

**Review: TBS, *The Learned Men of the Authorised Version***

The king of bibles, the AV, was translated by a superior class of men. This opposes a misconception of a translation done by scholars of today's skill and ability, or even King James or Shakespeare themselves! This type of belief reflects a low spiritual and scholarly discernment in contemporary Christians. With bible production outsourced to heathens, a marketplace swamped by counterfeits, time-poverty and laziness, confusion and destruction is the end of the matter:

**“My people are destroyed for lack of knowledge.” (Hs 4.6a)**

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The identities, beliefs and qualifications of modern translators are not often looked into. Usually it is sufficient to offer an appeal to authority ('scholarship') that a translation is at least as good or superior to the AV, or simply because it's modern.

The AV's scholars differ from modern ones in a number of areas. The most important being their beliefs which can be derived from "The Translators to the Reader". The forty seven workers believed they were handling the very words of God. Their motive was to provide a final crowning translation, never to be excepted against, in service of all Christian readers and opposition to the evils of Popery.

In 1604 at the Hampton Court Conference, fifty-four men were commissioned for the translation, however due to deaths and withdrawals the number was reduced to forty-seven. Three companies were set up: at Westminster, Oxford and Cambridge. Each had two committees.

The first Westminster committee of ten men translated Genesis to I Chronicles and included the following:

- Dr. Lancelot Andrews (d.1626): Chaplain to Queen Elisabeth I, held a number of Bishoprics throughout his life and was an extraordinary linguist and devout man of prayer.

“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.”

- William Bedwell (d. 1632): “Father of Arabic studies in England”.
- Dr. Adrian Savaria (d. 1640): Proficient in Hebrew but valued for his Dutch and Spanish language experience.

“that learned foreigner”

The first Cambridge Committee of eight men translated II Chronicles to Song of Solomon and included the following:

- Dr. Roger Andrews: Brother of aforementioned Lancelot Andrewes
- Dr. Laurence Chaderton: Raised a Roman Catholic, he rejected Popery to his own father’s mocking consternation (he was offered thirty pounds to recant, or a shilling to buy a wallet for begging!) Emmanuel College contains an annotated Hebrew bible demonstrating his ability. He was an afternoon lecturer at St. Clements for **fifty** years!
- Dr. Thomas Harrison (d. 1631): Chief examiner in Hebrew and Puritan.

The Oxford Old Testament Committee of seven men translated Isaiah to Malachi and included the following:

- Dr. John Harding: Leader of this committee and Regius Professor of Hebrew.
- Dr. Thomas Holland (d. 1612): Qualified for BA, MA, BD, MA and Regius Professor of Divinity. Held in high regard amongst European scholars.
- Dr. John Reynolds (d. 1607): Not lasting to the end of the work, he led the Puritans at Hampton Court with the proposition of a new translation. His brother William was equally talented, but he was a Papist who worked on the Rheims NT bible).
- Dr. Miles Smith (d. 1624): Wrote “The Translators to the Reader” and was part of the final revising committee. An expert in Hebrew, Chaldee, Syriac and Arabic.

The Oxford New Testament Committee of eight men translated the Gospels, Acts and Revelation and included the following:

- Dr. Gorge Abbot (d. 1633): A Calvinist, Puritanist and strong opposer of Popery he became Master of University College at age thirty-five.
- Dr. John Harmar (d. 1613): Greek Professor, noted Patrician scholar and Latinist.
- Dr. Thomas Ravis (d. 1609): Qualified for BA, MA, BD and DD.
- Sir Henry Savile (d. 1622): Tutor to Queen Elizabeth I and founder of Mathematics and Astronomy Professorships at Oxford.

The second Westminster Committee of seven men translated the Epistles including the following:

- Dr. William Barlow (d. 1613): Qualified for BA, MA, Fellow of Trinity, BD and DD. Represented the ‘Church Party’ at Hampton and wrote “The Summe and Substance of the Conference”, criticised for bias against the Puritans.
- Professor William Dakin (d. 1607): Fellow of Trinity College, MA, BD, Greek Lecturer and Professor of Divinity.
- Dr. Ralph Hutchinson (d. 1606): BA, MA, BD, DD.

The second Cambridge Committee of seven men translated the Apocrypha and included the following:

- John Boys (d. 1644): Read Hebrew at age five, chief Greek lecturer and revived Greek learning in England. Lived to eighty-four, his body and faculties in impeccable health. Part of final review sub-committee.
- Professor Andrew Downes (d. 1628): BA, Fellow, MA, BD, Regius Professor of Greek. Along with Boys revised English Greek learning. Part of final review sub-committee.
- Dr. John Duport (d. 1617): MA, Fellow, Master of Jesus College and Vice-Chancellor four times.

TBS holds the view the abovementioned men’s work was fallible and by inference its product as well. This is a dangerous and devilish doctrine, the logical progression from a belief in perfect inspiration and preservation restricted to *the Originals*, documents which nobody has in their hands today. They also imply a contrary belief, i.e. in present preservation is unreasonable.

A lack of spiritual discernment is betrayed in a suggested explanation of the whole work exceeding the sum of its parts in excellency. The key, as put forward, are the *men’s own translation approach!* They had the wisdom to

leave things untouched (e.g. Tyndale's earlier work of which the AV is estimated to be 92%), but change other things for the better.

Give the above discretion and wisdom of each translator must be counted as part of his whole work the argument is self-refuting.

Clearly, the excellency of the translation was able to surpass the godly men who laboured on it, because it is the very preserved Word of God, worked on by the Holy Ghost in concert with these men.

“*And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD **came mightily upon him**, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.”

(Judges 15.14)