

Forty years ago when you prayed, people would be shocked if you did not use thee and thou because it wasn't reverent to address God with other than thou. I changed my mind on that when the RSV came out because people said it was irreverent to address Jesus as you. At that time did you expect the High Priest to address him by a term that represented him as God? How are you going to translate it to show reverence?

Then I noticed Jesus said to Peter, Get thee behind me Satan for thou savorest not the things that be of God. I could not decide whether Jesus was showing reverence to Peter or to Satan! There is no reverence in thou. It simply is the singular. That's all there is to it. By this time it is my observation that the people who pray with thee and thou, I've rarely heard them pray a whole prayer without slipping into you occasionally. I believe we are getting away from it. I don't think it is something to split a church over. I think it would be very foolish, but like the verse I pointed out in Luke where the KJV is perfectly clear-- you . . . But I rarely have met anybody who knows the difference between thou and thee, yet they are used consistently in the KJV. And they have a different meaning and people don't know it. So what's the point in preserving something that is meaningless.

Question: Do you think it's possible in a transition period to use both depending on who you are with. I feel very comfortable generally in prayer with new Christians who are totally unfamiliar with thees and thous and strictly use you. But sometimes when I'm in a worship service with older people who are perhaps more sensitive to the other, I use either a mixture ~~xxxxxxx~~ or lean more to thee and thou.

I believe the Lord wants us in non-essential matters to see what will be most effective in advancing His work but I think its good to be moving toward the direction of modern English.

Question: Are there any foreign translations that are based upon the textus receptus?

How many of you have seen my little pamphlet on the textus receptus? I guess most of you have. The TR is just a publishers blurb. Actually the term wasn't even used when the KJV was written. It in a Greek text a few years later the publisher said in the introduction: this is the text received by everybody everywhere. It wasn't at all. It differed in a few points from the text on which the KJV was based. Personally if we were to say we were to take the majority of the MSS, I would have not the slightest objection.

I think it is highly objectionable some of the arguments as to whether these are the oldest MSS or whether there are some others. But the TR is just a small group of MSS that happened to be available to Erasmus and others when began. That is an arbitrary selection from the MSS so it is really a very