

The Pure Words of the King James Bible, Pt. 2--It's Influence

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[0 : 00] All right, get your Bibles out then and find Ezekiel 44.

I want to jump right into that. Ezekiel 44. I'll just go here. And we started something last Wednesday night that I'd like to continue this week.

And as I'm able, we'll go forward with a study about the pure words of the King James Bible. And so in Ezekiel 44, we've just picked this one verse to start.

This is a verse that is pointing toward the future, what the priests shall teach my people. But I want to let you know that earlier in Ezekiel, I don't have it marked right here.

I feel like it's in the 20s, 22, in Ezekiel 22, the Lord had a problem with them back in his day, what the priests and the prophet weren't doing. And he even instructed them all the way back in Leviticus in the law of Moses, this is what you're supposed to be teaching the people.

[1 : 18] And so they weren't doing it. And he says in the future, you will do this. Verse 23, it says, they shall teach my people the difference between the holy and profane. There's a difference.

There's always been a difference between what's holy and with what's profane, what's not holy. And as we got studying and as we dig into the Bible and understand the situation around us over the last, it's been, it's not just the last hundred plus years, it's been going on back in Paul's day.

He said, we are not as many which corrupt the word of God. So they were doing it back in his day. And Jeremiah even complained about, he was angry in Jeremiah 23 against the prophets.

He said, these are prophets that pervert the words of God. He says, you have perverted the words of the living God. He said, you steal the words of God. And they prophesy falsely in my name, in God's name.

So corrupting and perverting the words of God has been going on for a long, long time. It's not a new thing. And I believe it's a duty of mine in this pulpit, in this church, to teach the people, God's people, the difference between the holy and the profane.

[2 : 30] And there is a difference. And so what we did last week was kind of ran a little illustration maybe of the people of Israel and how God expected holiness of his own people and how he called them the holy seed.

And he refused to allow that holy seed to mingle with the heathen around them, the Gentiles. They were called unclean. And so God said, I showed you through the passages in Ezra and Nehemiah, that if somebody, even a Jew, that couldn't show their pedigree, they were booted out and they were called as if they were unclean or polluted was the term they used because they couldn't prove their lineage that they were of the pure line of the Jewish priesthood.

So fast-forwarding through some of that, I gave you four reasons for what I wanted to accomplish with this study. And the one purpose is that I give you some ammunition.

That is something that will help you to stand on the word of God and to believe it and to develop a conviction about the Bible that's in your hands and not to be deceived when somebody else tells you, oh, that's got mistakes in it or that's old.

I read so many articles over these, just even recently, and so many people just put out this baseless garbage just saying, oh, the King James Bible is an archaic book and it's full of errors.

[3 : 55] And they don't list any of the errors. They don't back up anything that they say. They just put it out there and just cast doubt upon one Bible. And I've never, in my search and in my readings, read an article where it said, oh, the NIV has been updated because it had so many errors in it or because it wasn't faithful to the originals.

The only thing I've ever seen people attack is one book. The articles, they're all over the place. And so I want to give you some ammunition to help you to defend the position that we stand on and take here about the King James Bible.

And so what we'll do over these weeks is identify some of the common attacks and we'll also examine them and see if they're worthwhile and if they hold water. A second purpose for this study, what I'd like you to receive is some explanation about your King James Bible, meaning why does it use the words it does?

Why are there readings that people say are hard to understand or it's not normal English the way we speak today? Why? Why, why, why? Why am I supposed to, you guys, you know, you hold this Bible and everybody else doesn't.

Why? And so I'd like to explain some of the grammar of the King James Bible and help you understand that, not just say this is the way it is, you need to believe it. I want to show you what it says and when there's a reason for the wording of this book.

[5 : 12] And in some of that, I also want to introduce, you probably heard of this, some of you, about how the King James Bible has a built-in dictionary to it, meaning that you can come across a word that you don't know and if you'll just keep your nose inside these covers, this book is capable of teaching you the definition of that word.

If you pay attention, if you'll study to show yourself approved unto God, you'll get it. All right, so I also want to give you some perspective, was the third reason for the study.

And what I meant by that is that while men attack the Bible and they supposedly, they're big-time professors or they've got credentials, I'm showing you and I'm going to give you quotes and material from men that are just as learned, just as qualified, and they say, no, this book is the real deal.

So while one side's saying it's wrong, it's archaic, it's old, and the words are wrong, and there's mistakes in it, you need to update it, you need to need this one, here's a better one, I'll give you information from the same quality as far as credentials, education goes, that says, oh, this book's a masterpiece, this book is flawless, it is holy.

I told you last night, or last week, about a quote from John Livingston Lowe's, who was a Harvard professor for 20 years teaching English, and he was an American scholar of English literature.

[6 : 33] And when he came to that Bible, his quote was, it is the noblest monument of the English prose. It is the noblest. It doesn't get any higher than that book.

And that was his take. And if he was in the room with some of the supposed teachers in the Bible seminaries today, I don't think they'd even speak a word to him.

I think they'd be ashamed to open their mouth to question him just in his ability alone. So I'm just giving you some perspective. My faith is not in these men.

It never has been. But it's definitely not, my faith is not going to be shaken by some other man who says something else. So that's the perspective I want to give you on this. And then the last thing was comparison.

And that'll be the easiest thing of all. I'm sure many of you are familiar with that, is taking a look at the alternative versions that are offered, the supposed easier to read, the supposed more up-to-date versions.

[7 : 32] And we'll do some comparisons and then see for yourself what changes they actually made. So today let's go to Proverbs 16. Proverbs 16.

We're going to cover a couple of verses back here in the Proverbs and back this direction for a moment to kind of introduce a little thought here tonight. And I want to show you the difference between the holy and the profane by observing the influence that the King James Bible has had and continues to have in two areas I'll mention here to begin.

It's authority and it's accuracy. Now let's look at Proverbs 16. And the king, the King Solomon, is talking about the throne and about being a king and some things about the kingdom.

And look at verse number 10. He says, A divine sentence is in the lips of the king. Now that doesn't mean the king is God. It doesn't mean that he is holy.

But the statement is saying that the king, what he says goes. He is to his kingdom, to his subjects. He is basically God.

[8 : 50] That's the comparison. And if you're not sure what the word sentence means, how it's used here, the divine sentence, it's like a legal term, like a judge. And the Bible shows you that by the very next statement.

A divine sentence is in the lips of the king. His mouth transgresseth not in judgment. So it's a reference to the king sitting on the throne, judging his people. And what he says goes. So continue on. Look at verse 12. It is an abomination to kings to commit wickedness. For the throne is established by righteousness. Righteous lips are the delight of kings. And they love him that speaketh right. The wrath of a king is as messengers of death. But a wise man will pacify it. In the light of the king's countenance, his life and his favor is as a cloud of the latter rain. So the passage here is comparing, by saying that a divine sentence is in the lips of the king, is comparing the king's earthly authority within his jurisdiction or his realm, comparing that to almighty God and to the authority that God has over his realm and his creation, the king over his jurisdiction, he is, I'll say little g, God.

[10:06] And no one can disannul his decrees. No one can undermine the king. I heard a missionary to Africa, and I was talking with him once, and he said, he's like, you know all those verses in the Proverbs about kings?

He goes, they make, I've never understood them like I do today. Until you go, until you're in a society, a culture where a one man is the sovereign. When he says there's such tribal civilizations throughout Africa and people that he deals with, different locations and tribes, and there's a man, whether they call him a king or a chief or whatever, he says that man has supreme authority over everything.

And he said, you don't cross him. Because you will be put to death. And this guy, this missionary, he says, my eyes are so open to the language of the Proverbs when it talks about a divine sentence being in the lips of the king.

Whatever he says, it goes. And you better tremble before him because he sits on that throne. And if he's angry, you better watch out. You better stay away from him. And so that's the king here.

Now, we're getting somewhere with this. So no one can disannul the king's decrees. He decides the fates of his own subjects and what he says goes. Now look at chapter 29.

[11:28] We're dealing with authority right now. Chapter 29 of Proverbs. And look at verse number 2. Proverbs 29, verse 2.

When the righteous are in authority, the people rejoice. But when the wicked beareth rule, the people mourn. Verse 4 says, The king by judgment establisheth the land, but he that receiveth gifts overthroweth it.

So if the king errs in judgment from the throne, his subjects suffer. And his kingdom suffers. And if he abuses his authority, there's consequences that will be displayed in his kingdom with ultimately the loss of power and the loss of his reign.

Now keep moving to your right a little bit more. Ecclesiastes chapter 8. Ecclesiastes chapter 8. And verse number 4.

Where the word of a king is, there is power. And who may say unto him, What doest thou? Who's going to talk to the king and say, What do you think you're doing?

[12:50] He's the highest authority in the land. He decides and what he says goes. The word of the king. Where the word of the king is, notice that there is power.

So there's power in the word of a king. Now I've often, and perhaps some of you have too, heard this verse applied to the King James Bible. Saying where the word of a king is, there is power. And the thought is that, well, this book was authorized by a king, by King James. And it carries the authority and the power of his kingdom. And it is true that this is the only Bible that was authorized under the reign and authority of a king.

But, my faith is not in a dead king. And, in his, you know, his kingdom that has lost its power. So, I like the verse, I like the thought, but it's not a verse that I'm going to go, you know, battle somebody doctrinally over and say, the Bible says, where the word of a king is, there is power.

King James Bible. They'd say, was there a King James Bible back when, that won't go very far, but the truth is, where the word of a king is, there is power. And, the principle I want to pull together here, is that a word's power, is based upon its authority.

[14:08] Or the authority of its source, I should say. The authority of its source. And if there's a sovereign king, over the land, it doesn't matter if he's right or wrong, what he says goes, he's got power.

Alright, now what's the Bible say about the word of God? Hebrews chapter 4 and verse 12. For the word of God is quick, and, what's the next word? And powerful.

Why is it powerful? Where does it get its power from? Its source. Its source, almighty, eternal, holy God. The word of God is powerful.

If the word of God is in error, if God is in error in any way, who suffers? The recipients of his word. Much like the kingdom. The subjects suffer if the king is in error. And he overthrows the thing. And messes it up. If God's word is in error, we're the ones that are at a loss.

[15:07] If we don't have a perfect Bible, we don't have the words, the very words of God that he gave for us to have today and hold and read and obey and follow and study and memorize and live by.

If we don't have them, we're the ones that are hurting. We're the ones that are lost. We have no way of holding it together in the picture of the kingdom, of keeping it together.

It's going to fall apart if we don't have God's words. If we don't have the words of God, if we lack the truth and we have no connection, none at all, to a holy authority.

All right, I'll come back to the book of Job. So authority, the source of the authority, the word's power is based upon the source of its authority.

Come to Job chapter 6. Job 6, and I'll start in verse 24.

[16:16] And I don't know when this was, but at one point, reading through Job, this made me feel like I got, I know what it was. It was verse 25. Read that verse. How forcible are right words.

And when I saw that, I thought immediately of the word of God, the King James Bible. How forcible, that's force, power, are right words. And I got, I went back and read the passage again, thinking like that, and look at verse 24.

As if the King James Bible was speaking, challenging others. Teach me, and I will hold my tongue. And cause me to understand, and cause me to understand, wherein I have erred. Do you realize, that no one has ever, ever, ever been able to prove an error, in this text, of the King James Bible. No one has ever been able, to prove an error. They've proposed several, but proven zero. Now, because that's true, I can say that, and you can say that.

And you can challenge anybody, on this earth, that complains about your Bible, and say, show me one error in it. And maybe they'll say, well, maybe they'll say, well, the date's here, or the ages of the King's here.

[17:30] And then say, well, prove to me, that it's wrong. Prove to me, that it's wrong. It could be, that it's your understanding, of it. It could, and whatever the case is, they've never, no one has ever, been able to prove an error.

And as if the Bible was saying, cause me to understand, wherein I have erred. And then it says, verse 25, how forcible, are right words. Right words, have power, and they have force, because the truth is powerful.

We read this the other week, that for we can do nothing, against the truth, but for the truth. You may not like the truth, but you can't change the truth.

You can lie about it, you can misrepresent it, you can run around it, as much as you want, but you're not going to change it. It's the truth. The truth is the truth. It's established, established by God, as the authority.

And so how forcible are right words? The second principle, I want us to put together here, is that a word's power, is based also upon its accuracy. Not just this, its authority, and the source of its authority, but also its accuracy, whether it's right.

[18:45] And if it's right words, it's going to have some force to it. It's going to have some power. So, putting these two thoughts together, authority and accuracy, equal ability, or power, or effectiveness.

And if a Bible is truly the preserved words of God, it will be powerful, it will be forceful, and inevitably, it will be influential.

And that's what I want to spend some time on, and speaking to you, and giving you some thoughts and truths about the influence of the King James Bible. The Lord Jesus Christ said, by their fruits, ye shall know them.

There will be observable fruit, and observable results, if God's powerful words are available, are accessible, and we can read, and study, and obey them.

Let me ask you this, what lasting influence, I'm taking you way back, to after this book was completely penned, and if in fact, the John, the apostle John, was the last author to write in the book of the revelation of Jesus Christ, and as the last scripture was given by inspiration of God, and was penned, on whatever manuscript it was penned upon, as men attempted, and over time collected, and put together, a collection of the scriptures, of God, what lasting influence, did those earliest translations, or early versions, I'm talking about the third, fourth, and fifth centuries, some of these were in Latin, some were in Gothic, in Armenian, and in Georgian, what lasting influence, did these, did the old world, and their early versions have, on the world?

[20 : 44] Most of you have never even heard of these things. The answer is none. All right, let's fast forward, over a thousand years, into the 1500s, and on pops this Protestant man, that's going to protest the Catholic Church, and he's going to translate the scriptures, into his tongue, Martin Luther, and he translates into German.

What lasting effect, did Luther's German Bible have on Germany, since those 1500s, through today? I mean, the Third Reich, Germany.

What kind of effect, did that Bible have on that people? I'm going to teach you, that if it's a, if it's the words of God, and if it's the pure words of God, it's going to have authority, and accuracy, it's going to have some force.

And some power, and some lasting influence. Those same manuscripts, or family of manuscripts, that Luther got a hold of, and translated into German, other men, translated into English, even. Some took that family of manuscripts, and translated into Italian. Diodati, had a translation into Italian. A man named Oliveton, had a translation into French.

[21 : 58] Valera, into Spanish. There's others that were into Russian. There's others into, there was a Danish version, from back then, in the 15, early 1600s.

What, what lasting effect, did any of those, where's the fruit? Where's the power? The accurate words, have power.

The authoritative words, have power. If it's God's words, it's going to have godly fruit. There's a man named, H. Wheeler Robinson, and he said this about your Bible. He said, the authorized version, is a miracle, and a landmark.

Its felicities, meaning its delights, or its happy things, are manifold. Its music, has entered into the very blood, and marrow, of English thought, and speech.

It has given countless proverbs, and proverbial phrases, even to the unlearned, and the irreligious. There's no corner, of English life, no conversation, ribald or reverent, it has not adorned.

[23 : 00] What he's saying, is even the minds, of the lost, have been completely, influenced and shaped, by the King James Bible. They don't even know it, but as we'll close here, I'll discuss some of that, with you as well, if we get to it.

Even the minds, of the lost, have been greatly influenced, and shaped, by the King James Bible, not by Luther's, German Bible. Not by Valera's, Spanish Bible.

There's one book, that has influenced, and shaped, and continues to, the world. Just one. You want to guess, what it is? It's got some power.

It's got some influence. People hate it. It's the most hated book, on the planet. And on the other hand, it's the most loved book, on the planet. You know who, Christopher Hitchens is, or was.

Christopher Hitchens, was an atheist. He died about 10 years ago, a brilliant mind. He was a, I guess, a British, slash, American, author, writer, influencer.

[24 : 03] And, near the end of his death, one of the last things, he published, was an article, in praise of the, King James Bible. And he wasn't a saved man, didn't know the Lord, but, he just felt like, he had to set the record, straight about something.

And it's amazing to me, that one of the very last things, he published was this. And here's his words, Christopher Hitchens, a socialist, an atheist, probably burning in hell, right now.

He says this, though I am, sometimes reluctant, to admit it, there really is something, timeless, in the King James synthesis. For generations, it provided a common stock, of references, and allusions, it resounded in the minds, and memories, of literate people, as well as those, who acquired it, only by listening.

From the stricken beach, of Dunderk in 1940, faced with a devil's choice, between annihilation, and surrender, a British officer, sent a cable back home, it contained three words, but if not.

All of those, who received it, were at once aware, of what it signified. In the book of Daniel, the Babylonian tyrant, Nebuchadnezzar, tells the three Jewish heritage, Dix, Shadrach, Meshach, and Abednego, that if they refused, to bow to his sacred idol, they'll be flung, into a burning fiery furnace.

[25 : 19] They made him an answer. If it be so, our God whom we serve, is able to deliver us, from the burning fiery furnace, and he will deliver us, out of thy hand, O King. But, if not, be it known, unto thee, O King, that we will not, serve thy gods, nor worship, the golden image, which thou hast set up.

Now, this lost man, just as, is quoting a statement, a time in history, where just three words, which represented a situation, in the Bible, which had bearing, on the situation at hand, sent those three words back, and they all got it.

They understood, what he was saying, they understood the scene, because of what? Because of this book, the King James, because the influence, that it had, on the British army, and the officers, and all the men, associated with it.

Now, that's phenomenal, and I think it's, interesting to hear, this lost man, state that. He's saying, the King James Bible, has saturated our minds, and our thoughts, even if we don't know this.

He goes on to say this, he says, a culture, that does not possess, this common store, of image and allegory, will be a perilously thin one. To seek restlessly, to update it, or to make it, quote unquote, relevant, is to miss the point.

[26 : 35] It's like yearning, for a hip hop version, of Shakespeare. He quotes Job, says man is born, under trouble, as the sparks fly upward, and then asks, you want to try, to improve that, for Twitter?

So he's not just, trying to say, let's stay old school. He's saying, you can't mess, with this masterpiece. It's not just, religion. And his, that's all it was to him, was this is, a literary, masterpiece.

And you can't improve it, and if you try to, you're going the wrong way. This is, this is a personal, testimony of this man. As a 16 year old boy, his father died, and at the funeral, he was asked, to read something, from the Bible.

I don't know that, he was atheistic, at this point in his life. I don't know about, his upbringing at all. Maybe it's, these events, that turn him away, from the Lord. But he says, he confesses, that not only does, he appreciate, and have a personal attachment, to the language, of the King James Bible, but he also despises, the other Bibles, and the versions, for their ineptitude.

He says this, at my father's funeral, I chose to read, a similarly non-sermonizing, part of the New Testament. This time, an injunction, from St. Paul's epistle, to the Philippians. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.

[28 : 00] If there be any virtue, and if there be any praise, think on these things. As much philosophical, as spiritual, now remember, this was a lost man, given his take on it, as much philosophical, as spiritual, with its conditional, and speculative ifs, and its closing advice, always italicized in my mind, since I first heard it.

To think, and reflect, to think, and reflect, on such matters, this passage, was the labor of men, who had wrought deeply, with ideas, and concepts. So he just thinks, it's the book of men.

But nevertheless, he says, I now pluck down, from my shelf, the American Bible Society's, contemporary English version, which I picked up, at an evangelical, promise keepers rally, on the mall, in Washington, in 1997.

Claiming, to be faithful, to the spirit, of the King James translation, it keeps it, it keeps it promising this way, quote, finally my friends, keep your minds, on whatever is true, pure, right, holy, friendly, and proper.

Don't ever stop thinking, about what is truly worthwhile, and worthy of praise. His take on that is, pancake, pancake flat.

[29 : 14] Suited perhaps, to a basement meeting, of Alcoholics Anonymous. That's what he thought, of this version, and their wording, of the Bible.

He says, that these words, could not hope, to penetrate, the torrid, resistant fog, in the mind, of a 16 year old boy, as their original, had done for me. So this lost atheist, is acknowledging, that the words, of the King James Bible, spoke to him, and they caught his attention, and he despises, what

the modern versions, have done, to its text.

That's a lost man. This book has influence, is what I'm trying to suggest, and put out to you. Let me give you, another example. This is, this is going back, several hundred years, to the, the Protestant Reformation, in Europe, and how the Catholics, had a strong hold, on most, if not all of Europe, at the time.

And when the Bible, got put out, and got spreading around, and the King James Bible, got into the hands of men, and they could read it, and it was being read regularly, it started, it took fire.

It did. And the Catholics, said this, this one prominent Catholic, said, he, I guess you'd call it, just gave grudging praise, to the King James Bible. They called it, a bulwark, of Protestantism.

[30 : 33] Here's the quote, he says, who will say, that the uncommon beauty, and marvelous English, of the Protestant Bible, is not one of the great, strongholds of heresy, in this country?

People are leaving, the Catholic Church, left and right, and Christians, are getting bold, because they're getting, scripture in them, for once. And it's changing things, he says, it is a stronghold of heresy, it lives on the ear, like a music, that can never be forgotten, like the sound, of church bells, which the convert, scarcely knows, how he can forgo.

It's felicities, the second time today, we heard that word, it's felicities seem often, to be almost things, rather than words. It is his sacred thing, talking about the converts, the Christians, it is his sacred thing, his Bible, which doubt never dimmed, and controversy never soiled, and in the length, and breadth of the land, there is not a Protestant, with one spark of religiousness, about him, whose spiritual biography, is not in his Saxon Bible.

Those Catholics saw, this book was doing some work. What I'm putting out here, is that, because it is in fact, got the authority of God on it, and at the accuracy, they're right words, it has some force to it, and some power, and things, when this book came on the scene, that's when the eyes started opening.

It wasn't all Luther's doing, or these other men, in these other European countries, or even the versions, that some of them came from, their parent translations, into Latin, and to others, and old Syriac, and that, no, it was when this book came out, the bomb exploded, the world, the religious, so to speak, world caught on fire.

[32 : 21] There's some force in this one. The history, states it, and proves it. Now, not only individual minds, not only the believers, at the spark, or start of the Reformation, or the Protestant Reformation, but also, this word of, this King James Bible, has influenced, cultures, governments, around the world.

Theodore Roosevelt, in favor, talking in favor of democracy, for our land, he said, the King James Bible, is the most democratic book, in the world. Abraham Lincoln, quoted the King James Bible, numerous times, in his inaugural addresses.

Oh, to God, that we'd hear a president, quote the King James Bible, once more. But you go back, and look through his, through the, it's online, quickly, searches inaugural addresses, you start finding, he quotes the book, this book, quotes it left and right.

A man named, he's an author, Robert Alter, said the King James Bible, was once justifiably thought of, as the national book, of the American people. It's not even an American book.

It didn't come from America. You understand the influence, this book has had, so strongly over here, in this land, they thought it was, the national book, of the American people, and it's got the name, of a King of England on it, of all things, that we wanted to, so badly separate from England, and from all of that.

[33 : 54] This book is powerful. It's forceful. What started in the, you might say, the United Kingdom, has gone, and spread across the world.

A few more things, we'll be finished here. The King James Bible, has had influence on literature. I mean, and I can't even talk on this, it's absolutely immeasurable. The amount of authors, and writers, who all give credit, and credence to this book, as being the highest of the high, and what has shaped them, and formed them, and helped them, in their literature.

I've read so many articles, that said Moby Dick, the great classic, is, was, almost like reading the Bible. It's, the author, has taken so much, from the, the rhythm, and the prose, that it just, he did his best, to match this, which made that piece, so highly acclaimed.

The King James Bible, has provided inspiration, for countless hymns, and musical compositions, some of the highest, that we would know, is, Handel's Messiah, comes straight out, of the King James Bible, and I went, looked up a few versions today, when I was thinking of, of the Hallelujah

Chorus, in my mind, and I thought, I wonder, how they mess with it, I wonder what it would change, to be, I'll just tell you this, it wouldn't work, it wouldn't work, for anybody, to stand up, and sing the Hallelujah Chorus, if you didn't have, a King James Bible.

Beyond the countless artists, and the leaders, and speaking of music, it's not just some, high end classical stuff, I don't really want to give, too much credence to this, but rock stars, rappers today, they still quote, the King James Bible, I don't know if, you may not even understand, or realize it, it's true, they still, when they write in their, little verses, when they want to quote something, they reference the Bible, the Bible, the Bible, and they reference, King James English, beyond all the artists, and the leaders, that have been inspired, by this book, its influence, is seen, and this is where we'll stop here, with many expressions, in our language, that English speakers use every day, and they don't even realize, where it came from, here's a few, phrases like, my brother's keeper, the root of the matter, eat, drink, and be merry, the blind leading the blind, or fall from grace, an eye for an eye, a drop in the bucket, the apple of his eye, all these phrases, and tons more, they all owe their existence, to this book, now there's a, there's a load, of other phrases, that have been derived, from the Bible, like for instance, don't miss the boat, and it kind of ties back, into Noah, and not being on the ark, and it's not a, a direct quote, from the Bible, but the statement was, that these, there's a, a slew of phrases, that we all use today, and they weren't around, back from, they didn't come out, of the Hebrew Bible, and they didn't come, because this book, has gotten, into the hands, of the people, and people read their Bibles, because of this book, and that has shaped, their thinking, and the stories, are now alive, and real to them, to the culture, and the society, before, they weren't reading, the Bible, they were ignorant, they were in the dark ages, figuratively, all of it, because, they didn't have light, when this book, got out, and God, just blessed the thing, across the world, how forcible, are right words, it influenced, societies, and cultures, across the globe, so that, now men are talking, and saying things, that are biblical, referenced, they're based, from the words of God, and they don't even understand, how they're saying things, like the promised land, which is not even, a Bible quote, you'll never find, those words together, in this book, but that's, from the Bible, from dust to dust, that's not a Bible quote, but, you almost think it is, but we all say it, something about, having your cross to bear, comes out of the Bible, they say, you can't keep, a good man down, it's actually, a just man, that falls seven times, and rises up again, they got that, from the Bible, spare the rod, spoil the child, that's the sign, of the times, back in second, [38 : 13] Samuel 14, Joab, put the words, in her mouth, you ever say, don't put words, in my mouth, came from a Bible, in Luke 11, the Pharisees, won't lift a finger, they'll put, grievous burdens, heavy to be born, but they themselves, will not so much, as lift a finger, or they will not, touch it with one finger, or something like that, we say that a lot, won't lift a finger, wouldn't even lift a finger, to help me, in Ecclesiastes 10, the Bible says, money answereth, all things, you know what we say, money talks, we get a lot of words, phrases from our Bible, and probably don't even know it, this thing has influenced us more, I'm telling you, I'm comparing it, to saying these early versions, the original, Greek and Hebrew, they haven't influenced you, hardly at all, until this book came out, and you might say, well it's because we're, English speaking, we're American, I'm telling you, it's not an American book, it came from across the seas, it came over here, this far, it came over here, and took over our thinking, you know why, because it's powerful, because it's influential, because it's right words, it's the words of God, now what's happened, since we started updating, these words, has our culture gone up, up and up and up and up, have we gotten closer to God, and to glory, and to heaven, and is everybody morally, we can understand our Bible, because it's so archaic, do we have a closer relationship, as a nation, with our creator, and his words, what have we done, we've said God, you can't be in our schools, we can't pray to you, we can't teach the Bible, if we can't even have it, on campuses, we can't, you can't be seen, having a Bible, on your desk, no, it's forbidden, so what happened, well I said last,

I meant this was my last thing, the influence, of this King James Bible, not just in literature, not just in our speech, in our language, in the body of Christ, even in the lost minds, but the spiritual influence, of this book, quickly, there have been more souls saved, there have been more missionaries, called to the field, from this book, more men called, to the ministry, this book, more revivals, more positive, and godly results, than the original manuscripts, could ever even imagine, this book, you take the, you take what Moses, and Peter penned, and combine it all, with the apostle Paul, and this book, has out, done all of them, the authority, and the accuracy, of the King James Bible, is displayed by its power, to influence the world, far beyond any other book, any work

of man, any other 10, or 20, or 100 of the other versions, together, this book, stands on top, and smothers them all, with its results, with its godly fruit, a journalist, from the Washington Post, said, the King James Bible, is the greatest work, ever written in English, period, amen, that's what a journalist, thought, when it did some research, and digging, on one book, so that's your Bible, and we're going to keep, studying it,

I'm just talking tonight, about its influence, and I feel like, I try to categorize, a few things, my goodness, each one of these, we could have spent, a half hour, to 45 minutes on, and going over, more and more material, and it would have got, maybe a little more dry to you, we'll try to move on, into something else, next week, and eventually, we're going to get, into that grammar, so be ready for that one, might have to give you, a test after we're done, if you can handle it, all right, let's close in prayer, and then we'll, we'll do it, to■■■ kvant, to good mind, we'll do it, to happy Monster, and then we'll do it, it's alright, so be hot enough, I'm giving you theique, to have to give you everything, and then we'll do it, so beável, and then we'll go, and then we'll have that back, and then we'll get the back, so be for it, and then we'll get out that go, and then we'll be theette, and then we'll get you,