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THE QUEST FOR KNOWLEDGE IN *THE KING JAMES BIBLE*

The aim of this article is the quest for knowledge in the King James Bible (1611) in terms of quantitative and qualitative research methodology with the application of the statistical analysis tool Antconc. The quest for knowledge with the use of corpus research aims at discussing the Biblical concept of knowledge through the origin, the object of knowledge, its implications and its constant development.

Knowledge is often seen as of divine nature, reflected in the soul of man. It is based not only on logical, but also on the spiritual and ethical reasoning. The object of knowledge is light, reflecting the divine nature of knowledge which exceeds the intellect to reach a deeper spiritual human reasoning.

In the King James Bible (1611) the authors of New Testament consider human knowledge to be imperfect and partial. They emphasize the need for a spiritual man aiming at reaching a complete knowledge. This spiritual development is based on the relationship between knowledge and faith, as well as knowledge and love.

For the authors of the books of the New Testament there is no dichotomy between both knowledge and faith and knowledge and love, because faith and love depend on knowledge that originates in the word of God and leads to spiritual development. From this perspective, religious knowledge, love and mercy as well as faith developed through the knowledge of the biblical text leads to the knowledge of God, the enlightening source of ultimate knowledge. Thus, in the spiritual development of man not only the knowledge and faith but also emotional intelligence, which expresses itself through love and charity as the safer guide in all controversial issues, are important.

KEY WORDS: knowledge, the Bible, concordance, distribution.

1. Introduction

The English Church authority considers *The King James Bible* (KJB) (1611) to be the third translation into English, which was neither too Catholic nor Calvinistic for the politically correct use from the pulpit. After the first translation resulting in *Great Bible* (1535) of the period of the reign of King Henry VIII and the second translation resulting in *Bishops' Bible* (1568) of the period of the reign of King James VI, the Church of England authorized the third translation, i.e. the *King James Bible* (1611), commonly known as the *Authorised Version* (AV) or the *King James Version* (KJV), since the former two never gained their popularity among the upper and lower classes in England. However, ironically enough both *Great Bible* (1535) and *Bishops' Bible* (1568) became the official source text for the *King James Bible* translators.

Both, the *Great Bible* (1535) and the *Bishops' Bible* (1568) had some influence on the content and language of the *King James Bible* (1611), which was commissioned by King

James I of England. The rationale for the revised version of the *Bible* resulted from the fact that at that time the *Bishops' Bible* (1568) was popular in the churches, whereas the *Great Bible* (1535) was more popular at home. To avoid that ambiguity approximately 50 biblical scholars fluent in Hebrew and Greek were appointed to revise the *Bishop's Bible* (1568) according to the following procedures. The first procedure referred to the selection of materials as the source text. Although the *Bishops' Bible* (1568) was officially ordered to be the source text, the Bible translators also used previous versions of the available Bible translations including the *Rheims-Douai Bible*, the *Geneva Bible*, *Great Bible* (1535) and those translated by Tyndale, Matthew and Coverdale. The second procedure aimed at eliminating other marginal notes than those explaining the Greek or Hebrew words. The third procedure related to the work organization. The biblical translators were divided into six panels: three for the Old Testament, two for the New Testament, and one for the Apocrypha. On completion the translation activities the translated sections were sent to the rest for revision and suggestions.

In the preface to the original edition of the *King James Bible* (1611) the translators describe their aim as revisers: "...we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one... but to make a good one better, or out of many good ones, one principal good one". Moreover, they specify the ultimate purpose of the *King James Bible* (1611), which is "to deliver God's book unto God's people in a tongue which they understand".

The *King James Bible* translators' purpose was gradually accomplished. The *King James Bible* (1611) increased in popularity and after approximately fifty years of the first edition it eventually became the preferred version for both, public and private use, superseding the *Bishops' Bible* and the *Geneva Bible*. Since it gained its popularity the *King James Bible* (1611) has been subject to further linguistic revisions. The first change of spelling and punctuation to the *King James Bible* was introduced in 1769, which resulted in the Baskerville-Birmingham version. In 1870 the English Revision Committee updated this version by introducing additional spelling and punctuation changes to reflect the current standards. This updated version is known as the *English Revised Version of the King James Bible*.

In this article the quest for *knowledge* in the *King James Bible* is accomplished through four major stages. In the first stage the quantitative and qualitative research of the Old and New Testament texts is conducted to discuss the distribution of the noun *knowledge* in the *King James Bible*. In the second stage the architecture of the noun *knowledge* in the *King James Bible* is reconstructed to compare the results from the Old Testament with those from the New Testament. The third stage is related to the concordance hits of the verb *know* in the *King James Bible* to complete the quest for *knowledge*. Hence, the fourth stage includes the discussion of the concept of knowledge, as revealed in the *King James Bible*.

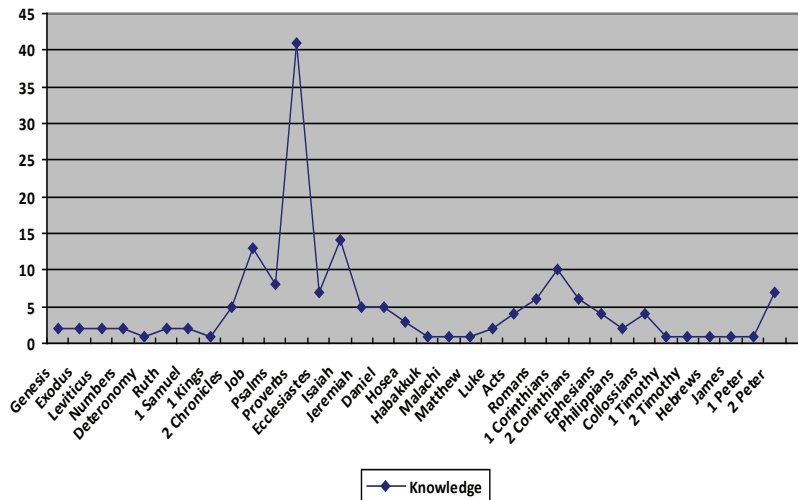
2. Distribution of the noun *knowledge* in the *King James Bible*

Not only does the biblical source provide the diachronic meaning of the verb *know* but also it includes a lot of references to the noun *knowledge*. To support this statement it is possible to refer to *the Holy Bible containing the Old and New Testaments* (1611),

commonly known as the *King James Bible*, in which the noun *knowledge* is preserved in both Old and New Testaments. As an English translation of the Christian Bible ordered for the Church of England and approved by the English Church authorities, *the King James Bible* was translated from Hebrew, Greek and Latin. The Old Testament texts were translated from the Hebrew language, the New Testament texts were translated from Greek, whereas the Apocrypha text was translated from both Greek and Latin. All forty seven scholars, as members of the Church of England (Daniell 2003), followed the principle of complete equivalence and retained the historic features of grammar, vocabulary and spelling, which can be illustrated by the second person pronouns *thou*, *thee*, *ye*, *thy*, and *thine* and the noun *knowledge*.

In *the King James Bible* (1611), the noun *knowledge* occurs in Genesis 2:9; 17, Exodus 31:3; 35:31, Leviticus 4:23; 28, Numbers 15:24; 24:16, Deuteronomy 1:39, Ruth 2:10; 19, 1 Samuel 2:3; 23:23, 1 Kings 9:27, 2 Chronicles 1:10; 11; 12; 8:18; 30:22, Nehemiah 10:28, Job 15:2; 21:14; 22; 33:3; 34:2; 34:35; 35:16; 36:3; 4; 12; 37:16; 38:2; 42:3, Psalms 14:4; 19:2; 53:4; 73:11; 94:10; 119:66; 139:6; 144:3, Proverbs 1:4; 7; 22; 29; 2:3; 5; 6; 10; 3:20; 5:2; 8:9; 10; 12; 9:10; 10:14; 11:9; 12:1; 12:23; 13:16; 14:6; 7; 18; 15:2; 7; 14; 17:27; 18:15; 19:2; 25; 27; 20:15; 21:11; 22:12; 17; 20; 23:12; 24:4; 5; 14; 28:2; 30:3, Ecclesiastes 1:16; 18; 2: 21; 26; 7:12; 9:10; 12:9; Isaiah 5:13; 8:4; 11:2; 9; 28:9; 32:4; 33:6; 40:14; 44:19; 25; 45:20; 47:10; 53:11; 58:3, Jeremiah 3:15; 4:22; 10:14; 11:18; 51:17, Daniel 1:4; 17; 2:21; 5:12; 12:4, Hosea 4:1; 6; 6:6; Habakkuk 2:14, Malachi 2:7, Matthew 14:35, Luke 1:77; 11:52, Acts 4:13; 17:13; 24:8; 22, Romans 1:28; 2:20; 3:20; 10:2; 11:33; 15:14, 1 Corinthians 1:5; 8:1; 7; 10; 11; 12:8; 13:2; 8; 14:6; *1 Corinthians 15:34*, *2 Corinthians 2:14*; 4:6; 6:6; 8:7; 10:5; 11:6, Ephesians 1:17; 3:4; 3:19; 4:13, Philippians 1:9; 3:8, Colossians 1:9; 10; 2:3; 3:10, 1 Timothy 2:4, 2 Timothy 3:7, Hebrews 10:26, James 3:13, 1 Peter 3:7, 2 Peter 1:2; 3; 5; 6; 8; 2:20; 3:18. The total number of occurrences amounts at 169 and its distribution in *the Holy Bible containing the Old and New Testaments* (1611) referred to as *the King James Bible* are presented on Graph 1 below:

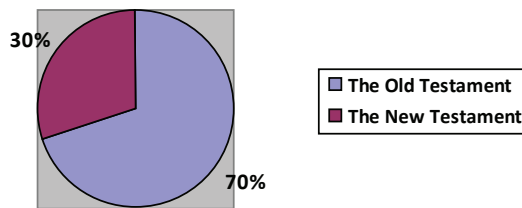
Graph 1. Distribution of the noun 'knowledge' in the King James Bible



The visual evaluation of the curve presented in Graph 1 enables to argue that the distribution of the noun *knowledge* is not symmetrical in *the King James Bible* (1611). The peak value of this asymmetrical distribution of the noun *knowledge* is detected in the book of Proverbs, which is the most interesting finding to prove with numbers why the book of Proverbs is generally considered to be the book of Biblical wisdom.

The quantitative analysis of the noun *knowledge* in *the King James Bible* shows that 70% of its distribution occurs in the books of the Old Testament, whereas the remaining 30% is recorded in the books of the New Testament, as presented in Graph 2 below:

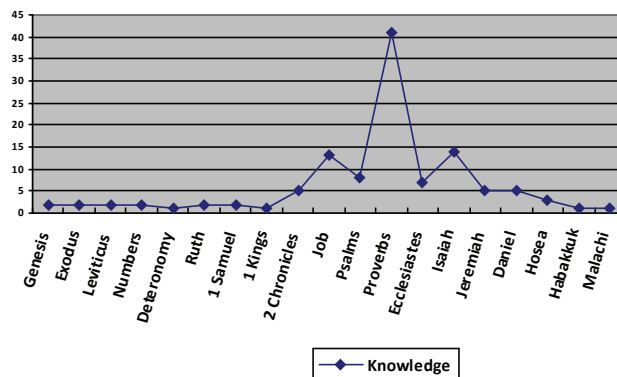
Graph 2. *Distribution of the noun knowledge in the King James Bible*



The result of this quantitative analysis indicates that the Old Covenant of the Old Testament is based on knowledge, whereas the New Covenant in the New Testament is based on love, knowledge and truth.

Although the distribution curve of the noun *knowledge* is asymmetrical in the *King James Bible* (1611), it shows some symmetry in the books of the Old Testament to reach the peak in the book of Proverbs at the level of 36% of occurrences in the Old Testament books. The peak falls down both sides to reach the value of 6% in the books of Psalms and Ecclesiastes, then, it rises again in the book of Job and the book of Isaiah to reach subsequently the value of 11% and 12% of the total occurrences in the Old Testament. The occurrences of the noun *knowledge* is at the same level of 4% in the books of 2 Chronicles, Jeremiah and Daniel as presented in Graph 3 below:

Graph 3. *Distribution of the noun knowledge in the Old Testament of the King James Bible*



The findings of qualitative analysis of the book of Proverbs are consistent with those stated by Perdue (2012), Alter (2010) and Boccaccini (2002). The book of Proverbs shows that it is structured along the proverbs of Solomon, sayings of the Wise as well as the words of Agur and King Lemuel of Massa (Perdue 2012: x-xi). In this structure it raises questions of ethical values, moral behavior and right conduct as well as the meaning of human life (Alter 2010: xiii–xvii.). As stated in Proverbs 9:10 “The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding”. Through the act of creation, God “made the inaccessible wisdom close to humans, desirable to their eyes, necessary to their well-being” (Boccaccini 2002: 106). Thus, the biblical quest for wisdom and knowledge becomes the goal of the religious life.

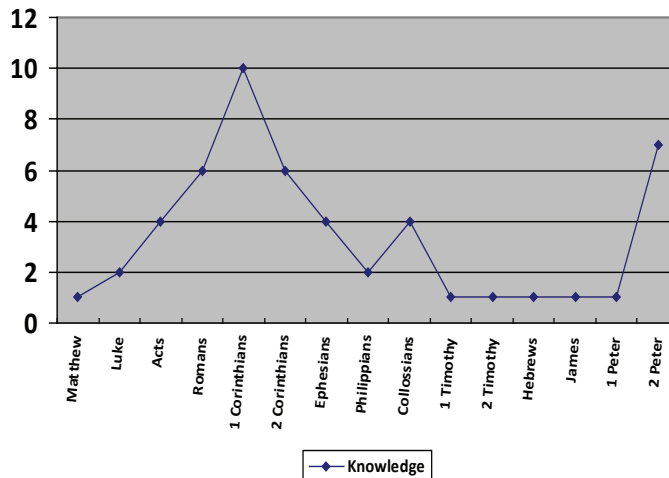
The noun *knowledge* in the *King James Bible* (1611) indicates that knowledge is one of the attributes of God as “the LORD is a God of knowledge” (Samuel 2:3). Since the Lord fills Moses and subsequently man with knowledge (Exodus 31:3; 35:31, Numbers 24:16) it also becomes a divine and spiritual attribute of man, which is absolutely essential for his values, behaviour, life and salvation. It becomes the object of Solomon’s prayer directed to the Lord “Give me now wisdom and knowledge, that I may go out and come in before this people” (Chronicles 1:10) as God is the spiritual source of knowledge. Solomon’s prayer, which originated in his heart (2 Chronicles 1:11) not only results in God’s granting him both wisdom and knowledge but also it generates additional value: “Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like” (2 Chronicles 1:12).

The biblical concept of knowledge introduced in the Old Covenant and recorded in the *King James Bible* (1611) starts with the image of “the tree of life” in the middle of the garden, “the tree of knowledge of good and evil” (Genesis 2:9) and God’s warning “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:17). Through the knowledge of good and evil man may evaluate his behavior and “come to his knowledge”, which leads to his offerings to God (Leviticus 4:23; 28) even if sin is “committed by ignorance without the knowledge of the congregation” (Numbers 15:24). Then, the concept of knowledge relates to the knowledge of God (Proverbs 9:10, Hosea 4:1), man (Ruth 2:19), the sea (Kings 9:27, 2 Chronicles 8:18) as well as all the lurking places (Samuel 23:23). The biblical concept of knowledge revealed in the Old Covenant is further developed in the New Covenant as recorded in the New Testament of the *King James Bible*.

Although, as indicated above, the distribution curve of the noun *knowledge* in the books of the Old Testament shows its symmetry in the central of the Old Testament, in case of the New Testament some distribution symmetry is visible in the initial books of the Old Testament to reach the peak in the book of 1 Corinthians with 19 % of occurrences. The peak reached in the book of 1 Corinthians falls down both sides to reach the value of 12% in the books of Romans and 2 Corinthians, then the value of 8% in the books of Acts and Ephesians, and finally the value of 4 % in the books of Luke and Philippians. The asymmetrical section of Graph 1 shows that the book of Colossians again reaches the value of 4% of all occurrences in the New Testament texts with the value of 2% in

the books of 1 Timothy, 2 Timothy, Hebrews, James and 1 Peter with the increase of the noun *knowledge* distribution in the book of 2 Peter to reach 13% of all occurrences in the book of the New Testament in the King James Bible as presented in Graph 4:

Graph 4. *Distribution of the noun knowledge in the New Testament of the King James Bible*



The New Covenant originally derived from the Old Testament book of Jeremiah is related to the biblical concept of the Kingdom of God. As predicted in the Old Testament “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jeremiah 31:33), the New Covenant was instituted at the Last Supper in the New Testament: “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:20 in the *King James Bible*).

Although in the description of the Last Supper scene the term *New Covenant* is not found in the *King James Bible*, the New Covenant is described in the book of Hebrews in the New Testament of the *King James Bible*. The term relates to Jesus as the mediator of the new covenant of the Lord’s laws put into human mind and written in human hearts through the blood of the everlasting covenant:

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Hebrews 12:24 in the *King James Bible*).

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10 in the *King James Bible*).

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant” (Hebrews 13:20 in the *King James Bible*).

This everlasting covenant in which human mind and heart is endowed with God's laws by the Lord makes people to be a people of God, on which the Kingdom of God is based. In other words, it is the Lord who fills human minds and hearts with knowledge.

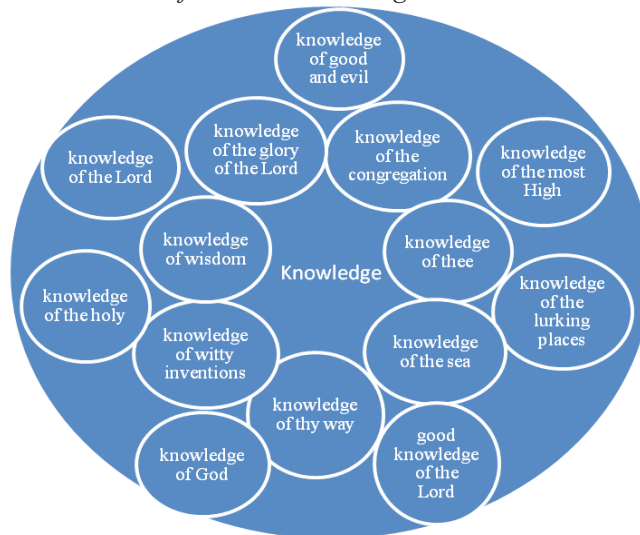
3. The architecture of the noun *knowledge* in the *King James Bible*

The linguistic research on the term *knowledge* in the biblical record makes it possible to construct the architecture of the noun *knowledge* both, in the Old Testament and the New Testament of the *King James Bible*. In the Old Testament the noun *knowledge* is used as the Head of the following Noun Phases.

- the knowledge of good and evil* (Genesis 2:9; 17 *KJB*)
- the knowledge of the congregation* (Numbers 15:24 *KJB*)
- the knowledge of the most High* (Numbers 24:16 *KJB*)
- the knowledge of thee* (Ruth 2:19 *KJB*)
- knowledge of all the lurking places* (1 Samuel 23:23 *KJB*)
- knowledge of the sea* (King 9:27; 2 Chronicles 8:18 *KJB*)
- the good knowledge of the Lord* (2 Chronicles 30:22 *KJB*)
- the knowledge of thy ways* (Job 21:14 *KJB*)
- the knowledge of God* (Proverbs 2:5; Hosea 4:1; 6:6 *KJB*)
- knowledge of witty inventions* (Proverbs 8:12 *KJB*)
- the knowledge of the holy* (Proverbs 9:10; 30:3 *KJB*)
- the knowledge of wisdom* (Proverbs 24:14 *KJB*)
- the knowledge of the Lord* (Isaiah 11:9 *KJB*)
- the knowledge of the glory of the Lord* (Habakkuk 2:14 *KJB*)

The visual architecture of the noun *knowledge* in the Old Testament of the *King James Bible* can be presented in Graph 5:

Graph 5. Architecture of the noun *knowledge* in the Old Testament of the *KJB*



In the New Testament the noun *knowledge* is used as the Head of the following Noun Phases:

knowledge of salvation (Luke 1:77 KJB)

knowledge of them (Acts 4:13 KJB)

knowledge of all these things (Acts 24:8 KJB)

more perfect knowledge of that way (Acts 24:22 KJB)

the knowledge of sin (Romans 3:20 KJB)

the knowledge of God (Romans 11:33; 1 Corinthians 15:34; 2 Corinthians 10:5; Colossians 1:10; 2 Peter 1:2 KJB)

the knowledge of the glory of God (2 Corinthians 4:6 KJB)

the knowledge of the Son of God (Ephesians 4:13 KJB)

the knowledge of Christ Jesus (Philippians 3:8 KJB)

the knowledge of his will (Colossians 1:9 KJB)

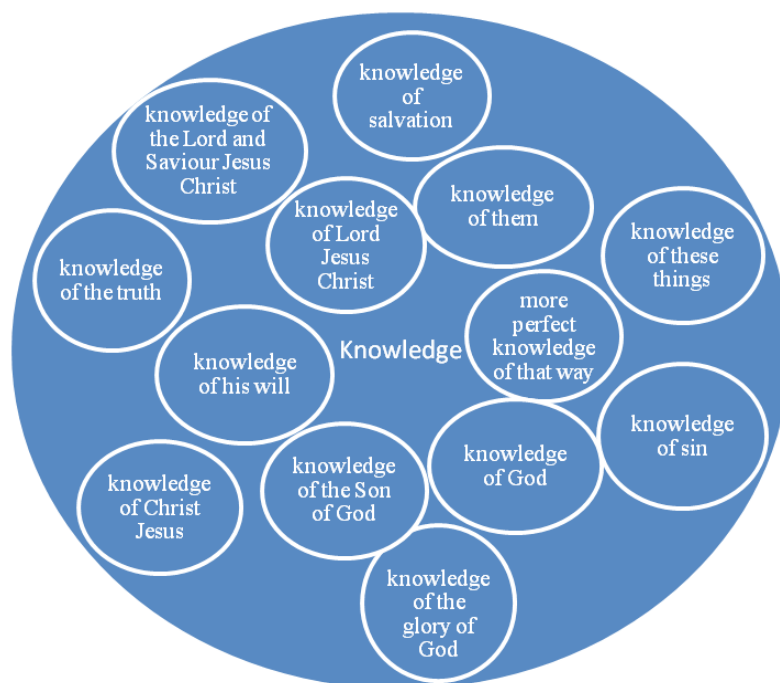
the knowledge of the truth (1 Timothy 2:4; 2 Timothy 3:7; Hebrews 10:26 KJB)

the knowledge of our Lord Jesus Christ (2 Peter 1:8 KJB)

the knowledge of the Lord and Saviour Jesus Christ (2 Peter 2:20; 3:18 KJB)

The visual architecture of the noun *knowledge* in the New Testament of the *King James Bible* can be presented in Graph 6:

Graph 6. Architecture of the noun *knowledge* in the New Testament of the KJB

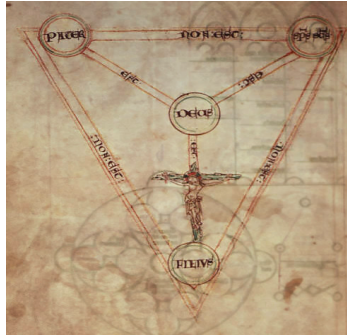


The noun phrase in which the noun *knowledge* is the head occurs both in the Old and New Testaments of the *King James Bible*. It is preceded either by the definite article *the* or zero article depending on the conveyed meaning. The result of the comparative study

of the meaning of these noun phrases shows that *the knowledge of God* and *the knowledge of the Lord* is described in the books of the Old and New Testaments, which refers to the doctrine of the Trinity.

Christianity is based on the doctrine of the Trinity, which sees God as three hypostases, namely the Father, the Son and the Holy Spirit, as represented in the Shield of the Trinity of Peter of Poitiers' *Compendium Historiae in Genealogia Christi*, (1208–1216) as shown below:

Picture 1. Cotton Faustina manuscript B. VII



Picture 2. The Shield Of The Trinity ¹

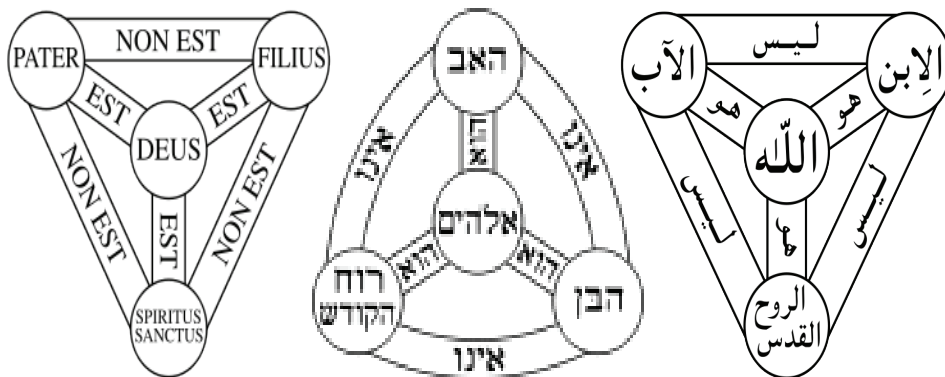


The image of the Shield of the Trinity as presented by Peter of Poitiers (1208–1216) and John of Wallingford (1255) dated from the 13th century shows the medieval understanding of the Trinity in both French and English cultures. Similarly to Peter of Poitiers' drawing (1208–1216) the drawing produced by the English monk shows a shield marked in roundels with the names of the Trinity: 'Father', 'Holy Spirit' and 'God'. The lowermost roundel has not been perfectly preserved due to a damage, but presumably it would have read *Son*. The superimposed image of the Crucifixion is the object at which two demons are shooting arrows in vain as they are falling to the ground at their feet, completely

¹ Diagram of The Shield Of The Trinity, in A Compilation Of John Of Wallingford's Works online in The British Library 26 March 2009

broken. The English image of the Shield of the Trinity expressed in the Latin language by French and English directly corresponds to the Hebrew and Arabic language version as presented below in Picture 3:

Picture 3. *The Shield of the Trinity in English, Hebrew and Arabic*



The significance of the Shield of the Trinity might be explained by the fact that the diagram of the Shield of the Trinity transfers verbal philosophical abstractions of Christian mystery into the simple visual form. In fact, it is a remarkable example of a medieval attempt to depict complex abstract concepts in a simple graphic form².

In the first book of the *King James Bible* the abstract concepts of *knowledge* occur in a complex noun phrase the head of which is the noun *tree*. The verbalization of an abstract concept *knowledge* with a physical referent of such a concrete object as *tree* is frequently found in the books of the Old and New Testament. In the first book of the Old Testament, namely Genesis 2:9 (*KJB*), ‘the tree of life’ and ‘the tree of knowledge of good and evil’ is planted in the midst of the garden. Man, however, is not allowed to eat from the tree of knowledge of good and evil as this leads to death. In the book of Proverbs (3:18; 11:30; 13:12; 15:4; 27:18) the imaginary of the tree of life is used in relation to wisdom and understanding, the fruit of righteousness, fulfilled desire, and a gentle tongue. Explicitly it is stated that ‘the fruit of the righteous is a tree of life’ (Proverbs 11:30) and “a wholesome tongue is a tree of life” (Proverbs 15:4).

In the last book of the New Testament, referred to as the Apocalypse or Revelation (2:7), man is allowed “to eat of the tree of life, which is in the midst of the paradise of God” and is informed about his right to the tree of life to reach immortality:

“I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city” (Revelation 22:13-15 in *KJB*).

² The logical interpretation of the diagram may lead to some contradictions, however, it may not, if the connection between the center node and three outer nodes are interpreted as separate statements.

In this book written in Koine Greek and in three literary genre of epistolary, apocalyptic, and prophetic writing, the tree of life becomes the tree of knowledge or truth presented through communication with the Lord God. John, the author of the book,³ addresses the reader with an apocalyptic epistolary description of a series of events which may be treated as an allegory of the spiritual development of man. The described characters and events represent the concept of knowledge of good and evil and verbalize the ongoing struggle between good and evil. The apocalyptic vision of John is a disclosure of knowledge, which embraces the ultimate victory of good over evil. His prophetic vision is reassured at the end to finish the New Testament with the following final admonitions:

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen” (Revelation 22:19-21 in *KJB*).

4. Concordance hits of the verb *know* in the *King James Bible*

Linguistic description of the biblical concept of *knowledge* cannot be completed if it does not include quantitative results of the research on the verb *know*, which was conducted applying Antconc tool. The result of the research shows that in the *King James Bible* 1376 concordance hits of lexical morpheme *know* are recorded with the total file length in character of 4327294. The total number of the Collocate types refers to 316 whereas the total number of collocate tokens amounts at 764 as indicated below:

Table 1. Collocates (Antconc.)

Rank	Freq	Freq (L)	Freq (R)	Stat	Collocates
25	5	0	5	2.89955	know
220	1	0	1	2.30147	known
221	1	0	1	2.67152	knowledge
222	1	0	1	2.68849	knew

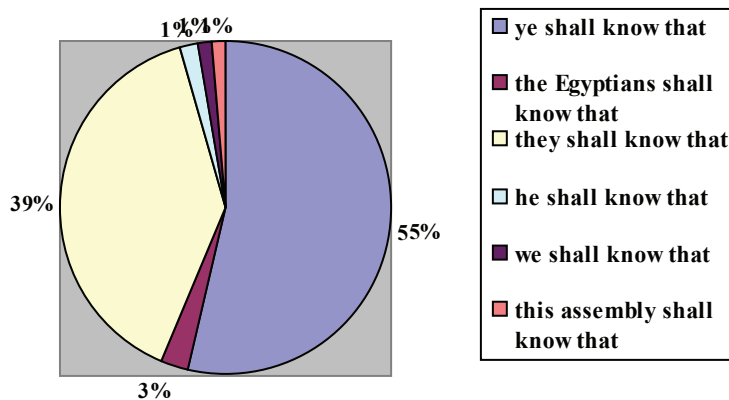
The total number of cluster types in which the morpheme *know* occurs amounts at 612 in the total number of cluster tokens of 2709 in the Old and New Testament of the *King James Bible*. The top ten syntactic structure in which the morpheme *know* functions as the verb *know* includes the following patterns and numbers as it is indicated in the table below:

³ Traditionally, John, the author of the book of Revelation is considered to be John the Apostle, see Yarbro Collins (1984: 28). Some scholars reject this view see Ehrman (2004 : 467ff).

Table 2. *Collocates (Antconc.)*

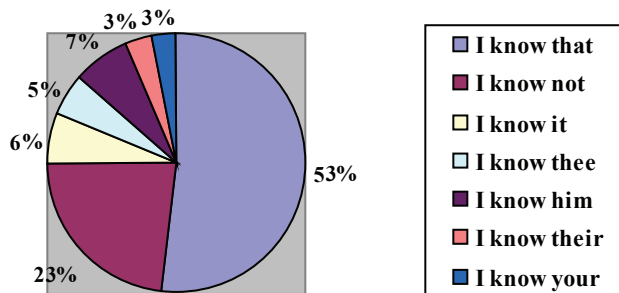
Total No. of Cluster Types: 612		
Total No. of Cluster Tokens: 2709		
1	263	know that
2	143	I know
3	104	shall know
4	70	know not
5	61	may know
6	60	ye know
7	53	know the
8	48	thou knowest
9	48	to know
10	48	we know

The nominal clause in the structure of which the verb *know* is the main verb is followed by the complementizer *that* to embed a sentence or a clause inside another. The subject or object complements are phrases which are directly related to the head of the verb phrase which in this case is the verb *knows*. The findings of the analysis of the main verb *know* preceded by semi-modal *shall* in 69 concordance hits show the preceding noun phrase distribution is as follows:

Graph 7. *Concordance hits for the nominal clause with the main verb know and semi-modal shall in JKB*

The main clause *ye shall know* takes 55%, *they shall know* 39% *the Egyptians shall know* 3% and 1% of the following main clauses: *he shall know*, *we shall know*, *this assembly shall know*.

The nominal clause in which the subject is occupied by the first person singular pronoun *I* and the main verb is the verb *know* has the following concordance hits in the King James Bible the distribution of which as indicated in Graph 8 below:

Graph 8. Concordance hits for the nominal clause 'I know' in JKB

The verb *know* is completed by a deictic word *that* which does not perform here the function of the verb complementizer introducing the embedded clause but it indicates the entity to which the author of the particular book of the Old and the New Testament of the King James Bible refers to. The nominal clause with the deictic word *that* constitutes 53% of all analysed concordance hits belonging to this category. The second position is occupied by the nominal clause *I know not* which amounts for 23% of the total value. The nominal clauses in which the main verb *know* is completed by the personal pronoun indicate that the personal pronoun *him* refers to 7% of the total value, whereas the personal pronouns *it* and *thee* take 6% and 5% of the total. The last two cases illustrating the adverbial clauses and nominal clauses with the main verb *know* involve the nominal complementation using possessive pronouns *their* and *your* which constitute 3% of the total. In the former, the personal pronoun *their* premodifies subsequently such nouns as *sorrow*, *imagination* and *works* as follows:

“And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows” (Exodus 3:7 in *KJB*).

“And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear” (Deuteronomy 31:21 in *KJB*).

“For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory” (Isaiah 66:18 in *KJB*).

In the latter personal pronoun *your* is used to premodify such nouns as *thought*, *transgression* and *state* as indicated below:

“Behold, I know your thoughts, and the devices which ye wrongfully imagine against me” (Job 21: 27 in *KJB*).

“For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right” (Amos 5:12 in *KJB*).

“But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state (Philippians 2:19 in *KJB*).

Possessive pronouns *their* and *your* as deictic words are used for intra-discourse reference as they cannot be completely understood without previous contextual information. In fact, these deictic words the meanings of which depend largely on time and space to indicate the denotational meanings are closely related with the function of anaphora the interpretation of which depends on its antecedent and postcedent.

5. Discussion of the concept of knowledge

Although in the course of history the *King James Bible* (1611) has been subject to various religious, aesthetic, literary and academic interpretations they all fall within one or more of historical, futurist or symbolic categories. Some of them, however, include esoteric interpretation in which the concept of knowledge is treated at multiple levels of meaning in order to reveal internal, spiritual processes of the soul (see Swiney 1909, Pryse 1910). In this case, the literal knowledge leads to esoteric knowledge in which, for example, the book of Revelation, as Pryse (1910: 226) states, is “a manual of spiritual development and not, as conventionally interpreted, a cryptic history or prophecy”.

The discussion of the concept of knowledge on the biblical records should include also consideration of the origin of knowledge, the object of knowledge, implications of knowledge and complements of knowledge. The origin of knowledge is closely related to Divine knowledge found in the faculty of the soul. This type of knowledge is not only logical but also spiritual and ethical. The object of knowledge is to give the light of the knowledge, the implications of knowledge refer to the light of Divine knowledge that radiates in every direction of the universe, whereas the complements of knowledge exceed the intellect to reach the deeper spiritual faculties of the soul.

In the New Testament of the *King James Bible* (1611) the authors of the books speak of the origin of knowledge with reference to the knowledge of God. It is the knowledge of God and truth revealed through the “mighty works” of Jesus Christ (Mathew 14:2), which leads to the “knowledge of salvation” (Luke 1:77). The knowledge of God’s attributes of eternal power and divinity revealed through Jesus in the first book of the New Testament (Mathew 14:35) to “the men of that place” causes human action as “they sent out into all that country round about, and brought unto him all that were diseased”. This instinctive knowledge of God, which made the men follow Jesus (Mathew 14), leads man to the true knowledge of God in Christ directly acted by the Spirit of God (Mathew 12:28; Romans 8:9, 14, 15:19 1 Corinthians 2:10-16, 3:16, 12:3; Galatians 4:6; Ephesians 1:17, 3:5; 1 John 4:2-6). St. Paul and St. John speak of the soul as the source of spiritual knowledge in which God is revealed to man (Acts 9:3; 1 John 2:3, 4:7).

In the New Testament of the *King James Bible* the object of knowledge is “the light of the knowledge” (2 Corinthians 4:6). The glory of God is revealed in the “mighty works” of Jesus Christ (Mathew 14:2) as God, who “commanded the light to shine out of darkness,

hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6). As a result, the light of the knowledge enables man to speak of “the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory” (1 Corinthians 2:7). As the light is the object of knowledge Jesus Christ is the key to divine knowledge and all its derivatives.

In the New Testament of the *King James Bible* the implications of knowledge are related to the knowledge of God which includes the knowledge of truth as “no lie is of the truth” (1 John 2:21), of righteous life (1 Corinthians 15:34. 1 John 2:29), of love (1 John 3:16), of spiritual life (1 John 3:24, 4:2), of immortal life (1 John 3:2). In the light of God man is enlightened in terms of his present physical and spiritual life as well as his future spiritual and esoteric life.

In the New Testament of the *King James Bible* the complements of knowledge exceed the frontiers of the intellect. Since the authors of the New Testament books recognize human knowledge to be imperfect and partial, they emphasize a necessity to reach its fullness through spiritual development of man. This spiritual development involves relationships between knowledge and faith as well as knowledge and love. It is possible to be attained by righteousness (Philippians 3:6), fellowship “with the Father, and with his Son Jesus Christ” (1 John 1:3), keeping God’s commandments (1 John 2:3), knowing “the spirit of truth, and the spirit of error” (1 John 4:6) by diligence, faith, virtue, temperance, patience, godliness, brotherly kindness, and brotherly kindness charity (2 Peter 1:4-7) since “if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ” (2 Peter 1:8). For the authors of the New Testament books there is no dichotomy between knowledge and faith. Faith depends on knowledge as “faith cometh by hearing, and hearing by the word of God” (Romans 10:17). In terms of religion knowledge includes faith and in the *King James Bible* faith corresponds to the knowledge of God (1 Corinthians 8:1, 13:2; 2 Corinthians 8:7; Ephesians 4:13; 2 Peter 1:5). From a religious point of view there is no dichotomy between knowledge and love but a close relationship between knowledge and love as “every one that loveth is begotten of God and knoweth him” (1 John 4:7). Thus, it is possible to notice the supremacy of love and charity over knowledge to attain the spiritual development:

“Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth” (1 Corinthians 8:1 in *KJB*).

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing” (1 Corinthians 13:1-2 in *KJB*).

Conclusion

In this article the quest for *knowledge* in the *King James Bible* shows the asymmetrical distribution of noun *knowledge* with its peak value in the book of Proverbs, which is seen as the book of Biblical wisdom.

The discussion of the concept of knowledge in terms of the origin of knowledge, the object of knowledge as well as implications of knowledge and complements of knowledge clearly indicates the logical, spiritual and ethical dimensions of knowledge to exceed the intellect and reach the deeper spiritual faculties of man. Thus, in the spiritual development of man not only the knowledge and faith is important but also emotional intelligence, which expresses itself through love and charity as the safer guide in all controversial issues.

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IŠMINTIES PAIEŠKA KARALIAUS JOKŪBO BIBLIJOJE

Santrauka

Šio straipsnio tikslas yra išnagrinėti išminties paieškas *Karaliaus Jokūbo Biblijoje* (1611) taikant kokybinio ir kiekybinio tyrimo metodologijos statistinės analizės įrankį AntConc. Atliekant rinkinio analizę, siekiama aptarti biblinę išminties sąvoką, jos kilmę, reikšmę ir nuolatinį vystymąsi. Dažnai manoma, kad išmintis yra dieviškos prigimties, ji atspindi žmogaus sieloje. Išmintis grindžiama ne tik loginiu, bet ir dvasiniu bei etiniu samprotavimu. Išminties objektas yra šviesa, atspindinti dievišką išminties, kuri yra aukščiau už intelektą, prigimtį, siekimą gilesnio dvasinio žmogaus samprotavimo.

Karaliaus Jokūbo Biblijos versijoje (1611) *Naujojo Testamento* autoriai žmogiškąją išmintį laiko netobula ir nebaigtine. Jie pabrėžia dvasingo žmogaus poreikį įgyti baigtinę išmintį. Šis dvasinis vystymasis grindžiamas santykiu tarp išminties ir tikėjimo, tarp išminties ir meilės.

Naujojo Testamento autoriai mano, kad tarp išminties ir tikėjimo bei išminties ir meilės nėra dichotomijos, kadangi tikėjimas ir meilė priklauso nuo iš Dievo žodžio kylančios išminties ir veda į dvasinį vystymąsi. Žvelgiant iš šios perspektyvos, iš religijos kylanti išmintis, meilė ir gailėstingumas bei tikėjimas, kylantys iš bibliniuose tekstuose užkoduotos išminties, veda prie dieviškosios išminties, baigtinės išminties šaltinio. Taigi žmogui yra svarbūs vystantis dvasiškai ne tik išmintis ir tikėjimas, bet ir emocinis intelektas, atsiskleidžiantis per meilę ir dosnumą sprendžiant kontraversiškus klausimus.

REIKŠMINIAI ŽODŽIAI: išmintis, Biblija, atitiktis, paskirstymas.

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POSZUKIWANIE WIEDZY W *BIBLII KRÓLA JAKUBA*

Streszczenie

Celem niniejszego artykułu jest analiza wyrazu „wiedza” w *Biblii Króla Jakuba* (1611) w ujęciu ilościowym i jakościowym przy zastosowaniu metodologii badań korpusowych z wykorzystaniem narzędzi analizy statystycznej Antconc. Wyszukiwanie takie przy zastosowaniu narzędzi badań korpusowych ma na celu omówienie biblijnej koncepcji wiedzy z uwzględnieniem rozważań na temat pochodzenia wiedzy, jej przedmiotu, implikacji i stałej konieczności jej uzupełnienia. Pochodzenie wiedzy jest ściśle związane z jej Boską naturą, która ma swoje odbicie w duszy człowieka. Jest ona oparta nie tylko na rozumowaniu logicznym, ale też duchowym i etycznym. W *Biblii Króla Jakuba* autorzy ksiąg Nowego Testamentu uznają ludzką wiedzę za niedoskonałą i częściową. Podkreślają zatem konieczność rozwoju duchowego człowieka, celem którego jest osiągnięcie pełnej wiedzy. Ten rozwój duchowy polega na relacji między wiedzą a wiarą, jak też wiedzą a miłością. Dla autorów ksiąg Nowego Testamentu nie ma dychotomii między wiedzą a wiarą i wiedzą a miłością, bowiem wiara i miłość zależy od wiedzy, która rodzi się ze słuchania słowa Bożego i prowadzi do jego rozwoju duchowego. W tym ujęciu zarówno wiedza religijna, miłość i miłosierdzie, jak też wiara rozwijana poprzez poznanie tekstu biblijnego prowadzi do poznania Boga, źródła światła pełnej wiedzy. Zatem poszukiwanie wiedzy w *Biblii Króla Jakuba* może prowadzić do wniosku, iż w duchowym rozwoju człowieka ważna jest nie tylko wiedza i wiara, ale również inteligencja emocjonalna, która wyraża się w miłości i miłosierdziu.

SŁOWA KLUCZOWE: wiedza, Biblia, zgodność.

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