

## Post-Reformation Age [1517 – 1776]

### A. Post-Reformation Challenges [*The Era of Power Politics mixed with Religion*]

#### 1. The Divine Hand of God [15<sup>th</sup>-16<sup>th</sup> centuries claimed by Protestant and Catholic alike]

##### a. 1492 – Columbus, His Mission: Commerce, “Christianity”, and Conquest

“At every point where I landed, and succeeded in talking to them, I gave a thousand good and pretty things that I had to win their love, and to induce them to become Christians ... They have no religion, nor idolatry, except that they all believe power and goodness to be in heaven. They firmly believed that I, with my ships and men, came from heaven, and with this idea I have been received everywhere, since they lost fear of me.

Our Redeemer has given victory to our most illustrious King and Queen, and to their kingdoms rendered famous by this glorious event, at which all Christendom should rejoice, celebrating it with great festivities and solemn Thanksgivings to the Holy Trinity, with fervent prayers for the high distinction that will accrue to them from turning so many peoples to our holy [Roman Catholic] faith; and also from the temporal benefits that not only Spain but all Christian nations will obtain.”

[*Letter of Columbus to Luis de Sant Angel*]

##### b. 1588 - Defeat of the Spanish Armada – attacked English Channel to bring rebellious English Protestants back into the Roman Catholic fold

English and Dutch struck medals: “God blew, and they were scattered.” [cf. Job 4:9]

Spanish Philip: “I sent my fleet against men, not against the wind and waves.”

*The dream of a reunited Roman Catholic Christendom faded*

##### c. 1600s – Opposing Nations conquer the New World

**“For the spectators of both parties, the outcome, reinforced, as everyone believed, by an extraordinary tempest, was indeed decisive. The Protestants of France and the Netherlands, Germany and Scandinavia saw with relief that God was, in truth, as they had always supposed, on their side. The Catholics of France and Italy and Germany saw with almost equal relief that Spain was not, after all, God’s chosen champion. From that time forward, though Spain’s preponderance was to last for more than another generation, the peak of her prestige had passed.”** [Mattingly, *The Armada*, pp. 400-401]

#### 2. The Divine Right of Kings

##### a. Definition: The Divine Right of Kings was a doctrine that asserted that monarchs derived their authority directly from God, and thus, their power was absolute and inviolable.

##### b. Impact on the Reformation:

The Divine Right of Kings supported the idea of monarchs as God’s appointed rulers, which often conflicted with Protestant critiques of secular authority and church doctrine, emphasizing that ultimate authority resided in God and the Bible. The Reformation promoted the idea that political authority should be subordinate to spiritual authority, encouraging resistance to absolute monarchy and advocating for individual faith and priesthood.

##### c. Impact on the Founding of the New World

Many European colonists, especially in England and Spain, carried the notion of divine right to justify their exploration, conquest, and settlement of new territories. Leaders like James I of England explicitly used the doctrine to justify royal authority over colonies and to oppose challenges to their power. Conversely, some colonists and early settlers sought religious freedom and challenged the divine right of rulers, leading to the development of ideas of self-governance and democratic principles in the American colonies.

### 3. The Division of English Protestants

#### **Background of the Founding of the Church of England**

The **Church of England** was established in the 16th century during the reign of King Henry VIII of England. The primary catalyst was Henry VIII's desire to annul his marriage to Catherine of Aragon, which the Pope refused to grant. In 1534, Parliament passed the **Act of Supremacy**, declaring Henry VIII the Supreme Head of the Church of England. **This act marked the formal separation of the English church from papal authority and the Roman Catholic Church.** The Reformation in England was driven by political, personal, and religious motives, leading to doctrinal shifts and the establishment of a Protestant-leaning church, though it retained many Catholic practices initially. Over time, the Church of England developed its own doctrines, liturgy, and structure, balancing Protestant Reformation ideas with traditional Catholic elements.

The **Anglican** Communion is a worldwide family of churches that trace their origins to the Church of England. There is a wide range of beliefs and practices within Anglicanism, from very traditional, High-Church (Anglo-Catholic) practices to more conservative, low-church (Evangelical) perspectives. Different Anglican churches may vary in liturgy, theology, and social priorities, but they share certain core principles, such as the Book of Common Prayer and Apostolic Succession. The Anglican Communion is decentralized, with independent national or regional churches, meaning there is no single governing authority that unites all Anglicans universally. **Therefore, while they share historical roots with the Church of England, Anglican churches are diverse and can differ significantly in their doctrines and worship styles.**

### **B. Post-Reformation Church Growth**

#### **1. Huguenots and French Religious Wars**

**Huguenots** [French Calvinists] faced waves of violence such as the St. Bartholomew's Day Massacre in 1572 and the revocation of the Edict of Nantes in 1685. They fled France, several groups settled in the Carolinas, New York, and Virginia to escape RCC suppression and violence.

#### **2. English Puritans and Separatists**

Including the **Pilgrims** experienced persecution under the Church of England, especially after the reigns of Elizabeth I and James I. Refused to conform to Anglican religious practices, first in the Netherlands and then later to New England colonies like Plymouth and Massachusetts Bay, to worship freely and structure independent congregational churches and communities according to their theological beliefs.

**English Puritans** left England beginning in the 1620s and 1630s to avoid conformity to Anglican religious practices and harsh punishments.

**Pilgrims:** distinct from Puritans, were separatists who **believed the Church of England was beyond reform**, founded Plymouth Colony in 1620, driven by a desire to worship freely.

**Quakers:** The Religious Society of Friends, endured imprisonment and discrimination for their pacifist beliefs and refusal to participate in mandatory worship services. William Penn established Pennsylvania in the 1680s providing a haven for Quakers and other *dissenters*.

#### **3. Anabaptist and Various Protestant Sects**

- a. **Anabaptists** were a 16<sup>th</sup> century denomination whose beliefs and practices set them apart from other reformers as well as mainstream Roman Catholic and Protestant churches.

#### **Beliefs of the Anabaptists**

**Adult Baptism:** Only to be performed on believers who made a conscious decision to join the faith, rejecting infant baptism.

**Separation of Church and State:** They believed in the strict separation of church and political authorities, opposing government involvement in religious matters.

**Pacifism:** Most Anabaptists rejected violence and warfare, emphasizing non-resistance and turning the other cheek.

**Refusal to Swear Oaths:** Vows should only be made to God.

**Simple Living and Community:** A committed, simple lifestyle, often sharing possessions and living communally.

**Persecution:** Due to their distinct beliefs, they faced severe persecution from both Catholic and Protestant authorities, who saw them as heretics or threats to social order.

### **Anabaptist Reasons for fleeing to the New World**

**Persecution and Religious Freedom:** Many Anabaptists fled Europe to escape violent persecution, imprisonment, and execution. They sought a place where they could practice their faith freely.

**Seeking Religious Liberty:** The New World offered opportunities for religious groups like the Mennonites and Amish (descendants of the Anabaptists) to establish communities with relative independence from European religious and political authorities.

**Establishment of Peaceful Communities:** They aimed to create societies based on their principles of pacifism, community living, and religious toleration, which was often impossible in their homelands due to hostile policies.

- b. **Mennonites and Amish** originated in the German states and Switzerland – persecuted by both mainstream Protestants and Roman Catholics – Issues: Adult Baptism and separation from state churches. Even after the *1555 Peace of Augsburg* (which allowed rulers to determine state religion), these groups faced ongoing hostility prompting migration to places that offered greater religious tolerance such as Pennsylvania.

### **4. Jewish and Catholic Minorities**

Expulsions of Jews (especially from Spain and Portugal) and the flight of Catholics from Protestant-dominated areas like England or the Dutch Republic fostered migrations in search of safer religious climates

Catholics in England and Ireland faced anti-Catholic laws prohibiting worship, fled to Maryland initially but were overtaken by Protestant settlers eventually.

### **5. German Pietists and Other Refugees**

Later, in the 17<sup>th</sup> and 18<sup>th</sup> centuries, various German Protestant sects affected by enforcement of religious uniformity – such as the Pietists and the **Moravians** – joined broader groups seeking freedom in the American colonies, especially Pennsylvania and New York.

## **C. Post-Reformation Leadership**

### **1. John Bunyan [1628-1688] (theologian) – feared he had committed the unpardonable sin**

*Col. 1:20 – “Having made peace through the blood of his cross, by Him to reconcile all things unto himself.”*

### **2. John Wesley [1703-1791] (evangelist) - brother Charles (music)**

Preached 50 years in 18<sup>th</sup> century England: 40k sermons, 200k horseback miles, evangelistic messages

*“(Wesley) acts as though he were out of breath in the pursuit of souls.”*

**Charles Wesley:** *O for a Thousand Tongues to Sing, Christ the Lord is Risen Today, Hark the Herald Angels Sing*

### **3. George Whitefield [1714-1770] (preacher)**

*Territorial preachers denied him access to churches – became the booming voice of the Open Fields*

“He would turn a heckler into an illustration and a thunderstorm into a vivid picture of God’s judgment.”

**The Great Awakening [1740 America]:** Wesley, Whitefield, often traveled between England and America

## D. Post-Reformation Scripture in English

### 1. Tyndale's English New Testament [1525-1536]

No new English translations occurred for 130 years between Wycliffe's and Tyndale's. It would be risky enough just to make a copy of Wycliffe's Bible! Meanwhile, there were encouraging signs in the rest of Europe. Italian, French, Spanish, and Dutch Bibles appeared in the 1400s, most likely inspired by Wycliffe's pioneering efforts. The stage was becoming set for the single most influential Bible translator of all time.

- a. Invention of the **movable-type printing press** (c. 1454). Gutenberg's first full-length book: Latin Vulgate Bible.
- b. The Reformation and Renaissance would be born as because of the **rediscovery of classical Greek**.
- c. The spirit of adventure took off. The new world was discovered in 1492. Men became risk-takers like never before.
- d. **William Tyndale** (c. 1494-1536) was **trained in Greek and Hebrew**. He earned his bachelor's degree from Oxford in 1512 (at the ripe old age 16 or 17), and his master's degree in 1515. He later studied at Cambridge to round out his education.
- e. In due time, **Tyndale became fluent in six or seven languages**. His sense of English style was unparalleled.
- f. As Tyndale was contemplating a fresh translation of the Bible in the 1520s, he came to the realization that it was impossible to do this work in England. The **1408 Edict against Bible translation** was still in effect. Besides, Tyndale could find no one in England who knew Hebrew. So, he traveled to Germany, and there he was introduced to rabbis from whom he learned the language of the Old Testament. While on the European Continent, he translated much of the Bible into English, but he could not return to England for fear of his life.
- g. Tyndale had a passion for getting the Word of God to lay folks. His following prayer would soon come true.

*"If God spare my life, ere many years I will cause a boy that driveth the plough shall know more Scripture than thou dost."*

- h. By 1525 Tyndale had completed his first translation of the NT, but it would not get printed until 1526. **Three copies of this first edition exist today, only one of which (discovered in 1996) is completely intact.**
- i. Tyndale later revised the NT substantially, and the revision was a *bona fide* masterpiece. He even coined some new words that found their way into the English vocabulary for the next five centuries—**words such as "Passover," "peacemaker," "scapegoat," "atonement", and even the adjective "beautiful" were coined by Tyndale.** Altogether, he produced five editions of the New Testament, but the **third edition of 1534 is the one most remembered.**
- j. Tyndale also did substantial work on the Old Testament, but he did not complete the task. As far as we know, he translated Genesis through 2 Chronicles before his martyrdom.
- k. **Tyndale was kidnapped in 1535 in Antwerp and burned at the stake the next year [1536] for heresy.** His charge? A corrupt translation of the Bible. **The reality? A superb translation of the Bible.**
- l. Tyndale's dying words were **"Lord, open the King of England's eyes!"**

#### The Tyndale Text

Although Tyndale consulted Luther's German translation and the Latin Vulgate to help him over the hard places, **his translation of the NT was primarily based on the Greek text.** He used **Erasmus' third edition New Testament Greek Text.** Tyndale knew the biblical languages better than any Englishman at the time, and he knew English better than most. He turned perfect Greek into great English.

### 2. The Coverdale Bible [1535]

The Coverdale Bible (1535) was the work of **Myles Coverdale**, Tyndale's assistant. He did not translate directly from the Greek and Hebrew, but did use Luther's German translation, more than one Latin text, and Tyndale's OT portions. And he did complete the whole Bible—and thus Coverdale's became the first complete Bible printed in English. It was Coverdale's translation that Henry VIII had already allowed to be printed when Tyndale uttered his dying words. **The most innovative thing in this Bible was that it placed the Apocrypha—those books that Roman Catholics accept as canonical, but which Protestants reject, at the end of the OT rather than interspersed throughout the OT.** All previous OT translations had the Apocrypha distributed throughout the OT. All Protestant Bibles that were to follow, if they included the Apocrypha at all, included them as an appendix, just like Coverdale had done.

### 3. The Matthew's Bible [1536-1537]

In 1537, Matthew's Bible appeared. This Bible was the work of John Rogers, whose pen name was Thomas Matthew. He combined Coverdale's OT with Tyndale's NT. But Rogers also added about 2000 notes, many of them controversial, making this the first revision of Tyndale's NT. This Bible is sometimes called the **"Wife-Beater's Bible"** because the marginal note at 1 Peter 3.7 says, **"If [the wife] be not obedient and helpful unto [her husband, he] endeavoureth to beate the feare of God into her..."!** That the moniker **'Wife-Beater's Bible'** was soon given to this version at least should comfort us that many of our ancestors also thought that this little comment was inappropriate! Although not related to this note, Rogers would become, in 1555, the first martyr to be burned at the stake under Mary Tudor (or 'Bloody Mary'), the Catholic monarch.

#### 4. The Great Bible [1539]

Matthew's and Coverdale's Bibles both had Henry VIII's permission to be printed. Stimulating their popularity but also instigating their demise, in September 1538 the king ordered an English Bible to be placed in every church. The churches began to use the **Matthew Bible because it was a large folio version** suitable for public reading, while **Coverdale's had come out in a significantly smaller (quarto) size**. The king's edict had in fact specified that each church was to have in its possession "one book of the whole Bible of the largest volume in English", which ruled out all but Matthew's.

For eight months (from September 1538 to April 1539) England's devotion to the Bible was at an all-time high. The king's order not only was that every church should have a copy of Scripture on hand, but that *"Ye shall discourage no man... from the reading or hearing of the ... Bible, but shall expressly provoke, stir and exhort every person to read the same, as that which is the very lively Word of God..."* This command was followed so enthusiastically that laypeople were reading the Bible *aloud* to their fellow parishioners while the preacher was giving his sermon! Eight months later the king issued a proclamation forbidding this disruptive behavior.

What was needed, however, was a translation as good as Matthew's but *without the notes*! So Cromwell commissioned Myles Coverdale to publish a new Bible. It *had* to be larger than Matthew's because of the king's injunction. It was thus called **the Great Bible** because of its enormous size. Although these Bibles were *chained* down to prevent theft, one has to wonder if that was really necessary.

Even though the Great Bible was edited by Coverdale, it was based on the Matthew Bible. Coverdale did not know Greek or Hebrew, but Rogers did. So, Coverdale simply took Matthew's Bible, revised it, and deleted the notes. It thus became the second revision of Tyndale, after Matthew's Bible.

**But bishops, many of whom were still Roman Catholic, were offended at this Bible, because it separated the Apocrypha from the rest of the OT and because it did not conform to the Latin Vulgate.** Not only this, but in the closing years of Henry VIII's reign, the king swung the religious pendulum once again. In 1543 Parliament forbade any public, unauthorized exposition of Scripture, as well as all *private* reading of the Bible among the lower classes. Three years later, Henry outdid the Parliament by banning *all* copies of Tyndale and Coverdale.

*"The ban on the Bibles of Tyndale and Coverdale was a monumental piece of absurdity" because the "approved" Great Bible was essentially Tyndale's and was edited by Coverdale!"*

#### 5. The Geneva Bible [1560]

When Edward VI, Henry's son, became king, the Reformation was back in swing. But his reign did not last long. **In 1553 Mary Tudor**, Edward's sister, ascended the throne. She **reversed Edward's Protestant advances, returning the country to Catholicism. And she began to systematically burn both Bibles and Protestants. Many Protestant scholars fled from England to Geneva, where the famous Reformed theologian, John Calvin, was living.** Here, they produced a magnificent Bible, though it appeared originally only in quarto size.

One of these Reformers, William Whittingham (who happened to be Calvin's brother-in-law), completed his translation of the NT in 1557. He and other Reformers worked on the whole Bible, and three years later the OT and a *revised* NT appeared.

The **significance of the Geneva Bible** lies in the following:

1. **The Geneva Bible was the first English Bible translated entirely from the Greek and Hebrew.** And it was the first translation done by a committee. Still, it relied heavily on Tyndale's work as a base and can properly be regarded as the third revision of Tyndale.
2. **It was Calvinistic in its notes** (and the notes were rather plentiful), exalting the Lord and his glory.
3. It was the **first English Bible with verse divisions**. This was due, for the NT at least, to Stephanus' fourth edition of the Greek NT (1551), the first Greek NT (or NT of any kind) with verse divisions.
4. This was also **the first Bible to use italics extensively for words that were not in the original text.**
5. **This was the Bible the Pilgrims took with them when they came to America and landed at Plymouth. It was also the Bible that Shakespeare used.**
6. The Geneva Bible was **produced originally only in quarto size**, most likely because it was produced in Europe and shipped back to England. Thus, although its text and notes are exquisite, the print is small and the volume simple. **Nevertheless, while the Great Bible was used in churches, the Geneva Bible was used in homes.**
7. The influence of this Bible on the KJV was enormous. The KJV translators employed this as much as Tyndale's (of course, much of Tyndale was incorporated into the Geneva Bible as well).
8. This is also known as the **"Breeches' Bible"** because in Genesis 3:7, Adam and Eve sewed fig leaves together and made them into "breeches."
9. Finally, the Geneva Bible had a long and stellar history. During the 45-year reign of Queen Elizabeth nearly 100 editions of the Geneva Bible were published! Even fifty years after the KJV appeared, the Geneva Bible was the most popular Calvinistic Bible in England. Ultimately, it would not survive because of politics: a new king would come along who wanted his own translation, one that was not so Calvinistic.

## 6. The Bishops' Bible [1568]

"The instant success of the Geneva Bible made it impossible to go on using the Great Bible for reading in church; its deficiencies became all too obvious in the light of the new version." But the Geneva Bible clearly could not be used in ecclesiastical settings: it was too Calvinistic for the English clergy and was so popular among the lower classes that it was politically incorrect to use from the pulpit!

The Bishops' Bible thus came on the scene in 1568. **This was a pulpit Bible, based on the Great Bible.** It is thus properly considered the fourth revision of Tyndale. It was called the Bishops' Bible because it was produced by bishops. But it was too wooden, too pedestrian a translation. Even Elizabeth never officially recognized this translation. It could not compete with Geneva which had appeared eight years earlier and was a much better translation. **The Bishops' Bible never caught on and its last printing occurred in 1606.**

## 7. The Authorized King James Version [1611]

**Preface:** England in the early 1600s now had two competing Bible translations: the Bishops' Bible that was used in the churches, and the Geneva Bible that was read in the homes. By far, the Geneva Bible was the more popular, and this created a problem for the clergy: they needed a translation in the *churches* that would be revered by the masses.

### The Making of the Authorized King James Version

#### a. The Hampton Court Conference

James VI had already ruled over Scotland for thirty-seven (37) years when he became James I of England. The following January (1604) the king summoned the religious leaders of the country to Hampton Court to air out ecclesiastical grievances of all sorts. By far the most important matter that was addressed at this conference was the following resolution:

*"That a translation be made of the whole Bible, as [close] to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all Churches of England in time of Divine service."*

The proposal for a new translation came from a Puritan, Dr. John Reynolds. Although it did not meet with unanimous approval, it did meet with *James'* approval and that settled the matter

#### b. The Procedure of the Translators

James was enthusiastic about the new project and took a leading role in getting it off the ground. King James did not do any of the actual translation, in spite of the fact that many people think of the King James Bible as a version translated by him! James assigned six panels of scholars to do the work: three for the Old Testament, two for the New Testament, and one for the Apocrypha. Two teams met at Oxford, two met at Cambridge, and two at Westminster Abbey. Altogether, there were forty-seven (47) men who worked on this new version.

Among the rules that the translators were supposed to follow, two are noteworthy: (1) The translators were to rigorously consult the Greek and Hebrew texts. (2) This version must not have any marginal notes, except those that explained the Greek and Hebrew words or cross-referenced other passages.

#### c. The Textual Basis

The text that the King James translators used was principally the Stephanus text of 1550 (third edition), which, in turn, relied essentially on Erasmus' third edition of 1522, the *same* Greek text that Tyndale had used.

#### d. Influences

Besides Tyndale's translation, the Geneva Bible also had a huge influence on the KJV, especially in the Old Testament books that Tyndale had not translated. The Old Testament was completed only a year or two before the KJV was published (1611). Nevertheless, the KJV was still much closer to the Geneva and Tyndale than to anything else. It may properly be regarded as the *fifth* revision of Tyndale. **As is often documented, 90% of the King James New Testament was really Tyndale's translation.** Two statements made about Tyndale's influence are worth repeating. First: *"[Tyndale's] simple directness, his magical simplicity of phrase, his modest music, have given an authority to his wording that has imposed itself on all later versions.... Nine-tenths of the Authorized New Testament is still Tyndale, and the best is still his."*

Second, the introduction to a reprint of Tyndale's New Testament declares: *"Astonishment is still voiced that the dignitaries who prepared the 1611 Authorized Version for King James spoke so often with one voice—apparently miraculously. Of course they did: the voice (never acknowledged by them) was Tyndale's."*

At the same time, the King James translators painstakingly worked over the translation and produced a whole new work. It is obvious from a comparison of the King James New Testament with that of Tyndale that the *leading* principle of the King James translators was elegance in English.

**And when it came to the Apocrypha, the King James followed its Protestant ancestors rather than the Catholic tradition by placing the Apocrypha at the end of the Old Testament.**

### Publication and Reception

When the Authorized Version first appeared, it was published with quite a few marginal notes. These notes were not just intended to explain the Hebrew or Greek word but had diverse purposes. Altogether, there were nearly **8500** marginal notes in the 1611 KJV. In the 1611 KJV preface entitled, “The Translators to the Reader,” the translators make the following points:

- (1) *The translators do not equate their work with the inspired word of God.*
- (2) *Regarding Scripture, they admit that only the original text in Greek and Hebrew was inspired.”*

How was it received? It may be surprising to us today to realize that there was by no means universal applause for this translation when it rolled off the printing presses. Some people, at first, criticized it for being *too simple*, too easy to understand! This was voiced especially by Roman Catholics. In anticipation of this criticism the KJV preface denounced the Rheims-Douai [Roman Catholic] version in these words: *(The Catholics have) the purpose to darken the sense, that (although) they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, ... that it may be understood even (by) the very vulgar (common man).*”

Although it would take fifty years for the KJV to overtake the Geneva in popularity, its intrinsic worth—the rhythm, the elegance, the phrases that lingered in one’s mind—in due time “established itself [the King James] as the version for church and home, for public and private use, superseding both the Bishops’ Bible and the Geneva Bible alike.”

### The KJV as Literature

The KJV has endured the test of time. It has been called “the single greatest monument to the English language.” Another scholar wrote, *“The supremacy of the King James is one of a simplistic style, yet also one of sophistication. The men who made it did not set out to manufacture a literary classic since classics are seldom made to order. Yet they did produce one, perhaps the only classic ever turned in by a committee.”*

Leland Ryken, professor of English literature at Wheaton College, speaks of the *“overwhelming preference of people with literary stature in our century for the King James Bible over modern translations.”*

The linguist Mario Pei observed, *“The King James Bible and Shakespeare together are responsible for well over half of all our language clichés and stock phrases.”*

H. L. Mencken declared that the KJV was *“unquestionably the most beautiful book in the world.”* What is it that makes the King James Bible so good? In a word, it is its *elegance*.

The KJB has rhythm, balance, dignity, and force of style that is unparalleled in any other translation. Or, as Leland Ryken says, *its touchstone is memorability*. No translation today lingers in the mind like the King James of old does.

### King James Version Influence

In his Second Inaugural Address of March 4, 1865, Abraham Lincoln quoted or paraphrased the Scriptures four times. The most important of these quotations were the exact words of the KJV’s Psalm 19:9b:

*“Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bondsman’s two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with this lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said “the judgments of the Lord are true and righteous altogether.”*

*“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21)*

Common KJV English phrases: “a cross to bear” (Luke 14:27), “am I my brother’s keeper?” (Gen 4:9), “an eye for an eye” (Matt 5:38), “feet of clay” (Dan 2: 31-33), “fight the good fight” (Tim 6:12), and “the salt of the earth” (Matt 5:13).

Identify the book of the KJV (chapter and verse?) from which these English phrases derive (not always exact quotes):

A labor of love	Joy cometh in the morning
A leopard cannot change its spots	A coat of many colors
A sign of the times	A two-edged sword
All things must pass	At their wit’s end
Seeing eye to eye	Faithful unto death
Holier than thou	Thorn in the flesh
A drop in the bucket	The hair of my flesh stood up
My cup runneth over	A still small voice
To the ends of the earth	The root of the matter
The spirit is willing, but the flesh is weak	Straight and narrow
The handwriting on the wall	Nothing new under the sun
Thou art the man	The widow’s mite
Pearl of great price	The laborer is worthy of his hire