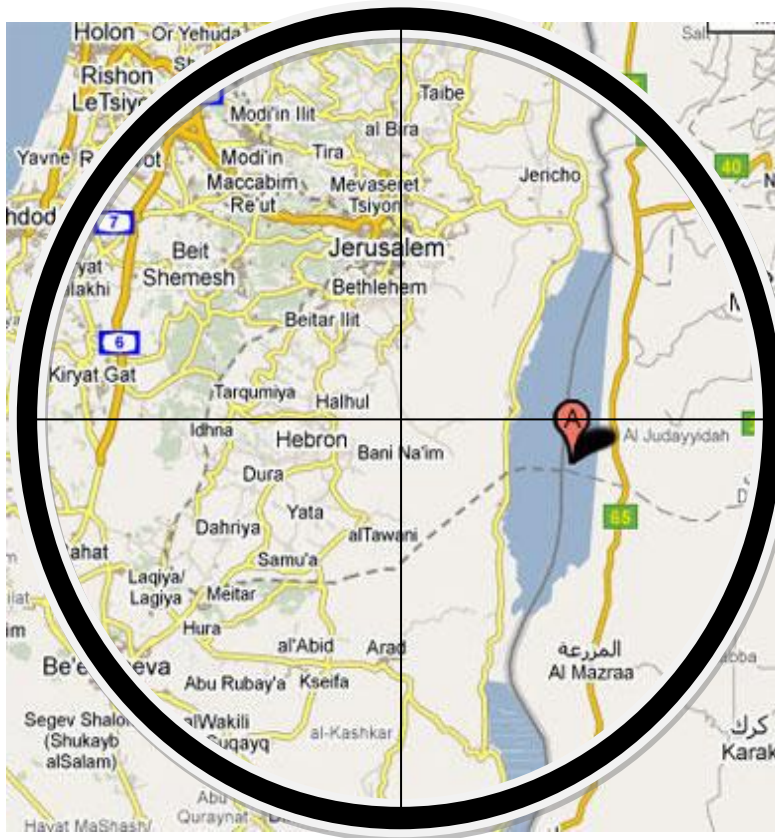
**BUT - WHAT IF
THE BIBLE
IS TRUE ?**

BY MOSESCATS



ISN'T IT WORTH JUST ONE MORE LOOK

INTRODUCTION



**Isn't it more than odd that the world's sights are set
on the Middle East?**

Is this more than chance?

My contention is a big “no”, and of course it can be argued, but, “since the beginning of time” this has been the one spot on the globe, that we as a people have always looked back to, being “the cradle of life” as we know it to have been.

Naturally the Holy lands will always be a place of interest to anyone who calls on the name of God, and of course, on the other side of the coin, it will be of no interest to those who don't.

But I believe God is keeping mankind's attention on this arena for a reason, in fact; several reasons as we are going to discuss now, and when we are done at least; all of “you who doubt” that the Bible alone is the Word of God, might just reconsider your opinion, and this is the purpose of this writing.....

~mosescats~

PAST/PRESENT/FUTURE

For centuries now, mankind has sought to find its beginnings, it's just natural for us to do so whether we believe in God or not, it's what you might call an instinct.

Even the child that has been abandoned eventually wants to know who their real parents were, if only to slap them in the face, but for the most part as I said;

**“we cry to know who we are,
where we come from,
and this does have a lot to do with,
where we are going”**

Let me give you an example of this “where we are going” interjection to prove that it does have a lot to do with “where we came from and who we are”;

A professor at one of our larger universities conducted an experiment with hypnosis. Now I'm not condoning the use of hypnosis because it's very powerful, and it isn't a trick or joke either, one should never give anyone access to their mind, to control it like that “it's that real”.

But this experiment gives us insight into the human physic so I'll tell you about it, and I do so because it's relative to the statement above;

The professor divided his class up into three groups; and under the power of hypnosis he told one group they had no past, and as I said it's that powerful; “they really felt that they didn't have a past”.

The next group he took away their present and they were truly lost as it were.

The third group he took away their future, and they really felt they had none.

Remember what I said it's that real, and I'm sorry to say; "I've seen its power first hand", so I can attest that those groups really felt the loss.

But which one do you suppose actually started to become Schizophrenic?

I was sure it was the group who had their "future" taken away from them, but that was wrong, so I was absolutely sure it was the ones who had no "present", you can imagine how that would feel not knowing who you are, where you are etc.

But I was wrong again "it was those who had their past taken away!

I suppose as they looked back; "all they could see was nothing", and they were becoming so psychologically disturbed that he had to bring them back from the state they were in.

The other groups were confused but happy none the less - "just the opposite".

So our past really does matter to most of us, if not in the conscious state, it obviously does in the subconscious state.

Now, one could argue against this, but I think that experiment tells me they are wrong, because;

"we need to know our past"; deep down inside of us

we have a basic need to know that the past

is not just some "infinite expanse of blackness"

as the Evolutionists teach.

Yes I said teach!

That's all the kids are being taught in schools today, evolution, and have been since 1964¹ in the high school anyway, it would of course "been unconscionable" of it being taught in elementary schools back then (like it is today without conscience), and we wonder why kids are turning out they way they are from an early age;

**"it's like they have "nothing in the past to guide them",
so they "need nothing in the present" to do so,**

and when that inherency becomes prevalent in the future, and it will, "we will all be in trouble", and listen; if the truth was fully known we "already are"!

That's obviously then the attitude that will lead in the future "once this generation has grown up", and get this; "we see it now even in some of the politically correct, politically "run" adults today, you know; the ones that are making ruin of our society in high places" (put there by the irrational, ignorant mass), and "I'm sorry for you if you can't see it".

This Godless philosophy², becoming ramped today, sets the stage for irrationality, with no Biblical bases of comparison, and the many groups "especially the

¹ I remember when the evolutionary theory, that goes hand in hand with the irrational phenomena we see permeating society today, I remember when the evolutionary theory first appeared in the high school science books. My teacher, a man with integrity, stood up in front of the class and said he wasn't going to be teaching that part of the book. Today if he would say something like that, he would have his teaching license taken away, or at least banned from teaching in state schools, and that's a fact. Poor unknowledgeable kids, left in the dark, "literally now" and apt to stay that way for life. No wonder video games are so popular, it gives them some dimension in life, even if it's one that doesn't exist in the real world, and don't let anybody fool you "it's a world for sure they can escape to", or an illusion they subconsciously hope might just exist out there "in the blackness" someday. What scares me is they might just not be able to sort fact from fiction and start believing that world is "the reality "somewhere out there on those so called other planets we've seen billions of light years in space as a blip on some meter-ha! Then of course they might just be taken in by the illusion; take the "Ghost Academy" for instance, what a farce, but I guarantee you "kids believe it's true, and in reality", who ever thought that wrestling fakes would be taken seriously, but to enforce my point on the Ghost programs; "if you invite Satan in he will come" and it's not going to be a Hollywood scare either that ends when you walk out of the theater. See Appendix "Ghosts in the Academy".

² Did you ever read what Obama, the savior of the mass ignorance, says about the scriptures? See Appendix "USA today".

religious ones” who act upon that philosophy now called theology; like the cults, the false religions, the wacko religions, the terror religions, even some main streams and their off shoot religions, of whom I will mention in a minute, they are actually using this principal of “no rules”, or at least bent rules as it were, to gain access to the minds and hearts, to twist them into their way of thinking, into believing their philosophy, or philosophic views, into believing “their” so called theological views are right, and that God’s principals, theology and Word is wrong, outdated not scientific, and proven so by now with ignorance.

**A prime example of twisted philosophers,
are found in our universities,
even the religious ones³.**

Keep in mind now; those who take up these modern philosophies, “absent from God”, almost universally want to be separate from God and His unchangeable Word⁴, or they find one that adopts to the modern ways, like the ones I mentioned above (the adults in politics) who pervert our constitution to get away from God, and pass laws they claim is for the countries good; “they speak as lambs but are dressed in wolfs cloths”, and because Gods ancient religion threatens their acceptance of “irrationality”. Nine times out of ten, no 99.9999%

³ Did you know that about all protestant religions teach that God used evolution to create; of course they are following the mother church in this (see Appendix “New Way of Thinking”).

⁴ Just a footnote to let you know something you never thought about before I guarantee; God cannot change His Word or Satan would be justified in saying that He’s swishy washy treats everybody different His laws are unjust and He keeps changing His mind how He’s going to deal with people treating them different back then than now, judging them under different rules than now. Can’t you see if God dealt with Adam and Eve any different than the last man or woman on earth as far as Judgment and forgiveness and under a different system of salvation, Satan would have a just argument like the one he influenced a third off the angels of heaven into believing. It’s an old trick to deceive people away from God and it works like a charm, just look around at all the different religions and doctrines that contradict each other and especially the ones that contradict the Word of God point blank. When God says a day is from evening to morning and that He created all He says He did in that time, then how can we contradict that when we see it’s still true, it’s a fact it’s a reality a day is still the daylight period and the night ends the day until the next morning, thus from evening to morning to the next evening makes our days, “it’s observable” can’t you see then there is no room for Satan’s lies that contradicts Gods Word that even He can’t alter? You had better or stay in your compromised religion to your own loss, and I’m not judging you are.

of the time, Gods' religion is their enemy, and we see it more and more today with the anti-God movements, and in the false faces of claimed christians small "c" who also have gone to compromised religions to get away from the "Thou shalt nots".



THIS ANTI GOD EVOLUTION ALWAYS STARTS OUT, SIMI INOCENT FOR A LOCAL CAUSE...



BUT SOON BECOMES, "OVER THE YEARS", SATANIC !

Listen closely;

**It's not just the extremists
that are against God and His Word,
"it's anyone" who takes an alternate view
from the Holy Scriptures,-
"for what ever reason"
it's just that simple**

and if you can't see it "shame on you", because the past is its own witness to this reality, the witness of how "even the religions" have gone bad, and "we are on the brink if not fully guilty of repeating history right now", and you had better believe it!

Notice the following article;

Britain Becoming An Atheist Society

London •

Freedom from religion in Britain is becoming as important as freedom of religion, according to a United Nations investigation into religion in the UK.



In a 23-page report published yesterday, a UN reporter claims the 2001 Census findings that nearly 72 per cent of the population is Christian can no longer be regarded as accurate. The report claims that two-thirds of British people now do not admit to any religious adherence⁵.

The report also calls for the disestablishment of the Church of England. The role and privileges of the established Church are challenged because they do not reflect "the religious demography of the country and the rising proportion of other Christian denominations."

Why else do you think that the majority of the world is not sympathetic with Israel, and many want them to just go away, including the counterfeit religions,

⁵ Wow Satan's reversed what he did in heaven with 2/3's instead of 1/3 now without God and if your without God who are you with? Need I say more when the next statement makes my point.....and the religion to prevail will be the one which contradicts Gods Word that stands on its own without any other source? You see it's not only the evolutionists that don't want anything to do with God its religion because the ones that are begging to prevail in England are not Gods for they contradict His Word on about every level now just as Satan has planned it over a long period of deceptions and they have worked to perfection.

the same Israel once supported by the religion of England, a religion that survived till now I suppose?

Even our adults from above, in political power as I write, are increasingly going along with the world, right down to the president, who knows not “the part of Israel to a Christian society⁶”;

Paul said what Israel’s part in the world was;

Romans 3:¹What advantage then hath the Jew? Or what profit is there of circumcision? ²Much every way: chiefly, because that unto them were committed the oracles of God.

And that’s what they hate, the evolutionists hate, along with some religions, yet, isn’t it odd;

“they search the heavens for their roots
but can’t find them, when all along
that information was right in their face”

And that my friend is the reason for sins proliferation to today, and it started with our kids, mankind’s kids, “God forbid”.

⁶ A Christian society, as King James knew it to be after his commissioning of an English Bible (see Appendix of King James Bible) is well framed in the USA constitution; “one nation under God”, how clear can that be? But if you really uphold that base you must accept all of God’s Word not just half or parts of it you like but all of it and it defines the Gentile Christians as being grafted into Israel and if you miss that you will never get connected to the source except by divine intervention, I’m not the judge but the “Oracles of God will be what we are judged by (James 2:12)”, and the Oracle (Law of Liberty-Ten Commandments same thing) was handed to the second church of God, from the first church of God “He established” and raised(Acts 7: ³⁸*This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:....Romans 3:*) and just because it went bad (the first church) He still regards the individual who will succumb to “His Will, His ways, His Truth, His covenant (those Oracles), but the world “will not” just as the first church (re-Psalms 91: ⁴*He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler..... Matthew 22: ³⁷O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!)*).

We need to take a lesson from Genesis and we will discover why sin is becoming an epidemic today, and the answer is;

**“Cain walked away from God,
and his descendents “want nothing to do with God”,
His religion, especially His Oracles (Ten Commandments),
His ways, His people and His word (the Bible)”**



ACTUAL PHOTO OF A BEHEADING IN FRANCE

This was the Government doing this mind you, that people were behind....they even watched!

That reminds me of the French Revolution, which ahead of other reasons; “religion” was what brought on the revolution, or should I say the hate of it⁷.

When in the streets “they burned Bibles”, and in its place they held up the “Goddess of Reason on their alter”, so to speak, while they cut the heads off of any real intellects into baskets, if there were any that is?

Of course, it wasn’t long till they realized that they had made a mistake, as far as banning religion altogether is concerned, because the results of “no religion at all” was quickly realized, so they rashly put back in charge (of religion) the very one which had been standing in the background “orchestrating the rebellion in the first place”; and the “Dark Ages”, so called, went on for a few more years until “that same religion”, was put out altogether, cut off itself with a deadly wound, but as I said it was eventually reinstated.

I mentioned that there may not have been any intellectuals remaining in France during that revolution, and in a sense it was true, at least any God fearing ones, for the real intellectuals had already escaped from that religious kayos, as they fled to the new country, “where they set, or attempted to set, true religion” as their foundation, and God as their overseer, and His Law as their principals⁸, and we here in the USA have had 150 or so years of peaceful existence, here in that new land from which I’m writing freely, for now anyway, without the pending hate crimes stopping me - did you vote for that type Government by the way?

It’s only in the last say fifty years or so; “when the same reasons for the French Revolution started to re-enter the equation in this land”; with human rights, and needless to say the ultimate blasphemy against mankind “gay rights”, all which has lead to a hate for religion, and this, is once again boiling towards a deadly brew “with no religion in that mix”, and laws are being passed to detach us once again from “Gods religion”, and this new revolution (irrationality) is once again borne!

⁷ See “The Great Controversy”, E.G. White.

⁸ Early on in Jamestown named after King James, but to soon they began to pick and choose which ones they would implement, I’ll discuss this later.

We find ourselves heading for the same result the French experienced, and, we will; “according to the Bible”, out of desperation; “place “that same religion”, the French did, back into power that spawned the problems back then⁹”.

The cycle goes round and round again, only this time we are “the last nation for God”, and as Israel, who long lost its “influence for the Gospel of God” (the Gospel being “from Creation through to the Messiah, and on to the second church, to the last one”) we who as Israel received that Gospel to spread to the world, we too however, will depart from the Gospel of the Covenant, leaving “only a remnant of a religion” that exists for God in those days, and that’s the one who will still be “holding up ‘the Bible and the Bible only’ as the only word of God”¹⁰.

Did you know that millions were terrorized and tortured during the Dark Ages because they held the “Bible and the Bible only” as their banner?

It’s true, and something else that is not known anymore, something big, which was once was by the fathers of especially Protestant Christianity; “it was the departure of that banner of “the Bible and the Bible only - sola scriptura”, that gave justification¹¹ for the massacre of 100,000,000+ of people, and if the truth from Gods Word be known; this will repeat itself again.

⁹ By spawned or my reference to being in the background means; either being apathetic to as during the World War Hitler and the Jews, or actually fanning the flame for its own purposes, which led to the great deadly wounding of the beast by Napoleon. In our country the healing of this wound or the rebirth of this religious power was predominantly seen in 1929 (see Appendix, “wound healed”) but for years in our countries beginning that religion was banned believe it or not (search “Vanity Fair archives” on this subject to get the reflection of those years and you will see it’s true. Time and space doesn’t permit me to include it all in this piece, but if you search it out you will see who’s side the democrats were on plainly and what religion they pledged too leading up to the Civil War and it’s formation and why, very revealing. See also www.mosecats.com “Lincoln”).

¹⁰ Revelation 12 & 14 (See Appendix on these passages).

¹¹ I could be talking politically, but behind it all we will see is a power long hence established; See Appendix “Rome’s Challenge” for an eye opener and a clue which religion still follows God and His sola scriptura as the remnant church of Revelation 12 And 14, and also gives clues for the rise of the Beast power of the ages of chapter 13 and also packed in there is the prediction of the “final cycle” returning as I mentioned “by a politically run nation absent then of God”.

Notice heavens warnings;

Revelation 13: ³And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (there's the wound)

⁴And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

⁵And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

⁷And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (There's the persecution)

⁸And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (there's the same worship)

⁹If any man have an ear, let him hear. (There's your spiritual challenge).....

¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. (There's the last religious frontier)

¹²And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. (There's the same worship)

¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

¹⁴And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (There's the sell out)

¹⁵And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. (There's the Dark Age return, refer to verse 9 again)

¹⁶And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (There's the enforcement of the Sunday Blue Laws which you had better look the history of that one up "since God refers to it")

¹⁸Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. (And you thought it was a physical mark didn't you? You had no idea it referred to a religion?)

Our nation, once founded upon Gods principals, has long hence and is now rapidly moving away from the Word of God, and we have placed in esteem rather mans word and tradition (remember the Goddess of reason), and "the man presently in power" has proven this (by track records alone) and thus by word of mouth, that "Israel and all that surrounds the Oracles even the Word" are a thing of the past,

and we are on a “different track now”, yes we are; “one straight from the Dark Ages¹²”, and the media is leading the way as “her cohorts” (you sly Fox).

¹² Now I don't know that this is true because I didn't hear it straight from the man's mouth but it has been reported (by the Egyptian head) that the man who represents modern America upholds the rumors that Mohammad might just be his savior and if so it all fits. Mohammad claims that Adam was a Muslim yet the author (so to speak) and founder of that faith was influenced by a Nestorian monk who taught him terrorism as a means of getting rid of the infidel, the monk of course used the word heretic but it all meant the same and it doesn't matter if you lie cheat or steal to eliminate them from the face of the earth it's justified, and the prayer beads make the equation believable. What we have here is a case of a problem child getting out of hand for the mother church knows that terrorism and persecution doesn't work you need to use the sophistication of a perverted religion to draw them into seduction, but when that doesn't work, get your hands on and pervert the laws of the nation, subvert them into oblivion to justify your cause and the power will return, the power that they have missed will return, but when that doesn't work death is justified, and we will go right along with them in their rise to power Just like the men standing at that beheading or those who watched the killing camps of the Holocaust being built and filled till the furnace took them. We already have gone along with this power who now has her foot in the door, no is actually fully in and we have let her in. But that wasn't the attitude early on in this country so close to the Dark Ages when we knew full well that forgetting the past leads to repetition of wrong doing, but that's an old Testament adage not applicable to today they say, in fact they say the whole Bible is now out dated and needs burned “like the two witnesses (Old and New Testaments)” that laid in the streets John characterized them as, but, they will arise and give their last day warnings and they have as well, so we have a standoff, and thus the purpose of this writing to expose this conflict, maybe the last one remember so listen up.

BLAST FROM THE PAST

I started out talking about all the world's attention being focused on the Middle East, as it has always been since man began recording history like the ones we want to forget that we just read about and didn't even know existed, and with this I kind of got side tracked, but you will see how it fits in a minute, so let's go on...

Some of the greatest finds of our past are being found every day, and have been from the 19th century to present, by archeologists digging in the ruins, and one find draws our attention to what this piece is all about, and this requires an introduction;

“What if the Bible is true?”

“What does it say to us today?”

Let me phrase it another way and that is; “what is it (the Bible) telling us about today and tomorrow”, and what it was like back then, that we are coming back to, as if we haven't learned from the past, and recall now, that one group who had the past was taken away, and what it did to them “subconsciously”.

So let me ask you; “without the knowledge that only the Bible gives us can we ‘consciously’ see our real future, and see that it's one we should fear, and without that fear we are bound to repeat those things detestable to God, and find ourselves lost forever just like those who have no god”?

Look at the map again do you see the “A” in the tear drop?



That is the location of the
“lowest point on earth”
the Dead Sea.

Now everyone knows about how salty it is and how you can literally & latterly sit in an upright position reading a news paper while floating, it’s that salty, but few know the Biblical story behind this area known as the Dead Sea, and I did mention, didn’t I, that it’s the lowest point on earth? This is a significant fact, as well as what lies in the soil surrounding this place of the dead.

If you were lucky enough to have been in the area of the Dead Sea, and walked around its perimeter, one thing would come to your attention, other than the smell of sulphur, and that is the sulphur like balls found all around the area.



Do you see the caption in the upper left and the name given where this White like sulphur was found and the caption lower right telling of its difference from the yellow?

This has to do with where it’s found?

Keep the name of where this white substance is found (Gomorrah) in mind as you look at the picture on right of a ball of white sulphur.

Now look at this next picture found in a bank of ash where most of these white sulphur like balls are found, mingled “in the layers of the ash”.



Here is the most telling of finds notice the ring around the white ball:



The Bible tells of God raining fire and brimstone down from heaven destroying the two cities of the plain (Gomorrah and Sodom), and those results we are actually seeing in the above photos, of places where the balls, of an extremely high temperature called only in the Bible as “brimstone”, hit and burned out, and you can see the results of it in the ring around the ball “caught in time”, of the extreme heat of the ball “even burning the ash?”, hinting of an almost nuclear intensity of that Brimstone “to even burn ash”.

Notice the many ashen layers as the below photo displays;



The extremely high burning temperatures, burning the natural materials, then falling in layers of ash formed by thermal ionization, caused by electrons repelling and attracting, creating even a swirling effect seen in many of the remains. This is evidence of a nuclear type “fire storm” turning everything immediately into ashes, even capturing the burning brimstone balls as we saw which kept on burning after being covered by the ashen layers.

Understand that?

You better, think about it as we go on....

Taken from;

~~ www.neocrisis.com/faith-a-politics/27-archaeology/445-sodom-a-gomorrah-the-ashen-cities ~~

REMEMBER

Do you remember what I said about the Dead Sea being the lowest point on earth?



What can we determine from this information?

Let's review what we have discussed so far because it's leading to something that the world has forgotten, and that is "**GOD**", and we have come up with so many alternative rationalizations and philosophies, even theologies that we have become irrational as I said earlier, in that the realities passed down to us don't even make sense anymore, and we can't see our nose from our face, the preverbal forest for the trees, and "the God factor" has gotten lost in the mix.

**We are so far from our roots
that we don't even know where to find them,
and it's no wonder we have become what
we are becoming.**

It's true; we are becoming just like the people of the past in all the doomed periods of time, when; if God hadn't intervened there wouldn't even be a society of mankind left, we would have all turned into the beasts some think we came from, evolution in reverse, where only the fittest survive until they wipe each other completely out. (Iran goes nuclear next week!)

Somehow I can believe that scenario, for without God, and I mean no disrespect by saying without "the God factor" society always becomes corrupted and eventually falls to its primitive and natural instinct of destruction "just the way Satan has planned it".

We have already witnessed it with every world war, with every Muslim conflict, with every Canaanite conflict where the sense of natural affection is nonexistent and man kills and destroys everything in his path, man, woman and beast. Of course God did the same thing, yes, "but for very different reason"; He was trying to keep people from acting that way, but after generation to generation of being abominable, the only solution is complete destruction, and that's why there's a big hole under the Dead Sea and Sodom & Gomorrah are not the Dubai's of yesterday survived to today. (Californians would like that if they had!)

Just one example of God intervening in mans affairs for his own well being, for if that society of perversion had been allowed to continue, the call for another World Wide destruction would come to soon, before the people of God could find the Salvation promised our first parents after the fall.

Just like the flood when the world society had become perpetually corrupt, and there was obviously no hope of reversing it, God had to destroy mankind from the

face of the earth; I say just like the flood, so will the same destructive fires of His coming “cleanse the earth from its last go round” that final corrupted society, less the people who remember and still call on God, will be again destroyed for their own good and God will again be justified in His strange act.

Notice what Jesus said about that time, and that even in His day it was beginning in some of the cities;

Matthew 11:

¹⁵He that hath ears to hear, let him hear.

¹⁶But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

¹⁷And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

¹⁸For John came neither eating nor drinking, and they say, He hath a devil.

¹⁹The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

²⁰Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

²¹Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

²²But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

²³And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

²⁴But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

What led to this?

2 Peter 2:

⁶And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

Jude 1:

⁷Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

It's obvious; that from the evidence still out there, in the land of the Bible, that “Sodom and Gomorrah” not only existed, but were destroyed by “a power only God could have wheeled and none other”.

The evidence is all around; the evidence of brimstone as only named by the Bible¹³, the whole area “ashes like unto a nuclear intensity where all matter is completely devoid of life”, and a dead sea?

Not to mention a hole where the cities once existed, and this not from a fault line catastrophe Mr. science! Why can't you admit it; “some things don't require science to determine when history has already accounted for this disaster?”

We don't want to admit obvious works of God, or we might just be obligated to believe all the other stuff we don't want to believe, like the reality of the end, the beginning and all in between that separates Godly people from ungodly, and Sodom and Gomorrah are a witness to such ungodliness, passed down from Cain's walking away from God and good, to set in motion the tide of destruction we witness in our societies today, and if left “un-evangelized” (by works like this) not even one will come out to taste of the eternal life only God offers.

If what the Bible says is true, and we have been given unarguable evidence it is, despite the worlds denying, what does this say about those returning to Sodomy, and those things that led to the worst destruction recorded “beyond the flood”?

Our only escape is to do an about face and stay no longer in that crowd, and even though the church is set up for the sinner, of any even one sin, to come for repentance and salvation, they cannot bring active sin into Gods presence without corrupting the whole, isn't Gods warnings enough evidence of this?

To think that churches are even considering a soft shoe on this subject of homosexuality “is deplorable” and it will not be well for that church just as Jesus warned those in his day; “He would have to apologize to Sodom and Gomorrah if He let things slide like that”.

Why is it so hard to see this picture?

¹³ If Brimstone is sulfur then why call sulfur by what appears to be only a Biblical name for burning rocks? All the associations you find for this word Brimstone have a “fire and brimstone” connection as in the Bibles account “as if it's the only use and origin for the word?”

There isn't any reason, unless, we want to excuse such a whore (individual, city or church) to our own corruption?

It reminds me of a real story; about real people faced with such a decision; whether to turn their back on such whore or to stay attached to it, maybe to try and change it through osmosis? At some point friend we must separate ourselves from it, or be caught up in it, "so much we lose our lives to it".

I'm going to start this story, or this scenario account, by the following text, and it's staged in the very place where now lies the big hole, and a dead sea, "left for our example" as is the story to follow;

Luke 17:

²⁶And as it was in the days of Noe, so shall it be also in the days of the Son of man.

²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

²⁸Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

³⁰Even thus shall it be in the day when the Son of man is revealed.....

³²Remember Lot's wife.

Abraham, the father of the faithful and bearer of the seed of the Messiah through his son Isaac not Ishmael (who was of the seed of Cain and Ham), was called of God to born the generations of Godlike people and follow God in all his life.

Now we know he had many pitfalls and character flaws who doesn't, but the point is; what God said "he did without question"; Like; Get up and take your family to a place I will tell you after you've started, is one example of following God; "knowing it was the thing to do without questioning" for Abraham knew the stories of the past, handed down to him and he believed.

Taking his son to offer him on an alter by Gods command as he did is another example of Abrahams faith, but there's another example that goes unnoticed; that is unless you really put two and two together, and it's the best example for us in how to remain faithful, and the impending results.

God, as I said; “told Abraham to leave his home and go forward to a land of promise” and with him he took all his family including his nephew Lot and his tribe.

When they reached the Promised Land, years before the big hole, their tribes were getting to big and it was time for them to separate. As they stood looking over the promised land, Abraham gave Lot the choice of either taking his tribe and animals either into the mountainous reign to settle, or the plains between the mountains where laid the twin cities.

The story is “Lot pitched his tents towards Sodom” and this was a big mistake as we will see.

It reminds me of what we place ourselves next to, the things we know we should stay away from, the shows we know we shouldn’t watch because they are the kind that corrupt the soul, or make us so numb to sin that we become a part of it mentally if not physically.

Sometimes, and I’ve seen it more than once, in different churches we allow the company of known indulgers of a sin (unrepented), and soon it stagnates and corrupts the whole body as does a rotten potato to the bunch, it’s just a natural compromise that we allow because as we say “well everyone’s a sinner and one sin is no different than the other”, but, this tells me we haven’t discovered “the Sodom effect” and its stigma, as God places on it, as in staying away from some sins; “they are that powerful”, so powerful that soon even the priesthood can become corruptible, or haven’t we seen that one for ourselves?

Lot chose the plains, but I’m sure he had no intention of living anywhere near the famed cities of Sodom and Gomorrah, but as time passed, and he couldn’t get very good reception on his TV, he found it conducive to move closer and closer towards the city, or maybe his kids needed a job and it was more convenient to live in the suburbs of the city, whatever, eventually, for whatever reason, he found himself and his family living right in the midst of a place he knew better than to live.

The Bible tells us his soul was vexed daily as he set at the gates of the city, not wanting to mix in with those inside, but that wasn't the story for Mrs. Lot, she obviously became attached to city living, and so did their kids, because one day angels came to Lot and told him that God was going to destroy the cities and he would have to get his family out or be lost.

When Lot approached his kids with this message from God, they thought he was drunk and told him they had no intentions of leaving, probably because they didn't even believe in God any longer, or their religion told them something different, or their dad's word alone would have been enough motive for them to take heed of the warning.

Mrs. Lot did however believe in God, and she and her two younger daughters left with Lot, and fled towards the mountains of safety.

Now, the angels had told them "do not look back", because God had condemned the cities and they had overdone their stay in them and probably should have left at the first sign their kids were getting further and further away from faith in God's religion, but they procrastinated and let things slide till they found themselves, I suppose, paralyzed and stuck, but now it was time to get out and not look back for there was nothing back there that they should miss or care about.

Now I'm sure that the lost kids were on their mind as they were fleeing, and their hearts were heavy that they choose not to follow God's call, but God said don't look back, stay head strong even in your loss. Choices we may have to make some day, but hopefully we don't let things go that far as to have to sacrifice our kids because we enjoyed the facilities of the world, its pleasures and conveyances.

As they were running away from dooms day Mrs. Lot must have thought of all the good things that Sodom offered, maybe she left her heart there? But for whatever reason she turned, looked back and was lost.

Something's are hard for us to leave behind when God calls, but if we look back, it's obvious we have never considered the hole we just crawled out from, the

slime we were covered with, the people we hurt or turned away from God by our actions, and we look back “with intentions of going back” like a dog returns to his own vomit.

Yes, our hearts must go out for those lost in the world in sin and it’s perversions, but unless they are willing to go forward and not look back, they are no different than Mrs. Lot; “who had faith without doubt”, for she started towards the land of safety, but didn’t listen to Gods specific command, in this case to not look back, or our fate is the same “as those who go back”.

This is a heavy message I know, but one needed today by all of us in this age of compromises, and because of our lack of Biblical knowledge. A time when we must be straight and forward, to the point and not dance around certain issues, but answer them with a thus sayeth the Lord, and what more of an example of the importance of this “is our approaching of a return to the very things that are signs of the end of time, than the story of the big hole made by God as “a lasting proof” that His Word is still “the Word”¹⁴ for our escape into “the reality of another life”, one not like the one we have been living, but one of faith in God’s religion, and His Commandments not some churches, Obedience to Gods Covenant “we will do without question” because “He is our God”.

What if the Bible is true?

What kind of changes need we make right now?

What kind of commitments do we need to make in our lives from this day forward?

May this study, do for you what it has done for me, in setting my priorities “as Gods” not looking back?

¹⁴ I’m going to give you my punch line, for all you who think that I’m just accepting a myth in what I think was a Godly event, but never existed in any contemporary history? Well, here it is for all you faithless, you deniers of the Bible and its place in history “as the history”. (see Appendix “Chaldean Account ”)

APPENDIX

GHOSTS IN THE ACADAMY

Someone very close to me attended an academy way back in the mid 1900's, and it was a religious one so the preacher was talking to them about the reality of Satan and his tricks of bringing back people from the grave to throw people off. Something religious schools are still allowed to do, but not for long, anyway;

One evening two students were in their room studying and a knock came upon their door. When they opened it up it was one of the students parents that had been killed in a car wreck sometime before, and they said they were back to visit and they laid their bags down in the room.

Now these kids knew what they had been taught, that the Bible specifically teaches that the dead are dead and asleep and cannot return (unless God calls them to be) and they knew these apparitions were a trick so they kneeled down and began to pray and the angels of the devil impersonating the parents disappeared.

So if we play with fire we are going to eventually get burnt and the same goes for pretending devils for show, eventually they will come and deny God or worse.

I mentioned fire; listen to this account in another religious academy again by a friend of my family;

One student had brought a wejee board to school and had it in their closet and secretly played it for fun with some special friends who wouldn't tell.

One day a teacher was talking about things Satan used to suck in kids and the wegee board was mentioned, the kid that had one felt convicted to throw his away and did.

The next day he saw I up on the shelf again.

Thinking it was a joke being played on him by one of his crazy friends who had also heard the teacher talk about things connected to evil, and they were just trying to scare him, he took it down broke it up and then threw it away.

The next morning he noticed up on his shelf was another board, and when he took it down the hair on his head stood up because “it was His” he recognized it!

Now he began to get scared and so as not to let the school know what he had been doing he broke the board up and then burnt it.

Can you guess what was in his closet the next morning, your right “his board” he told his friends who knew about and had played his game and they too were sorely afraid?

Now he had to get some help, so he told his counselor the story, and he said to him; “we must get everybody involved in this together and pray for it’s truly Satan’s work”, they did and it never came back after they destroyed it.

One more story to drive my point home;

A preacher in my state conference of West Virginia, where they handle snakes in the dark woods of the state, once talked about going to a house that he had been told was occupied by an evil spirit, but he laughed about that.

When he entered the house he immediately felt a presence and after a while the man told him his wife was a witch. Now he wasn’t entirely ignorant of stories he had heard but never experienced so he kind of chuckled inside.

When the wife came into the room it got cold and the coffee table began to rise up off the floor.

He immediately said a silent prayer and excused himself a believer from that day forward. I can’t remember what happened after that but I do know one thing play with the devil and he will play with you, watch scary movies and you will be scared, keep up a steady diet of them and you will be changed and you might just enter the “Ghost Academy” a believer and you might just lose your soul in the process, it’s that black and white my friend.

My point is the evolutionary theory is taking the churches down the wrong path today and many will be lost who follow, and all I can say is; “if your church doesn’t believe in the six day literal, and obviously Biblical account of creation, and tries to tell you God may have used evolution in any form to create, run as fast as you can from that church of Satan, and if you think I’m fooling you’re the one who’s going to be fooled because the Bibles last day message of Revelation 14 is a call to remember the God of Creation who will judge the world, and as you read the rest of that chapter you will see who Gods saints are supposed to believe even as it relates to their worship.

Remember God set His worship parameters in creation and if we are hip to them today we “will be one of the very few who do look back” on His each day of the week that reminds us that God is our creator and our re-creator as well.

Stick with Him, “through obedience and faith or also called righteousness by faith (the same thing-right doing through faith supplied by the Word of course and the Word only)”, Stick with Him in His word from Genesis to Revelation, adding no other texts, save those that point us back to them, and we can count on God to save us in the end.

~mosescats~

KING JAMES BIBLE

The following three pieces written by King James expose two things; first, this 16th century King was completely given to the Scriptures, sola scripturas, so much so, he dedicated himself to it “for others”. Secondly, the truth of the powers that kept the dark ages “dark” can be surmised by the hints given by this man of Gods observations and conclusions, and although nicely put for consciounce sake the picture becomes crystal clear whose side who is on and why.

Notice these excerpts I found;

[William Tyndale wanted to use the same 1516 Erasmus text as a source to translate and print the New Testament in English for the first time in history. Tyndale showed up on Luther's doorstep in Germany in 1525, and by year's end had translated the New Testament into English. Tyndale had been forced to flee England, because of the wide-spread rumor that his English New Testament project was underway, causing inquisitors and bounty hunters to be constantly on Tyndale's trail to arrest him and prevent his project. God foiled their plans, and in **1525-1526** the Tyndale New Testament became the first printed edition of the scripture in the English language. Subsequent printings of the **Tyndale New Testament in the 1530's** were often elaborately illustrated.

What the church of Rome thought about English scripture

They were burned as soon as the Bishop could confiscate them, but copies trickled through and actually ended up in the bedroom of King Henry VIII. The more the King and Bishop resisted its distribution, the more fascinated the public at large became. The church declared it contained thousands of errors as they torched hundreds of New Testaments confiscated by the clergy, while in fact, they burned them because they could find no errors at all. One risked death by burning if caught in mere possession of Tyndale's forbidden books.

Having God's Word available to the public in the language of the common man, English, would have meant disaster to the church. No longer would they control access to the scriptures. If people were able to read the Bible in their own tongue, the church's income and power would crumble. They could not possibly continue to get away with selling indulgences (the forgiveness of sins) or selling the release of loved ones from a church-manufactured "Purgatory". People would begin to challenge the church's authority if the church were exposed as frauds and thieves. The contradictions between what God's Word said, and what the priests taught, would open the public's eyes and the truth would set them free from the grip of fear that the institutional church held. Salvation through faith, not works or donations, would be understood. The need for priests would vanish through the priesthood of all believers. The veneration of church-canonized Saints and Mary would be called into question. The availability of the scriptures in English was the biggest threat imaginable to the wicked church. Neither side would give up without a fight.]

Let me give you now a little history of what led to the reign of “King James” first, before I give you the texts, which are extremely lengthy yes, but well worth the

while to read and consumption of our history past, or stay in the dark it's your decision?

History leading to King James;



King Henry VIII

It was not that **King Henry VIII** had a change of conscience regarding publishing the Bible in English. His motives were more sinister... but the Lord sometimes uses the evil intentions of men to bring about His glory. King Henry VIII had in fact, requested that the Pope permit him to divorce his wife and marry his mistress. The Pope refused. King Henry responded by marrying his mistress anyway, (later having two of his many wives executed), and thumbing his nose at the Pope by renouncing Roman Catholicism, taking England out from under Rome's religious control, and declaring himself as the reigning head of State to also be the new head of the Church. This new branch of the Christian Church, neither Roman Catholic nor truly Protestant, became known as the Anglican Church or the Church of England. King Henry acted essentially as its "Pope". His first act was to further defy the wishes of Rome by funding the printing of the scriptures in English... the first legal English Bible... just for spite.

The ebb and flow of freedom continued through the 1540's...and into the 1550's. After King Henry VIII, King Edward VI took the throne, and after his death, the reign of **Queen "Bloody" Mary** was the next obstacle to the printing of the Bible in English. She was possessed in her quest to return England to the Roman Church. In **1555**, John "Thomas Matthew" Rogers and Thomas Cranmer were both burned at the stake. Mary went on to burn reformers at the stake by the hundreds for the "crime" of being a Protestant. This era was known as the Marian Exile, and the refugees fled from England with little hope of ever seeing their home or friends again.



John Foxe

In the 1550's, the Church at Geneva, Switzerland, was very sympathetic to the reformer refugees and was one of only a few safe havens for a desperate people. Many of them met in Geneva, led by **Myles Coverdale** and **John Foxe** (publisher of the famous **Foxe's Book of Martyrs**, which is to this day the only exhaustive reference work on the persecution and martyrdom of Early Christians and Protestants from the first century up to the mid-16th century), as well as Thomas Sampson and William Whittingham. There, with the protection of the great theologian **John Calvin** (author of the most famous theological book ever published, **Calvin's Institutes of the Christian Religion**) and **John Knox**, the great

Reformer of the Scottish Church, the Church of Geneva determined to produce a Bible that would educate their families while they continued in exile.



John Calvin

The New Testament was completed in **1557**, and the complete Bible was first published in **1560**. It became known as the **Geneva Bible**. Due to a passage in Genesis describing the clothing that God fashioned for Adam and Eve upon expulsion from the Garden of Eden as "Breeches" (an antiquated form of "Britches"), some people referred to the Geneva Bible as the Breeches Bible.



John Knox

The Geneva Bible was the first Bible to add numbered verses to the chapters, so that referencing specific passages would be easier. Every chapter was also accompanied by extensive marginal notes and references so thorough and complete that the Geneva Bible is also considered the first English "Study Bible". William Shakespeare quotes hundreds of times in his plays from the Geneva translation of the Bible. The Geneva Bible became the Bible of choice for over 100 years of English speaking Christians. Between **1560** and **1644** at least 144 editions of this Bible were published. Examination of the **1611** King James Bible shows clearly that its translators were influenced much more by the Geneva Bible, than by any other source. The Geneva Bible itself retains over **90%** of William Tyndale's original English translation. The Geneva in fact, remained more popular than the King James Version until **decades** after its original release in **1611**! The Geneva holds the honor of being the first Bible taken to America, and the Bible of the Puritans and Pilgrims. It is truly the "Bible of the Protestant Reformation." Strangely, the famous Geneva Bible has been out-of-print since 1644, so the only way to obtain one is to either purchase an **original printing of the Geneva Bible**, or a less costly **facsimile reproduction of the original 1560 Geneva Bible**.

With the end of Queen Mary's bloody reign, the reformers could safely return to England. The Anglican Church, now under Queen Elizabeth I, reluctantly tolerated the printing and distribution of Geneva version Bibles in England. The marginal notes, which were vehemently against the institutional Church of the day, did not rest well with the rulers of the day. Another version, one with a less inflammatory tone was desired, and the copies of the Great Bible were getting to be decades old. In **1568**, a revision of the Great Bible known as the **Bishop's Bible** was introduced. Despite 19 editions being printed between **1568** and **1606**, this Bible, referred to as the "rough draft of the King James Version", never gained much of a foothold of popularity among the people. The Geneva may have simply been too much to compete with.

By the **1580's**, the Roman Catholic Church saw that it had lost the battle to suppress the will of God: that His Holy Word be available in the English language. In **1582**, the Church of Rome surrendered their fight for "Latin only" and decided that if the Bible was to be available in English, they would at least have an official Roman Catholic English translation. And so, using the corrupt and inaccurate Latin Vulgate as the only source text, they went on to publish an English Bible with all the distortions and corruptions that Erasmus had revealed and warned of 75 years earlier. Because it was translated at the Roman Catholic College in the city of Rheims, it was known as the **Rheims New Testament** (also spelled Rhemes). The **Douay Old Testament** was translated by the Church of Rome in **1609** at the College in the city of Douay (also spelled Doway & Douai). The combined product is commonly referred to as the **"Doway/Rheims" Version**. In **1589**, Dr. William Fulke of Cambridge published the "Fulke's Refutation", in which he printed in parallel columns the Bishops Version along side the Rheims Version, attempting to show the error and distortion of the Roman Church's corrupt compromise of an English version of the Bible.



King James I

With the death of Queen Elizabeth I, Prince James VI of Scotland became **King James I of England**. The Protestant clergy approached the new King in **1604** and announced their desire for a new translation to replace the Bishop's Bible first printed in **1568**. They knew that the Geneva Version had won the hearts of the people because of its excellent scholarship, accuracy, and exhaustive commentary. However, they did not want the controversial marginal notes (proclaiming the Pope an Anti-Christ, etc.) Essentially, the leaders of the church desired a Bible for the people, with scriptural references only for word clarification or cross-references.

This "translation to end all translations" (for a while at least) was the result of the combined effort of about fifty scholars. They took into consideration: The Tyndale New Testament, The Coverdale Bible, The Matthews Bible, The Great Bible, The Geneva Bible, and even the Rheims New Testament. The great revision of the Bishop's Bible had begun. From **1605** to **1606** the scholars engaged in private research. From **1607** to **1609** the work was assembled. In **1610** the work went to press, and in **1611** the first of the huge (16 inch tall) pulpit folios known today as **"The 1611 King James Bible"** came off the printing press. A typographical discrepancy in Ruth 3:15 rendered a pronoun "He" instead of "She" in that verse in some printings. This caused some of the **1611** First Editions to be known by collectors as **"He" Bibles**, and others as **"She" Bibles**. Starting just one year after the huge 1611 pulpit-size King James Bibles were printed and chained to every church pulpit in England; printing then began on the **earliest normal-size printings of the King James Bible**. These were produced so individuals could have their own personal copy of the Bible.



John Bunyan

The Anglican Church's King James Bible took decades to overcome the more popular Protestant Church's Geneva Bible. One of the greatest ironies of history, is that many Protestant Christian churches today embrace the King James Bible exclusively as the "only" legitimate English language translation... yet it is not even a Protestant translation! It was printed to compete with the Protestant Geneva Bible, by authorities who throughout most of history were hostile to Protestants... and killed them. While many Protestants are quick to assign the full blame of persecution to the Roman Catholic Church, it should be noted that even after England broke from Roman Catholicism in the 1500's, the Church of England (The Anglican Church) continued to persecute Protestants throughout the 1600's. One famous example of this is **John Bunyan**, who while in prison for the crime of preaching the Gospel, wrote one of Christian history's greatest books, Pilgrim's Progress. Throughout the 1600's, as the Puritans and the Pilgrims fled the religious persecution of England to cross the Atlantic and start a new free nation in America, they took with them their precious Geneva Bible, and rejected the King's Bible. America was founded upon the Geneva Bible, not the King James Bible.

Protestants today are largely unaware of their own history, and unaware of the Geneva Bible (which is textually 95% the same as the King James Version, but 50 years older than the King James Version, and not influenced by the Roman Catholic Rheims New Testament that the King James translators admittedly took into consideration). Nevertheless, the King James Bible turned out to be an excellent and accurate translation, and it became the most printed book in the history of the world, and the only book with one billion copies in print. In fact, for over 250 years...until the appearance of the English Revised Version of **1881-1885**...the King James Version reigned without much of a rival. One little-known fact, is that for the past 200 years, all King James Bibles published in America are actually the 1769 Baskerville spelling and wording revision of the 1611. The original "1611" preface is deceptively included by the publishers, and no mention of the fact that it is really the 1769 version is to be found, because that might hurt sales. The only way to obtain a true, unaltered, 1611 version is to either purchase an **original pre-1769 printing of the King James Bible**, or a less costly **facsimile reproduction of the original 1611 King James Bible**.



John Eliot

Although the **first Bible printed in America** was done in the native Algonquin Indian Language by **John Eliot** in **1663**; the first English language Bible to be printed in America by **Robert Aitken** in **1782** was a King James Version. **Robert Aitken's 1782 Bible** was also the only Bible ever authorized by the United States Congress. He was commended by President George Washington for providing Americans with Bibles during the embargo of imported English goods due to the Revolutionary War. In **1808**, Robert's daughter, Jane Aitken, would become the first woman to ever print a Bible... and to do so in America, of course. In **1791**, Isaac Collins vastly improved upon the quality and size of the typesetting of American Bibles and produced the **first "Family Bible" printed in America**... also a King James Version. Also in **1791**, Isaiah Thomas published the first Illustrated Bible printed in America...in the King James Version. For more information on the earliest Bibles printed in America from the 1600's through the early 1800's, you may wish to review our more detailed discussion of **The Bibles of Colonial America**.



Noah Webster

While **Noah Webster**, just a few years after producing his famous Dictionary of the English Language, would produce his own modern translation of the English Bible in **1833**; the public remained too loyal to the King James Version for Webster's version to have much impact. It was not really until the **1880's** that England's own planned replacement for their King James Bible, the **English Revised Version(E.R.V.)** would become the first English language Bible to gain popular acceptance as a post-King James Version modern-English Bible. The widespread popularity of this modern-English translation brought with it another curious characteristic: the absence of the 14 Apocryphal books.

Here now are the “three interfaces¹⁵” written by King James introducing his edition of the Bible in “English”. Not the first, but the lasting and most used, by the true student of the scriptures, one who, after reading these words, can only conclude “this king knew his scriptures in depth”, a depth the accusers of this man will never have, with hearsay as they do other men like Newton, try to discredit him, and in so doing show their shallowness and lack of wisdom of the Bible and the Bible only as their inspiration to praise their God, and their fruits (works) stand on their own where they stood in the end;

I have highlighted the things that directly pertain to this writing exposing the reason why Satan does not want “his people and powers discovered” it might just wreak his desire to get you and me....

¹⁵ Since these three dissertations are quite lengthy you might start reading the first couple of paragraphs of each to see which one you prefer. One in is olden English the others rephrased in more modern English. Although all say pretty much the same thing it's really worth your while to read them all to get a picture very few have of that age and what was really going on at that time as far as religion is concerned and what it lead to, to present, and how we should be ashamed in our lackadaisical attitude we have for Gods religion and how almost everyone has strayed even from the King James period of time when Gods religion was an escape from reality (a good one), to the religion spelled out from Genesis to Revelation which comprises “Gods Religion”, the one of which we need to escape the deceptions “on coming”.

Preface to the King James Version 1611

* * *

The Best Things Have Been Calumniated

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth but **cold entertainment in the world**. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find a hole, will make one,) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever anything projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that Civility, wholesome Laws, learning and eloquence, Synods, and Church-maintenance, (**that we speak of no more things of this kind**) should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from bruit-beasts led with sensuality: By the second, we are bridled and restrained from outrageous behavior, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves: Briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings, which are endless: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, **that kill their children as soon as they are born**, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the Spiritual and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their Countrymen to good order and discipline: and that in some Commonwealths it was made a capital crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the State, and patterns of Virtue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that he was no babe, but a great clerk, that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any Synod, or meeting of the Clergy, but rather then contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Ambassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised; Namely, that at such time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying: Now is poison poured down into the Church, &c. Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we

subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort only, and that Princes are privileged by their high estate, he is deceived. As the sword devoureth as well one as the other, *as it is in Samuel*; nay as the great Commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face; And as the *King of Syria* commanded his chief Captains to fight neither with small nor great, save only against the *King of Israel*: so it is too true, that Envy striketh most spitefully at the fairest, and at the chiefest. David was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the Ark of God in solemnity) he was scorned and scoffed at by his own wife. Solomon was greater than David, though not in virtue, yet in power: and by his power and wisdom he built a Temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why do they lay it in his son's dish, and call unto him for easing of the burden, Make, say they, the grievous servitude of thy father, and his sore yoke, lighter. Belike he had charged them with some levies, and troubled them with some carriages; Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to everyone's conscience.

The Highest Personages Have Been Calumniated

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation; than when he corrected the Calendar, and ordered the year according to the course of the Sun: and yet this was imputed to him for novelty, and arrogance, and procured to him great obloquy. So the first Christened Emperor (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the Empire at his great charges, and providing for the Church as he did, got for his labor the name Pupillus, as who would say, a wasteful Prince, that had need of a guardian, or overseer. So the best Christened Emperor, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms, (though indeed he excelled in feats of chivalry, and showed so much when he was provoked,) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times, (at the least, the greatest politician,) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendered to excellent Princes in former times, even, *Cum benè facerent, malè audire*, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of Moses taketh hold of most ages; You are risen up in your father's stead, an increase of sinful men. What is that that hath been done? That which shall be done: and there is no new thing under the Sun, saith the wise man: and S. Steven, As your fathers did, so do you.

His Majesty's Constancy, Notwithstanding Calumniation, For The Survey Of The English Translations

This, and more to this purpose, His Majesty that now reigneth (and long, and long may he reign, and his offspring for ever, Himself and children, and children's children always) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely **that whosoever attempteth anything for the public, (specially if it pertain to Religion, and to the opening and clearing of the word of God,) the same setteth himself upon a stage to be gloated upon by every evil eye,** yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's Religion in any part, meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his Royal heart was not daunted or discouraged for this or that color, but stood resolute, as a statue immovable, and an anvil not easy to be beaten into plates, as one saith; he knew who had chosen him to be a Soldier, or rather a Captain, and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, Them that honor me, I will honor, neither was it a vain word that Eusebius delivered long ago, that piety towards God was the weapon, and the only weapon that both preserved Constantine's person, and avenged him of his enemies.

The Praise Of The Holy Scriptures (Excellent source for a sermon on the scriptures)

But now what piety without truth? *What truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. John 5:39. Isaiah 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28,29. They are reprov'd that were unskillful in them, or slow to believe them. Matthew 22:29 and Luke 24:25. They can make us wise unto salvation. 2 Timothy 3:15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us, if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. Tolle, lege; Tolle, lege, Take up and read, take up and read the Scriptures,* (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. Whatsoever is in the Scriptures, believe me, saith the same S. Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth. Thus S. Augustine. And S. Jerome: *Ana scripturas*, & amabit te sapientia &c. Love the Scriptures, and wisdom will love thee. And S. Cyrill against Julian; Even boys that are bred up in the Scriptures, become most religious, &c. But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, or hoped for, is contained in them? Or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? I adore the fullness of the Scripture, saith Tertullian against Hermogenes. And again, to Apelles an heretic of the like stamp, he saith; I do not admit that

which thou bringest in (or concludest) of thine own (head or store, de tuo) without Scripture. So Saint Justin Martyr before him; We must know by all means, saith he, that it is not lawful (or possible) to Learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration. So Saint Basil after Tertullian, It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, epeisagein) any of those things that are not written. We omit to cite to the same effect, S. Cyril B. of Jerusalem in his 4 Cataches. Saint Jerome against Heluidius, Saint Augustine in his 3 Book against the letters of Petilian, and in very many other places of his works. Also, we forbear to descend to latter Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, or curiosity, if we be not content with them? Men talk much of eiresianh, how many sweet and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold; of Cornucopia, that it had all things necessary for food in it; of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcan's armor, that it was an armor of proof against all thrusts, and all blows, &c. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor, but also a whole armory of weapons, both offensive, and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food, against fenowed traditions; a Physician's shop (Saint Basil calleth it) of preservatives against poisoned heresies; a Pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; Finally a fountain of most pure water springing up unto everlasting life. And what marvel: The original thereof being from heaven, not from earth; the author being God, not man; the indictor, the Holy Spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

Translation Necessary (The scriptures only held in Latin – the Vulgate 4th century AD)

But how shall men meditate in that which they cannot understand: How shall they understand that which is kept close in an unknown tongue? As it is written, Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me. The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The Scythian counted the Athenian, whom he did not understand, barbarous: so the Roman did the Syrian, and

the Jew (even S. Jerome himself calleth the Hebrew tongue barbarous, belike because it was strange to so many), so the Emperor of Constantinople calleth the Latin tongue barbarous, though Pope Nicholas do storm at it: so the Jews long before Christ, called all other nations, Lognazim, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) without a bucket or some thing to draw with: or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, Read this, I pray thee, he was fain to make this answer, I cannot, for it is sealed.

The Translation Of The Old Testament Out Of The Hebrew Into Greek

While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. But when the fullness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not only of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolome Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Savior among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie molding in King's Libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the Holy Ghost and to them, to take that which they found (the same being for the greatest part true and sufficient), rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as thought they **made a Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded**. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current.

Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus: yea, there was a fifth and sixth edition, the Authors whereof were not known. These with the Seventy made up the Hexapla, and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst of Origen (for the worth and excellency thereof above the rest, as Epiphanius gathereth), but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect: and Justinian the Emperor enjoining the Jews his subjects to use specially the Translation of the Seventy, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit: so it is evident (and Saint Jerome affirmeth as much), that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.

Translation Out Of Hebrew And Greek Into Latin

There were also within a few hundred years after Christ, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East, and North, spake or understood Latin, being made Provinces to the Romans. But now the Latin Translations were too many to be all good, for they were infinite (Latini Interpretes nullo modo numerari possunt, saith S. Augustine). **Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament)**, but out of the Greek stream, therefore the Greek being altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves; which he performed with that evidence of great learning, judgement, industry, and faithfulness, that he hath forever bound the Church unto him, in a debt of special remembrance and thankfulness.

The Translating Of The Scripture Into The Vulgar Tongues

Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of Christ was generally embraced in the Empire: (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, Greek and Latin (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves), but also for the behoof and edifying of the unlearned which hungered and thirsted after Righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their Countrymen, insomuch that most nations

under heaven did shortly after their conversion, hear Christ speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, Multarum gentiû linguis Scriptura anie translata, docet falsa essequæ addita sunt, & c.i. The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian or Hesychius) are false. So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy, suæ linguæ hominibus.i. for his countrymen of Dalmatia. Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis, and Alphonsus à Castro (that we speak of no more), men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostome that lived in S. Jerome's time, giveth evidence with him: The doctrine of S. John (saith he) did not in such sort (as the Philosophers did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) Philosophers, he meaneth Christians. To this may be added Theodorit, as next unto him, both for antiquity, and for learning. His words be these, Every Country that is under the Sun, is full of these words (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth. So he. In like manner, Ulpilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue: **John Bishop of Sivil by Vasseus, to have turned them into Arabic, about the year of our Lord 717:** Beda by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Beda had done the Hebrew, about the year 800: King Alured by the said Cistertiensis, to have turned the Psalter into Saxon: Methodius by Auentinus (printed at Ingolstad) to have turned the Scriptures into Slavonian: Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian: Valdis, by diverse to have turned them himself, or to have gotten them turned into French, about the year 1160: Charles the 5, of that name, surnamed The Wise, to have caused them to be turned into French, about 200 years after Valdis his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with diverse, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in the most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travail he saw the Gospels in the Ethiopian tongue; and Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radevil in Polonie, or by the Lord Ungnadius in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, As we have heard, so we have seen.

The Unwillingness Of Our Chief Adversaries, That The Scriptures Should Be Divulged In The Mother Tongue, &c.

Now **the Church of Rome** would seem at the length to bear motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: **they must first get a License in writing before they may use them**, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with Leaven of their superstition. Howbeit, it seemed too much to Clement the 8. That there should be any License granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the fourth. So much are they afraid of the light of the Scripture (Lucifugæ Scripturarum, as Tertullian speaketh), that **they will not trust the people with it**, no not as it is set forth by their own sworn men, no not with the License of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess, that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, **but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor**, lest his deeds should be reproved: neither is it the plain dealing Merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

The Speeches And Reasons, Both Of Our Brethren, And Of Our Adversaries, Against This Work

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translations so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (Lacte gypsum malè miscetur, saith S. Ireney.) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be lapidosus, as Seneca speaketh? **What is it to handle the word of God deceitfully, if this be not?** Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both at the work and workmen, saying; What do these weak Jews, &c? Will they make the stones whole again out of the heaps of dust which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall. Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can manum de tabulâ. We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, *Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus.* That is, Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned that lived before my time, I have thought

it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to have labored in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speak.

A Satisfaction To Our Brethren

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or Kind Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever-renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The Judgement of Aristotle is worthy and well known: If Timothy had not been, we had not had much sweet music; but if Phrynis (Timothy his master) had not been, we had not had Timothy. Therefore blessed be they, and most honored be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolome Philadelph wrote to the Rabbis or masters of the Jews, as witnesseth Epiphanius: and as S. Augustine saith; A man had rather be with his dog than with a stranger (whose tongue is strange unto him). Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labors, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8 verse 2. Joash the king of Israel did not satisfy himself, til he had smitten the ground three times; and yet he offended the Prophet, for giving over then. **Aquila, of whom we spake before, translated the Bible as carefully and as skillfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called cata acribeian, that is, accurately done, as Saint Jerome witnesseth.** How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's Ethics, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever? And this is the word of God, which we translate. What is the chaff to the wheat, saith the Lord? Tanti vitreum, quantiverum margaritum (saith Tertullian), if a toy of glass be of that reckoning with us, how ought we to value the true pearl? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof), but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the bible maturely considered of and examined. For by this means it cometh to passe, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, **and the worst of ours far better than their authentic vulgar**), the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so

agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honor than this? And wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans, at his majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren.

An Answer To The Imputations Of Our Adversaries

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet), containeth the word of God, nay, is the word of God. As the King's Speech which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's Speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, Verum ubi multa nitent in carmine, non ego paucis offendor maculis, &c. A man may be counted a virtuous man, though he have made many slips in his life (else, there were none virtuous, for in many things we offend all), also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? **The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express.** Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient; was Catiline therefore an honest man, or a good Patriot, that sought to bring it to a combustion? Or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the later), notwithstanding, might this later either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay,

they used it (as it is apparent, and as Saint Jerome and most learned men do confess), which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defense of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the Authors of the **translations (heretics they call us by the same right that they call themselves Catholics, both being wrong), we marvel what divinity taught them so.** We are sure Tertullian was of another mind: Ex personis probamus fidem, an ex fide personas? Do we try men's faith by their persons? We should try their persons by their faith. Also S. Augustine was of another mind: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yes, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustine's third book De doctrinâ Christianâ. To be short, Origen, and the whole Church of God for certain hundred years, were of another mind? For they were so far from treading under foot (much more from burning), the Translation of Aquila a Proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined them together with the Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint Augustine was not afraid to exhort S. Jerome to a Palinodia or recantation; the same S. Augustine was not ashamed to retractate, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books, Portesses and Breviaries, but also of their Latin Translation? The Service book supposed to be made by S. Ambrose (Officium Ambrosianum) was a great while in special use and request: but Pope Hadrian, calling a Council with the aid of Charles the Emperor, abolished it, yea, burnt it, and commanded the Service-book of Saint Gregory universally to be used. Well, Officium Gregorianum gets by this means to be in credit, but doth it continue without change or altering? No, the very Roman Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in Pamelius a Romanist, his Preface, before Micrologus. The same Pamelius reporteth out of Radulphus de Rivo, that about the year of our Lord, 1277. Pope Nicholas the third removed out of the Churches of Rome the more ancient books (of Service) and brought into use the Missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above named Radulphus happened to be at Rome, he found all the books to be new (of the new stamp). Neither was there this chopping and changing in the more ancient times only, but also of late: Pius Quintus himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify

that only which was of his own setting forth, in the year 1568. Now, when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way (if it be to be counted a fault, to correct), and whether they be fit men to throw stones at us: O tandem major parcas insane minori: they that are less sound themselves, ought not to object infirmities to others. If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the tenth allowed Erasmus' Translation of the New Testament, so much different from the vulgar, by his Apostolic Letter and Bull; that the same Leo exhorted Pagnin to translate the whole Bible, and bare whatsoever charges was necessary for the work? Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labor and charges been undergone, about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent-champions Paiua and Vega, and their own Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Caietan, do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgement about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come near the quick: doth not their Paris edition differ from the Lovaine, and Hentenius his from them both, and yet all of them allowed by authority? Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, &c? **Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the Council of Trent would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing house of Vatican?** Thus Sixtus in his Preface before his Bible. And yet Clement the eighth, his immediate successor, publisheth another edition of the Bible, containing in it infinite differences from that of Sixtus (and many of them weighty and material), and yet this must be authentic by all means. What is to have the faith of our glorious Lord Jesus Christ with Yea and Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions among the Grecians, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him), so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, **they can with no show of equity challenge us for changing and correcting.**

The Purpose Of The Translators, With Their Number, Furniture, Care, &c.

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, **that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk):** but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not exercendi causâ (as one saith) but exercitati, that is, learned, not to learn: For the chief overseer and ergodiwcthz under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after, yea that tu en piqw ceramian manqanein learn and practice together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with Saint Jerome, Et Hebræum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis &c. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. **S. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the Old Testament out of Greek, but out of Hebrew.** And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not to many, lest one should trouble another; and yet many, lest many things haply might escape them. **If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues; Saint Jerome, fountains. The same Saint Jerome affirmeth, and Gratian hath not spared to put it into his Decree, That as the credit of the old Books (he meaneth of the Old Testament) is to be tried by the Hebrew Volumes, so of the New by the Greek tongue, he meaneth by the original Greek. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them?** These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72 Days; neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures, and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 Days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more:

matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness. **Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.**

Reasons Moving Us To Set Diversity Of Senses In The Margin, When There Is Great Probability For Each

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgement not to be so sound in this point. For though, whatsoever things are necessary are manifest, as S. Chrysostome saith, and as S. Augustine, In those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their everywhere-plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation (for in such it hath been vouched that the Scriptures are plain), but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with S. Augustine (though not in this same case altogether, yet upon the same ground), *Melius est dubitare de occultis, quàm litigare de incertis*, it is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbor, as the Hebrews speak), so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the Hebrews themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded. We know that Sixtus Quintus expressly forbiddeth, that any variety of readings of their vulgar edition should be put in the margin (which though it be not altogether the same thing so that we have in hand, yet it looketh that way), but we think he hath not all of his own side his favorers, for this conceit. They that are wise, had rather have their judgements at liberty in differences of **readings, than to be captivated to one, when it may be the other. If they were sure**

that their high Priest had all laws shut up in his breast, as Paul the second bragged, and that he were as free from error by special privilege, as the Dictators of Rome were made by law inviolable, it were another matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Reasons Inducing Us Not To Stand Curiously Upon An Identity Of Phrasing

Another thing we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by Purpose, never to call it Intent; if one where Journeying, never Traveling; if one where Think, never Suppose; if one where Pain, never Ache; if one where Joy, never Gladness, &c. Thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly Father in the Primitive time showed himself greatly moved, that one of newfangledness called crabbaton scimpouz, though the difference be little or none; and another reporteth, that he was much abused for turning Cucurbita (to which reading the people had been used) into Hedera. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to other of like quality, Get ye hence, be banished for ever, we might be taxed peradventure with S. James his words, namely, To be partial in ourselves and Judges of evil thoughts. Add hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using diverse words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. **Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put washing for Baptism, and Congregation instead of Church: as also on the other side we have shunned the obscurity of the Papists, in their Azimes, Tunike, Rational, Holocausts, Præpuce, Pasche, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.**

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his words, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews. Others have labored, and you may enter into their labors; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Savior with the Gergesites, Depart out of our coasts; neither yet with Esau sell your birthright for a mess of pottage. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of Nazianzene, It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards: also the encouragement of S. Chrysostome, It is altogether impossible, that he that is sober (and watchful) should at any time be neglected: Lastly the admonition and menacing of S. Augustine, They that despise God's will inviting them, shall feel God's will taking vengeance of them. It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I; here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost, be all praise and thanksgiving. Amen.

("The Epistle Dedicatory")
The Translators of the Bible wish Grace
TO THE MOST HIGH AND MIGHTY PRINCE
JAMES
BY THE GRACE OF GOD
KING OF GREAT BRITAIN, FRANCE, AND IRELAND,
DEFENDER OF THE FAITH, &c.
The Translators of the Bible wish Grace, Mercy, and Peace
through JESUS CHRIST our Lord.

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many who wished not well unto our Sion, that, upon the setting of that bright Occidental Star, Queen Elizabeth, of most

happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have been in doubt which way they were to walk, and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness and Your hopeful Seed, by an undoubted Title; and this also accompanied with peace and tranquility at home and abroad.

But among all our joys, there was no one that more filled our hearts than the blessed continuance of the preaching of God's sacred Word among us, which is that inestimable treasure which excelleth all the riches of earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man, **in maintaining the truth of Christ, and propagating it far and near**, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, **when they observe that the zeal of Your Majesty toward the house of God** doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the truth, (which hath given such a blow unto that Man of Sin as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the teachers thereof, by caring for the Church, as a most tender and loving nursing father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now, with all humility, we present unto Your Majesty. 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.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of England shall reap good fruit thereby, we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal mover and author of the Work; humbly craving of your most Sacred Majesty, **that, since things of this quality have ever been subject to the censures of ill-meaning and discontented persons**, it may receive approbation and patronage from so learned and

judicious a Prince as Your Highness is; whose allowance and acceptance of our labours shall more honour and encourage us than all the calumniations and hard interpretations of other men shall dismay us. **So that if, on the one side, we shall be traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways,** and give liking unto nothing but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity as before the Lord, and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavors against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days; that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

The Translators To The Reader

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Bonus reading.....

Translation Necessary

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, *Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me.* [1 Cor 14] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The Scythian counted the Athenian, whom he did not understand, barbarous; so the Roman did the Syrian, and the Jew (even S. Jerome himself calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperor of Constantinople calleth the Latin tongue, barbarous, though Pope Nicolas do storm at it: so the Jews long before Christ called all other nations, *Lognazim*, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the

curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed*. [Isa 29:11]

The Translation of the Old Testament out of the Hebrew into Greek

While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. But, when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a

Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. These with the Seventy made up the *Hexapla* and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen (for the worth and excellency thereof above the rest, as Epiphanius gathered) but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect; and Justinian the Emperor enjoining the Jews his subjects to use especially the Translation of the Seventy, rendereth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa 31:3]; **so it is evident, (and Saint Jerome affirmeth as much) that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times,** when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.

Translation out of Hebrew and Greek into Latin

There were also within a few hundred years after Christ, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East and North, spake or understood Latin, being made Provinces to the Romans. **But now the Latin Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith S. Augustine).** Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved **S. Jerome** a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves, which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath forever

bound the Church unto him, in a debt of special remembrance and thankfulness.

The Translating of the Scripture into the Vulgar Tongues

Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of Christ was generally embraced in the Empire; (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves) [2 Kings 7:9] but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided Translations into the vulgar for their Countrymen, insomuch that most nations under heaven did shortly after their conversion, hear Christ speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt, etc. i.e. The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian or Hesychius) are false.* So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy, *suae linguae hominibus*, i.e., for his countrymen of Dalmatia. Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis and Alphonsus a Castro (that we speak of no more) men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: *The doctrine of S. John (saith he) did not in such sort (as the Philosophers' did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their (mother) tongue, and have learned to be (true) Philosophers*, he meaneth Christians. To this may be added Theodoret, as next unto him, both for antiquity, and for learning. His words be these, *Every Country that is under the Sun, is full of these words (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth.* So he. In like manner, Ulfilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue: John Bishop of Sevil by Vasseus, *to have turned them into Arabic, about the year*

of our Lord 717; Bede by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Bede had done the Hebrew, about the year 800: King Alfred by the said Cistertiensis, to have turned the Psalter into Saxon: Methodius by Aventinus (printed at Ingolstadt) to have turned the Scriptures into Slavonian: Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian: Valdus, by divers to have turned them himself, or to have gotten them turned, into French, about the year 1160: Charles the Fifth of that name, surnamed the Wise, to have caused them to be turned into French, about 200 years after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue; And Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radeville in Polony, or by the Lord Ungnadius in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen.* [Ps 48:8]

The Unwillingness of Our Chief Adversaries, that the Scriptures Should Be Divulged in the Mother Tongue, etc.

Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the Eighth that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth. So much are they afraid of the light of the Scripture, (*Lucifugae Scripturarum*, as Tertulian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the Licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not

ashamed to confess, that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reproved [John 3:20]: neither is it the plain-dealing Merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

The Speeches and Reasons, both of Our Brethren, and of Our Adversaries against this Work

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum male miscetur*, saith S. Ireney.) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be *lapidosus*, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both at the work and workmen, saying; *What do these weak Jews, etc. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall.* [Neh 4:3] Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabula*. We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, *Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God.* As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speak.

A Satisfaction to Our Brethren

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: *If Timotheus had not been, we had not had much sweet music; but if Phrynus* (Timotheus his master) *had not been, we had not had Timotheus*. Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of a hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: and as S. Augustine saith; *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him). **Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us;** they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleanings of grapes of Ephraim was not to be despised. See Judges 8:2. Joash the king of Israel did not satisfy himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. [2 Kings 13:18-19] Aquila, of whom we spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called *κατα ακριβειαν*, that is, accurately done, as Saint Jerome witnesseth. How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's *Ethics*, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever? And this is the word of God, which we translate. *What is the chaff to the wheat, saith the Lord?* [Jer 23:28] *Tanti vitreum, quanti verum margaritum* (saith Tertullian,) if a toy of glass be of that reckoning with us, how ought we to value the true pearl? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart,

for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, **that upon the importunate petitions of the Puritans, at his Majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift;** yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren.

An Answer to the Imputations of Our Adversaries

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis, etc.* A man may be counted a virtuous man, though he have made many slips in his life, (else, there were none virtuous, for *in many things we offend all*) [James 3:2] also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had

not their hand? The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient; was Catiline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter) [Ezra 3:12] notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the Authors of the translations, (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so. We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we try men's faith by their persons? we should try their persons by their faith. Also S. Augustine was of another mind: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustine's third book *De doctrina Christiana*. To be short, Origen, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot, (much more from burning) the Translation of Aquila a Proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined them together with the Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly

they deal hardly, and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint Augustine was not afraid to exhort S. Jerome to a *Palinodia* or recantation; the same S. Augustine was not ashamed to retractate, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books, Portesses and Breviaries, but also of their Latin Translation? The Service book supposed to be made by S. Ambrose (*Officium Ambrosianum*) was a great while in special use and request; but Pope Hadrian calling a Council with the aid of Charles the Emperor, abolished it, yea, burnt it, and commanded the Service book of Saint Gregory universally to be used. Well, *Officium Gregorianum* gets by this means to be in credit, but doth it continue without change or altering? No, the very *Roman* Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in Pamelius a Romanist, his Preface, before *Micrologus*. the same Pamelius reporteth out Radulphus de Rivo, that about the year of our Lord, 1277, Pope Nicolas the Third removed out of the Churches of Rome, the more ancient books (of Service) and brought into use the Missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above name Radulphus happened to be at Rome, he found all the books to be new, (of the new stamp). Neither were there this chopping and changing in the more ancient times only, but also of late: Pius Quintus himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify that only which was of his own setting forth, in the year 1568. Now when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: *O tandem maior parcas insane minori*: they that are less sound themselves, ought not to object infirmities to others. If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them

the truth [Gal 4:16]: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much different from the vulgar, by his Apostolic Letter and Bull; that the same Leo exhorted Pagnine to translate the whole Bible, and bare whatsoever charges was necessary for the work? Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: [Heb 7:11 and 8:7] so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. **If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent champions Paiva and Vega, and their own Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Caietan, do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgment about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their Paris edition differ from the Lovaine, and Hentenius his from them both, and yet all of them allowed by authority? Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.? Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the Council of Trent would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of Vatican? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, publisheth another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and material) and yet this must be authentic by all means.** What is to have the faith of our glorious Lord Jesus Christ with Yea or Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions among the Grecians, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

Some additional history of how the ruling church during the dark ages reacted to the Bible being printed in English, not worth of a religion one might add...

William Tyndale wanted to use the same 1516 Erasmus text as a source to translate and print the New Testament in English for the first time in history. Tyndale showed up on Luther's doorstep in Germany in 1525, and by year's end had translated the New Testament into English. Tyndale had been forced to flee England, because of the wide-spread rumor that his English New Testament project was underway, causing inquisitors and bounty hunters to be constantly on Tyndale's trail to arrest him and prevent his project. God foiled their plans, and in **1525-1526** the Tyndale New Testament became the first printed edition of the scripture in the English language. Subsequent printings of the **Tyndale New Testament in the 1530's** were often elaborately illustrated.

What the church of Rome thought about English scripture

They were burned as soon as the Bishop could confiscate them, but copies trickled through and actually ended up in the bedroom of King Henry VIII. The more the King and Bishop resisted its distribution, the more fascinated the public at large became. **The church declared it contained thousands of errors as they torched hundreds of New Testaments confiscated by the clergy, while in fact, they burned them because they could find no errors at all. One risked death by burning if caught in mere possession of Tyndale's forbidden books.**

Having God's Word available to the public in the language of the common man, English, would have meant disaster to the church. No longer would they control access to the scriptures. **If people were able to read the Bible in their own tongue, the church's income and power would crumble. They could not possibly continue to get away with selling indulgences (the forgiveness of sins) or selling the release of loved ones from a church-manufactured "Purgatory".** People would begin to challenge the church's authority if the church were exposed as frauds and thieves. **The contradictions between what God's Word said, and what the priests taught, would open the public's eyes and the truth** would set them free from the grip of fear that the institutional church held. Salvation through faith, not works or donations, would be understood. The need for priests would vanish through the priesthood of all believers. The veneration of church-canonized Saints and Mary would be called into question. The availability of the scriptures in English was the biggest threat imaginable to the wicked church. Neither side would give up without a fight.

...Original Sacred Tongues,...

.....

Final thought on where we are heading as the cycle of a distaste for God or the perversion of a society by a false religion rolls around again from a lack of knowledge;

Quote;

...that men should have been in doubt which way they were to walk...
"Howsoever, it may be perceived what manner of life there would be, where there were no common Power to fear; by the manner of life, which men that have formerly lived under a

peacefull government, use to degenerate into, a civill Warre." Hobbes, T., (c1650:1991)
"Leviathan" (pp. 89-90)

USA TODAY

Barack Obama's Controversial '06 Speech on Religion & Politics (excerpts)

"We're No Longer Just a Christian Nation"

.....Moreover, given the increasing diversity of America's population, the dangers of sectarianism have never been greater. Whatever we once were, we are no longer just a Christian nation; we are also a Jewish nation, a Muslim nation, a Buddhist nation, a Hindu nation, and a nation of nonbelievers.

And even if we did have only Christians in our midst, if we expelled every non-Christian from the United States of America, whose Christianity would we teach in the schools? Would we go with James Dobson's, or Al Sharpton's? Which passages of Scripture should guide our public policy? Should we go with Leviticus, which suggests slavery is ok and that eating shellfish is abomination? How about Deuteronomy, which suggests stoning your child if he strays from the faith?

Or should we just stick to the Sermon on the Mount - a passage that is so radical that it's doubtful that our own Defense Department would survive its application? So before we get carried away, let's read our bibles. Folks haven't been reading their bibles.....

NEW WAY OF THINKING

At another one of our major universities around the early to late 1960's an evangelist was asked to come and debate the second coming of Christ.

Now the evangelist thought that there was nothing more elementary than this subject and he was not ready for what he experienced. Now remember this was in a time of flux in our country the hippy movement was in full force and it was a time when anything goes. Sex drugs wild music, but it was also a time of religious awakening, with the Jesus freaks and all, so we hadn't plunged to the state the professors were wanting us to take yet.

So the university professor got up before the students and began to give a talk about evolution and how more or less there could not have been any room for God and that it was just a myth and that the university had never taught religion and about a second coming etc.

When it came the evangelists time to talk he started out by saying: "wee I guess I'm going to give the first message on the second coming and the reality of God that this university has ever heard", and he went on to tell the story from creation ahead to the second coming, and before he could finish the professor who had been squirming in his seat finally jumped up and shouted; "we don't believe that garbage", and he stopped evangelist short, thinking his students would fall to his side.

He was fooled though in the question and answer period when they began asking more questions on the reality of the second coming, until the professor stopped the whole thing all together abruptly.

After the event was over, a mired of students flocked around the evangelist to hear more about this subject. He was there several hours answering questions particularly about creation, telling us that there was still an ounce of Gods reality being sought after by the minds of students back then, minds that hadn't been corrupted by the majority of professors in our universities that had already adopted the evolutionary theory.

It was only a few years later when not only did the secular universities fully adopt and convert their students on evolution but also the major religion took up the theory and placed it in the church (article below).

It has only been now 30+ years that this theory, still a theory mind you, has now been accepted by nearly every so called Christian religion including Protestants who once stood unanimous for the Bible and the Bible only?

The Mother church was reinstated in France but it didn't become fully so until 1929 as follows, and notice the news papers caption and how it reads, very significant!

Odd way for the newspaper to title this historical event isn't it?
Or, was it for future proof of a prophecy?



French General Berthier removing Pope from throne.

Taken from a London newspaper...

<p>ier, of ich eat- ory t of vil- ders ag- s in o be the t all up- re to pri- re in been ands a the</p>	<p>way to Paris to thank the French Republic for her protection."</p> <p>General <i>Berthier</i> published the following Proclamation on entering Rome:—</p> <p>"The Roman People are restored to their rights of Sovereignty by proclaiming their independence, by assuming the Government of Ancient Rome, and by constituting the Roman Republic. The General in Chief of the French Army in Italy declares, in the name of the French Republic, that he acknowledges the independent Roman Republic, and that it is under the special protection of the French arms. The General in Chief also acknowledges, in the name of the French Republic, the provisional Government chosen by the Roman People. All temporal authorities proceeding from the Pope are therefore suppressed, and shall exercise no functions whatever. The General in Chief shall make every disposition necessary to secure the independence of the Roman People, and to perfect the organization of their Government, in order that their new laws may be founded on the basis of Liberty and Equality. He will adopt every measure calculated to promote the happiness of the Romans. The French General <i>Cavotti</i> is charged with the direction of the Police, and providing for the security of the City of Rome; and also with the installation of the new Government. The Roman Republic acknowledged by the French Republic, comprehends all the territory which remained under the temporal authority of the Pope after the Treaty of Campo Formio.</p> <p style="text-align: right;">"ALEX. BERTHIER."</p> <p>When the people at Rome came out to meet Genl <i>Berthier</i>, they presented him with a crown of olive, but in accepting it he said, "that it belonged to</p>	<p>ing lan wel ver the Fra det rou ger the the tha the me Ye ab ade tiz the an co ze co att</p>
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First Sun-day changes;

Here is the first Sunday Law in history, a legal enactment by Constantine 1 (reigned 306-331): "On the Venerable Day of the Sun ["venerabili die Solis"--the sacred day of the Sun] let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost--Given the 7th day of March, [A.D. 321], Crispus and Constantine being consuls each of them for the second time."--The First Sunday Law of Constantine 1, in "Codex Justinianus," lib. 3, tit. 12, 3; trans. in Phillip Schaff "History of the Christian Church," Vol. 3, p. 380.

Here is the first Sunday Law decree of a Christian council. It was given about 16 years after Constantine's first Sunday Law of A.D. 321: "Christians shall not Judaize and be idle on Saturday [in the original: "sabbato"--shall not be idle on the Sabbath], but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out ['anathema,'--excommunicated] from Christ."--Council of Laodicea, c. A.D. 337, Canon 29, quoted in C.J. Hefele, "A History of the Councils of the Church," Vol. 2, p. 316.

"Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act . . . AND THE ACT IS A MARK of her ecclesiastical power."--from the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.

REVELATION 12, 14

Revelation 12 describes the church of God, the second church, from its inception; beginning with the Birth of Christ, describing the powers of the beasts that Satan used to try and stop that birth, to try and stop the church; and had not God hid the church from that power it may have been wiped out of existence and with it would have gone the Truth, but for the whole of the 1260 years, of those Dark Ages, God preserved His church in the wilderness, and it reemerged with the same eternal truths that had come from God to mankind from Genesis to Revelation. Truths unchanged, unaltered to rise again after the wound had been given to the beast (Rev. 13:3,12,14) who tried to wipe the gospel out, or to pervert it out of existence “as it still continues to do” though her traditions, but the truth prevailed and the Gospel “in the tongue of God as predicted to do so through the lineage of Japheth” went to the Isles of the Gentiles (Genesis 10:5¹⁶) to the New World free of religious bigotry and persecution, but not without the dragons attempt destroy that remnant of the seed described by Rev. Chapter 13, leading into Rev. Chapter 14; where we get the picture of that remnant people “the remnant church” taking the Gospel to the entire world via “every tongue and people” and the description of its results are in those who in the end will have received that Gospel, eternal and unchanged from eternity, the Covenant bound Gospel verses the deceived “by a false worship to the beast and not God” and their religion and characters are described in those prophetic scenes “just prior to the Son of Gods return in the clouds” to gather away the saved and destroy the chaff by His Holy presence.

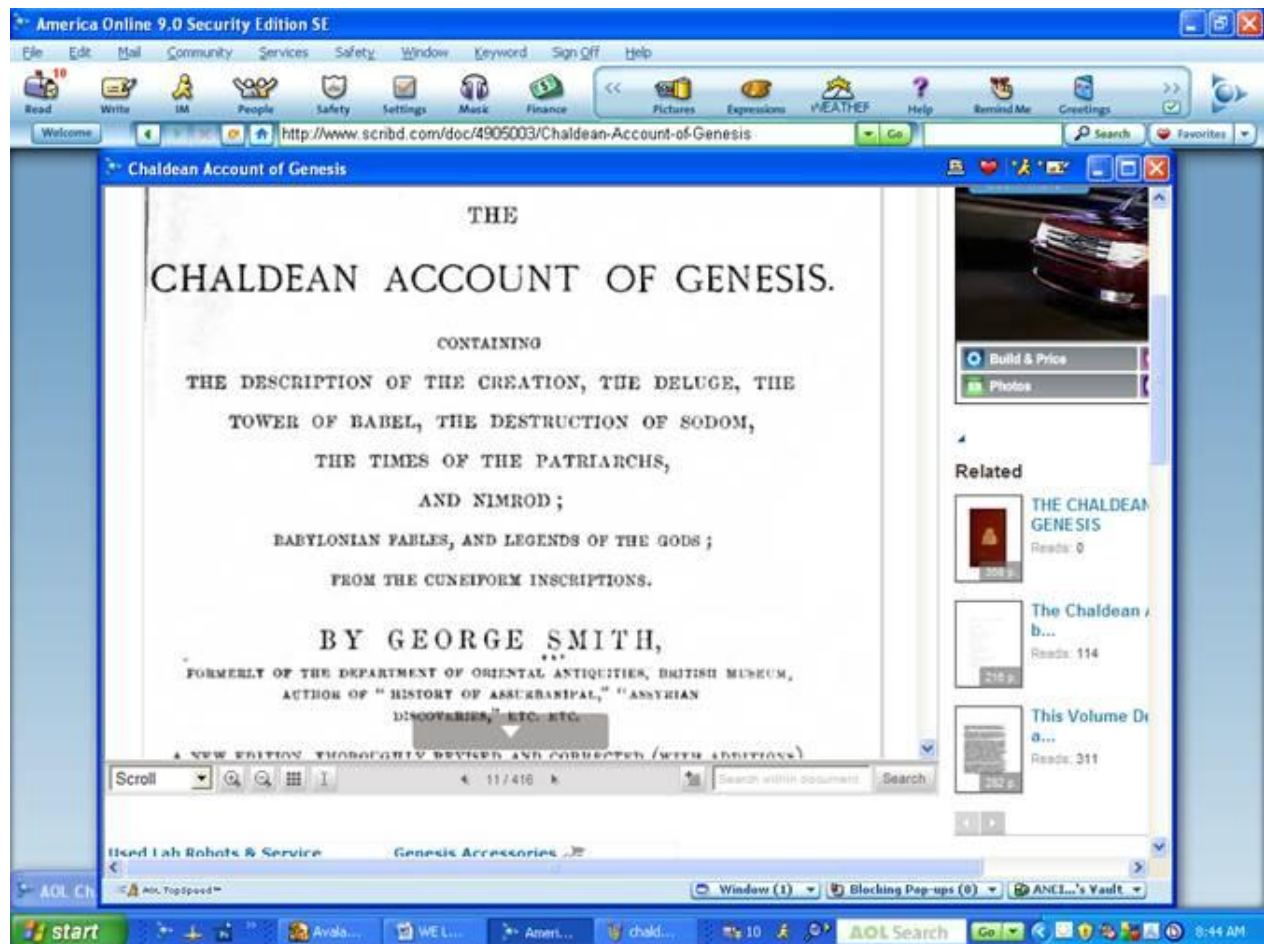
This end will be marked by that great discourse from heaven (Rev. 22:11-) just prior to that coming that every eye will witness “even the dead will be raised” to

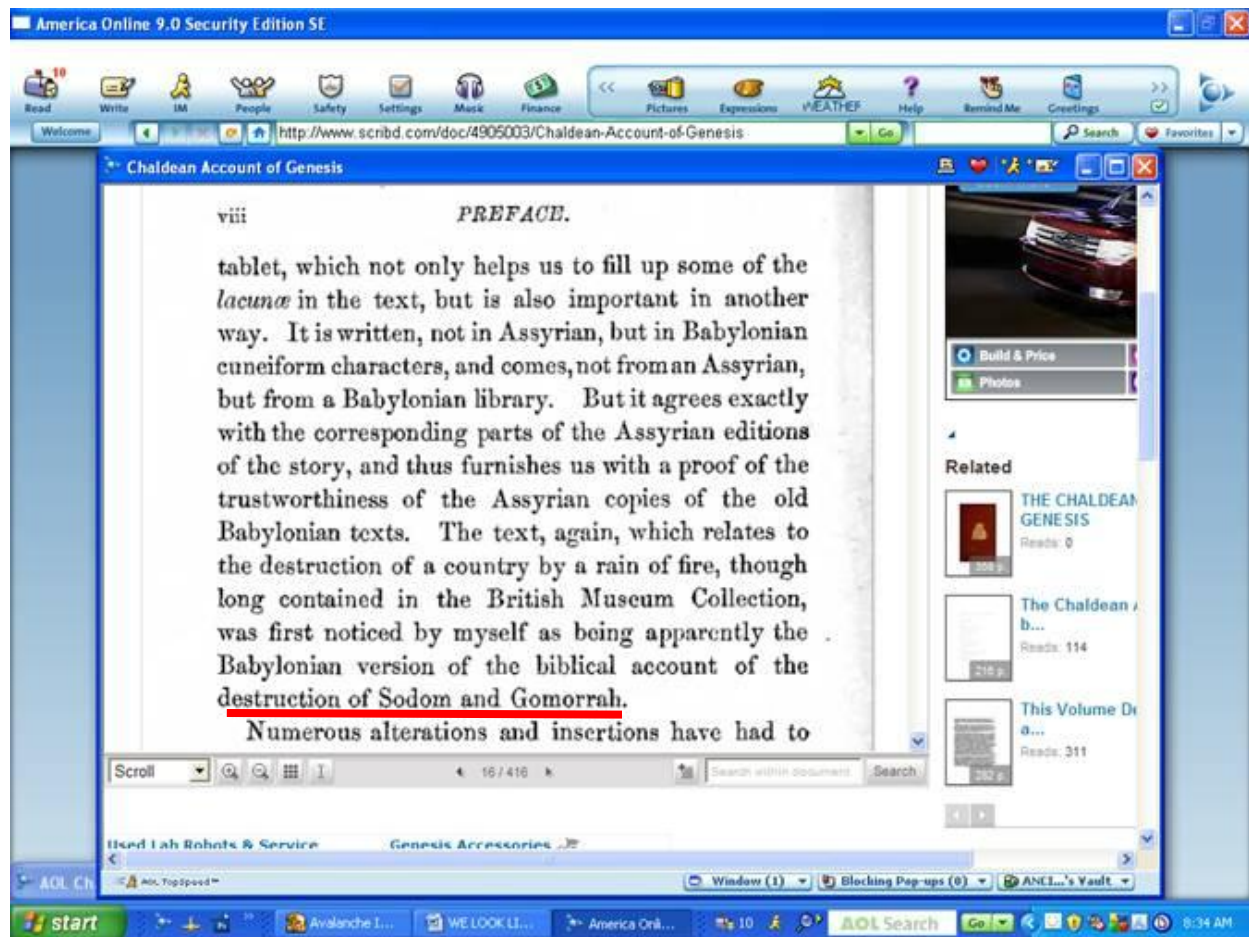
¹⁶ The key word here is “His tongue” while the other two sons left to build all the nations of the earth (Vs. 32) following after “their tongue” (Vs. 20,31). As we now know looking back the Gospel “through the written Word” followed the very trail of the lineage of Japheth, that led to the Isles of the Gentiles (England and America) which the Word of God translated from the original tongue was carried and where it found it’s last harbor, and from that last Isle did go, is going, and will go finally into all the world before it’s faith has diminished in the whole of the world, and that last case decided in the heavenly chambers, and then will the great judgment that began in 1844 AD will come to an end (See www.mosescats.com “Yom Kippur”) and that final edict from heaven announced, and we will see then the cloud of the son of God coming in the heavens and every eye shall see Him and His reward will He bring to mankind (Rev. 22:12) Does that initial lineage stretch down to me? It can by Faith!

see and hear of the finality of the sin problem, and we, you and me, will fall out on one side or the other make no mistake, it's a coming reality just as sure as those of old whitens, a few of which we have uncovered in this study.

The Bible and the Bible only, being the Word of God as segregated, must be our only stand, the stand "as it has since forever unto eternity" of which threshold we teeter on this day.

CHALDEAN ACCOUNT





Some might say ok, so someone has dug up an account that verifies the Bible, so what? The Bible needs no defense or proof.

Well, I might agree with you that it really doesn't prove anything except that the Assyrians, a predominately "God denying people" (not believing in the One God but many gods) yes, of Cain's descendents "had a copy"!

Why make a copy of something you don't believe in and why would you put it in your library, as fiction?

What purpose would that serve other than to validate the One God and His intervention in mankind's affairs, and taking such drastic action.

This puts it in a different category if you think about it, it was an account of a literal event no one doubted, something of that magnitude would be talked

about forever as also the flood, so maybe it didn't prove to them who doubted or didn't believe in a One God but it was merely an historical account?

An account that agreed with the predecessor; the Babylonians, who passed on this history as well.

What other god had actually been recorded as doing something in reality?

Most gods were just told as having done this or that but it was just myth and everybody with any sense knew it was fiction, but to have two major actual events recorded not only as history but framed in a religious category is unheard of and something worth recording and made a part of our (mankind's) history and worth of placing in the national library to be handed down to posterity.

Now, having said all this every follower of Cain is still going to doubt and say this all is just talk, but there's another aspect to this reality that cannot be denied, and that is the overlap with the Bibles chronology and setting of things in their respect to time, such as these events and the reality (Un-denied, or that can't be denied) that these records were made by real powers in history and we have no doubts they existed and can't deny their existence and their frame in time is well established.

The Babylonians which came out of the flood tower of Babel and so named held world power from 606 B.C. to 538 B.C. and before them the well documented Assyrian powers "were" and a lot is recorded by them as we have seen.

But the point I'm trying to make is that period in history "is history" and not some myth as far back as at least 606 B.C. and if you would read the book above mentioned you would see we have substantial records a lot further back than that, but we need not go back any further in time to have proven history and all it lends us as far as accounts that are written in stone as it were from any intelligent point of view, but it's all the further we need to go back to establish the history the Bible carries forward from Babylon to the end of time, as given by the prophecies God gave to Daniel and subsequently John who wrote the Revelation which reveals the things that were going to happen between Jesus'

departure and return, and all of this gets reputable creditability if in fact the two major events God intervened in mankind's affairs prior to the Messiah Jesus of Nazareth which still exists mind you with its own history.

If these two events recorded for posterity by such global powers (Babylon ruled the whole then civilized world as the first world empire) I say if these two obviously real events did in reality take place and we should have no doubts (unless we follow Cain) If these two major historical events that cannot be denied "because there is lasting physical evidence still observed, if these events are true then the rest of the books at least from Daniel ahead is true, do you see my point?

The book above exhibited "the Chaldean Account of Creation" is just this it not only substantiates two God events that we can still observe as proof He exists but as a result of the historical documents such as this proves much, much more, by admission when it accounts for creation as well!

Can't you see the significance of this information hidden in the back rooms of the British museum, and why?

Ask Cain's descendents, and they will tell you the lies and not the truths as we have discovered, back in a time mind you, when only Darwin (Cain's sympathizer) cast doubts on the Bible "as an instrument of Historical significance" As well as "the history of mankind", where he came from and most importantly "where he is going", or could go, if he separates himself from Cain's faith and accepts God's. Oh, both have a history that cannot be denied and it's accounted for in all the documents discovered to date, but only one offers eternal life, choose life.

I must add at this juncture;

Evolution, the latest religion of mankind's creation, "offers billions of years of darkness behind us and billions ahead of us with no reality in between, except misinterpreted layers of sediment containing timeless proofs" but yet "sediment" not rocks and that should tell you something, but God offers us light

behind and light ahead, and that light presently is life “in all senses of the Word”.

What we have discovered is “new light” that lights up our path behind us and can light our path ahead of us and it all found in the “Light of God’s Word”, get to know it and your mind will be enlightened, get it?

Jesus said; ‘search for the truth as if it was a great pearl of tremendous price, one that we would sell all we have just to purchase it, and if we view the Truth of God like this we will live forever despite the myths surrounding such.

**YOU OWE IT TO YOURSELF
TO READ THIS BOOK
NOW**