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America with his sons. John never saw America because he died at sea, and the boys were left penniless due to the theft of all their belongings. Despite humble beginnings, Thomson was able to thrive in America. After being educated in New London, Pennsylvania he became a Latin tutor in Philadelphia where he was also the leader of the Sons of Liberty. The pinnacle of his political career was his post as Secretary of the Continental Congress, a pivotal job through which much of the debate from different conventions are

This man who was such a pivotal player in the birth of America did not stop working when he stepped down from his office; instead, he shifted focus to a matter close to his heart: his faith. After his retirement from the office of Secretary he spent the next twenty years translating the Bible into English. While other English translations existed, none of them drew from the Greek Septuagint as a source, and there had been no translations made in America. The printing of Bibles was still in its infancy as well due to English laws that banned the practice, necessitating their purchase from England.

Thomson's translation was the first English translation to use the Greek Septuagint, the first translation of the Bible completed in America, and was printed by the first woman to print the Bible in America: Jane Aitken. He published his translation in four volumes, the last containing the New Testament. He accompanied his translations with a synopsis of the four gospels that was published in 1815. Many scholars laud Thomson's translation as an elite work of scholarship. Scholars creating the "Revised Version" in England (1881) used his translation as a reference (Daniell). Not only was Thomson formational in the politics of America, but he also facilitated immense growth in the Christian faith as well.

Although his translations came after his tenure in public service, the implications of his faith are clear

Jefferson and Franklin, were deists, but many were faithful Christians, and some were even ministers. Thomson was deeply committed to his faith.

His dedication to his faith, evidenced in his translation of scripture, indicates a deeply religious side of early America that is lost on many today. The implications of the man who first translated the Bible in America also being the man who was described as the “Prime Minister of America” (Rolater) are vast. There is no doubt that his work and handling of the affairs of the young nation were affected by his convictions and it is through his translations that we can understand how deep his convictions were.

Thomson’s dedication to serving America was surpassed and informed by his dedication