

MIQDASH BETHEL COVENANT INSTITUTION
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**THE KING JAMES DECEPTION:
KING JAMES I, HIS TRANSLATORS,
AND THE AUTHORIZED VERSION
AS AN INSTRUMENT OF THE CROWN**

A Covenant Deep Dive — Theological / Historical / Political / Three-Religion

JUDAISM	CHRISTIANITY	ISLAM
Torah — Written Text Only	Tanakh as Covenant Foundation	Tawrat — The Books of Musa

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

Miqdash Bethel Covenant Institution operates under the sole doctrinal authority of the written Tanakh — the Torah (Instruction), Nevi'im (Prophets), and Ketuvim (Writings). No rabbinic tradition, Church council, papal decree, denominational confession, or hadith carries doctrinal authority in this institution. Where tradition conflicts with the Written Tanakh, the Written Text governs. All studies apply the evidentiary standard of Devarim (Deuteronomy) 19:15 — two or three witnesses establish every matter. Commentary and tradition are accepted only insofar as they follow the Written Tanakh; where they depart, the Written Text governs absolutely.

HOW TO READ THIS DOCUMENT

This document is addressed simultaneously to Judaism, Christianity, and Islam. All three traditions receive the Books of Musa (Moses) as foundational. Hebrew terms appear in *bold italic* with English meaning in parentheses. The divine names Yahweh (יהוה) and Elohim (אֱלֹהִים) are used throughout. Strong's Concordance numbers are provided for Hebrew and Greek terms. All scripture quotations follow the Written Tanakh. Historical and documentary evidence is applied under the Devarim (Deuteronomy) 19:15 two-or-three-witness standard.

TANAKH BOOKS CITED

BOOK	HEBREW	FUNCTION
Devarim (Deuteronomy)	דְּבָרִים	Evidentiary standard (19:15); covenant witness law; divine name preservation (4:2; 12:32)
Bereishit (Genesis)	בְּרֵאשִׁית	Covenant foundation; authority of the Written Text
Shemot (Exodus)	שְׁמוֹת	The divine name Yahweh established (3:15); covenant law given at Sinai
Vayikra (Leviticus)	וַיִּקְרָא	Law of the covenant; priestly authority within covenant bounds
Tehillim (Psalms)	תְּהִלִּים	Psalm 105:15 — the anointed of Yahweh; political manipulation test
Yirmeyahu (Jeremiah)	יְרֵמְיָהוּ	Jer. 23:36 — falsifying the word of Yahweh; false shepherds
Mishlei (Proverbs)	מִשְׁלֵי	Prov. 30:5-6 — adding to the word of Elohim forbidden
Devarim (Deuteronomy)	דְּבָרִים	Deut. 4:2 and 12:32 — adding or subtracting from the covenant word forbidden

SECTION I — THE MAN BEHIND THE BIBLE: WHO WAS KING JAMES I?

Before any examination of the **King James Version** (KJV) can reach the covenant community with integrity, the man who commissioned it must be placed under the **Devarim (Deuteronomy) 19:15** evidentiary standard. Two or three witnesses establish every matter — and in the case of James Stuart, those witnesses include his own published writings, the political record of his reign, and the documented rules he gave his translators.

James Stuart: King of Scotland, Then England

James Charles Stuart was born June 19, 1566, the only son of Mary Queen of Scots and Henry Stuart, Lord Darnley. He became King James VI of Scotland at thirteen months old when his mother was

forced to abdicate in 1567. In 1603, upon the death of Queen Elizabeth I, he became King James I of England — the first monarch to rule both England and Scotland simultaneously, a union he called the *Union of the Crowns*. His reign as King of England lasted until his death in 1625.

James was a prolific writer — unusual for a monarch. His published works include *The True Law of Free Monarchies* (1598), *Basilikon Doron* (The Kingly Gift, 1599), *Daemonologie* (1597 — a treatise on witchcraft and demonology), and political speeches to Parliament. These writings are the first witness against the KJV — for they reveal the mind and motive of the man who commissioned it.

Witness 1 — James's Own Words: Kings Are Gods Upon Earth

In his speech to Parliament in 1610, King James I declared in his own words:

King James I, Speech to Parliament, 1610:

The state of monarchy is the supremest thing upon earth; for kings are not only God's lieutenants upon earth, and sit upon God's throne, but even by God himself are called gods... Kings are justly called gods, for that they exercise a manner or resemblance of divine power upon earth.

This is not a marginal position or a rhetorical flourish. It is the governing political theology of the man who commissioned the translation. In *The True Law of Free Monarchies* (1598), James argued that kings were not accountable to their subjects under any circumstances. This doctrine — called the **Divine Right of Kings** — is the ideological engine behind every rule given to the KJV translators.

The covenant witness of the Written **Tanakh** answers this claim directly. In **Shemu'el Aleph (1 Samuel) 8**, **Yahweh** warned the assembly of Yisra'el about the nature of kings: they take sons for armies, daughters for labor, fields and vineyards for themselves, and the people become servants. The institution of monarchy itself — centralized human kingship — is identified in the **Tanakh** as a rejection of **Yahweh's** direct governance. A man who declared himself a god-on-earth and commissioned a Bible to reinforce that claim was not serving **Yahweh** — he was serving his throne.

SECTION II — THE HAMPTON COURT CONFERENCE AND THE BIRTH OF THE KJV

The Geneva Bible: What James Wanted to Destroy

To understand why the KJV was commissioned, one must first understand what it was designed to replace. The Geneva Bible of 1560 was the most popular English Bible of the age — the Bible the Puritans read, the Bible the Pilgrims carried on the Mayflower, and the Bible that James I despised.

The Geneva Bible contained extensive marginal notes written by Calvinist scholars who had fled Queen Mary's Catholic persecution to Geneva, Switzerland. Those notes challenged the divine right of kings. On **Shemot (Exodus) 1:19** — where the Hebrew midwives disobeyed Pharaoh — the Geneva margin said that civil disobedience was lawful when kings command what is contrary to **Elohim**. On **Tehillim (Psalms) 105:15** — 'Touch not mine anointed' — the Geneva Bible noted that the 'anointed' referred to the people of **Elohim**, not to kings specifically. James read this as sedition. Scholar Alister McGrath documented that James wanted to "*destroy, discredit, or displace*" the Geneva Bible because it undermined his monarchical claims.

Between 1583 and 1603, 58 editions of the Bible were published in England — 51 of the Geneva Bible and only 7 of the Bishops' Bible, the state-sponsored version. The people had already chosen with their purchases. James's response was to commission a new translation and ultimately ban the printing of the Geneva Bible in England in 1616.

Hampton Court — January 1604

The Hampton Court Conference convened January 14–18, 1604. It was called in response to the **Millenary Petition** — a document signed by approximately 1,000 Puritan clergy asking James to reform the Church of England. James agreed to the conference — not to accommodate the Puritans, but to control the religious landscape of his new kingdom.

Church historian Kenneth Fincham described the proceedings accurately: James acted at different times as *prosecutor, witness, judge, and jury*. He rejected almost all Puritan requests, reaffirmed the episcopal structure of the Church of England (bishop-led, loyal to the Crown), and — when Puritan scholar John Rainolds proposed a new Bible translation — unexpectedly agreed. James saw in the proposal an opportunity: a new translation under his control, free of the Geneva marginal notes, reinforcing the church hierarchy, and bearing his name.

The conference was not a spiritual gathering convened to honor **Yahweh**. It was a political meeting presided over by a king who had declared himself a god on earth, whose primary concern was whether the Church of England would support or undermine his throne.

SECTION III — THE TRANSLATORS: WHO BUILT THE KJV?

Archbishop Richard Bancroft — The Project Manager

King James I appointed **Richard Bancroft**, Archbishop of Canterbury, as the principal overseer and project manager of the KJV translation. Bancroft was no neutral scholar. He had spent his career as the most aggressive enforcer of conformity to the Church of England. He had led campaigns against

Puritans, Catholics, and Separatists. His priorities were not textual accuracy — they were institutional control.

Bancroft initially opposed the new translation project, famously saying at Hampton Court: *"If every man's humor should be followed, there would be no end to translating."* Once appointed overseer, however, he drafted the fifteen rules that governed the entire project. He reviewed the final manuscript and is documented to have personally introduced 14 last-minute changes just before his death in 1610. He died a year before the KJV was published in 1611.

Bancroft was also the drafter of the **Oath of Allegiance of 1606**, which required English subjects to reject the authority of the Pope and swear allegiance to the Crown. This is the man who set the rules for how the English Bible would be translated. His priorities were crown, church, and conformity — in that order.

The 54 Scholars and Six Companies

Fifty-four scholars were initially recruited, organized into six translation companies: two at Westminster, two at Oxford, and two at Cambridge. Of the 54 invited, approximately 47 are documented to have actually participated. Every one of them was a member of the Church of England; all but one were clergy. The project was thus not a cross-tradition scholarly endeavor — it was an internal Anglican production.

Key figures included:

Lancelot Andrewes: Dean of Westminster; presided over the First Westminster Company (Genesis–2 Kings). Brilliant linguist who knew 15 languages — but a committed episcopalian who would not challenge the hierarchy. Later became a central figure in the Anglican sacramental tradition.

John Rainolds (Reynolds): The Puritan scholar who actually proposed the new translation at Hampton Court. He represented the only significant Calvinist voice in the project — and died partway through the work in 1607, before the translation was complete.

Miles Smith: Wrote the famous Preface to the 1611 KJV, 'The Translators to the Reader' — a document of considerable theological honesty that acknowledged the imperfections of any translation. Smith later became Bishop of Gloucester.

Sir Henry Savile: Warden of Merton College, Oxford; led the company translating Matthew, Mark, Luke, and Acts. An eminent scholar and mathematician — the only layman among the lead translators.

William Tyndale (posthumous): Not a KJV translator — he was executed in 1536, 75 years before the KJV appeared. Yet Tyndale's translation work forms approximately 80% of the KJV New

Testament. The KJV translators built on Tyndale's shoulders while the Crown had burned him at the stake for doing the work they were now claiming credit for.

SECTION IV — THE FIFTEEN RULES: THE COVENANT ANALYSIS

Archbishop Bancroft issued fifteen rules to govern the translation. These rules were not neutral guidelines for scholarly accuracy — they were political instructions. Below are the most covenant-significant rules, examined under the **Devarim (Deuteronomy) 19:15** evidentiary standard.

#	RULE (BANCROFT / JAMES, 1604)	COVENANT ANALYSIS
1	Follow the Bishops' Bible; alter as little as the original permits	This rule made the KJV a revision of a state-controlled text (Bishops' Bible), not a fresh translation from Hebrew. The Bishops' Bible was itself an establishment instrument.
2	Old church names to be kept — 'church' not to be translated 'congregation'	This is the most politically decisive rule. The Greek ekklesia (G1577) and Hebrew qahal (H6951) both mean assembly/congregation — not 'church.' This rule overwrote the Hebrew qahal pattern to enforce Anglican hierarchy.
3	No marginal notes; only for Hebrew/Greek word explanations	The Geneva Bible's marginal notes had challenged royal authority. Banning notes removed the covenant corrective voice from the common people — a direct assault on the Devarim 19:15 witness standard.
4	Old ecclesiastical words retained	Compounded Rule 2 — preserved the entire institutional vocabulary of Roman Catholic tradition within Protestant dress.
5	Names of prophets and apostles from the Bishops' Bible retained	Locked in anglicized forms of Hebrew names, further distancing readers from the Hebrew covenant originals.
6	Chapters/verses not altered unless absolutely necessary	Prevented restructuring that might have restored covenant context to isolated proof-texts.
7	Any disputed translation to be determined by bishops or church leadership	Final authority vested in crown-appointed hierarchs — not in the Written Tanakh or the Devarim 19:15 two-or-three-witness standard.

14	Fourteen prior English translations may be consulted	While broad, this rule also embedded centuries of accumulated translation drift — particularly the substitution of 'LORD' for YHWH.
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SECTION V — THE ERASURE OF THE DIVINE NAME

6,828 Acts of Substitution

The single most consequential act in the KJV translation is one that is rarely framed as the decision it was: the systematic replacement of Yahweh (יהוה, YHWH, H3068) with the English title LORD — printed in small capitals to distinguish it from Adonai. This substitution occurs 6,828 times in the KJV Old Testament.

The personal covenant name of Elohim — established in **Shemot (Exodus) 3:15** as His name *"forever, and this is My memorial to all generations"* — does not appear once in the KJV's 783,137 words. The four Hebrew letters יהוה — the Tetragrammaton — appear in the original Hebrew text 6,828 times. In the KJV, they are rendered exclusively as LORD (with three exceptions where the hybrid form 'Jehovah' is used — itself a documented scribal error combining the consonants of YHWH with the vowel pointing of Adonai).

This is not a minor textual variation. The divine name is the covenant signature. **Yahweh** distinguished Himself from the gods of Egypt, Canaan, and Babylon by name. The prophets spoke in His name. The covenant at Sinai begins: **"I am Yahweh your Elohim, who brought you out of the land of Egypt."** (**Shemot [Exodus] 20:2**). To replace that name 6,828 times with a generic title is to obscure the specific, covenant-bearing identity of the Elohim of Yisra'el. The KJV completed what the rabbinic tradition had begun — the institutional removal of the divine name from ordinary usage — and embedded it into the English-speaking world's most influential text.

Shemot (Exodus) 3:15 —

And Elohim said further to Mosheh: 'Thus shall you say to the children of Yisra'el: Yahweh, the Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitzhak, and the Elohim of Ya'akov, has sent me to you. This is My name forever, and this is My memorial to all generations.'

The standard of **Shemot (Exodus) 3:15** is plain: the Name Yahweh is His name forever and His memorial to all generations. A translation that replaces it 6,828 times with the English word 'LORD' has departed from the covenant text — not in a peripheral matter, but at the most fundamental point of covenant identity.

SECTION VI — THE QAHAL BECOMES A CHURCH

The Hebrew Assembly vs. The Anglican Institution

Rule 2 of the Bancroft rules stated explicitly: *"The old ecclesiastical words [are] to be kept; as the word church [is] not to be translated congregation."* This single instruction contains within it one of the most consequential political acts in the history of Bible translation.

The Hebrew word *qahal* (קָהָל, **H6951**) means assembly or congregation — specifically the called assembly of the covenant people of **Yahweh**. It appears 123 times in the Tanakh and is consistently rendered in the Septuagint (the Greek translation of the Hebrew scriptures) as *ekklesia* (ἐκκλησία, **G1577**) — literally 'the called-out assembly.' Every major English translation prior to the KJV — Tyndale, Coverdale, the Geneva Bible — rendered *ekklesia* as '**congregation.**' The KJV translates it as 'church' 115 out of 118 times.

The word '**church**' derives from the Greek *kyriakos* ('**belonging to the Lord**') and was associated with the institutional Roman Catholic and then Anglican hierarchy. 'Congregation' carries no such institutional baggage — it simply means an assembled people. King James wanted 'church' because 'church' implied hierarchy, bishops, and the authority structure of the Church of England — of which he was Supreme Governor. 'Congregation' implied the people themselves, gathered under Yahweh — with no need for a crown-appointed episcopal structure between them and the text.

The Strong's data makes this visible: the KJV translates **G1577** (*ekklesia*) as 'church' 115 times and 'assembly' only 3 times — and those 3 uses of 'assembly' are in secular contexts (Acts 19:32, 39, 41 — the Ephesian civic assembly). The covenant assembly of the people of **Yahweh** is called 'church' every single time — an institutional word that did not exist in Hebrew or in the vocabulary of Yisra'el.

SECTION VII — THE APOCRYPHA: 274 YEARS INCLUDED, THEN REMOVED

The 1611 original King James Bible included 14 deuterocanonical books — 1 and 2 Esdras, Tobit, Judith, the Rest of Esther, Wisdom, Sirach (Ecclesiasticus), Baruch, the Letter of Jeremiah, the Prayer of Azariah, Susanna, Bel and the Dragon, the Prayer of Manasseh, and 1 and 2 Maccabees — positioned between the Old and New Testaments. These books were part of the KJV for 274 years. They were removed in 1885 — not by any church council, not by any theological decision, but by the British and Foreign Bible Society, primarily to reduce printing costs.

The covenant standard of **Devarim (Deuteronomy) 4:2** and **12:32** forbids both adding to and removing from the covenant word. **Mishlei (Proverbs) 30:5-6** states: *"Every word of Elohim is*

pure... Do not add to His words, lest He rebuke you and you be found a liar." A publishing society removing 14 books from a received Bible canon to save printing costs — without a single covenant-grounded evidentiary hearing — is a **Devarim 4:2** violation. It is the act of a commercial institution, not of a covenant community.

More than 400 additional wording changes and close to 40,000 changes in spelling, italics, and punctuation were made between the first revision of approximately 1615 and the last major revision of 1769. What Christendom calls 'the KJV' is not the 1611 original — it is primarily the 1769 edition, itself substantially revised from the text James's scholars actually produced.

SECTION VIII — TYNDALE: THE MAN THEY BURNED, THEN BORROWED FROM

The deepest irony of the KJV is the man at its foundation. **William Tyndale** (c.1494–1536) was a scholar of extraordinary gifts — fluent in eight languages, including Hebrew and Greek — who believed that every plowboy in England should be able to read the scriptures in his own language. He translated the New Testament from Greek into English (1525–1526), then translated portions of the Old Testament from Hebrew before his execution.

The English authorities — working in concert with the Holy Roman Empire and the Catholic Church — hunted Tyndale across Europe. He was betrayed in the Netherlands, arrested in 1535, condemned for heresy, and on October 6, 1536, was strangled and burned at the stake. His last recorded words were: *"Lord, open the King of England's eyes."*

Seventy-five years later, the Crown — the very institution whose establishment theology Tyndale had challenged — commissioned a Bible that drew approximately 80% of the KJV New Testament from Tyndale's translation. The scholars who built the KJV did not acknowledge this debt. The men who commissioned it had the predecessor translation's author killed. And yet the covenant scholarship that Tyndale bled for — the direct translation from Hebrew and Greek, the commitment to the common reader — survived in the bones of the KJV, despite the institutional machinery that built around it.

This institution honors William Tyndale as a witness — a man who gave his life to put the Written Word in the hands of the covenant community, and whose work lives on in spite of the deception that was built around it.

SECTION IX — HEBREW TERMS TABLE

TERM	HEBREW	STRONG'S	MEANING	COVENANT RELEVANCE
<i>qahal</i>	קָהָל	H6951	Assembly / congregation of Israel	The actual Hebrew term for the covenant assembly — erased in KJV by the word 'church'
<i>ekklesia</i>	ἐκκλησία	G1577	Called-out assembly (Greek)	The Greek rendering of qahal — mistranslated as 'church' 115x in KJV to enforce hierarchy
<i>YHWH / Yahweh</i>	יהוה	H3068	The personal covenant name of Elohim	Replaced 6,828 times with 'LORD' in KJV — the single greatest suppression of the divine name
<i>Adonai</i>	אֲדֹנָי	H136	Lord / Master	The rabbinic substitute for YHWH — adopted into KJV as 'LORD' — compounds the erasure
<i>sepher</i>	סֵפֶר	H5612	Book / written document	The covenant is transmitted through a written sepher — not through oral or monarchical authority
<i>yasaph</i>	יָסַף	H3254	To add to	Devarim 4:2 — explicit prohibition on adding to the covenant word
<i>gara</i>	גָּרַע	H1639	To diminish / remove	Devarim 4:2 — explicit prohibition on removing from the covenant word
<i>shaqar</i>	שָׁקַר	H8267	Falsehood / deception	Yirmeyahu 23:36 — falsifying the burden of Yahweh by the scribes

SECTION X — THREE-RELIGION AUDIT: SIX COVENANT VIOLATIONS

VIOLATION	THE KJV DEPARTURE	THE WRITTEN TANAKH STANDARD
1. Divine Name Erasure	'LORD' (all caps) replaces YHWH ((יהוה) 6,828 times — substituting a title for the personal covenant name of Elohim	Shemot 3:15 — 'This is My name forever.' Devarim 4:2 — nothing shall be added to or subtracted from the covenant word.
2. Qahal → 'Church'	The Hebrew covenant assembly (qahal, H6951) and Greek ekklesia (G1577) are rendered 'church' 115 of 118 times — inserting an English institutional term with Roman Catholic lineage	Qahal in the Tanakh is the called assembly of Israel under Yahweh — never an episcopal hierarchy. The substitution is a political act, not a translation.
3. Forbidden Additions	Royal rules mandated preservation of 'old ecclesiastical words' regardless of Hebrew/Greek originals	Devarim 4:2 — 'You shall not add to the word which I command you.' Mishlei 30:5-6 — 'Do not add to His words.'
4. Removing the Apocrypha	The 14 deuterocanonical books included in the 1611 original were removed in 1885 — 274 years after publication — by the British and Foreign Bible Society for cost reduction	Devarim 4:2 / 12:32 — the prohibition on diminishing the covenant word applies to institutional decisions as much as to individual scribes. No council or publisher holds authority to reduce the received text.
5. Political Translation	Rule 7 gave final authority on disputed texts to bishops and church leadership aligned with the crown	Devarim 19:15 — truth is established by two or three witnesses in the text itself, not by the decree of crown-appointed hierarchs.
6. Suppression of the Geneva Bible	James banned new printings of the Geneva Bible in England (1616) — the very translation the Mayflower Pilgrims carried — to force KJV adoption	The Written Tanakh requires that the Word be accessible to the whole assembly (Devarim 31:11). Suppressing a competing translation by royal decree is not a covenant act.

SECTION XI — THE DEVARIM 19:15 WITNESS TEST

The **Devarim (Deuteronomy) 19:15** standard requires two or three independent witnesses to establish any matter. Applied to the KJV:

WITNESS 1: KING'S OWN WRITINGS	WITNESS 2: BANCROFT'S 15 RULES	WITNESS 3: TRANSLATION RECORD
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James wrote True Law of Free Monarchies (1598) asserting kings are 'Gods upon earth' — this ideology preceded and shaped the translation project.

Rule 2 (no 'congregation'), Rule 3 (no marginal notes), Rule 7 (bishops decide disputes) — all converge to protect monarchy and episcopacy.

YHWH erased 6,828 times. Qahal/ekklesia → 'church' 115x. Apocrypha removed 274 years later. 400+ wording changes between 1611 and 1769.

VERDICT UNDER DEVARIM 19:15: Three independent witnesses — the King's own political writings, the official translation rules, and the documented translation record — establish that the KJV was constructed to serve royal and episcopal authority. The standard of the Written Tanakh is not met by a translation whose foundational rules subordinate the text to the Crown.

SECTION XII — WHAT THE KJV CONTAINS THAT IS TRUE

This study is not a wholesale rejection of every word in the KJV. Tyndale's covenant scholarship survives in approximately 80% of the New Testament text. The Psalms, the Prophets, the Torah narrative — much of the covenant truth of the Tanakh is present in the KJV, however imperfectly rendered. The KJV also played an unintended historical role: by putting an English Bible in the hands of common people — even a politically managed one — it ultimately undermined both monarchy and episcopacy. The very access it provided led to the religious diversity and eventually the constitutional governments it was designed to prevent.

But truth in a container does not sanctify the container. A document may contain covenant truth and still be a politically compromised artifact. The covenant community is called to honor the truth where it appears — and to identify the deception where it exists. The KJV contains both.

The standard of this institution is the Written Tanakh in Hebrew. Every English translation — the KJV, the Geneva Bible, the JPS 1985, the Alter translation — is a secondary document to be weighed against the Hebrew original under the **Devarim 19:15** evidentiary standard. The KJV is not above that standard because a king put his name on it. No translation is.

DISCUSSION QUESTIONS — COVENANT STUDY

1. The Devarim 19:15 standard requires two or three witnesses to establish any matter. What are the three independent witnesses that establish James I's political motivation behind the KJV? Does the evidence meet the covenant standard?
2. Rule 2 of the Bancroft translation rules forbade translating 'church' as 'congregation.' What is the Hebrew and Greek evidence that 'congregation' is the more accurate translation of qahal and ekklesia? What does this change cost the covenant community?

3. The divine name Yahweh (יהוה) appears 6,828 times in the Hebrew Tanakh. It does not appear once in the KJV. Shemot 3:15 calls the Name Yahweh 'My name forever.' Whose standard governs — the Name or the substitution?
4. William Tyndale was burned for translating the scriptures that form the backbone of the KJV. What does the covenant say about institutions that persecute truth-tellers and then build monuments from their bones?
5. The Apocrypha was removed from the KJV in 1885 by a commercial publishing decision. Devarim 4:2 forbids both adding to and removing from the covenant word. How should the covenant community evaluate this removal?
6. James I explicitly declared that kings 'are justly called gods.' The Tanakh's warning in 1 Samuel 8 about the dangers of human kings was written thousands of years before James. Where did the covenant assembly go wrong in allowing this man to define their scripture?

SCRIPTURE INDEX

REFERENCE	FUNCTION IN THIS STUDY
Shemot (Exodus) 3:15	'This is My name forever' — standard against which the 6,828-time erasure of Yahweh in the KJV is measured
Shemot (Exodus) 20:2	'I am Yahweh your Elohim' — the covenant opening of the Ten Commandments, rendered 'LORD' in KJV
Devarim (Deut.) 4:2	'You shall not add to the word' — covenant prohibition on textual alteration
Devarim (Deut.) 12:32	'Everything I command you, observe to do it; you shall not add to it nor diminish from it'
Devarim (Deut.) 19:15	Two or three witnesses standard — applied to establish James I's political motive
Devarim (Deut.) 31:11	Torah to be read before all Yisra'el — accessible to the whole covenant community
Shemu'el Aleph (1 Sam.) 8	Yahweh's warning about human kings — measures the Divine Right of Kings doctrine
Tehillim (Psalms) 105:15	'Touch not Mine anointed' — Geneva Bible's note that this referred to the people, not to kings, enraged James I
Mishlei (Proverbs) 30:5-6	'Do not add to His words' — covenant prohibition against textual expansion

Yirmeyahu (Jer.) 23:36

Falsifying the burden of Yahweh — applicable to scribes and translators who alter the covenant word for political purposes

COVENANT WITNESS STATEMENT

MIQDASH BETHEL COVENANT INSTITUTION

Miqdash Bethel Covenant Institution issues this covenant witness to Judaism, Christianity, and Islam:

The King James Version of the Bible (1611) is not, and has never been, the covenant Word of Yahweh as delivered to Yisra'el. It is a product of the English Crown and the Church of England, commissioned to serve the doctrine of the Divine Right of Kings, protect episcopal hierarchy, and suppress competing translations that challenged royal authority. This does not mean the KJV contains no truth — much of Tyndale's original covenant scholarship survives within it. But the KJV as a project was not an act of covenant fidelity. It was an act of state.

The standard of this institution remains: the Written Tanakh alone — in its Hebrew original — is the covenant authority. Every translation, including the KJV, is to be measured by the Written Tanakh under the Devarim (Deuteronomy) 19:15 evidentiary standard. Where a translation serves a king's throne rather than Yahweh's throne, the covenant community is required by the Written Text to discern the difference.

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