

Psalm 46 and the alleged Shakespeare connection

One of the silliest and most easily disproved criticisms I have seen now several times scattered around the internet is the accusation that the King James Bible obviously cannot be the inspired words of God because the KJB translators wanted to give homage and recognition to William Shakespeare and so they craftily included his name in Psalm 46.

Such a man who makes this totally bogus charge is Ron Minton, Th.D. in his article “Holy Spirit Leadership and The Bible Translation Controversy.”

You can see this man’s article online here -

http://www.kjvonly.org/ron/minton_spirit_leader.htm

Throughout this article, the learned doktor tells us that he believes in the inspiration, preservation and infallibility of the Bible, but of course he is not talking about any Bible that exists in print now or ever did. He comes right out and tells us: “only in the original inspiration does perfection exist. The Holy Spirit has not preserved a perfect Bible in any copy or translation.”

He then goes on to tell us that the Bible is only “generically” inspired, but not “technically” inspired and infallible. He says: “Technical means specific and exactly. Generic means in a general way but not always exactly.”

He then concludes - “Translations are inspired only in an indirect or linear way, and the degree of inspiration (or quality) of them all is measured by how accurately and faithfully they reflect the original writings from which they were translated. Only in that sense do they share or partake of inspiration. As was noted above, no copy or translation was directly inspired by the Holy Spirit; all have flaws.”

It should be as obvious as the noon-day sun on a clear day that Mr. Minton has never seen a single word of these alluded to “the original writings” a day in his life, simply because they do not exist and he knows it. Yet he uses a present tense verb “IS” when he tells us that a translation is only inspired and accurate to the degree that it IS measured by how they reflect the original.

How in the world could he possibly know if any of these “inspired bibles” that differ from each other by as many as 45 entire verses plus another 2,000 - 3,000 words in the New Testament alone; reject and/or add hundreds of words in the Hebrew texts, and have totally different

meanings in hundreds of individual verses “faithfully reflect the original writings”?!

Do these “scholarly Th.D” types ever think through the stuff they try to pass off as distilled wisdom? I trow not.

In any event, I want to address in this short article one of the silly and totally unfounded criticisms this Dr. Minton raises about our beloved King James Holy Bible.

A little later on in his article he tells us in no uncertain terms: “It must be concluded that the KJV translators were led by the Spirit, but not infallibly so. Would the Holy Spirit direct them to include Shakespeare's name in Psalm 46? Would the Spirit direct them to include Acts 9:5b-6a even though it has no Greek manuscript support at all?”

“Doktor” Minton here raises two totally unfounded and untrue criticisms. As for Acts 9:5b through 6a allegedly having “NO Greek manuscript support at all.” simply see the facts in my article here. Dr. M. is wrong and should know better.

<http://brandplucked.webs.com/acts957hear720excee.htm>

Acts 9:5-6 - The King James Holy Bible says: "And he said, Who art thou, Lord? AND THE LORD SAID, I am Jesus whom thou persecutest; IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS. AND HE TREMBLING AND ASTONISHED SAID, LORD, WHAT WILT THOU HAVE ME TO DO? AND THE LORD SAID UNTO HIM, Arise, and go into the city, and it shall be told thee what thou must do."

The words in capital letters are disputed by the modern versionists. They tell us that these 33 English words do not belong in the New Testament, and are omitted in such versions as the NASB, NIV, RSV, ESV, Holman Standard, and the Catholic St. Joseph NAB and the New Jerusalem bibles.

See the rest of the article for the proof that Mr. Minton is completely mistaken.

But now let's take a closer look at Minton's other charge that the KJB translators could not have been directed by the Holy Spirit “to include Shakespeare's name in Psalm 46.”

One has to really have a vivid and very creative imagination to come up with this hair brained idea in the first place. All we have to do is look at Psalm 46 in the King James Bible to see that it requires quite a stretch to even come up with this silly idea to begin with.

Psalm 46 - KJB To the chief Musician for the sons of Korah, A Song upon Alamoth.

1. God is our refuge and strength, a very present help in trouble.
2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3. Though the waters thereof roar and be troubled, though the mountains SHAKE with the swelling thereof. Selah.
4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.
6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
7. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.
8. Come, behold the works of the LORD, what desolations he hath made in the earth.
9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the SPEAR in sunder; he burneth the chariot in the fire.
10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.
11. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Psalm 46 contains 11 verses. The Bible critic has to start with verse 3 where it says: "Though the waters thereof roar and be troubled, though the mountains SHAKE with the swelling thereof. Selah." And then we have to skip all the way to verse 9 where we continue to read: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the SPEAR in sunder; he burneth it chariot in the fire."

Apparently our Bible scholar, Dr. Ron Minton, sees a deliberate effort being made here by the King James Bible translators to somehow honor William Shakespeare by mistranslating the Hebrew text in such a way as to force the word SHAKE into verse 3 and SPEAR into verse 11 to come up with some subtle reference to the English bard, William Shakespeare.

OK, let's see if this is in fact an arbitrary and singularly uninspired invention of the King James Bible translators. William Shakespeare was born in 1564 and was still alive when the King James Bible was being put together by 47 of the greatest Bible scholars the world has ever seen. But William Shakespeare had absolutely nothing to do with the King James Bible.

Not only does the King James Bible just "happen to have" the words SHAKE in verse 3 and

SPEAR in verse 11 but so also do the following English Bible translations done both before 1611 and before Shakespeare ever wrote a single word in one of his poems or dramas.

Coverdale Bible 1535 v. 3 - Though the waters of the see raged & were neuer so troublous, & though the mountaynes SHOKE at the tempest of the same.

V. 9 - He hath made warres to ceasse in all the worlde: he hath broken the bowe, he hath knapped the SPEARE in sonder, & bret the charettes in the fyre.

The Great Bible 1540 v.3 - Though the waters therof rage & swell, & though the mountaynes SHAKE at the tempest of the same. Sela.

v.9 - He maketh warres to ceasse in all the worlde: he breaketh the bowe & knappeth the SPEARE in sonder, & burneth the charettes in the fyre.

Matthew's Bible 1549 v. 3 - Though the waters of the sea raged and were neuer so troublous, and though the mountaynes SHOKE at the tempest of the same. Selah.

v.9 - He hath made warres to cease in all the worlde: he hathe broken the bowe, he hathe knapped the SPEARE in sonder, and brente the charettes in the fyre.

Bishops' Bible 1568 v. 3 - Though the waters thereof rage and swell: and though the mountaynes SHAKE at the surges of the same. Selah.

v. 9 - He maketh warres to ceasse in all the worlde: he breaketh the bowe, & knappeth the SPEARE in sunder, and burneth the charettes in the fire.

Geneva Bible 1587 - v.3 Though the waters thereof rage and be troubled, and the mountaines SHAKE at the surges of the same. Selah

v. 9 - He maketh warres to cease vnto the endes of the world: he breaketh the bowe and cutteth the SPEARE, and burneth the chariots with fire.

The Revised English Version 1885 v. 3 - Though the waters thereof roar and be troubled, though the mountains SHAKE with the swelling thereof. Selah

v.9 - He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the

SPEAR in sunder; he burneth the chariots in the fire.

The 1917 JPS (Jewish Publication Society) v. 3 - Though the waters thereof roar and foam, though the mountains SHAKE at the swelling thereof. Selah

v. 9 - He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the SPEAR in sunder; He burneth the chariots in the fire.

RSV 1946 (Revised Standard Version) v. 3 - Therefore we will not fear though the earth should change, though the mountains SHAKE in the heart of the sea;

v. 9 - He makes wars cease to the end of the earth; he breaks the bow, and shatters the SPEAR, he burns the chariots with fire!

Dan Wallace and company's NET version online - v. 3 when its waves crash and foam, and the mountains SHAKE before the surging sea. (Selah)

v. 9 He brings an end to wars throughout the earth; he shatters the bow and breaks the SPEAR; he burns the shields with fire.

It should be abundantly obvious at this point that Ron Minton Th.D. "understands neither what he says, nor whereof he affirms" - See 1 Timothy 1:7.

He is trying to prop up his idea of an inspired and inerrant Bible (which he in fact does NOT believe in) in a pathetic attempt to appear "orthodox" by redefining the terms inspired, infallible, preserved and inerrant as being true only "generically" but not "technically".

He further states: "God is not a God of confusion. It is true that he leads in textual decision and in translators as they work. However, it cannot be demonstrated that any copier or translator has worked flawlessly. There is a difference between "guiding" and "moving." Copying and translating the Bible are human actions and responsibilities. They are not supernatural acts of the Spirit that resulted in the preservation of a perfect Bible at any stage in human history."

The only one who is confused here is Ron Minton Th.D. On the one hand he tells us God is not a God of confusion and that He leads in textual decisions and translations. The King James Bible believers would totally agree with him on these points. But then he contradicts himself and destroys the whole idea of God actually leading any group of men to give us His perfect,

preserved, inspired and infallible words, by telling us that God apparently was not able to actually DO this at any point in history and so all we have now are multiple choice, conflicting and contradictory versions, often based on very different texts, and he wants to have his cake and eat it too by calling them all “inspired, preserved and inerrant” in a purely GENERIC way.

The new bible versions Mr. Minton favors are actually the new Vatican versions like the ESV, NIV, NASB. See Undeniable Proof that the ESV, NIV, NASBs are the new “Catholic” bible versions -

<http://brandplucked.webs.com/realcatholicbibles.htm>

And they often reject the clear Hebrew readings -

<http://brandplucked.webs.com/nivnasbrejectthebrew.htm>

You can keep your “generic”, sort of, kind of, in a vague and undefined way, ever changing and contradictory “inspired bibles” which NOBODY REALLY BELIEVES are the pure, complete, inspired and 100% true words of God. I and thousands of other blood bought children of God will stick with the greatest masterpiece and all time best seller the world has ever seen, the Authorized King James Holy Bible.

“Kept by the power of God through faith” and believing The Book,

Will Kinney

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“If we would destroy the Christian religion, we must first of all destroy man’s belief in the Bible.” Voltaire