The Trusted King James in an Easy Read Format™
or over four centuries, the Word of God was defined as the King James Version of the Bible. No other version has ever matched the beauty of its writing or the depth of its meaning. It is the most published and printed version of the Bible to this day. The King James Version contains the phrases and words that you grew up with and perhaps even memorized.

The King James Version Easy Read (KJVER®) Bible uses the original 1611 King James Version text (based on the Textus Receptus—Received Text—rather than the revised 1881 Greek and Hebrew text), but it updates the language for the modern reader.

King James, associated with the King James Version Bible, is referred to as King James VI of Scotland, King James I of England, and King James I of Ireland. He reigned in Scotland from 1567-1625, and in England and Ireland from 1603-1625.

The KJVER® Bible brings to life the King James Version, making it easier to use and understand.
How we improved the KJV

A key feature of the KJVER® Bible is the text style. Known as the King James Version Easy Read, it does not change the Word of God but helps explain difficult words and replaces clearly archaic or obsolete words. Not one word of doctrine has been changed.
Features

There are many other distinctive features of the KJVER® Bible:

- All of the words of God are highlighted in red in the Old Testament as well as the New Testament—the only Bible in the world currently in print to have the words of God in the Old Testament in red.

- Difficult terms are underlined and explained at the end of the verse.

- Clearly archaic or obsolete words are replaced with their modern equivalent without changing doctrine.
**Red Letter Old and New Testament**

A feature that is unique to our Bibles is a Red Letter Old Testament as well as a Red Letter New Testament. In the Old Testament, the red lettering is the direct words of God Himself. Quotations of God’s word by people or angels are encircled with a red rule.

In the New Testament, the traditional color scheme is used, denoting the words of Christ in red. Here citations of the direct words of God from the Old Testament have been encircled in red such as the OT prophecies concerning the coming of Christ. Likewise, quotations of the words of God or of Christ by others have been encircled in red.

Readers are asked to realize that the red printing and encirclements are offered as a study help to the Scriptures with the realization and affirmation that all of the Bible in its entirety, be it red or black print, is indeed God’s infallible Word. (See 2 Timothy 3:16.)

**The Received Text**

Another primary difference between the KJVER® and other versions on the market is it follows the Received Text. The Received Text is what the church fathers have used for over 400 years. The KJVER® follows the King James text almost word for word, merely updating language. Among the many reasons for updating is to allow one who has learned English as a second language to understand the Scriptures without thee’s and thou’s. Please note this has all been done without changing one word of doctrine or modifying the deity.

**Difficult Term Definitions**

Underlined words are defined at the end of the verse in a different typeface. When an underlined word occurs more than once per column, it is defined generally in the first and last occurrence in the text column. The explanatory words are not necessarily to be understood as alternate translations nor as corrective translations. These words, however, will often open up the meaning of a word or verse that has been frequently misunderstood.

**Pronoun Plurality Indicated**

Many wanted the reliability of the King James Bible but were unfamiliar or uncomfortable with many of the Old English forms and words. The KJVER® changes all second person singular pronouns to their modern equivalents: thee (you), thy (your), thine (yours), and thyself (yourself). To distinguish the plural pronouns from the singular ones, the KJVER® places a superscript p (meaning plural) after each plural second person pronoun. Accordingly, the Old English forms yield to the modern equivalents: ye (you p), you (your p), your (your p), yours (yours), and yourselves (yourselves).
Additional Features
This Bible has placed an emphasis on the Hebrew names of God used in many places in the Old Testament. These names of God are listed at the end of each appropriate Old Testament verse and will prove to be a continual source of added inspiration and blessing. An original set of maps has been added to give greater geographical insights.

Also the special Topical Concordance of Biblical Words, found at the end of this Bible, will provide countless aids for locating desired subjects and verses. These sections in themselves will often provide necessary and helpful outlines for Sunday School and other biblical lessons.

Features of the Sword Study Bible
Resources to enhance your biblical study are included, such as articles on the names and attributes of God, biblical terms and definitions, historical outlines, an extensive concordance, and detailed maps. Word changes have been noted in a separate section entitled “An Alphabetical List of Easy-Reading Word Changes.”

Where did the extra information for the Sword Study Bible come from?
Many contributed to the vast amount of information contained in the KJVER® Sword Study Bible, including: Dr Floyd Nolen Jones, Th.D, Ph.D.; Dr. Henry M. Morris, Ph.D. - Institute for Creation Research; Dr. Carl Baugh - Creation Evidence Museum; Ray Comfort - Living Waters Publications; J. R. Church; Rev. Charles Childers; Paul Danielson; Arthur Pink; Gary G. Cohen, Th.D.; J. R. Hiles, B.A.; Kenneth Ham - Creation Museum; Dr. Carl Weiland, M.B., B.S. - Creation Ministries International; Dr. Don Batten, Ph.D. - Creation Ministries International; and more.

Special Margin Study Guide
All of our Sword Study Bibles have a unique, easy-to-use margin study guide with over 90 topics. This margin study guide allows the reader to go from cover to cover, using the pure word of God as their study. There are many other study helps, including a topical concordance, maps, earthquake charts, flood information, the chronology of the bible (by Dr. Floyd Jones), a reflection on Bible and science (by Dr. Henry Morris), a guide to the laws of the Bible, a Jewish calendar, a survey of Daniel’s 70 weeks, land and people of the Bible, the timeline of the patriarchs, judges, and kings, and more.
Comparisons
Some may think that the New King James Version (NKJV) is just an updated edition of the King James Version, but the NKJV is an entirely different translation. The KJVER® is not a translation but a replacement edition. Words in the KJV are merely replaced with modern words that are easier to understand—absolutely no words of doctrine have been changed. Below are some examples where you can see the differences between these three options.

KJVER®

And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him.

Genesis 2:18 Red Letter OT

Verily, verily, I say to you, He that hears My word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation; but is passed from death to life.

John 5:24

So and more also do God to the enemies of David, if I leave of all that pertain to him by the morning light any that urinate against the wall.

1 Samuel 25:22

KJV

And the Lord God said, It is not good that the man should be alone; I will make him a helper comparable to him.

Genesis 2:18

Verily, verily, I say unto you, he that heareth my word, and believes in Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 5:24

So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

1 Samuel 25:22

NKJV

And the Lord God said, “It is not good that man should be alone; I will make him a helper comparable to him.”

Genesis 2:18

Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into condemnation, but has passed from death into life.

John 5:24

May God do so, and more also, to the enemies of David, if I leave one male of all who belong to him by morning light.

1 Samuel 25:22
Our Unique Thematical Study Guide
The margin markings cover approximately 100 subjects divided into three sections. For example, the G heading is for those verses relating to God and the many attributes of God the Father, God the Son, and God the Holy Spirit. Since God has a plan, verses that are illustrating God’s plan or the implementing of God's plan, go under the P heading. Verses that speak of God using man come under the heading M.

At the bottom of each marginal reference line is a number. This number directs you to the next page on which the study of the subject continues.

Although many verses contain co-relationships, it would be impossible to list all the verses and, therefore, the listing is not exhaustive. The verses that are listed, however, will give you a good knowledge of each categorized subject.

Example:
OUTLINE

HOSEA’S HEARTBREAKING HOME LIFE, CAUSED BY GOMER’S INFIDELITY, ILLUSTRATES ISRAEL’S UNFAITHFULNESS TO GOD 1.1—3.5

THE NATION ISRAEL, UNFAITHFUL AND UNREPTENTANT, IS CHALLENGED BY THE PREACHER TO COME HOME TO THE FAITHFUL GOD 4.1—14.9

A Holy God Suffers as He Sees the Foul Sin of Israel 4.1—7.16
A Just God Must Bring Severe Judgment 8.1—10.15
A Loving God Will Provide Restoration, Healing, Forgiveness, and Full Salvation 11.1—14.9

SURVEY

The Book of Hosea gives us the poignant pleadings of a spiritual giant desperately committed to the task of saving a sinful nation. With genuine concern the preacher seeks, over and over again, to bring conviction and repentance, so that God’s chosen people may be compelled to come home to find love, forgiveness, and refreshing healing. Faithfully and graphically, Hosea points up the essentials of true religion. With powerful strokes he deals with sin and its tragic results in human lives, judgment that is automatic and disastrous, the lack of knowledge of the Lord and its destructive effect, the unquenchable love of God with its unspeakable treasures for men and women, the true nature of repentance, the certain salvation to be provided, and God’s full forgiveness for all who come in genuine repentance and clear faith. The flaming evangelist knows his people. He knows what it is to sob his heart out as his unfaithful wife goes further in sin. He knows the depths of love and the willingness of a loving heart to forgive and welcome and restore. He is aware of the sacred depths of love in the heart of God. Day after day he drives home his personal, penetrating, powerful challenge to wilful sinners who must be drawn back to their God. Through this prophet, the Lord calls His wandering people home. He has mercy and pardon. Grace is plenteous. Salvation awaits them. It is amazing to find in this Old Testament age so much of the New Testament message and to find the basic call of the true evangelist. Every note is there. Every area is uncovered. Every appeal is sounded. It is God’s way of doing it.

AUTHOR

The author of the book is Hosea, the son of Beeri, of Israel. Profoundly influenced by the prophet Amos, tragically hurt by the ugly unfaithfulness of his wife Gomer, keenly aware of the foul sins of his own people, sensitive to the voice of God for the sinning people, the prophet comes with poignant pleading as he seeks to call the unfaithful ones back to God. He is the divinely chosen evangelist to persuade callous sinners to come home to a loving God Who is eager to forgive and save. Hosea’s ministry extended for several years following 746 B.C.

K.M.Y
CHAPTER 1

THE word of the Lord that came to Ho-se’a, the son of Be-e’ri, in the days of Uz-zí’ah, Jo’tham, A’haz, and Hez-e-ki’ah, kings of Ju’da, and in the days of Jer-o-bo’am the son of Jo’ash, king of Is’r-a-el.

2 The beginning of the word of the Lord by Ho-se’a. And the Lord said to Ho-se’a, Go, take to you a wife of who redoms and children of who redoms; for the land has committed great who redom, departing from the Lord.

3 So he went and took Go’mer the daughter of Dib’la-im; which conceived, and bore him a son.

4 And the Lord said to him, Call his name Jez’re-el; for yet a little while, and I will avenge the blood of Jez’re-el upon the house of Je’hu, and will cause to cease the kingdom of the house of Is’r-a-el.

5 And it shall come to pass at that day, that I will break the bow of Is’r-a-el in the valley of Jez’re-el.

6 And she conceived again, and bore a daughter. And God said to him, Call her name Lo-ru’ha-mah: for I will no more have mercy upon the house of Is’r-a-el; but I will utterly take them away.

7 But I will have mercy upon the house of Ju’da, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Je-hova’re; El’sha’re.

8 Now when she had weaned Lo-ru’ha-mah, she conceived, and bore a son.

9 Then said God, Call his name Lo-am’mi; for you are not My people, and I will not be your God.

10 Yet the number of the children of Is’r-a-el shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said to them, You are not My people, there it shall be said to them, You are the sons of the living God.

11 Then shall the children of Ju’da and the children of Is’r-a-el be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jez’re-el.

CHAPTER 2

SAY you to your brethren, Am’mi; and to your sisters, Ru’ha-mah.

2 Plead with your mother, plead: for she is not My wife, neither am I her husband; let her therefore put away her who redoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
1 PETER

OUTLINE

Peter’s Greeting to His Readers 1.1, 2
The Trinitarian Doxology 1.3–12
Our Relation to God 1.13—2.10
  Be Holy in All Your Conduct, for He is Holy 1.13–16
  Conduct Yourselves with Fear, for You Were Ransomed with Blood 1.17–21
  Love One Another Earnestly, for You have Tested the Kindness of the Lord 1.22—2.3
  Come to that Living Stone and be Built into a Spiritual House, for You are a Chosen Race 2.4–10
Our Relation to Men 2.11—3.12
  Believers, Be Subject to Every Human Institution 2.11–17
  Servants, Be Submissive to Your Masters 2.18–25
  Wives, Be Submissive to Your Husbands 3.1–6
  Husbands, Live Considerately with Your Wives 3.7
  All of You, Have Unity of Spirit 3.8–12
Blessings for Righteousness’ Sake 3.13—5.11
  Keep Your Conscience Clear when You Suffer for Wrong 3.13–17
  As Christ Died for Sins, so Baptism is a Sign of Our Death to Sin 3.18—4.6
  Since the End is at Hand, Hold Unfailing Love 4.7–19
  Elders, Be Examples; Members, Be Humble Under God 5.1–11
Salutation 5.12–14

SURVEY

This beautiful letter was written to Christians in Asia Minor to stimulate in them a joyful hope in the face of coming persecution. It was intended to be circulated among Christians of predominantly Gentile heritage in congregations located in provinces of the Roman Empire where the imperial yoke was apt to be most severe. Persecution was not unknown to the Church. From the early persecution of Stephen and the dispersion that followed, to the constant harrassment of Paul wherever he went, the early Christians knew the strain and tension of antagonism. Now the wrath of the demented emperor Nero was about to explode in Rome at the expense of the Church. Therefore, the Apostle Peter tried to prepare the Church in Asia Minor for imminent disaster in these eastern provinces where oppression would undoubtedly spread from its source in Rome. In the spirit of a faithful shepherd and bishop of souls, Peter sent this pastoral letter to confirm his flock in the comforting hope of the Spirit’s coming. Being rooted in the passions of Christ, they are to abstain from the passions of the flesh. If they find themselves in a hostile society, their suffering for righteousness’ sake will actually be a blessing.

AUTHOR

This letter from Peter was probably sent from Rome to Christians in Asia Minor sometime between A.D. 62 and 69. There is a remarkable affinity of thought between this letter and the Epistle of Paul to the Romans (A.D. 56–57) and the anonymous Epistle to the Hebrews (A.D. 60?). Probably both letters were available to Peter in Rome.

R.P.R.
THE FIRST LETTER OF
PETER

CHAPTER 1

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
glory at the appearing of Jesus Christ:
8 Whom having not seen, you love: in whom, though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory:
9 Receiving the end of your faith, even the salvation of your souls.
10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you:
11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
12 To whom it was revealed, that not to themselves, but to us they did minister the things, which are now reported to you by them that have preached the gospel to you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace be multiplied.
3 Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead.
4 To an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you.
5 Who are kept by the power of God through faith to salvation ready to be revealed in the last time.
6 Wherein you greatly rejoice, though now for a season, if need be, you are in heaviness through manifold temptations:
7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, is holy, so be you holy in all manner of conversation:
8 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ;
9 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
10 But as He which has called you perishes, though it be tried with fire, is holy, so be you holy in all manner of conversation;
Aaron (a’ron), Moses’ brother.

Lord said to A. Ex 4.27

to Moses and to A. Ex 6.13

Abba, father

he said, “A., Father...” Mk 14.36

we cry, “A. Father...” Rom 8.15

Abednego (a-bed’né-gō), Hebrew boy taken hostage

in war.

in the king’s palace Dan 1

in fiery furnace Dan 3.19-30

Abel (a’bel), Adam’s second son.

A. was a keeper of Gen 4.2

By faith A. offered Heb 11.4

abide, live or last

a. in me and I in you Jn 15.4

now a. faith I Cor 13.13

Abraham or Abram, father of the Hebrew nation.

moves to a new land Gen 12.1-9

moves again Gen 12.10-19

gives Lot a choice Gen 13.5ff

is promised a land Gen 17.8

is promised a son Gen 18.9-10

tries to save city Gen 18.23ff

told to sacrifice son Gen 22.2

finds wife for son Gen 24.1 ff

Adam, [Hebrew: man], first man.

God created A. Gen 1.27

—

an a. of brass II Chron 4.1

a. for Baalim II Chron 33.3

your gift to the a. Mt 5.23

—

a. to the unknown god Acts 17.23

Amos (ám’äs), Old Testament book named for

shepherd prophet.

God called A. Amos 7.14-15

visions of A. Amos 7, 8, 9

Ananias (an-á-ní’á-s), 1. a man who lied to Peter

about money (Acts 5.1ff), 2. a man who helped

Saul become a Christian (Acts 9.10-13), 3. a high

—

ORIGINS OF NATIONS
FROM DESCENDANTS OF NOAH

GENESIS 10

SHEM ————

HAM

JAPHETh: ————

JAPHETh PEOPLE mi-
grated to Europe and to
Asia. Today, the descen-
dents of Japheth are called
Indo-Europeans by lan-
guage similarity.

Japhethite Culture Clusters
include pottery styles, a
unique Spiral-headed Pin,
Language Similarity, Early
Nature Worship, with One
Supreme Deity.

HETH, descendent of
Ham, Fathered the Hittite
Empire on the Anatolia.
Members then migrated to
Canaan.

DESCENDANTS OF
SHEM eventually settle the
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