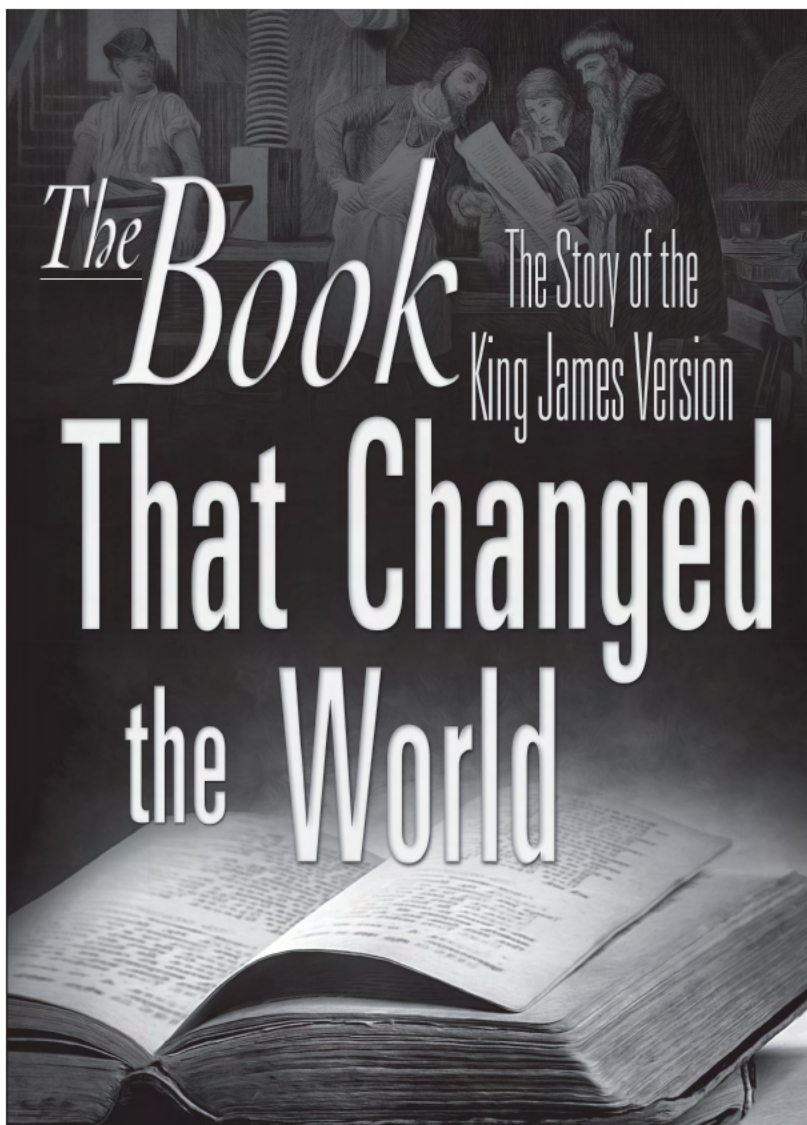


The **Book** The Story of the
King James Version
**That Changed
the World**



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King James Version

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the World**

Edited by **Nikolaus Satelmajer**



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Introduction

I have been a student of Bible translations for many years, although my main focus was German, Croatian, and Serbian translations. The late Kenneth A. Strand, a professor of church history at the Seventh-day Adventist Theological Seminary at Andrews University, introduced me to the world of Bible translation.

Early in 2010, Bogdan Scur, associate professor of religion at Washington Adventist University, and I discussed the upcoming four hundredth anniversary of the King James Bible. We concluded that it would be good to hold programs commemorating this anniversary. Since he is a coordinator of a Sabbath School class at Sligo Seventh-day Adventist Church that focuses on various topics, he decided to feature the King James Version (KJV) over a four-week period. He invited Bill Knott, the editor of *Adventist Review*; David Trim, the director of the Office of Archives, Statistics, and Research of the General Conference of Seventh-day Adventists; Ingrid Satelmajer, a university lecturer and author; and me to make the presentations. Shortly after my daughter, Ingrid, and I accepted his invitation to present, we had an animated and enjoyable discussion about the upcoming series. One outcome of the discussion was the idea of publishing the lectures. I shared that thought with Bogdan Scur, who enthusiastically embraced the idea, and the concept of this book was born. I thank both of them for their enthusiasm, ongoing support, and input.

In order to bring the book idea to reality, additional writers were needed. Most of the presentations at Sligo were made available and other writers accepted additional assignments. I thank each writer, editor, and consultant who worked on this book. Readers will benefit because of the thoroughness of the research by the authors. Dale E. Galusha and Jerry D. Thomas of Pacific Press® Publishing Association

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have also been very supportive of this project.

The four hundredth anniversary of the King James Bible (or Authorized Bible as it is known in England) has been celebrated in many ways and places. This anniversary has been celebrated in books, mass media programs, the Internet, lectures, and exhibits. I had the privilege to participate in a number of exhibits, lectures, and, of course, read numerous books and publications.

In England, I visited outstanding exhibits on the KJV at the British Library, King's College, and Lambeth Palace, the residence of the archbishop of Canterbury. In Washington, DC, I enjoyed the exhibit at the Folger Shakespeare Library. These, and other exhibits, drew large crowds. At these exhibits, strangers entered into enthusiastic discussions about the KJV.

Lectures, both popular and academic, were held commemorating the four hundredth anniversary of the KJV. The 2011 international meeting of the Society of Biblical Literature was held in London and included numerous presentations on the KJV. I had the privilege of presenting a paper on the world's largest KJV (sixty volumes), known as the Kitto Bible, owned by the Huntington Library in San Marino, California. My presentation on the Kitto Bible, which has more than thirty thousand paintings and illustrations, was the culmination of many enjoyable hours of research. I was "hooked" on the KJV and its contributions, and in my heart determined to coordinate this book. In the fall of 2011, my wife, Ruth, and I were in Croatia, where I was a guest professor near Zagreb. In the evenings we held evangelistic lectures in Zagreb. One of the lecture attendees invited us to attend a presentation honoring the KJV. If a group in Croatia, where English is not their language, had the urge to honor the KJV, surely we needed to go forward with this book.

Numerous books and articles have honored the four hundredth anniversary of the KJV. In this book, many of these resources are mentioned. One expects religious and historical publications to mark this important event, but secular publications also took note of this anniversary. For example, the December 2011 issue of *National Geographic* has a beautifully illustrated article on the KJV, along with a helpful chart showing the relationship between various translations. The editors of *Harper's* (June 2011) invited six writers to share their perspectives on the KJV. In *Harper's* I read, "These are the origins of the Bible in English, the vehemently unauthorized precursors of the Authorized

Version of 1611, or the King James Version, as we call it.” Those words from Marilynne Robinson’s essay “What We May Be” gave me the direction for my first chapter of the book.

This book focuses on the KJV from various perspectives. Some of the topics have been addressed by other publications, though the authors in this book bring a fresh perspective. Other chapters in this book focus on topics that others have not addressed. Some of the writers concentrate on topics that will be of particular interest to Seventh-day Adventists, since the KJV is the primary Bible used by the founders of the church. Each writer makes a fresh contribution on the KJV so that the reader will gain a deeper appreciation of this faith classic. More than that, I believe the reader will gain a new appreciation for the Bible itself.

I share with you one more experience that gave me the needed drive to see this project to completion. Prior to the 2011 Society of Biblical Literature meetings in London, the dean of Westminster Chapel invited members of the society on a special tour of the famous church. For me, the highlight was the visit to the Jerusalem Chamber, a room that is not open to the public. This is the room where two of the KJV translating committees did their work. As I toured that ancient and beautiful chamber, I reflected on the important work that was done there and in Oxford and Cambridge, where the other translation groups met. The translators were not translating just a book—they were translating the Bible—the Word of God. As you read this book, you are not reading the story of *any* book; you are reading the story of one of the most famous translations of the Bible. It is my hope that reading *this* book will encourage you to read the Bible in a new light. After all, the Bible is God’s message and is the Book that keeps changing the world.

Nikolaus Satelmajer
Silver Spring, Maryland, USA

Writers, Editors, and Project Consultants

Bryan W. Ball was born in Devon, England, to Cecil and Norah Ball (née Beardsell). After graduating with a BA from Newbold College in 1956, he earned an MA in religion (summa cum laude) from Andrews University and a PhD from the University of London. His many years of service include pastor, evangelist, conference president (North England Conference), chair of the religion department at Newbold College, principal of Avondale College in Australia, and president of the South Pacific Division. He is the author of several books, and has contributed to *The Oxford Dictionary of the Christian Church* and *The Oxford Dictionary of National Biography*. He is married to Dawn (née Macey) and they have three children.

Sheryl Beck (BS, Columbia Union College) is a senior editorial specialist for *Ministry*, International Journal for Pastors and lives with her husband, Jeffrey, in Laurel, Maryland, United States. She enjoys reading, missions, and traveling with her husband.

Barry C. Black was elected the sixty-second chaplain of the United States Senate on June 27, 2003. Prior to coming to Capitol Hill, Chaplain Black served in the U.S. Navy for more than twenty-seven years, ending his distinguished career as the chief of Navy Chaplains. Chaplain Black is a native of Baltimore, Maryland, and an alumnus of Oakwood College, Andrews University, North Carolina Central University, Eastern Baptist Seminary, Salve Regina University, and United States

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International University. In addition to earning an MDiv, he has received a DMin and a PhD in psychology. Chaplain Black is married to the former Brenda Pearsall. They have three sons: Barry II, Brendan, and Bradford.

Michael W. Campbell is an assistant professor of historical theological studies at the Adventist International Institute for Advanced Studies in the Philippines. Prior to this, he served for five years as a pastor in Kansas and Colorado. Born in Texas, Campbell earned a BA in theology and history from Southern Adventist University in 2001. He later earned a PhD in church history from Andrews University in 2007. Campbell has authored numerous articles in scholarly and denominational periodicals, and is the assistant editor of the forthcoming *Ellen G. White Encyclopedia*, published by the Review and Herald. In June 2002, he married Heidi Olson. They have two children, Emma and David, and enjoy camping, gardening, bird watching, national parks, and Pathfinders.

Willie Edward Hucks II (DMin) serves as an associate ministerial secretary of the General Conference of Seventh-day Adventists, as well as an associate editor of *Ministry*, International Journal for Pastors, Silver Spring, Maryland, United States. Previously he taught at Southwestern Adventist University.

Ingrid Satelmajer (BA, Atlantic Union College; MA, Simmons College; PhD, University of Maryland) has published research articles in *Book History*, *American Periodicals*, and *Textual Cultures*; her essays also have appeared in *The Blackwell Companion to Emily Dickinson* (eds. Mary Loeffelholz and Martha Nell Smith) and *Cultural Narratives: Textuality and Performance in the United States to 1900* (eds. Sandra Gustafson and Caroline F. Sloat). She reviewed *The YouTube Bible* for the September 2012 issue of *The Believer*, and currently is working on a book about what she calls “the digital Bible belt.”

Nikolaus Satelmajer has lived in five countries and currently resides in the Washington, DC, area. He attended Hunter College (CUNY), Colgate Rochester Divinity School, Union Theological Seminary, and received BA, MDiv, and DMin degrees from Andrews University. Currently he is completing an STM degree in church history at the

Lutheran Theological Seminary in Philadelphia. He started his pastoral ministry in New York City, and worked in pastoral and administrative roles in New York City, northern New York, and Ontario, Canada. Recently he retired from the General Conference of Seventh-day Adventists where he was an associate ministerial secretary and the editor of *Ministry*. Currently he is writing, lecturing, consulting, and pastoring on an interim basis.

Ruth I. Satelmajer (AA, Andrews University; BS, Atlantic Union College; MA, La Sierra University) has been a middle school and secondary school teacher. She has also been the principal of the College Park Elementary School, Oshawa, Ontario, Canada; and Sligo Adventist School, Takoma Park, Maryland, United States.

Bogdan Scur is an associate professor of religion at Washington Adventist University in Takoma Park, Maryland. He teaches courses in biblical languages, Old Testament, and biblical spirituality. He was educated in Croatia, South Africa, and the United States. Scur is married to Zori, a registered nurse; and they have two children, son Nick and daughter Sara.

David J. B. Trim is the director of the Office of Archives, Statistics, and Research for the General Conference of Seventh-day Adventists. A fellow of the Royal Historical Society, his research interests are in early modern English and European military, religious, and cultural history. His publications include, as editor or coauthor, *Humanitarian Intervention—A History* (Cambridge University Press, 2011), *Pluralism, Parochialism, and Contextualization: Adventist Mission in Europe* (Peter Lang, 2010), *European Warfare 1350–1750* (Cambridge University Press, 2010), *Amphibious Warfare 1000–1700: Commerce, State Formation and European Expansion* (Brill, 2006), and five other books.

Cynthia Westerbeck graduated with majors in music and English from Walla Walla College and then earned a PhD in English literature at Washington University in St. Louis, Missouri. She began teaching at Columbia Union College in 1998, then moved to Pacific Union College in 2004 where she currently serves as chair of the English department. Her interest in the King James Version is shaped by her years of teaching sixteenth and seventeenth century British literature, with

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special interest in Shakespeare, Donne, and Milton.

Joseph Leininger Wheeler is professor emeritus of English, Washington Adventist University. He is a general editor at Focus on the Family; the cofounder and executive director of the Zane Grey's West Society; an editor and/or compiler of seventy-six books by thirteen publishing houses (considered to be one of America's leading story anthologizers); he earned his PhD in English (History of Ideas concentration) from Vanderbilt University. Dr. Wheeler is considered to be the world's foremost authority on the life and times of famed frontier writer Zane Grey. He and his wife, Connie, live in Conifer, Colorado, where they continue to create new books.

Woodrow W. Whidden II retired as a professor of historical and systematic theology, Adventist International Institute of Advanced Studies, Silang, Cavite, the Philippines. Previously he was a professor of religion (now emeritus), Andrews University, Berrien Springs, Michigan. Whidden has authored books and articles and also served as pastor in Tennessee, Georgia, Maryland, New Jersey, New York, and Michigan. He has a PhD in historical theology from Drew University.

Origins

From Outlawed to Authorized— A Path Soaked in Blood: English Bibles Before the King James Version

NIKOLAUS SATELMAJER

The journey of the English Bible began many years before the King James Bible translation of 1611. It started as a wild experiment—unauthorized, condemned, persecuted; and, after his death, the one credited with the first translation was taken out of the grave to be burned and the ashes scattered in the river Swift. No wonder the heretic was burned, for he dared to think that the people wanted, needed, the Bible in their own language. What a heretical thought—giving the mysteries of the Bible in words understood by the rabble of England. Who had those heretical thoughts and diabolical plans? None other than John Wycliffe (c. 1330–1384), an Oxford graduate. This heretic, as his enemies labeled him, effectively recruited others who embarked on the difficult (language-wise) and dangerous (life-wise) task of translating the Bible into everyday English.

Bible translating is never done in a vacuum—either the translator is praised or cursed. More often than not, controversy surrounds the project. The translator is surrounded either by supporters or those ready to condemn. Starting with the earliest Bible translations into English and certainly through the King James Version (KJV) project, controversy and conflict surrounded the projects. Often, Bible translating was illegal, those translating were not authorized to do it, or the outcome was not acceptable. All too often there were fights over Bible translations.

The Wycliffe Bible is just one example of controversy and persecution. What we call the Wycliffe Bible was most likely not translated by him. He was the mover of the project, but it was his followers, the

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Lollards, who did the translating. The meaning of *Lollard* appears to be associated with “chanter,” “mumbler of prayers,” “to sing.” It was used as a term of contempt first in 1382 from the Latin word for “tares.”¹ The Lollards not only translated the Bible, but they also made copies by hand and distributed them. The Gutenberg press was not developed until the mid-1400s; thus, making copies of the Bible was a time-consuming process. The work of the Lollards was against the wishes of the Roman Catholic Church, the only recognized church at that time. In 1215, just about 100 years before Wycliffe was born, the Fourth Lateran Council stated that “ ‘The secret mysteries of the faith ought not be explained to all men in all places. . . . For such is the depth of divine Scripture that, not only the simple and illiterate, but even the prudent and learned are not fully sufficient to try to understand it.’ ”² The Lollards ignored such sanctions; thus, it is no a wonder that they were persecuted.

The death of Wycliffe in 1384 did not end the work of the Lollards for they continued translating, copying, and distributing the Bible. And neither did the church change its opposition to having the Bible in the vernacular. For example, in 1408 Archbishop Arundel (1353–1414) “convened a conference at Oxford in which a draconian set of laws was formulated defining very closely what activities the bishops had in mind. Article VII of these Constitutions of Oxford pronounced a total veto on lay access to vernacular Scripture, ‘under pain of excommunication and the stigma of heresy.’ ”³

What kind of translation was the Wycliffe Bible, and what did it accomplish? It was done from the Vulgate and was a rather wooden translation; but those who wanted to read the Bible in English cherished it, and the enemies hated it and those who translated it. While there is evidence that, prior to Wycliffe, portions of the Bible were translated into English, the Wycliffe Bible is the first successful project of providing the Bible in English.

William Tyndale

The next major translation into English was the Tyndale Bible, and its impact was even greater than that of Wycliffe. William Tyndale (c. 1494–1536) is probably the most significant translator of the Bible into English, and his translation is probably the most important English translation. Without his translation, the KJV translation would have been a very different Bible and, perhaps, it would have never

happened. Before we explore the work of William Tyndale, it would be helpful to look at the religious scene in England during the time Tyndale worked on his translation.

Henry VIII (1491–1547) became king of England in 1509, some eight years before Luther posted the Ninety-Five Theses, an act considered to be the start of the Protestant Reformation. In England, the Roman Catholic Church was deeply entrenched, but by 1521 some of Luther's ideas began to influence English universities.⁴ Henry VIII showed no interest in the new movement and, in fact, was a staunch defender of the Roman Catholic Church. Pope Leo X awarded the king with the "title 'Defender of the Faith' for his attack on heresy [Protestantism] and defence of Papal authority."⁵ Henry's wandering eyes for women cut short the love feast between him and the pope. Some years after he was honored by the pope, the king requested that his marriage to Catherine be annulled, which presented major problems for Pope Clement, who had succeeded Pope Leo X. Charles V, the Holy Roman emperor, was the nephew of Catherine, and the pope needed Charles to help deal with the Lutheran heresy and the ever-present danger of the Ottoman Empire. The pope could not afford to insult Emperor Charles. Much to the dismay of the pope, the English Parliament sided with Henry and, in 1534, passed the Succession Act that "imposed a national oath recognizing his marriage to Anne and entailing the Crown on its children, a Supremacy Act declared Henry 'supreme head' of the English Church, and a Treasons Act forbade denial of supremacy."⁶ Now that Henry was head of the English Church, he did not need the pope's permission to implement his remarriage. That is how the English Reformation started, or perhaps it is more accurate to call it the separation of the Church in England from Rome.

William Tyndale's work of translating the Bible started during the time when Henry VIII was still a supporter of the Roman Catholic Church. In 1522, the same year that Luther published his German New Testament, Tyndale proposed translating the Bible into English. The bishop of London refused to support the project and, in 1524, Tyndale moved to Hamburg, Germany. He never returned to England. He started his translation work in Cologne, Germany, but was forced to move and relocated to Worms, Germany, the city where Luther appeared before Emperor Charles in 1521. Tyndale's English New Testament arrived in England (illegally) in 1526, but the church and crown opposed it bitterly. While Tyndale remained in continental Europe,

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his future was far from certain. After living in several European cities, Tyndale was arrested in Vilvorde, near Brussels, Belgium, and burnt at the stake on October [6?], 1536.⁷ These were dangerous years for those who dared to translate the Bible into English or who read the Bible in English. While Tyndale, for example, was doing his translating in Worms, a young man in Norwich, at that time England's second largest city, was burned because he had a piece of paper on which the Lord's Prayer was written in English.⁸ Such was the punishment for possessing a portion of the Bible in English.

What was the quality of Tyndale's translation? Tyndale was trained at Oxford and Cambridge and had a good working knowledge of biblical languages. His knowledge of New Testament Greek was such that he used the Erasmus Greek New Testament in his translation work. Tyndale's translation was superior to the Wycliffe for it was done in "vigorous English."⁹ One scholar states that Tyndale "left Luther behind."¹⁰ While all scholars may not share that enthusiastic endorsement, there is general agreement that his translation greatly influenced future English translations. Most researchers agree that about 80 percent of the KJV comes from Tyndale.

Ongoing translations

Even while Tyndale was being put to death, attitudes in England were starting to change, and the translation and printing of English Bibles continued. Here is a summary of some of the more notable projects:¹¹

- **Miles Coverdale (1488–1568):** Published in Cologne or Marburg, Germany, in 1535. Even though the translation was not authorized, Coverdale dedicated it to the king and queen. Coverdale depended on Tyndale for the New Testament and Pentateuch, while, for the rest of the Old Testament, he used the Vulgate.
- **Matthew's Bible (1537):** It is attributed to Thomas Matthew, but this was a pseudonym, probably for John Rogers (c. 1500–1555), a Cambridge graduate and friend of Tyndale. It follows Tyndale's closely. During the short reign of Edward VI (1547–1553) Rogers preached against popery, but during Queen Mary's (1553–1558) reign he was put to death.

- ▶ **Taverner's Bible (1539):** Richard Taverner (c. 1505–1575), a student of Cambridge and Oxford and a lawyer, made some minor revisions to Matthew's Bible. He translated the Apocrypha by himself and, though others eclipsed his translation, his version was the first one printed in England.
- ▶ **The Great Bible (1539):** It was "great" because of its size and was the first "authorized" English Bible. Only three years after Tyndale was put to death, England had an "authorized" Bible. It was primarily a revision of Matthew's Bible and went through several editions. Depending on the political climate, it was either ordered to be placed in all churches or removed from all churches. In 1546, other versions were ordered to be destroyed, and the Great Bible was the only one allowed.
- ▶ **Edmund Becke's Bible (1549, 1551):** During the short reign of Edward VI (unsympathetic to Rome), some fourteen Bibles and thirty-five New Testaments were printed. These were reprints of Tyndale's, Matthew's, and Taverner's. One such printing was Becke's that was essentially Taverner's Old Testament and Tyndale's New Testament.
- ▶ **The Geneva Bible (1560):** During the reign of Mary (1553–1558), a staunch Roman Catholic, Protestant scholars fled to Switzerland. William Whittingham (c. 1524–1579), a brother-in-law to John Calvin, is given credit for the New Testament, and Anthony Gilby and Thomas Sampson are given credit for the Old Testament. This Bible looked different from previous translations—roman type and verses were used for the first time. The Bible was well received and went through some 180 editions; eight of them after the KJV was issued in 1611. This Bible had numerous notations in the margins. For example, in Revelation 9:11, the angel of the Abyss is identified as being the pope. The Geneva Bible is also the Bible of Shakespeare, John Bunyan, Cromwell's army, and the Puritan pilgrims in the New World.
- ▶ **The Bishops' Bible (1568):** The popularity of the Geneva Bible did not please the political or church leaders; and the archbishop of Canterbury, Matthew Parker, in 1564 started the project of

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revising the Great Bible. The contributors to the Bishops' Bible were all bishops, and thus the reason for its name. Its print was black-letter type except italics were in roman type. Though of uneven quality, it contained chronologies, woodcuts, and marginal notes. It became the second "authorized" Bible.

- **The Douay-Rheims Bible (1582–1610):** During the reign of Elizabeth I (1558–1603), English Catholics sought refuge in Flanders. William Allen, an Oxford scholar, established a seminary at Douay for Catholic students. He and other Catholic scholars were determined to provide an alternative to the existing Bible translations that they found unacceptable. This translation, unlike the other recent English translations, was not done from the original languages but rather from the Vulgate. It was rather literalistic and attempted to support Roman Catholic theology.

What now?

In 1603, Queen Elizabeth I died and England had a new king—James VI of Scotland became James I of England. As far as religious matters were concerned, his first order of business was not Bible translation. He had to address the tension between the mainline Church of England and the Puritans. The Geneva Bible *was* the popular translation, but that did not please the king. Its extensive notations and interpretations did not always present royalty in a positive light. In Exodus 1:19, for example, the notes approved the midwives' lying to Pharaoh and "that was considered a reflection on royal prerogatives."¹² But James I did not call the bishops to deal with such annoyances or with Bible translations but rather with the question of unity. Neither he nor the bishops realized what the outcome would be of their 1604 meeting. At that conference, the decision was made to embark on a new and monumental Bible translation project that would become the Authorized Version or more popularly known as the King James Version. Such was the beginning of the most popular Bible in English.

Endnotes

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