

# KJV

"...THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

I Timothy 3:15

## THE BAPTIST PILLAR

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## THE BELIEVER'S ESTIMATE OF THE BIBLE

By Rev. W. H. Bonner

I love the Bible. As the storehouse of religious knowledge; as the instrument of ministerial usefulness; as the test of Christian experience; as the guide of social order and guardian of civil freedom; as the only sure barrier against the desolating inroads of fanaticism, socinianism, and atheism; as the friend of the people, irrespective of condition or class; and as the "world's best hope," I love the Bible, I love its testimonies, for their truthfulness and moral grandeur. I love its arguments, for their fairness and cogency. I love its invitations, for their condescension and freeness. I love its promises, for their appropriateness, vastness, and certainty. I love its prayers, as models of filial freedom and believing reverence. I love its songs, for their solemn gladness, and their godly bearing. I love its precepts, for their equity and chasteness, their accordance with the principles of grace, their affinity with the promises, and their applicability to the vicissitudes of my heavenward pilgrimage. I love it for its Author and authority; for the evils it rebukes and

removes; for the good it does and designs; for the goodness it reveals and requires; for the fellowship it creates and the friendship it sanctifies and cements; for the happiness it diffuses, and the prospects it unfolds. I love it as a record, a memorial, a standard, a treasure, a companion, and a guide. As a law-book it is the cheapest and safest; as a prayer-book, it is full and infallible; as a hymn-book, alike faultless are its theology, poetry, spirit, and style; and as a school-book, it surpasses every other for fixing the attention, feeding thought,

controlling the imagination, informing the judgment, training the conscience, educating the superior affections of the heart, and in every respect fitting for society. Therefore I love it in the study, the pulpit, and the pew; in the counting-house and the workshop; in the garden and the field; in the sitting-room and the bed-chamber; in the railway-carriage and the steamboat; in the morning and the evening; in sickness and in health. In every case and place, be it near me for reading or learning, for counsel or

comfort. Because of its Divine origin and originality, it is the best of books; and in religion is the sole authority, infallible and absolute. It needs not and will not sanction a companion volume, as being equally with itself a test of truth or rule of practice. To "the Bible, the Bible only," every one who would learn "the good and the right way," must apply his mind and yield his conscience. He must resort to it, not to obtain support to opinions previously adopted, but to receive meekly, unreservedly, and unhesitatingly whatever is really taught therein. "For instruction, for conviction, for reformation, (or restoration) and for education in righteousness," the scriptures, "given by the inspiration of God," are "profitable" and sufficient. No tenet is true, no principles are sound, no motives are pure, no conduct is correct, no hope is wellfounded, no precepts are binding, no ordinances, rites, or ceremonies are becoming, and no worship is acceptable, except in harmony with this sacred volume. It alone is the standard of morals and prescriber of piety. It is not a book of science; yet every science is false that is

*(Believer's continued on page 6)*

### THE LEARNED MEN

The Translators of the Authorised Version of the Holy Bible in English A.D. 1611

"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 Word, 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." *(The Translators'*

*Preface to the Authorised Version).*

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". *(Dr. miles Smith "The Translators to the Reader").*

Advocates of the modern versions often assume that they are the product of scholarship far superior to that of the translators of the King James' Version of 1611, but this assumption is not

*(Learned continued on page 3)*

# Forget Not The Past

## JUDGMENTS ON THE

### "ANABAPTISTS"

On the 7th August, 1536, a diet was held at Homburg, in the dominions of Philip, Landgrave of Hesse Cassel. There were present eight of the nobility, seven delegates of cities, and ten preachers and learned men, when the opinions of several jurists, reformers, and Lutheran divines were laid before them on the question of punishing capitally the so called heresy of anabaptism. The following summary embraces the conclusions of these various parties.

1. The judgment of Melancthon: That the anabaptists may, and ought to be restrained by the sword. That those who have been sent into exile, and do not abide by the conditions, are to be punished by the sword.

2. The judgment of the Luneburgers: That the magistrate ought to punish heresies with the sword; that subjects ought to be compelled to hear the word of God; that heretics are guilty of sedition, and are therefore to be put to death; that they cannot be restrained by words alone; that the magistrate cannot discharge his duty without using the sword.

3. The judgment of the divines of Ulm: That none ought to be punished on account of religion, but that on account of heresy a man may be punished. That those who seduce others, should be beaten with rods.

4. The judgment of the Augsburg divines: That they had not put any of the anabaptists to death, but had branded them on the cheek, and used other severities.

5. The judgment of the divines of Tubingen: That anabaptists who secure others should be punished by the sword; that others should be imprisoned, and, if they do not recant after receiving instruction from the pastors, should be punished.

6. The decision of the chancellor: That there should be a common jail, in which the anabaptists should be

imprisoned; that they should be treated severely; that they should be instructed: that if foreigners should return after being banished, they should be put to death. Werner of Waldenstein is of the same opinion.

7. Doctor Isermann: That it is lawful to punish anabaptists with death. That the more simple should, however, first be instructed. That those who are now in confinement at Marburg should be examined, and should be punished as a warning to the rest.

8. Otto Hundius: That the anabaptists ought to be severely punished, as guilty of sedition. That they should first be instructed. That public prayer should be offered to God for their conversion. That if they remain obstinate, their leaders should be punished with exile. That a fixed plan should be adhered to everywhere.

9. M. Adam: That the cause of the increase of anabaptism is, that good laws and constitutions are not maintained, nor those who transgress them punished. That adulteries, revellings, and such like things, are committed with impunity. That by this the anabaptists are strengthened.

10. Hartmann Schlegel: that they should be instructed by the ministers: if they remain obstinate, they should be punished with exile. That those who return should be punished [with death.]

11. D. Tilemann: That they are unwilling to be taught by any man, and that if faithfully instructed and convicted of error, they do not yield. That they ought to be punished. That in Prussia men of this kind are condemned to perpetual hard labour. That that ought to be the case here.

12. Fontius: That they should be kindly instructed by the pastors. That if obstinate they should be punished. That a careful distinction, however, should be made, for they are not all alike in sentiment.

13. Dionysius: That earnest and public prayer should be

offered to God, that he would avert the impending pest. That errors should be everywhere refuted from the pulpit. That the wicked should be everywhere refuted from the pulpit. That the wicked should be everywhere severely punished, lest scandal should arise. That the obstinate must be beheaded.

14. ....: That the magistrate may compel his subjects to hear the word of God. That the pastors ought to deal kindly with them, in order that they may feel that neither their blood nor wealth is sought. That they ought either to be banished, or to be confined with hard labour.

15. The pastor of Allendorf: That they are not to be tolerated, because they seek the destruction of Christianity; and that more eagerly than do the Turks. That they ought to be banished, and their leaders punished with death.

16. The pastor of Milsungen: That public prayer should be made to God, that the lives of all of them may be changed for the better. That all expedients must be tried, up to death by the sword. That there ought to be, however, a distinction in the punishments. 17. The delegates of the cities: That the states were prepared to carry out whatever was determined, while that pestilence might yet be averted. That they wished the laws about that matter should be amended.

18. The vicars of the Prince conclude: That the laws concerning this matter ought to be amended. For this purpose the chancellor, Dr. Walther, Fontius, M. Adam, R. Schenk, Sigismund von Bainauburg, Cassel, and Marburg are deputed. That public prayer ought to be offered, and the wicked persons severely punished.

19. The summary of the law that was passed: That the ministers ought before every sermon to exhort the people to pray for the anabaptists. That wicked persons, adulterers, drunkards, gamblers, and such like, should be severely punished, that there may be no scandal. That perjurers should be noted, brought to trial, and punished. That those that strive who can drink the most, ought to be punished according to former custom.

That the hosts should be fined.

*Dutch Martyrology.*

## IS GOD'S WORD THE FINAL AUTHORITY?

By Tod Brainard

"Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (II Thessalonians 3:6, 14-15)

Bishop J. C. Ryle once wrote, "Controversy in religion is a hateful thing. It is hard enough to fight the Devil, the world, and the flesh, without private differences in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed, and permitted without protest or molestation."

Dr. James M. Gray, author of the Home Bible Study Commentary, had this to say about controversy, "Controversy? It is either controversy with the powers of darkness, or compromise with them, or silence which gives consent that they may have their way."

The command has been given, the Word of God has spoken. There is no room for concession. Fence straddlers beware! Obedience to the Word of God will not always bring the applause of other believers.

It will never be popular to expose dangerous trends and error in ministries and personalities. But faithful obedience to the Word will bring glory to God and a "well done thou good and faithful servant" from the Bema of our Lord and Saviour Jesus Christ.

(*Learned continued from page 1*)

supported by the facts. The learned men who laboured on our English Bible were men of exceptional ability, and although they differed among themselves on many matters of church order, administration and doctrine, they approached the task with a reverent regard for the Divine inspiration, authority and inerrancy of the Holy Scriptures. To them it was "God's sacred Truth" and demanded the exercise of their utmost care and fidelity in its translation.

The most learned men in the land were chosen for this work and the complete list shows a high proportion of men with a profound knowledge of the languages in which the Bible was written. Of the fifty-four who were chosen a few died or withdrew before the translation was started and the final list numbered forty-seven men. They were divided into six companies and a portion was assigned to each group. Everyone in each company translated the whole portion before they met to compare their results and agree upon the final form. They then transmitted their draft to each of the other companies for their comment and consent. A select committee then went carefully through the whole work again, and at last two of their number were responsible for the final checking.

The six committees were to meet at Westminster, Oxford and Cambridge. The first Westminster Committee was attended by:

1. Dr. Lancelot Andrewes, Fellow of Pembroke, Cambridge, where he took his B.A., M.A. and divinity degrees, later became Dean of Westminster, Bishop of Chichester, then of Ely, and finally of Winchester.

2. Dr. John Overall, Fellow of Trinity and Master of St. Catherine's Cambridge, became Dean of St. Paul's and successively Bishop of Coventry and Lichfield and Norwich. He took his D.D. in 1596 and became Regius Professor of Divinity at Cambridge.

3. Dr. Adrian Saravia, Professor of Divinity at Leyden University in 1582,

became Prebendary of Canterbury and Westminster. In the controversies of that period he is often referred to as "that learned foreigner". His Spanish descent and residence in Holland qualified him to assist the translators with his first-hand knowledge of the work of Spanish and Dutch scholars. He was also proficient in Hebrew.

4. Dr. John Layfield, Fellow of Trinity, Cambridge in 1585 and Greek lecturer in 1593, was specially skilled in architecture, and his judgment was relied on regarding passages describing the Tabernacle and Temple.

5. Dr. Richard Clarke, Fellow of Christ's College, Cambridge, D.D. He was one of the six preachers at Canterbury.

6. Dr. Richard Teigh, Archdeacon of Middlesex, Rector of All Hallows, Barking-by-the-Tower, described by Wood as "an excellent textuary and profound linguist."

7. Dr. F. Burleigh, B.D. 1594, D.D. 1607. Fellow, King James' College, Chelsea.

8. Richard Thomson, M.A., Fellow of Clare College, Cambridge, B.D. 1593, described by Richard Montagu as "a most admirable philologist... better known in Italy, France and Germany than at home."

9. William Bedwell, M.A., St. John's College, Cambridge, had established his reputation as an Arabic scholar before 1603 and is recognised as "the Father of Arabic studies in England". He was the author of the *Lexicon Heptaglotton* in seven folio volumes, including Hebrew, Syriac, Chaldee and Arabic. He also commenced a Persian dictionary and an Arabic translation of the Epistles of John. (Now among the *Laud MSS* in the Bodleian Library).

10. Professor Geoffrey King, Fellow of King's College, Cambridge, and Regius Professor of Hebrew. Lively, Spalding, King and Byng held this professorship in succession.

The second Westminster Committee included seven scholars:

1. Dr. William Barlow, St. John's Cambridge, B.A. in 1583, M.A. in 1587, Fellow of

Trinity in 1590, B.D. in 1594, D.D. in 1599. He represented the "Church Party" at the Hampton Court Conference and wrote "The Summe and Substance of the Conference", which the Puritans criticised as being biased against their cause. He was made Bishop of Rochester in 1605, "one of the youngest in age, but one of the ripest in learning" of all those that had occupied that position. He later became Bishop of Lincoln.

2. Dr. Ralph Huchinson, President of St. John's College, Oxford, B.A. in 1574, M.A. in 1578, B.D. in 1596, and D.D. in 1602.

3. Dr. John Spenser, President of Corpus Christi College, Oxford.

4. Dr. Roger Fenton, Fellow of Pembroke, Cambridge, D.D., one of the popular preachers of the day. Bishop Felton wrote, "Never a more learned man hath Pembroke Hall, with but one exception."

5. Mr. Michael Rabbett, Rector of St. Vedast, Foster Lane.

6. Mr. Thomas Sanderson, Rector of All Hallows.

7. Professor William Dakins, Fellow of Trinity, Cambridge, M.A. in 1594, B.D. in 1601, Greek lecturer at Trinity, and Professor of Divinity at Gresham College in 1604.

The Oxford Old Testament Committee enrolled:

1. Dr. John Harding, President of Magdalen College and Regius Professor of Hebrew. He presided over this committee.

2. Dr. John Reynolds, Merton College, Oxford, moved to Corpus Christi and became Fellow in 1566. He took his D.D. in 1585 and became Regius Professor of Divinity. After several years as Dean of Lincoln he was made President of Corpus Christi College in 1598. He represented the Puritans at the Hampton Court Conference at which he suggested that a new translation of the Bible should be undertaken. His reputation as a Hebrew and Greek scholar was sufficient warrant for his inclusion among the translators, and Hall elates that "his memory and reading were near to a miracle." He worked on the translation of the Prophets until his death in 1607. During this period the

Oxford translators met at his residence once a week to compare and discuss what they had done.

3. Dr. Thomas Holland, Balliol and Exeter Colleges, Oxford, B.A. 1570, M.A. 1575, B.D. 1582, D.D. 1584. Master and Regius Professor of Divinity 1589. He achieved so much distinction in many fields of learning that he was not only highly esteemed among English scholars but also had a good reputation in the universities of Europe. Like Apollos, he was mighty in the Scriptures, and like the Apostle, he was faithful in explaining them. His example went hand in hand with his precepts, and he himself lived what he preached to others. Among the translators he was probably the most strongly opposed to Rome and it is recorded that whenever he went on a journey away from his college he would call the men together and "commend them to the love of God and to the abhorrence of popery".

His biographer writes – "He loved and he longed for God, for the presence of God, and for the full enjoyment of Him. His soul was framed for heaven, and could find no rest till it came there. His dying prayer was – 'Come, O come, Lord Jesus, Thou Morning Star! Come Lord Jesus; I desire to be dissolved, and to be with Thee!'"

4. Dr. Richard Kilby, Lincoln College, Oxford, B.A. 1578, M.A. 1582, B.D. & D.D. in 1596 and Regius Professor of Hebrew in 1610. Author of a work on Exodus prepared from Hebrew commentators. An interesting story is found in Walton's biography of Bishop Sanderson illustrating the truth of the old proverb, "a little learning is a dangerous thing". Dr. Kilby, an excellent Hebrew scholar and Professor of this language in the university, also expert in Greek and chosen as one of the translators, went on a visit with Sanderson and at Church on Sunday they heard a young preacher waste a great amount of the time allotted for his sermon in criticising several words in the then recent translation. He carefully showed how one particular

(*Learned continued on page 5*)



# INTERNATIONAL NEWS



## Russian Orthodox Church's Evil Tactics

The Russian Orthodox Church has worked hard to stir up nationalist sentiment through the parliament, in efforts to ban Protestant, Catholic and foreign-originated evangelistic work altogether (6/98 *Charisma*). One source said that Gideon Bibles, after being given out free to Moscow hotels, have vanished from the rooms, later ending up for commercial sale at Russian Orthodox churches over town.

C.C.

## So Much For The Disney Boycott

"Several messengers asked the Executive Committee to consider changing the location of the SBC's 2000 annual meeting from Orlando to another city in light of Southern Baptist's boycott of the Walt Disney Co.

However, convention officials noted they already had entered into contractual agreements with convention facilities in Orlando. Breaking those agreements could cost the SBC as much as \$300,000, said Herb Hollinger, vice president for convention news for the Executive Committee."

*The Baptist Standard,*  
June 17, 1998

## The Mormon Empire

Some say Mormonism will be the next world religion. With 55,000 missionaries serving in 160 countries, and doubling since 1981, it now has a membership of over 10 million. Each Mormon missionary, on average, leads about six people each year to Mormonism (1998 *On Mission*). The Mormon Church produces an estimated \$5.9 billion a year and has over \$30 billion in assets. It owns many temples and meeting houses, 16 radio stations, a television station, a daily Salt Lake City newspaper, a book company, a ranch near Orlando worth \$858 million, and Utah's largest department store chain. All these make Mormonism the largest religious financial enterprise in the U.S. outside of the

Roman Catholic Church.

C.C.

## Pat Robertson Predicts Orlando's Doom

Pat Robertson has warned Orlando, Fl. that it risks hurricanes, earthquakes, and terrorist bombs by allowing homosexual organizations to display multicolored rainbow flags on street lamp poles in support of sexual diversity (6/10 *H. Times*). "Gay Days" at Disney World prompted Robertson's statement. He said the Apostle Paul made it very clear in Romans that the acceptance of homosexuality is the last step in the decline of Gentile civilization.

C.C.

## Lott Calls Homosexuality Sin

Senate Majority Leader Trent Lott came under fire last month for delaying approving yet another Clinton-appointed sodomite to a high post (in this case, ambassador to Luxembourg). Lott called homosexuality a sin and said "gays" should be helped just like alcoholics, sex addicts, or kleptomaniacs. Lott is right and his critics better be careful debating the biblical consequences (Gen. 19) of sodomy with someone named Lott!

C.C.

## The Wife Of One Husband

"Calvary Baptist Church of Waco, Texas, has voted 190-73 to call a woman, Julie Pennington-Russell, as its pastor. This appears to be the first time a woman has been called as senior pastor to a Southern Baptist congregation in Texas. Pennington-Russell is currently senior pastor at Nineteenth Avenue Baptist Church in San Francisco, California.

Though the vote affirming her call was much lower than male pastors normally look for, Pennington-Russell said: "The 70 percent was really right in the ballpark of what we thought because it's so new" (*Associated Press*, June 2, 1998).

Of the roughly 1,300 wom-

en ordained in the Southern Baptist Convention, about 90 serve as senior pastors or co-pastors.

The Apostle Paul, writing under inspiration of the Holy Spirit, strictly forbade a woman to teach or usurp authority over the man (I Timothy 2:12). The Lord Jesus Christ selected no women apostles, and there were no women pastors in the churches established by the Apostles. One of the requirements for a pastor is that he be "the husband of one wife" (I Timothy 3:2; Titus 1:6)."

*Fundamental Baptist Information Service*  
June 4, 1998

## Uzbekistan's Anti-Christian Law

"Uzbekistan's new religion law is among the harshest in the former Soviet republics. Passed on the first of May, it prohibits religious activity by unregistered groups and sets stringent registration standards for religious organizations, Keston News Service said. To become registered, a religious organization must be present in at least eight of the country's 14 districts and have 100 members over the age of 18. All proselytism is forbidden, and imported religious literature is banned. The law requires that religious teachers be certified by the government and have permission to teach from a registered religious organization, Keston said.

*Baptist International Network News*  
June 18, 1998

## Deacon Nearly Arrested

"Pray for the deacon of a church in Connecticut who gave tracts to a minor to give to his friends at school. This faithful Christian man has now been told by local law enforcement officers that if they can prove he gave the Gospel tracts to the minor, they will arrest and charge him with corrupting the morals of a minor."

*The Legal Alert*  
June 1998

## Falwell Officially Becomes SBC Man

"For the first time, former Independent Baptist icon Jerry

Falwell registered as a messenger to an SBC meeting." (*The Baptist Standard*, June 17, 1998) The convention also seated an additional 9 messengers from Falwell's church and noted that he has given \$10,000 to the SBC in the last year.

## Chocolate Easter Bunny Being Replaced

"In an attempt to shift the focus on Easter back to its true meaning, Heartland Chocolates has developed a new edible to replace the chocolate bunny—a chocolate cross. Made of solid milk chocolate, each cross is decorated with chocolate flowers, vines, and a colored candy bud in the center."

*CNV News Service*  
June 6, 1998

*Editor's Note: Going from one pagan symbol to another. The cross was and is a pagan symbol. It is not the cross we are to worship but the one who died on the cross. It is not the cross but what happened on the cross that matters.*

## Orthodox in the Minority

"Only 3 percent of American Jews and no more than 17 percent of Israeli Jews would call themselves 'orthodox.'" (Statement made by Marvin Rosenthal, editor of *Zion's Fire*)

## Our Children's Role Models

"The illegitimacy all stars include...Mr. Bird and Mr. Minor; as well as Patrick Ewing, Juwan Howard, Shawn Kemp, Jason Kidd, Stephon Marbury, Hakeem Olajuwon, Gary Payton, Scottie Pippen, Isaiah Thomas, Latrell Sprewell, Kenny Anderson, Allen Iverson and Jim Palmer.

Many, many others have also fathered illegitimate children but managed to settle the issues quietly. *Sports Illustrated* estimates that there is one illegitimate child for every player in the National Basketball Association. For each civilized athlete who has no illegitimate children, there is another who has fathered

two or three. One NBA agent said he spends more time on paternity suits and support claims than on contract negotiations."

*The Washington Times National Weekly Edition*  
May 18-24, 1998

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*(Learned continued from page 3)*

word should have been translated in a different way. Later that evening the preacher and the learned strangers were invited together to a meal and Dr. Kilby took the opportunity to tell the preacher that he could have used his time more profitably. The Doctor then explained that the translators had very carefully considered the "three reasons" given by the preacher, but they had found another thirteen more weighty reasons for giving the rendering complained of by the young critic.

5. Dr. Miles Smith, M.A., D.D., Corpus Christi, and Brasenose and Christ Church, Oxford, Bishop of Gloucester in 1612. He provided more evidence of his contribution than any of the others, as it was left to him to write the long Translators' Preface – "The Translator to the Reader", which used to be printed at the beginning of most English Bibles. His knowledge of the oriental languages made him well qualified for a place among the translators of the Authorised Version of the Bible. He had Hebrew at his fingers' ends, and he was so conversant with Chaldee, Syriac, and Arabic, that he made them as familiar to him as his native tongue. He persisted in this task from its commencement to its completion and was himself the last man engaged in the translation.

The work of the whole company was revised and improved by a small group selected from their number, and was then finally examined by Bilson and Miles Smith.

The latter then wrote the famous preface, beginning – "Zeal to promote the common good..."

6. Dr. Richard Brett, Fellow of Lincoln College, Oxford, D.D., well versed in classical and eastern languages, Latin, Greek, Hebrew, Chaldee, Arabic and Ethiopic.

7. Mr. Fairclowe, Fellow of New College, Oxford.

The Oxford New Testament Committee included:

1. Dr. Thomas Ravis, Christ Church Oxford, B.A. 1578, M.A. 1581, B.D. 1589, D.D. 1595, Vice Chancellor 1597. He was one of the six deans who attended the Hampton Court Conference in 1604 and was made Bishop of Gloucester in that year. (He died in 1609).

2. Dr. George Abbot – began his university studies at Balliol College, Oxford in 1578 and soon became known for his strong Calvinism and puritanism. In 1593 he took his B.D., in 1597 his D.D., and in the same year became Master of University College at the age of thirty-five, and a few years later he was Vice Chancellor. He very strongly opposed the Romanising influence of Laud and was very severe in his denunciation of anything which savoured of "popery". Nevertheless he accepted some high offices in the Church of England and in 1609 became Bishop of Lichfield and Archbishop of Canterbury in 1611. He was regarded as the head of the Puritans within the Church of England and he vigorously opposed the King's declaration permitting sports and pastimes on the Lord's Day. He encouraged James to request the States General to dismiss Vorstius from his professorship at Leyden because of his Arminianism.

3. Dr. R. Eedes, Dean of Worcester. (Died in November, 1604)

4. Dr. Giles Thompson, Dean of Windsor, Bishop of Gloucester, a man of high repute as scholar and preacher.

5. Sir Henry Saville, Brasenose College, Oxford, Fellow of Merton College in 1565 and Warden in 1585, Provost of Eton in 1596, Tutor

to Queen Elizabeth I. He was a pioneer in many branches of scholarship and the founder of the Savillian Professorships of Mathematics and Astronomy at Oxford. His works included an eight volume edition of the writings of Chrysostom.

6. Dr. John Perin, Fellow of St. John's College, Oxford, Canon of Christ Church and Regius Professor of Greek.

7. Dr. Ralph Ravens, Fellow of St. John's College.

8. John Harmar, M.A., New College, Oxford, Professor of Greek in 1585. Headmaster of Winchester 1588; Warden of St. Mary's College 1596. He was well read in patristic and scholastic theology and a noted Latinist and Grecian. His works include translations of Calvin's sermons on the Ten Commandments, several of Beza's sermons, and some of the Homilies of Chrysostom.

The first Cambridge Committee also numbered eight scholars:—

1. Edward Liveley, Trinity College, Cambridge, B.A. in 1568, M.A. and Fellow in 1572, Regius Professor of Hebrew 1575, enjoyed the reputation of an acquaintance with the oriental languages unequalled at that period. (He died in May 1605).

2. Dr. John Richardson, Fellow of Emmanuel College, D.D., Regius Professor of Divinity, 1607, Master of Peterhouse and later Master of Trinity.

3. Dr. Laurence Chaderton, Fellow of Christ's College, D.D., Master of Emmanuel. Chaderton entered Christ's College in 1564 and embraced the Reformed doctrines. He had been brought up as a Roman Catholic, and his father offered him an allowance of thirty pounds if he would leave Cambridge and renounce Protestantism – "Otherwise I enclose a shilling to buy a wallet – go and beg". He acquired a great reputation as a Latin, Greek and Hebrew scholar and was also proficient in French, Spanish and Italian. Among the treasures of Emmanuel College is a Hebrew Bible with his annotations, providing evidence of his rabbinical learning. For fifty years he was Afternoon

Lecturer at St. Clement's, Cambridge, and forty of the clergy said they owed their conversion to his preaching.

He was a noted Puritan, but he did not join the cry against "prelacy", although he never accepted a bishopric himself. He was one of the three representatives of the "Millenary Plaintiffs" at the Hampton Court Conference. This faithful preacher and teacher lived to be 94 (one of his biographers says 104), and almost to the time of his death he was able to read his small type Greek New Testament.

4. Francis Dillingham, Fellow of Christ's College, Cambridge, M.A. in 1590 and B.D. in 1599. According to Fuller, he was "an excellent linguist and subtle disputant". His works include "A dissuasive from Popery, containing twelve effectual reasons by which every Papist, not willfully blinded, may be brought to the truth."

5. Dr. Roger Andrewes, Fellow of Pembroke, Master of Jesus College, D.D., brother of Dr. Lancelot Andrewes.

6. Dr. Thomas Harrison, St. John's College, Cambridge, B.A. in 1576. Fellow, Tutor and Vice-Master of Trinity, D.D., noted Hebraist and chief examiner in Hebrew. According to Professor W.F. Moulton ("History of the English Bible") he was also credited with an excellent knowledge of Greek. He was a convinced Puritan.

7. Professor Robert Spalding, Fellow of St. John's College, Cambridge, succeeded Edward Liveley as Regius Professor of Hebrew.

8. Professor Byng, Fellow of Peterhouse, Cambridge, and Hebrew professor.

The second Cambridge Committee included the following scholars:

1. Dr. John Duport, Jesus College, M.A. and Fellow before 1580. D.D. in 1590, Master of Jesus College, four times Vice-Chancellor of the University.

2. Dr. William Braithwaite, Fellow of Emmanuel, Deputy Margaret Professor of Divinity, and later Master of Gonville and Caius College.

3. Dr. Jeremiah Radcliffe,  
*(Learned continued on page 7)*

## THE SERIOUSNESS OF ALTERING GOD'S WORDS

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18-19

1. God's Warnings - Deut. 4:2; 12:32; Mal. 4:4 at the closing of the Old Testament; Rev. 22:18-19 at the closing of the New Testament. Thus covering the entire Bible.

2. Altering God's Words corrupts them (II Cor. 2:17) and is "handling the Word of God deceitfully". (II Cor. 4:2)

3. The unaltered Word is essential if we are going to obey God - "... that ye may keep my commandments" (Deut. 4:2). John 12:48 demands God's specific Words as does II Tim. 2:15, 3:16-17, and a host of others.

4. The Jews greatly feared corrupting God's Words. The scribes were allowed zero tolerance.

5. Christians and the Word of God.

a. (John 8:47) - They hear God's Words.

b. (John 17:8) - They receive God's Words.

c. (John 17:6) - They keep God's Words.

d. (John 17:14) - They are hated because of God's Words.

e. (Prov. 30:5-6) - Liars add to His Words.

6. Corrupters of God's Words have their part taken away -

a. "out of the Book of Life"

b. "out of the Holy City"

c. "and from the things which are written in this book"

7. Notice it does not say their names will be taken out of the Book of Life, but their part. Their names were never there. (Matt. 7:21-23) "I never knew

you."

There was sufficient room for all to be there. Those who would repent and believe the gospel would be saved. He knew each one who would refuse His salvation. Only the names of those who would be saved were written in the Book of Life. Since this was all determined before the foundation of the world that is predestination and election, which is, "according to the foreknowledge of God the Father,..." (I Peter 1:2a).

8. Having their part taken away out of the Holy City is a parallel thing. The Holy City being some 1,500 miles long, wide, and high is of sufficient size for all who have lived on this earth to have a part.

Conclusion:

1. Here we see how serious it is to tamper with the Word of God. Those who do (liars) will have their part in the Lake of Fire. (Rev. 21:8)

2. Their part is taken away out of the Book of Life and out of the Holy City. (Matt. 13:12)

3. Matthew Henry said -

"It is confirmed by a most solemn sanction, condemning and cursing all who should dare to corrupt or change the word of God, either by adding to it or taking from it, v. 18, 19. He that adds to the word of God draws down upon himself all the plagues written in this book: and he who takes any thing away from it cuts himself off from all the promises and privileges of it. This sanction is like a flaming sword, to guard the canon of he scripture from profane hands. Such a fence as this God set about the law (Deut. iv. 2), and the whole Old Testament (Mal. iv. 4), and now in the most solemn manner about the whole Bible, assuring us that it is a book of the most sacred nature, divine authority, and of the last importance, and therefore the peculiar care of the great God."

By Raymond Blanton

(Believer's continued from page 1)

contradictory to it. It is not a book of politics; yet all politics which are adverse to its principles, are unjust and mischievous. It is a book for time, to guide through it; a book for earth, to lift above it; a book for society, to regenerate and elevate it. It is a book for man, in relation to man his brother, — and for man the sinner, in relation to "God the Saviour." It is "the book of Jehovah," because it, and it only, teaches us of the One eternal Being, who of himself alone is immutably existent; who in himself alone is absolute perfection; who is the first cause of all things good, and the end of all things, both in the way of terminating what is to be concluded, and of consummating what is to be completed. It is "the word of Christ," because "the testimony of Jesus," the appointed Redeemer of sinners and Lord of saints, is its alpha and omega — beginning and end. It is "the word of truth," because its records are facts, its gifts are substantialities, its requirements are righteousnesses, and its predictions and promises are but anticipations of providence, which, without exception, in due time and order become verities. It is a book of purposes, not experiments; of realities, not fancies; and of positivities, not possibilities. It is "the book of the law," because it admits of no appeal from its decisions. No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so happy in its influence. Its depth is the mystery of truth, its height is the splendour of purity; its mission is the mission of love; its course is the path of wisdom; its sphere is the world of fallen mankind; and its end is the glory of God. It is, therefore, and it only is, of universal utility. The philosopher, by the study of it, may extend his knowledge of the laws of matter, and the properties of mind; the statesman may learn from it precedents and principles applicable to national government; the poet may find in it inspiring aids to his noblest aspirations; the

painter may depict from it scenes of loftiest grandeur and holiest awe, and portraits of goodness and beauty affording the fullest scope to his artistic genius; while the plough-boy and "the maid behind the mill," may by means of it learn the most exalted lessons and attain unto the divinest skill. Whoever is humbly led by it, is safely lead to heaven. It confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, dooms the profligate and the impenitent, smiles upon the meek and self-denying, assures the fearfully, contrite, and refreshes the way-worn follower of Christ with living water from' the crystal fountain of eternal love. Like all the works of God, his word is diverse and harmonious, plain and profound, simple and sublime, suitable and serviceable. It contains the developments of the Eternal Will, the thunderings of righteous and reasonable wrath, the benefactions of unmerited favour, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the counsels of wisdom, and the index of futurity. By it, faith unto salvation is authorized, penitence is evoked, prayer is instructed, hope is uplifted, love is attracted, obedience is guided, affliction is mitigate, zeal is animated, praise: inspired, and death is conquered. It is the dissector of the human heart, the charter of the Christian church, the specular of the Deity, and the telescope of eternity. This is the book — the one book of my heart. "O how I love thy law," Father of lights, and God of truth! "The law of thy mouth: better unto me than thousand of gold and silver."

Dear to my soul the "truth and grace,"  
Unfolded in this Book;  
Grant, Lord, the beamings of thy face,  
When on its leaves I look.

From Christ that I may not depart  
Nor yield to sin or sense,  
Engrave thy Word upon my heart,  
By gracious influence.

In every trouble let me find  
Thy wise directions bless;  
Let truth support and cheer my mind,  
When sore afflictions press.

(Learned continued from page 5)

Fellow of Trinity College, Cambridge.

4. Dr. T. Ward, Emmanuel College, Cambridge, D.D., Master of Sidney Sussex College, and Margaret Professor.

5. Professor Andrew Downes, St. John's Cambridge, B.A. 1567, Fellow 1571, M.A. 1574, B.D. 1582, Regius Professor of Greek 1585. Downes and Boys revived the study of Greek at St. John's. Downes was Professor of Greek for nearly forty years, and was acknowledged to be one of the best Greek scholars of the age. These two men joined Miles Smith on the sub-committee which subjected the whole translation to a final careful process of checking and correction.

6. John Boys, (or Bois). Fellow of St. John's, Cambridge, and Greek lecturer there. He was born in 1560 and at a very early age showed an unusual interest in languages. He began to read Hebrew at the age of five years and was admitted to St. John's College, Cambridge, when he was fourteen. There he very soon distinguished himself by his knowledge of the Greek language, which he sometimes studied in the library from 4 a.m. until 8 p.m.

When he was elected fellow of his college he was suffering from smallpox, but he was so anxious not to delay his career that, at some risk to himself and fellow-scholars, he persuaded his friends to wrap him in blankets and carry him in. After studying medicine for some time he gave up this course and applied himself to the study of Greek. For ten years he was the chief Greek lecturer in his college. At four in the morning he voluntarily gave a Greek lecture in his own room which was frequented by many of the Fellows.

After twenty years of university life he became Rector of boxwoth in Cambridgeshire and while he was there he made an arrangement with twelve other ministers that they should meet each Friday in each other's homes in turn and

share the results of their studies.

When the translation of the Bible was begun he was chosen to be one of the Cambridge translators and eventually he not only undertook his portion but also the part allotted to another member of the committee. When the work was completed John Boys was one of the six translators who met at Stationers' Hall to revise the whole. This took them about nine months and during this period the Company of Stationers made them an allowance of thirty shillings each per week. Some of the notes made by John Boys during the final revision were recently discovered in Corpus Christi College Library at Oxford, edited by Professor Ward Allen, and published in 1970 under the title – "Translating for King James". John Boys' "Exposition of the Epistles and Gospels used in the English Liturgy" furnishes ample evidence of his competent scholarship and doctrinal soundness.

After a long life of profitable study, ministry, translating and writing he died at the age of 84, "his brow without wrinkles, his sight quick, his hearing sharp, his countenance fresh and his body sound".

7. Dr. Ward, Fellow of King's College, Cambridge, D.D., prebendary of Chichester.

Lancelot Andrewes, a member of the Westminster Committee, had his early education at Coopers Free School and Merchant Taylors School where his rapid progress in the study of the ancient languages was brought to the notice of Dr. Watts, the founder of some scholarships at Pembroke Hall, Cambridge. Andrewes was sent to that College, where he took his B.A. degree and soon afterwards was elected Fellow. He then took his Master's degree and began to study "divinity" and achieved great distinction as a lecturer. He was raised to several positions of influence in the Church of England and distinguished himself as a diligent and excellent preacher, and became

Chaplain to Queen Elizabeth I. King James I promoted him to be Bishop of Chester in 1605 and also gave him the influential position of Lord Almoner. He later became Bishop of Ely and Privy Counsellor. Toward the end of his life he was made Bishop of Winchester.

It is recorded that Andrewes was a man of deep piety and that King James had such great respect for him that in his presence he refrained from the levity in which he indulged at other times. A sermon preached at Andrewes' funeral in 1626 paid tribute to his great scholarship – "His knowledge in Latin, Greek, Hebrew, Chaldee, Syriac and Arabic, besides fifteen modern languages was so advanced that he may be ranked as one of the rarest linguists in Christendom.

"A great part of five hours every day he spent in prayer, and in his last illness he spent all his time in prayer – and when both voice and eyes and hands failed in their office, his countenance showed that he still prayed and praised God in his heart, until it pleased God to receive his blessed soul to Himself."

No reasonable person imagines that the translators were infallible or that their work was perfect, but no one acquainted with the facts can deny that they were men of outstanding scholarship, well qualified for their important work, or that with God's blessing they completed their great task with scrupulous care and fidelity.

It is remarkable that the literary style of individual members of the company of translators was generally inferior to that of the version which they jointly produced. The explanation of this is that they exercised their wisdom in leaving undisturbed the simple style and vocabulary of the earlier translators. If they had cast the translation in the mould of the more ornate style of their own period it is doubtful whether their work would have triumphed for so long as it has. They made many thousands of small changes, most of which improved the rhythm, clarified

the meaning, or increased the accuracy of the translation.

They were indeed "learned men" – and their scholarship was accompanied by a deep conviction of the Divine origin of the records which they were translating. Learning and faith went hand in hand to open the storehouse of God's Work of Truth for the spiritual enrichment of millions from generation to generation, over a period of more than three hundred and fifty years.

Note:

The 1st Westminster Committee translated Genesis to I Chronicles.

The 2nd Westminster Committee translated the Epistles.

The Oxford O.T. Committee translated Isaiah to Malachi.

The Oxford N.T. Committee translated the Gospels, Acts and Revelation.

The 1st Cambridge Committee translated II Chronicles to Song of Solomon.

The 2nd Cambridge Committee translated the Apocrypha.

(This article by the Secretary of the Trinitarian Bible Society was reprinted as the first chapter in several editions of "Which Bible?" by Dr. D.O. Fuller, published by

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## Editor's Note:

*In The Baptist Pillar we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.*

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*Check out our web site <http://www.techplus.com/bkfv1611/>*

## WHAT THE SOUTHERN BAPTIST BELIEVED CONCERNING THE BIBLE IN 1914

1. We must be a Bible-knowing people. The Bible is of no value unless it is understood. If it merely lies on the center-table in Baptist homes, and is looked at with reverence, but not with intelligence, it is helpful, but not what we ought to make it. The Bible is no book of superstition; it is written for godly and pious men and women, who have minds to understand and can know. So it becomes us to give special attention to Bible study. We should be ashamed to confess the Baptist faith as to the place of the Bible and be ignorant ourselves of what the Bible contains. We ought to be able to read it intelligently and understandingly. It ought to be an interesting book to us. We should avail ourselves of every opportunity in the Sunday school, in private classes, in training schools and in the B.Y.P.U. to make ourselves acquainted with the Bible. Above everything else, we should become intelligent listeners to the preaching of the gospel. We should understand that through preaching we are having the Bible interpreted for us, not only in single texts, but in its great, broad, sweeping purposes.

2. We must be a Bible-loving people. To know the Bible and not to care for it, is to make it a mere object of intellectual interest. When we are interested in the Bible from a spiritual standpoint, we will love the Bible. If we will let the Bible have a place in our actual life, becoming the companion of our need, we will be taught to love it because of its helpfulness. It is true, when we go to the Bible with a spiritual purpose, that the better we know it the better shall we love it. We cannot love the Bible if we do not have an intelligent idea of its contents, but we must go to it with this sense of spiritual need if we are really to love it. A habit of daily reading is the

surest way to keep the Bible in our lives, so that we may not only be interested in its contents, but may go to its pages with genuine affection.

3. We must have a Bible-reverencing constituency. The great point in Bible study is to be willing to obey after we know. The Bible is interesting merely as history, or as a study in sociology, or to satisfy our interest in religion, but it speaks its secrets to no one until that one comes with the obeying spirit to its pages. When we believe it is God's Word, and that God is speaking, then the Bible will not only have authority for us, but will appeal to our reverence. We will obey its teachings, and not simply because we are afraid to disobey, but we will obey its teachings because of love for the one who gave us the Book. It is this spirit of Bible-reverence that we need to keep in the world as Christians. It is peculiarly necessary if our Baptist faith is to perpetuate itself. We differ from other people at so many points, and it is so unfashionable to be unlike other folks, that we shall be willing to stand by the plain teaching of the Bible only when we have this spirit of reverence for it as God's Word. We must never speak lightly of it, and we must try to lead others to this same spirit of reverence which will be the spirit of obedience.

**Taken from the "Baptist Spirit", 1914, Southern Baptist Convention.**

*Editor's Note: For the most part, the Southern Baptist Convention, today, don't even believe they have the Word of God. Even their mighty evangelist Billy Graham has switched from the KJV to the new modern versions. The Bible has become secondary to them. They definitely don't obey it, especially in the matter of separation. □*

## A CHAPTER FROM THE ANSWER

By Dr. Samuel C. Gipp, ThD.

*Question:* I have been told that King James was a homosexual. Is this true?

*Answer:* No.

*Explanation:* King James I of England, who authorized the translation of the now famous King James Bible, was considered by many to be one of the greatest, if not the greatest, monarchs that England has ever seen.

Through his wisdom and determination he united the warring tribes of Scotland into a unified nation, and then joined England and Scotland to form the foundation for what is known as the British Empire.

At a time when only the churches of England possessed the Bible in English, King James' desire was that the common people should have the Bible in their native tongue. Thus, in 1603, King James called 54 of history's most learned men together to accomplish this great task. At a time when the leaders of the world wished to keep their subjects in spiritual ignorance, King James offered his subjects the greatest gift that he could give them. Their own copy of the Word of God in English.

James, who was fluent in Latin, Greek, and French, wrote a tract entitled "Counterblast to Tobacco", which was written to help thwart the use of tobacco in England.

Such a man was sure to have enemies. One such man, Anthony Weldon swore vengeance. It was not until 1650, twenty five years after the death of James that Weldon saw his chance. He wrote a paper calling James a homosexual. Obviously, James being dead, was in no condition to defend himself.

The report was largely ignored, since there were still enough people alive who knew it wasn't true. In fact, it lay dormant for years, until recently when it was picked up by Christians who hoped

that vilifying King James, would tarnish the Bible that bears his name so that Christians would turn away from God's book to a more "modern" translation.

It seems though, that Weldon's false account is being once again largely ignored by the inajority of Christianity with the exception of those with an ulterior motive, such as its author had.

It might also be mentioned here that the Roman Catholic Church was so desperate to keep the true Bible out of the hands of the English people that it attempted to kill King James and all of Parliament in 1605.

In 1605 a Roman Catholic by the name of Guy Fawkes, under the direction of a Jesuit priest by the name of Henry Garnet, was found in the basement of Parliament with thirty-six barrels of gunpowder which he was to use to blow up King James and the entire Parliament.

After killing the king, they planned on imprisoning his children, re-establishing England as a state loyal to the Pope and kill all who resisted. Needless to say, the perfect English Bible would have been one of the plot's victims. Fawkes and Garnet and eight other conspirators were caught and hanged.

It seems that those who work so hard to discredit the character of King James join an unholy lot.

*The Flaming Torch*

*From Our  
E-Mail*

Dear sirs,

Thank you for having an outstanding site for young Independent, KJV1611, soulwinning, Fundamental, Baptist preacher like me. I appreciate the great work.

D. K.  
Santa Cruz, CA.