

translation than the great scholars who have made our translation. Certainly a student should not expect that he will be able to make a better translation than the ones we have, but knowledge of the original will show him at many points that the translation is very excellent and that at other points that it is only one of many possibilities. Very often we will be able to get the precise meaning of the original without much difficulty and yet will see that it is extremely difficult to find a way of rendering this precise meaning into the English language.

The excellence of the King James Version is not limited to the fact that its translators were excellent, were competent Greek and Hebrew scholars. They were that, and the version would not be nearly so good, would not have been nearly as good if their scholarship had been in any way deficient. Yet other translations far inferior to this have been made by men of equally great scholarship.

The excellence of the King James Version is not simply due to the fact that its translators were Bible-believing men. They were that. And any Christian translation that is to be really, that will really get the spirit. Although there were minor denominational differences among the translators of the KJV all of them were earnest Christian, thoroughly believing in the supernatural teaching of the Word of God. But this alone did not explain the excellence of their translation.

Neither can the excellence of the KJV be explained by the knowledge of the English language possessed by the Translators of the KJV. Doubtless their skill in this regard was considerable but the answer is simply beyond that.

From the time, the first translation, widely -circulated translation of the Bible into English was the translation of John Wyclif in . The next was the translation of William Tyndale in 154 . During the following 70 years until the time of issuance of the King James Version there were many translations, some of them by talented