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Understanding the Significance of the King James Bible

Historical Background

The King James Version (KJV), also known as the Authorized Version, was first published in 1611 under the commission of King James I of England. It has since become one of the most widely read and influential English translations of the Bible, praised for its majestic language and literary quality. Its impact extends beyond religious circles into literature, culture, and language.

Why the KJV Remains Popular Today

- Literary Excellence: Known for its poetic cadence and enduring phrases.
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king james bible pdf download: Corrected King James Version Shaun C Kennedy, 2020-05
Corrected King James Version Complete New Testament There is a legend that Thomas Jefferson used to take a knife and cut out verses of the Bible that he didn't like. The results of his labor are known through the Smithsonian Museum. He doubted the veracity of the biblical authors, even though he believed Christ to be a great moral teacher. Jefferson was not the only one to cut things out of his Bible that caused him problems. Martin Luther was famous for wanting to relocate the epistle of James to an appendix. He did manage to find grounded logic by which the could remove the books of the Maccabees from his Old Testament when they were invoked against his problems with indulgences. Most of protestantism has followed him in maintaining Bibles with an Old Testament handed over strictly by Jewish scribes. While I admire Jefferson's and Luther's sincerity, I disagree with their premise. Jefferson and Luther decided what God must have said, then shaped their canon to match. I would rather determine what the canon is and use that to determine what God must have said. I believe that The Holy Spirit has aided and guided the process of biblical development. I'm uncomfortable with some images of inspiration in the popular sphere. The best description I've heard for how inspiration works comes from Plato's dialog *Ion*. In that, Plato (through the caricature of Socrates) explains that inspiration is like a magnet, and that once it touches a ring of iron, the ring becomes magnetic as well. I believe that God, through the course of living events, touches some of us. When some, particularly the Apostles and Prophets, are in their closest communication with God, their thoughts become divine. When those thoughts come out on ink and paper, that ink and paper becomes (in a sense) embedded with divine thoughts. To borrow an analogy from another great thinker, it is like a map of a great idea. The map is not the ocean. It can't get me wet. I can't sail my boat on it. But if I want to know the safest and best places to get wet or the most efficient way to sail my boat, the map is a better guide than a swimming pool. I really understand where Jefferson and Luther were coming from. I really like bacon with my breakfast, and there was a point in my life that I really had to take some time and put the study in on that issue. After all, the Bible does say, And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. (Leviticus 11:7) and unlike Jefferson, I was unwilling to just cut that verse out because it was inconvenient. I wanted to know what God actually said, not what I wanted God to have said. I hope this dispels the fear that some could have regarding my project. My aim is more in line with Erasmus than Jefferson. However poorly he got started, Erasmus set out to understand what the Bible said in the original language. So if I still end up having texts that are difficult for me and not having the clarity of text I might hope for, what is the point of creating a Corrected King James Bible? The point is to get just a little bit closer to the magnet of Christ and the Prophets and the Apostles. The point is the bring my ear just a few inches closer to God's lips so I can hear him that much more clearly. I think that the King James translators got it wrong in 1 John 5:7-8. I think

that they put words in the Bible that were never supposed to be there, no matter how convenient they are for me. So I'm taking those words out so that I can more clearly hear the words that God has placed in the Bible. My goal is to provide a single translation of God's Word according to the sources that prayer and study has convinced me is the best primary source. Ultimately, I would like to translate all of these myself as well, but in the meantime The Corrected King James gives me a standardized English text to read and study from.

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indirectly) academic freedom, constitutional values, and established approaches to teaching, learning and research. This co-edited book explores the growing tension between academic freedom and the commercial priorities of HEIs, highlighting the challenge of balancing financial sustainability with higher education's function of being centres of knowledge, innovation and social change. Through an analysis of selected legal, academic, and operational dimensions, this book examines how HEIs can navigate these demands while maintaining their core identity. Organised around three key themes, the first focuses on the business and commercial aspects of HEIs, analysing how these influence institutional operations. Topics under this theme include issues such as corruption, procurement practices, the use of demand guarantees in construction contracts, and the legal nature of the student-university relationship. The second theme examines how the business and commercial focus of HEIs can influence academic freedom. Topics under this theme includes an analysis of the rights of academics to freedom of expression and their ability to critique their employers, the implications of Ghana's proposed Anti-LGBTQ+ Bill on academic freedom, and the effects of disciplinary procedures on academic freedom in Zimbabwean state universities. The third theme addresses the impact of commercialisation on teaching, learning, and pedagogical approaches within HEIs. Topics under this theme include the challenges faced by students with disabilities and the role of HEIs in breaking down barriers to inclusion, the influence of HEI structures on the decolonisation of international law, and the ways in which HEIs responded to the effects of Covid-19 on first-year law students at the University of Johannesburg. The academic contribution in this book highlights that HEIs serve a critical social function that goes beyond profit-making or financial viability. This social responsibility, rooted in knowledge creation and societal advancement, should remain the primary focus. Although commercialisation is an unavoidable reality, HEIs should ultimately prioritise their social mandate over profit-driven objectives, ensuring that their core mission is not overshadowed by commercial imperatives.

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