

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians, 13:1-13



# THE SECOND EPISTLE of Paul the apostle to the Thessalonians.

## CHAP. I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 And therewithall useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgement of God.



Paul and Silvanus, and Timotheus unto the church of the Thessalonians, in God our Father, & the Lord Jesus Christ:

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God alwayes for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charitie of every one of you all towards each other aboundeth:

4 So that we our selves glorie in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer;

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

8 In flaming fire, || taking vengeance on them that know not God, and that obey not the gospel of our Lord

the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admitted in all them that beleebe (because our testimony among you was beleebed) in that day.

11 Wherefore also we pray alwayes for you, that our God would || count you worthy of this calling, and fulfill all the good pleasure of his goodnesse, and the work of faith with power:

12 That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

## CHAP. II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of Antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,

4 Who opposeth and exalteth himselfe above all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, shewing himself that he is God.

† Greek, the angels of his power. || Or, yielding.

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.

From the Translators to the Reader  
Preface to the King James Bible, 1611

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

St John's Gospel, 1:1, King James Bible

The King James Bible is the book that changed the world. For 400 years its words have rung out across the length and breadth of Britain – its phrases on the lips of millions, its cadences the music of English literature. In America it inspired the rhetoric of politicians from Abraham Lincoln to Martin Luther King, and has thus been a potent weapon in the struggle for freedom and social justice.

Yet the King James Bible has become – in its own telling phrase – ‘a prophet without honour’ in the country of its birth and one of the most important books in the English Language has practically disappeared from state schools.

Our aim is to raise awareness of what has been, for too long, one of Britain's best-kept secrets. It is impossible to understand the history and culture of this country without a knowledge of the King James Bible, and so we intend not only to re-awaken memories among the older generation, but to lay down new memories for the young.

There will be many celebrations through the year, but we also want to leave a legacy to ensure that the King James Bible lives on for future generations.

Education will play a key role in achieving these aims. We have already funded the development of 3 modules for the Religious Education curriculum, and we also want the King James Bible to take its proper place elsewhere in the curriculum, so that children from all backgrounds will have the chance to encounter its power and beauty.

The powers that be  
All things to all men  
Fight the good fight  
A man after his own heart  
Apple of his eye  
A fly in the ointment  
From strength to strength  
Let there be light  
Signs of the times  
Broken hearted  
My brother's keeper  
A law unto themselves  
Eat drink and be merry

C.S.Lewis reminds us that when we use words such as 'beautiful', 'long-suffering', 'peacemaker' or 'scapegoat', we owe them to the King James Bible. Whenever we speak of putting words in someone's mouth, of seeing the writing on the wall, or aver that a leopard cannot change its spots, we unconsciously quote the King James Bible.

Many of these memorable phrases were first coined by William Tyndale in his pioneering translations. The men who made up the translation committees of the King James Bible recognized the genius of Tyndale, took many of his phrases into their new text unchanged, and thus ensured that they still enrich our everyday speech.

The King James Bible Trust aims to commission and promote a range of events in the worlds of the Arts and Academia, as well of course as the Churches. These include:

‘Sixty Six’ – 21st Century Writers speak to the King James Bible. 66 texts inspired by all the books of the KJB, commissioned by the innovative Bush Theatre, and staged in an epic 24 hour performance at St Paul’s Cathedral.

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A Composition Competition, in association with the Royal College of Music and Westminster Abbey offers prizes for the two best new compositions of Church music inspired by the King James Bible.

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‘James: the Musical’, created by the team behind the award winning ‘Chester Mystery Plays’ tells the story of the King James Bible’s creation, and will be performed throughout the country.

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Study days in partnership with the British Museum to be held around the country, as well as numerous academic conferences.

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## Education

The Trust has commissioned three new educational projects. The Bible Reading Fellowship has teams ready to go into primary schools for special King James Bible study days. The Stapleford Centre has created modules for use in Junior Schools. The National Society of the Church of England is constructing modules themed around the King James Bible and citizenship for younger pupils in secondary schools.

We are commissioning and trialing new modules for the A-level syllabuses in History, English Language, and English Literature. We also hope to provide resources for a celebration of the King James Bible during next year’s Black History Month.

## Spreading the word

A comprehensive media strategy will ensure that the King James Bible is constantly in the public eye. Our website will be constantly updated and improved.

Of making many books there is no end; and much study is a weariness of the flesh.

(Ecclesiastes 12:12)

The King James Bible was the culmination of an heroic 80 year struggle to give the English people a Bible in their own tongue. John Wycliffe’s 14th century translation was based on the Latin Vulgate, but William Tyndale (1494-1536) was the first to translate the New Testament from the original Greek. It was a capital crime to render the words of scripture into English and after publishing further editions of his New Testament, and an incomplete Old Testament, Tyndale was arrested by the agents of Sir Thomas More and burned at the stake. But his dream of creating a Bible that could be understood by the simplest ploughboy had been realised.

Ironically, just two years later Henry VIII commissioned the first authorized translation of the Bible into English. The compiler of this ‘Great Bible’, Myles Coverdale, relied heavily on Tyndale’s work, whose phrases were now part of the English language.

More translations followed – some, like the Geneva Bible, created by Protestants, others, like the Douai-Rheims version, the work of Catholics.

After James the VI of Scotland inherited the throne of England he not only wanted to bind his two kingdoms together, but to heal religious division. At Hampton Court in 1604 he instructed 54 of the finest scholars in the country to form six translation committees. They did not aim ‘to make a new Translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones, one principal good one, that hath been our endeavour.’

2011/  
A year of celebration

The best thing ever done  
by a Committee?



It is possibly the single best selling book of all time, with perhaps a billion copies printed since 1611.

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‘The King James Bible’; ‘The King James Version’; ‘The Authorised Version’ – these names only started to appear at the beginning of the 19th century. For its first 200 years it was simply ‘The Holy Bible’.

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Not everyone approved. Hugh Broughton was the most brilliant scholar of Hebrew in Jacobean England, but so cantankerous that the Translators refused to have him on their committee. Broughton made his feelings plain:

*‘It is ill done. Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches... The edition crosseth me. I require it to be burnt.’*

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The Translators used a vocabulary of only 12,000 different words to compile their 780,000 word text. Their great contemporary, William Shakespeare, used 31,500 – nearly three times as many – even though his complete works are not much longer than the Bible.

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A Prophet without Honour? Each month on average 450,000 people around the world use Google to search for ‘King+James+Bible’, yet only 40,000 of those searches (fewer than 10%) originate in the UK.

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Chapter and verse /  
Some things you may not know  
about the King James Bible

None of the King James Translators is a household name today, and most of the 54 have sunk into anonymity. Lancelot Andrewes is perhaps the best known, in part due to his influence on the great 20th century writer, T.S. Eliot. Andrewes was a master of prose and leader of the London committee of Translators, and we have him to thank for the majestic cadences of the book of Genesis in the 1611 edition.

On Christmas Day 1622, Lancelot Andrewes preached at Whitehall in the presence of James I. His sermon, *Of the Nativity*, imagines the difficulties the three wise men encounter as they follow the star to Bethlehem. Three centuries later these words were to inspire Eliot’s famous poem *Journey of the Magi*.



Lancelot Andrewes

A cold coming they had of it, at this time of the year; just the worst time of the year to take a journey, and specially a long journey, in. The ways deep, the weather sharp, the days short, the sun farthest off in solstitio brumali, the very dead of Winter.



T.S. Eliot

A cold coming we had of it,  
Just the worst time of the year  
For a journey, and such a long journey:  
The ways deep and the weather sharp,  
The very dead of Winter.

**‘The King James Version is a Magna Carta for the Poor and Oppressed: the most democratic book in the world.’**

Theodore Roosevelt  
American President, celebrating the  
300th anniversary in 1911



### Martin Luther King

When the great Civil Rights leader called forth his vision of ‘the Promised Land’ in Washington in 1963, the New York Times declared that the speech ‘was full of...the cadences of the Bible.’

King alludes to Exodus, Psalm 30 and Amos in the King James Bible before quoting directly from Isaiah 40:4-5: ‘I have a dream that every valley shall be exalted...’ His hopes for harmony in America movingly reinterpret the Prophet’s eirenic vision of the lion lying down with the kid.

**‘I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood.’**

### Abraham Lincoln

According to the Lincoln expert, Gary Wills, the Gettysburg address is suffused in the cadences of the King James Bible. As the President struggled to bind his nation’s wounds in the aftermath of the Civil war, the influence became explicit. The famous 2nd inaugural speech is built upon four cornerstones from the King James Bible.

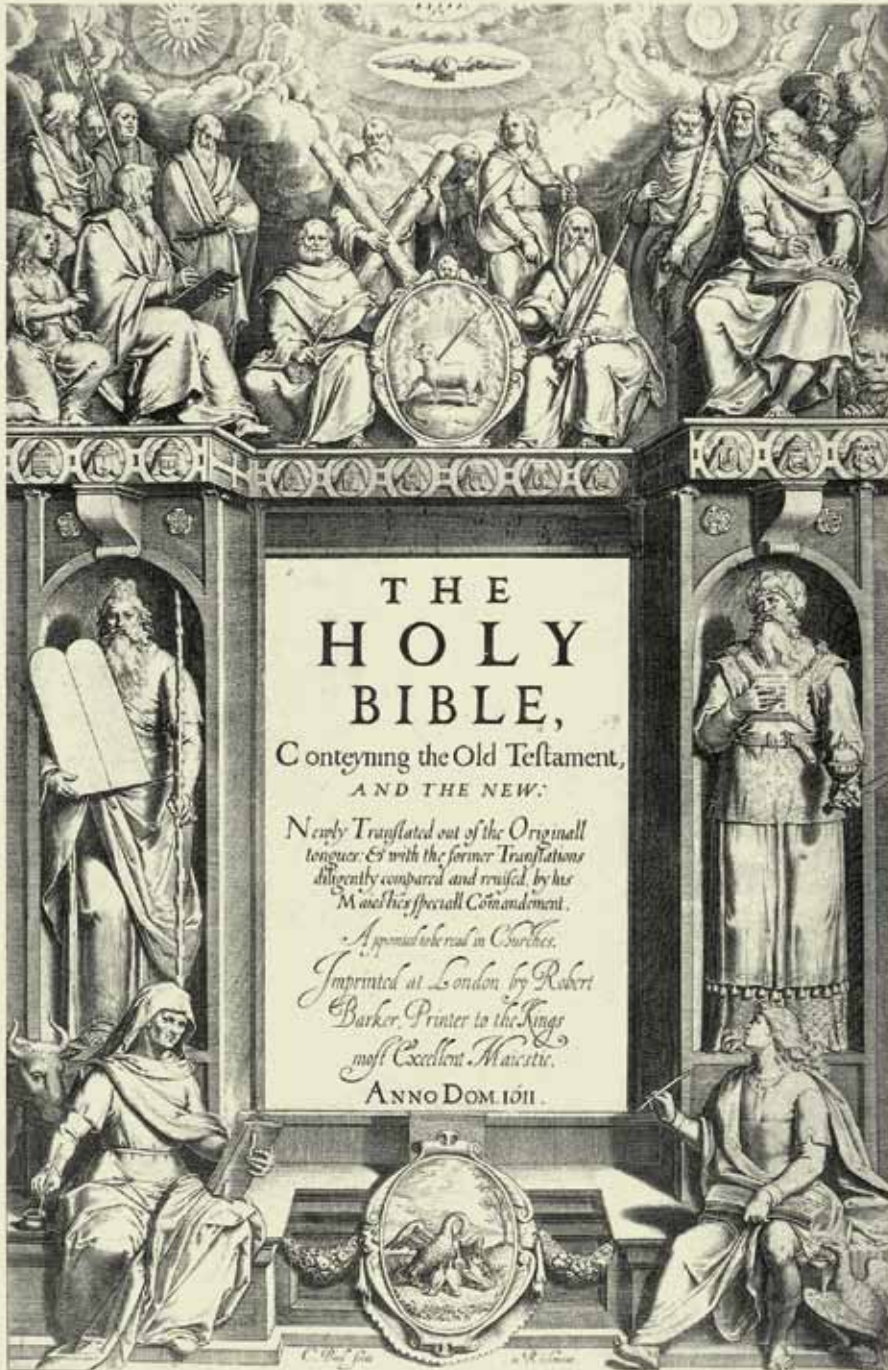
The words **‘wringing their bread from the sweat of other men’s faces’** allude to Genesis 3:19, King James Version.

**‘but let us judge not, that we be not judged,’** recalls Jesus in Matthew 7:1.

Lincoln then quotes another of the sayings of Jesus: **‘Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh.’** Matthew 18:7.

Finally, the phrase, **‘the judgments of the Lord are true and righteous altogether.’** is from Psalm 19:9.

Old book, New world /  
The King James Bible in America



‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’  
John 3:16, King James Bible