

Understandest thou what thou readeſt?

Acts 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and ſaid, **Understandest thou what thou readeſt?**

For a Bible-believing Christian:

- **Scripture is central**

- **Scripture reveals Christ & the goſpel!**
- **Scripture reveals God & His ways!**

- **Scripture **muſt** be understood → **either** by reading or hearing**
ad fontes: to the founts, to the ſources

In the vulgar tongue: in the common language

- **Scripture is the ſource of ſ** , **s** & **s**

2 Timothy 3:15 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe **unto ſalvation** through faith which is in Chriſt Jeſus. **2 Timothy 3:16** All ſcripture is given by inſpiration of God, **and is profitable** for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: **2 Timothy 3:17** **That** the man of God may be perfect, thoroughly furniſhed unto all good works.

Acts 20:28 Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, **to feed the church of God**, which he hath purchaſed with his own blood.

Acts 20:32 And now, brethren, I commend you **to God, and to the word of his grace**, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

John 17:17 Sanctify them through thy truth: thy word is truth.

1 Peter 2:1 Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings, **1 Peter 2:2** **As newborn babes, deſire the ſincere milk of the word, that ye may grow thereby:** **1 Peter 2:3** If ſo be ye have taſted that the Lord is gracious.

The iſſue in Acts 8 wasn't difficulty in the translation, or difficulty with the content or ideas but difficulties with the referent !

2 Peter 3:16 As alſo in all his epiſtles, **ſpeaking in them of theſe things; in which are ſome things hard to be underſtood**, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

1 Corinthians 14:9 So likewiſe ye, except ye utter by the tongue words **easy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.** **1 Corinthians 14:23** If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, **will they not ſay that ye are mad? 1 Corinthians 14:28** **But** if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

Matthew 6.9 (WSCp, 11th c.)

Fæder ure þu þe eart on heofonum;

Si þin nama gehalgod

to becume þin rice gewurþe ðin willa on eorðan

ſwa ſwa on heofonum.

urne gedæghwamlīcan hlaf ſyle us todæg

and forgyf us ure gyltas ſwa ſwa we forgyfað urum gyltendum

and ne gelæd þu us on coſtnunge ac alyſ us of yfele ſoplice.

(Corpus Chriſti College MS 140, ed. Liuzza (1994))

Lord's Prayer I (Exeter Book, 10th c.)

[...]g fæder, þu þe on heofonum eardast,
geweorðad wuldres dreame.
Sy þinum weorcum halgad
noma niþþa bearnum; þu eart nergend wera.
Cyme þin rice wide, ond þin rædfæst willa
aræred under rodores hrofe, eac þon on rumre foldan.
Syle us to dæge domfæstne blæd,
hlaf userne, helpend wera,
8 þone singalan, soðfæst meotod.
Ne læt usic costunga cnyssan to swiðe,
ac þu us freodom gief, folca waldend,
from yfla gewham, a to widan feore.
(The Exeter Book, ed. Krapp and Dobbie 1936)

Matthew 6.9 (Wycliffe's translation, c. 1380)

Oure fadir that art in heuenes,
halewid be thi name;
thi kyndoom come to;
be thi wille don in erthe as in heuene:
gyue to us this dai oure breed ouer othir substaunce;
and forgyue to us oure dettis, as we forgyuen to oure gettouris;
and lede us not in to temptacioun, but delyuere us fro yuel.

Þa brothron hig hym æne laman on bedde licgende.
Þa geseah se hælend heora geleafan, cwæð to þam laman
la bearn geleafan. Þe beoð þyne synna forgifene.
Da cwædon sume þa boceras hym betwynan.
Þes sprycð bysmorspræce.
þa se hælend geseah heore geþanc þa cwæð he.
To hwi þence ge yfel on eowrem heortum.
Hwæt ys eaðdelicre te cweðanne.
þe beoð forgifene þyne synna.
Oððe to cweðanne aris gá.

Isaiah 3:16 Moreover the LORD saith, Because the daughters of Zion are haughty, And walk with stretched forth necks and wanton eyes, Walking and mincing as they go, And making a tinkling with their feet: **Isaiah 3:17** Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, And the LORD will discover their secret parts. **Isaiah 3:18** In that day the Lord will take away the bravery of their tinkling ornaments about their feet, And their cauls, and their round tires like the moon, **Isaiah 3:19** The chains, and the bracelets, and the mufflers, **Isaiah 3:20** The bonnets, and the ornaments of the legs, and the headbands, And the tablets, and the earrings, **Isaiah 3:21** The rings, and nose jewels, **Isaiah 3:22** The changeable suits of apparel, and the mantles, And the wimples, and the crisping pins, **Isaiah 3:23** The glasses, and the fine linen, And the hoods, and the veils.

LCBC:

We are not KJV-only

We are not anti-KJV

We are KJV plus

+ ESV, NKJV, NASB, NIV, + Reina Valera, Louis
Second, & other first languages, + original languages, +....

Issues:

1. Textual Basis

- This is primarily a New Testament issue
- The OT was fairly stable with very few issues

KJV: 1 Samuel 13:1 Saul reigned one year; and when he had reigned two years over Israel,

ESV: 1 Samuel 13:1 Saul lived for one year and then became king, and when he had reigned for two years over Israel,

NASB: 1 Samuel 13:1 Saul was thirty years old when he began to reign, and he reigned forty two years over Israel.

NIV: 1 Samuel 13:1 Saul was thirty years old when he became king, and he reigned over Israel forty- two years.

NRSV: 1 Samuel 13:1 Saul was ... years old when he began to reign; and he reigned ... and two years over Israel.

This is an issue more with extremely rare words of flora, fauna & many musical terms.

Reasons Moving Us To Set Diversity of Senses in the Margin, where there is Great Probability for Each

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

KJV:	ESV:
<p>1 Samuel 13:19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:</p> <p>1 Samuel 13:20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.</p> <p>1 Samuel 13:21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.</p>	<p>1 Samuel 13:19 Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, “Lest the Hebrews make themselves swords or spears.”</p> <p>1 Samuel 13:20 But every one of the Israelites went down to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle,</p> <p>1 Samuel 13:21 and the charge was two-thirds (שְׁמִינִיטָה) of a shekel for the plowshares and for the mattocks, and a third of a shekel for sharpening the axes and for setting the goads.</p>