

Why We Hold to the KJV

Part 1 – The Inspiration of the Scriptures

Text: Psalm 138:2

Introduction:

1. Our aim at the start of this vital series will be to lay down a doctrinal foundation for an effective consideration of this important issue.
2. There is no subject more important than the Word of God itself! If we do not have the pure Word of God, we are in a truly hopeless place in this sin saturated world.
3. In these first messages we will study what the Bible says about itself. The Bible claims, unequivocally, to be the inspired, infallible, inerrant Word of the Living God. It is the Divine nature of the Bible that makes it absolutely trustworthy in all that it reveals. We will then move to the reasons why we hold to the KJV which to this day is still the most printed Book in the history of the world.
4. In this sermon we will consider the foundational doctrine of the inspiration of the Scriptures. We will consider this under three headings:
 - The Declaration of the Bible's Inspiration.
 - The Definition of the Bible's Inspiration.
 - The Defence of the Bible's Inspiration.

I. THE DECLARATION OF THE BIBLE'S INSPIRATION

The Bible declares itself to be the inspired Word of God in multiple places but we will consider some of the outstanding references in the New Testament to this truth. Observe the declaration of the Bible's inspiration through:

A. The Apostle Paul (2 Tim. 3:16-17)

1. The Source of the Scriptures (Vs. 16a)

- a. "All Scripture" = the scope of inspiration. Inspiration extends to every part of the Bible. This refutes the idea that the Bible merely "contains" the Word of God, implying some of it is not.
- b. "is given by inspiration of God" = comes from one compound Greek word, θεοπνευστος, made up of 'God' (theos) and 'blow' or 'wind' (pneo). So, it means "God-breathed". The Scripture is literally breathed out by God. This is the strongest possible concept of Divine inspiration. Because the Scriptures are God breathed, it means:
 - i. God's Word is Alive! Hebrews 4:12 "For the word of God is **quick**, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Jesus said, "...the

words that I speak unto you, they are spirit, and they are life.” (John 6:63)

- ii. God’s Word is Divine! Ephesians 6:17 “And take the helmet of salvation, and the sword of the Spirit, which is **the word of God**.” 1 Thess. 2:13 “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it not as the word of men, but as it is in truth, the word of God*, which effectually worketh also in you that believe.”
- iii. Phrases such as “thus saith the Lord”, “the word of God”, and “the word of the Lord” permeate the Bible. David Cloud says by his own personal count, these phrases are used 2,448 times in the Old Testament. Henry C. Theissen in his “Lectures in Systematic Theology” claims that the number is over 3,800!
- c. Albert Barnes: “Let us, then, study and prize the Bible. It is a holy and a safe guide. It has conducted millions along the dark and dangerous way of life, and has never led one astray. The human mind, in its investigations of truth, has never gone beyond its teachings; nor has man ever advanced into a region so bright that its light has become dim, or where it has not thrown its beams of glory on still far distant objects.”

2. The Service of the Scriptures (Vs. 16b)

The Divinely inspired Scriptures are profitable for four purposes:

- a. Doctrine = teaching. Doctrine is important! This is the first use of the Scriptures listed. This is totally reverse priority to the modern user-friendly church that would have us set aside doctrine in the name of “unity”. Our doctrine is to come entirely from the Scriptures. It is the sole authority for faith and practice. It is not Scripture plus tradition but Sola Scriptura (Scripture alone!).
- b. Reproof = to convict, convince, tell a fault, rebuke. Means to refute error, to show that a certain teaching or action is wrong. Sin and error must be dealt with in a direct and plain manner (Cloud). Note ‘reprove’ and ‘rebuke’ are at the top of the list in 4:2.
- c. Correction = to straighten up again, to rectify, to set wrong things right (Cloud). “Restoration to an upright or right state, setting right.” (Wuest) The Word of God keeps us on a straight course in our Christian lives. When we begin to drift in the wrong direction, it pulls us back on track if we submit to its admonitions and instructions.
- d. Instruction = lit. “child training” and includes discipline, training and education. Word translated ‘nurture’ (Eph. 6:4) and

'chastening' (Heb. 12:5,7,8, 11). God's Word shapes and molds the whole man.

3. The Sufficiency of the Scriptures (Vs. 17)

- a. 'that' = the end/goal of these various functions of Scripture
- b. 'perfect' = complete, brought to maturity.
- c. "thoroughly furnished" = to completely outfit, fully furnish, fully equip or supply. We have all we need in the Living Word (Col. 2:9-10) and the written Word. No need for tradition or extra biblical revelations.
- d. "all good works" = the Word of God sufficient to for every form of Christian service and ministry.

B. The Apostle Peter (2 Peter 1:16-21)

We note two truths about the nature of the Scriptures from this passage:

1. **The Superiority of the Written Word** – "We have also a more sure word of prophecy" (Vs. 19a). Look at the context of this statement. Peter has just referred to his eyewitness account of the Mount of Transfiguration (See Vs. 16-18). He then declares that we have "**a more sure** word of prophecy". The word 'sure' comes from the Greek word 'bebaios' meaning "fixed, certain, stable, established & secure". It is also translated 'steadfast' (2 Cor. 1:7) and 'firm' (Heb. 3:6).

- a. Peter is staying that the Written Word of God is more sure than visions and direct encounters with the supernatural (e.g., like what he experienced on the Mount of Transfiguration). This is a remarkable statement. There is nothing more sure, certain and reliable than the Word of God. How this exposes the modern "signs and wonders" movement that de-emphasizes the Written Word for so called visions, dreams, revelations and experiences. "In other words, Peter's idea was this: 'It is true I saw the second advent unfolded in the transfiguration, but you are not dependent on what I saw. You have for your guidance the unerring Word of God.'" (B.H. Carroll).
- b. The Word of God is more reliable than miracles. Note Abraham's words to the rich man in hell. Luke 16:29-31 "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**"

2. The Divinity of the Written Word (Vs. 21)

This is expressed in two ways – one negative and one positive.

- a. How the Word was NOT produced – "For the prophecy came not in old time by the will of man". This refutes the world's claims

that the Bible was merely written by men according to their own will and wisdom.

- b. How the Word WAS GIVEN – “but holy men of God spake as they were moved by the Holy Ghost.” God’s Word clearly teaches:
 1. Human Penmanship – “...**holy men** of God spake...” God used men he set apart (‘holy’) as His instruments to write the Scriptures.
 2. Divine Authorship – “...moved by the Holy Ghost.” The word ‘moved’ means “to be born or carried along by”. The same word is used in Acts 27:17 to describe the ship being ‘driven’ by the wind. The same word is also used of the man sick of the palsy who was ‘brought’ by four men to Christ for healing (Luke 5:18).

C. The Lord Jesus Christ

What was the Son of God’s view of the Scriptures? Will you trust Christ?

1. Jesus Christ believed the Word was Inspired, Infallible & Indestructible.

- a. John 10:35 “**If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**” Illustration: The ancient anvil. Sceptics hammers come and go but the anvil of God’s indestructible Word remains!
- b. Luke 16:17 “**And it is easier for heaven and earth to pass, than one tittle of the law to fail.**”
- c. Matt. 5:18 “**For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**”
- d. Matt. 24:35 “**Heaven and earth shall pass away, but my words shall not pass away.**”
- e. Mark 13:31 “**Heaven and earth shall pass away: but my words shall not pass away.**”
- a. Luke 21:33 “**Heaven and earth shall pass away: but my words shall not pass away.**”

2. Jesus Christ believed every Word of God was Essential.

Matthew 4:4 “**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**”

3. Jesus Christ believed the Word was Literal and Authoritative.

Christ put his stamp of approval upon the entire Old Testament. Luke 24:27 “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Christ believed in:

- a. The historical account of creation as described in Genesis (Mk. 13:19).
- b. A literal Adam and Eve (Mt. 19:4-6; Mk. 10:6-7).
- c. A literal Cain and Abel (Mt. 23:35; Lk. 11:50-51).
- d. Noah and the worldwide flood (Mt. 24:37-39).
- e. A literal Abraham (Jn. 8:39-40).
- f. The destruction of Sodom and Gomorrah (Lk. 17:28-29).
- g. Lot's wife turning to salt (Lk. 17:32).
- h. Moses and the burning bush (Mk. 12:26).
- i. Manna from heaven (Jn. 6:31-32).
- j. The brazen serpent (Jn. 3:14-15).
- k. Jonah and the whale (Mt. 12:39-41; Lk. 11:29-32).
- l. Nineveh repenting at Jonah's preaching (Lk. 11:32).
- m. The queen of Sheba's visit to Solomon (Lk. 11:31).

II. THE DEFINITION OF THE BIBLE'S INSPIRATION

We understand and believe that God's Word is inspired but it is useful and necessary to define accurately what we mean by that. There are numerous man-made views of inspiration so it is vital that we define the doctrine of inspiration clearly. We believe in:

A. Confluent Inspiration

1. Definition: "By this we mean that the Holy Scriptures are a product of two agents – human and divine. The word 'confluent' means two streams joining and flowing together." (Sargent)
2. Inspiration is distinct to the concept of "dictation". Of course, there are plenty of direct quotations in the Scriptures (e.g., Christ's discourses) but inspiration does not refer to a form of mechanical dictation. By inspiration we mean that "the Holy Spirit moved the human writers of the Bible in such a way that they recorded the very words and sense of God, though couched in their own literary style". (Sargent)
3. Illustration: A man picks up a writing instrument and begins writing on a sheet of paper. Having done so, he may then say to another, "I have written these words." Strictly speaking he is incorrect for it is the writing instrument that has done the writing. Nevertheless, the instrument could not write anything unless it was moved by the hand of the man. Furthermore, the words written down are not those of the instrument but the man. The physical appearance of the writing will vary according to the instrument selected. A word written with a fine-point pen will look different to the same word written in crayon, or with a 6-inch paint brush, or with a felt-tipped marker. In the same way, God had men write down His words. The Bible is not the word of men, because they wrote only as they were

moved by the Holy Ghost. Yet, like the different kinds of pens, God retained the individual characteristics of these men. He used their style, memories, intuitions, judgments, idiosyncrasies, and their research.

B. Verbal Inspiration

1. Definition: By “verbal inspiration” we mean “that the very words of Scripture are God’s Words. Inspiration goes beyond the concepts and overall message of the Bible to its actual words.” (Sargent)
2. Prov. 30:5 “**Every word** of God *is* pure: he *is* a shield unto them that put their trust in him.”
3. Psalm 12:6 “The **words** of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.”
4. Matthew 4:4 “**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**”
5. Matt. 24:35 “**Heaven and earth shall pass away, but my words shall not pass away.**”
6. 2 Tim. 1:13 “Hold fast the form of **sound words**, which thou hast heard of me, in faith and love which is in Christ Jesus.”
7. In fact, according to Matthew 5:18, inspiration extends even to the letters (“jot” – the smallest Hebrew letter) and punctuation marks (“tittle” – a little mark that was an appurtenance to some Hebrew letters). It would be analogous to crossing a ‘t’ or dotting an ‘i’ in our alphabet. “The significance is that even the smallest part of God’s Word will be fulfilled. Not only have the words of God been preserved, but also the smallest parts thereof. If even the jots and titles of the Word of God will be fulfilled, of how much greater importance must be the very words which have been inspired and preserved by God.” (Sorenson)
8. Note: The method of translation is therefore of great importance. Do the translators reverence the very words of Scripture or do they subscribe to the modern theory of Dynamic Equivalency?
9. Consider the testimony of William Tyndale who was martyred for his translation of the Bible, “I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God’s Word against my conscience, nor would I so alter it this day, if all that is in the earth, whether it be pleasure, honor or riches, might be given me.”
10. Consider the modern versions and their lack of reverence for the words of Scripture. For example:
 - a. The omission of the Lord’s name. In the New International Version, references to “Lord” are omitted **39 times**, “Jesus”, **87 times** and “Christ” **52 times**. How precious is the name of Jesus Christ? There is none other name given under heaven whereby

we must be saved (Acts 4:12). Christ's Name is exalted "above every name" (Phil. 2:9). Devils tremble at the sound of that Great and Mighty Name.

- b. The casting of doubt upon whole sections of Scripture in the notes – e.g., Mark 16:9-19; John 7:53-8:11 (account of the woman taken in adultery). Remember, judge the notes by the Bible, not the Bible by the notes!
- c. The omission of whole verses – For example, see Matt. 17:21; 18:11; 23:14; Lk. 9:55-56 (mostly removed), Mark 9:44, 46; 11:26; 15:28; Acts 8:37; Rom. 16:24.

C. Plenary Inspiration

1. The word 'plenary' means "full, complete and entire"; it means "extending to all parts alike." So, by plenary inspiration "we mean all of the Bible is inspired and every part of the Bible is equally inspired." (Sargent)
2. 2 Timothy 3:16 "**All** Scripture is given by inspiration of God..."

D. Inerrant Inspiration

1. The word 'inerrant' means "free from error". In reference to the Bible, it means "the Bible was written down correct in every detail."
2. This doctrine is based in the veracity of God. Because God cannot lie, we know that the Word He gave is totally inerrant.
 - a. Numbers 23:19 "God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?"
 - b. Titus 1:2 "In hope of eternal life, which **God, that cannot lie**, promised before the world began;"
 - c. Hebrews 6:18 "That by two immutable things, in which *it was impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"
3. Harold Lindsell in his book "The Battle for the Bible" wrote, "The Bible is not a textbook on chemistry, astronomy, philosophy, or medicine. But when it speaks on matters having to do with these or any other subjects, the Bible does not lie to us. It does not contain error of any kind. Thus, the Bible, if true in all its parts, cannot possibly teach that the earth is flat, that two and two make five, or that events happened at times other than we know they did. The Bible could not, if it is trustworthy say that Julius Caesar was emperor when Jesus was crucified, or that Caesar Augustus perpetrated the sack of Jerusalem in A.D. 70."

III. THE DEFENCE OF THE BIBLE'S INSPIRATION

Equipped with the Scriptural understanding of the Bible's inspiration above, we can be in a position to defend ourselves against false views of inspiration. Let's note some of the false theories concerning Scripture and expose them in light of the truth we have studied.

A. Modernism – "The Bible contains the Word".

1. This is a partial inspiration view that proposes that some parts of the Bible are inspired and some are not.
2. The problem with this view is that it leaves man (scholars, theologians etc....) as the final authority, rather than God and His Word. The question of which parts are inspired and which can never be settled with this view.
3. **Answer:** The Bible teaches plenary inspiration not partial inspiration (2 Tim. 3:16).

B. Neo-Orthodoxy – “The Bible becomes the Word of God when it speaks to me subjectively”.

1. “Neo-Orthodoxy developed after the First World War as a reaction to 19th century liberal theology and its failed social gospel. Its development was initially influenced by the writings of two Swiss theologians, Karl Barth (1886-1968) and Emil Brunner (1899-1966).” (Sargent)
2. This view sees the Bible as being written in the legendary style of its day and the task of the modern-day reader to “demythologize” it – i.e., to peel away the myths and find the truth. (Sargent) An example of this approach to the Bible is the belief in theistic evolution. The first two chapters of Genesis are viewed as myth and it is believed that God used evolutionary processes to bring man into existence.
3. This theory sees the Bible as an imperfect record which becomes the Word of God when it speaks in a personal way to the reader.
4. **Answer:** Again, the problem with this view is that it leaves man as the final authority over what he will or will not accept as authentic and authoritative truth for his life. The Biblical view is that all Scripture is inspired and is totally sufficient for every aspect of the Christian life. 2 Timothy 3:16-17 “All scripture *is* given by inspiration of God, and *is* **profitable** for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be **perfect, thoroughly furnished** unto all good works.”

C. Romanism – “The Bible alone is not sufficient; church tradition is an equal source of truth”

1. This is a denial of the doctrine of Sola Scriptura. Catholicism views church tradition as being an equal standard of truth to the Bible. In fact, what happens in practice is the elevation of man-made tradition over the truth. Clear Scripture that exposes the errors of many of the Catholic churches doctrines and practices are dismissed on the basis of “church tradition” and “papal infallibility”.
2. Christ warned about this when dealing with the Pharisees and their un-Scriptural traditions that had replaced the truth. Mark 7:7-9, 13 – (7) “**Howbeit in vain do they worship me, teaching for doctrines the commandments of men.** (8) **For laying aside the commandment**

of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. (9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. (13) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

3. **Answer:** The Bible teaches the total sufficiency of the Scriptures for all of faith and practice (2 Tim. 3:16-17). The only traditions we are to hold to are the Apostolic traditions that are taught in the Word of God (2 Thess. 2:15). To try and extrapolate from this verse that this is somehow a reference to the church creating its own truth down through the centuries is dishonest and wrong. It is a clear reference to Apostolic truth which was revealed by God and then recorded in the New Testament Epistles (See Eph. 2:20; 3:5).

D. Charismatic movement – “We need to seek new Revelations from God (e.g., through tongues, visions, dreams etc...)”

1. This view opens the believer up to being deceived by the devil as he is no longer looking to the Bible alone as the sole authority for faith and practice. Truth is sought through subjective, often emotionally charged experiences.
2. **Answer:** We have the completed Revelation of God in the 66 Books of the Bible and should therefore not look for any extra revelation. Scripture is totally sufficient as noted repeatedly above and is therefore the sole authority for all matters of faith and practice. The devil can easily get involved in charismatic confusion, and he does! The devil can even do miraculous signs and wonders (See Revelation 13) so to rely on them as an infallible guide is very dangerous.

E. Cults – “The Bible must be interpreted by a latter-day prophet, whose writings are held to be equal or superior to the Scriptures”.

Examples:

1. The Mormon church with its adherence to the Book of Mormon as “Another Testament of Jesus Christ”.
2. The Seventh Day Adventist Church with its adherence to the writings of Ellen G. White as being an authoritative guide to truth (e.g., the Great Controversy).
3. The Jehovah’s Witness Church which its elevation of the Watchtower teachings above the Scriptures.

F. New Evangelicalism – “The Bible is inspired in matters of salvation and doctrine, but not in matters like science and history”. Here is a summary of New Evangelicalism drawn from David Cloud’s extensive research.¹

¹ Notes from “The Doctrine which Ye have Learned”

1. New Evangelicalism broke down the walls of separation between Bible believers and unbelieving modernists. New Evangelicals represented a new generation that did not like separation and contending for the faith and other aspects of old-time Christianity.
2. The term “New Evangelicalism” was coined by the late Harold Ockenga (1905-1985) to define a new type of evangelicalism and to distinguish it from those who had previously borne that label. He has had a phenomenal influence upon today’s evangelicalism. He was the founder of the National Association of Evangelicals, co-founder and one-time president of the World Evangelical Fellowship, a director of the Billy Graham Evangelistic Association, and chairman of the board and one-time editor of Christianity Today.
3. Ockenga defined what he meant by the term New Evangelicalism. “Neo-evangelism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of Fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for **A REPUDIATION OF SEPARATISM** and the summons to social involvement received a hearty response from many Evangelicals. **IT DIFFERED FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM** and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life.” (Emphasis mine)
4. The New Evangelical philosophy called for dialogue with modernists rather than separation from them. Christians were called upon to remain in the modernistic mainline denominations rather than separate from them and seek to be an influence from within. What happened? Instead of the Evangelicals influencing the modernists, over time the modernists influence the Evangelicals to where many liberal ideas that would have been rejected by the old Evangelical camp are now embraced and even promoted within mainstream Evangelicalism. Through the influence of high-profile Evangelical leaders such as Billy Graham, New Evangelical thought has swept the globe.
5. David Cloud writes, “Today it is no exaggeration to say that almost without exception those who call themselves evangelicals are New Evangelicals; the terms have become synonymous. Old-line evangelicals, with rare exceptions, have either aligned with the fundamentalist movement or have adopted New Evangelicalism. The breakdown of separation from modernism among New Evangelicals has resulted in the downgrade of the doctrine of biblical inspiration.”

6. He further warns, “We must be careful about labels in this confused hour. The term “evangelical” is meaningless. It can refer to a Modernist or a Roman Catholic or a drunk-in-the-spirit Charismatic or a Psychobabbler who believes the key to mental health is the recovery of hidden memories. I don’t care what label a man bears, if he denies the perfect divine inspiration of Scripture, he is a heretic and an apostate (both of which are biblical terms) and God’s people should treat him as the dangerous false teacher that he is. The Bible is the foundation for everything in the Christian life and faith, and if the Bible is not infallible, Jesus Christ and the apostles were either deceived or were liars, and we are foolish to follow them.”
7. The Bible warns, “Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). It also warns that “A little leaven leaveneth the whole lump” (Gal. 5:9)

G. Neo-Fundamentalism – The inroads of compromise on the Scriptures amongst Fundamental Independent Baptists. Many Independent Baptist Churches are being influenced by New Evangelical thought on an alarming scale. Some of the outward trappings of their fundamental roots may still be in place, but they have largely given up biblical separation from error.

CONCLUSION: You can trust the Word of God! Build your life upon it!

Why We Hold to the KJV

Part 2 – Inspiration Continued

Text: Psalm 138:2

Introduction:

1. There is no subject more important than the Word of God itself! If we do not have the pure Word of God, we are in a truly hopeless place in this sin saturated world.
2. The Bible claims, unequivocally, to be the inspired, infallible, inerrant Word of the Living God. It is the Divine nature of the Bible that makes it absolutely trustworthy in all that it reveals.
3. In our last lesson we commenced with a study on the Inspiration of the Scriptures, covering the first two points of the outline. We will briefly review then cover the final point on the defense of the Bible's inspiration.
4. Outline:
 - The Declaration of the Bible's Inspiration.
 - The Definition of the Bible's Inspiration.
 - The Defence of the Bible's Inspiration.

I. THE DECLARATION OF THE BIBLE'S INSPIRATION

The Bible declares itself to be the inspired Word of God in multiple places but we will consider some of the outstanding references in the New Testament to this truth. Observe the declaration of the Bible's inspiration through:

A. The Apostle Paul (2 Tim. 3:16-17)

B. The Apostle Peter (2 Peter 1:16-21)

C. The Lord Jesus Christ (John 10:35; Lk. 16:17; Matt. 4:4, 5:18, 24:35; Mk. 13:31; Lk. 21:33)

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Equipped with the Scriptural understanding of the Bible's inspiration above, we can be in a position to defend ourselves against false views of inspiration. Let's note some of the false theories concerning Scripture and expose them in light of the truth we have studied.

A. Modernism – "The Bible contains the Word".

1. This is a partial inspiration view that proposes that some parts of the Bible are inspired and some are not.
2. The problem with this view is that it leaves men (scholars, theologians etc....) as the final authority, rather than God and His Word. The question of which parts are inspired and which can never be settled with this view.
3. **Answer:** The Bible teaches plenary inspiration not partial inspiration (2 Tim. 3:16).

B. Neo-Orthodoxy – "The Bible becomes the Word of God when it speaks to me subjectively".

1. "Neo-Orthodoxy developed after the First World War as a reaction to 19th century liberal theology and its failed social gospel. Its development was initially influenced by the writings of two Swiss theologians, Karl Barth (1886-1968) and Emil Brunner (1899-1966)." (Sargent)
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1. This is a denial of the doctrine of Sola Scriptura. Catholicism views church tradition as being an equal standard of truth to the Bible. In fact, what happens in practice is the elevation of man-made tradition over the truth. Clear Scripture that exposes the errors of many of the Catholic churches doctrines and practices are dismissed on the basis of “church tradition” and “papal infallibility”.
2. Christ warned about this when dealing with the Pharisees and their un-Scriptural traditions that had replaced the truth. Mark 7:7-9, 13 – (7) “Howbeit in vain do they worship me, teaching *for doctrines the commandments of men.* (8) **For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.** (9) And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.** (13) **Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”**
3. **Answer:** The Bible teaches the total sufficiency of the Scriptures for all of faith and practice (2 Tim. 3:16-17). The only traditions we are to hold to are the Apostolic traditions that are taught in the Word of God (2 Thess. 2:15). To try and extrapolate from this verse that this is somehow a reference to the church creating its own truth down through the centuries is dishonest and wrong. It is a clear reference to Apostolic truth which was revealed by God and then recorded in the New Testament Epistles (See Eph. 2:20; 3:5).

D. Charismatic movement – “We need to seek new Revelations from God (e.g., through tongues, visions, dreams etc...)”

1. This view opens the believer up to being deceived by the devil as he is no longer looking to the Bible alone as the sole authority for faith and practice. Truth is sought through subjective, often emotionally charged experiences.
2. **Answer:** We have the completed Revelation of God in the 66 Books of the Bible and should therefore not look for any extra revelation. Scripture is totally sufficient as noted repeatedly above and is therefore the sole authority for all matters of faith and practice. The devil can easily get involved in charismatic confusion, and he does! The devil can even do miraculous signs and wonders (See Revelation 13) so to rely on them as an infallible guide is very dangerous.

E. Cults – “The Bible must be interpreted by a latter-day prophet, whose writings are held to be equal or superior to the Scriptures”.

Examples:

1. The Mormon church with its adherence to the Book of Mormon as “Another Testament of Jesus Christ”.
2. The Seventh Day Adventist Church with its adherence to the writings of Ellen G. White as being an authoritative guide to truth (e.g., the Great Controversy).
3. The Jehovah’s Witness Church which its elevation of the Watchtower teachings above the Scriptures.

F. New Evangelicalism – “The Bible is inspired in matters of salvation and doctrine, but not in matters like science and history”. Here is a summary of New Evangelicalism drawn from David Cloud’s extensive research.¹

1. New Evangelicalism broke down the walls of separation between Bible believers and unbelieving modernists. New Evangelicals represented a new generation that did not like separation and contending for the faith and other aspects of old-time Christianity.
2. The term “New Evangelicalism” was coined by the late Harold Ockenga (1905-1985) to define a new type of evangelicalism and to distinguish it from those who had previously borne that label. He has had a phenomenal influence upon today’s evangelicalism. He was the founder of the National Association of Evangelicals, co-founder and one-time president of the World Evangelical Fellowship, a director of the Billy Graham Evangelistic Association, and chairman of the board and one-time editor of Christianity Today.
3. Ockenga defined what he meant by the term New Evangelicalism. “Neo-evangelism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of Fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for **A REPUDIATION OF SEPARATISM** and the summons to social involvement received a hearty response from many Evangelicals. **IT DIFFERED FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM** and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life.” (Emphasis mine)
4. The New Evangelical philosophy called for dialogue with modernists rather than separation from them. Christians were called upon to remain in the modernistic mainline denominations rather than separate from them and seek to be an influence from within. What happened? Instead of the Evangelicals influencing the modernists,

¹ Notes from “The Doctrine which Ye have Learned”

over time the modernists influence the Evangelicals to where many liberal ideas that would have been rejected by the old Evangelical camp are now embraced and even promoted within mainstream Evangelicalism. Through the influence of high-profile Evangelical leaders such as Billy Graham, New Evangelical thought has swept the globe.

5. David Cloud writes, "Today it is no exaggeration to say that almost without exception those who call themselves evangelicals are New Evangelicals; the terms have become synonymous. Old-line evangelicals, with rare exceptions, have either aligned with the fundamentalist movement or have adopted New Evangelicalism. The breakdown of separation from modernism among New Evangelicals has resulted in the downgrade of the doctrine of biblical inspiration."
6. He further warns, "We must be careful about labels in this confused hour. The term "evangelical" is meaningless. It can refer to a Modernist or a Roman Catholic or a drunk-in-the-spirit Charismatic or a Psychobabbler who believes the key to mental health is the recovery of hidden memories. I don't care what label a man bears, if he denies the perfect divine inspiration of Scripture, he is a heretic and an apostate (both of which are biblical terms) and God's people should treat him as the dangerous false teacher that he is. The Bible is the foundation for everything in the Christian life and faith, and if the Bible is not infallible, Jesus Christ and the apostles were either deceived or were liars, and we are foolish to follow them."
7. The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). It also warns that "A little leaven leaveneth the whole lump" (Gal. 5:9)

G. Neo-Fundamentalism – The inroads of compromise on the Scriptures amongst Fundamental Independent Baptists. Many Independent Baptist Churches are being influenced by New Evangelical thought on an alarming scale. Some of the outward trappings of their fundamental roots may still be in place, but they have largely given up biblical separation from error.

CONCLUSION: You can trust the Word of God! Build your life upon it! Take a stand for it! Don't be ashamed of it!

Why We Hold to the KJV

Part 3 – The Preservation of the Scriptures

Text: Psalm 12:6-7

Introduction:

1. In our last message we considered the Bible's claims regarding inspiration. Now in this message we will consider the Bible's claims concerning its preservation. These two doctrines go hand in hand.
2. "We have a clear choice between one of two diverging pathways, the road of faith or the road of human reason and unbelief. Do we begin with the Word of God or do we begin with the word of men? This is the question and it has in the first instance little to do with texts, but with the faithfulness of our God. To decide these things we need only a believing heart and the ability to read. Of course, textual scholars will deem all non-academics meddling in what they regard as their exclusive area of work unworthy to tie their bootlaces, still less to steal their clothes! ... For it to be of any use, textual study must be grounded upon what the Bible already says about itself. IF WE DO NOT BEGIN WITH THE WORD OF GOD, WE SHALL NEVER END WITH IT!" (David W. Norris, *The Big Picture*).¹
1. In this sermon we will consider this foundational doctrine of the preservation of the Scriptures. We will consider this under **three** headings:
 - The Proclamation of the Word's Preservation
 - The Perfection of the Word's Preservation
 - The Process of the Word's Preservation

I. THE PROCLAMATION OF THE WORD'S PRESERVATION

The Bible teaches the doctrine of the Divine preservation of the Scriptures in multiple places. It is not only implied. It is unequivocally stated. Let's take a survey of some of the key Scriptures that teach preservation in both the Old and New Testaments.

A. Psalm 12:6-7 – These verses provide a blessed contrast to man's vain, deceitful, prideful and sinful words described in the previous verses. In contrast to the empty, unreliable words of sinful man stands the infallible, faithful Word of the Living God. These verses constitute some of the most important statements on the purity and preservation of the Word of God. These verses teach:

1. The Perfection of the Word of God (Vs. 6)

- a. The declaration of the Word's purity (Vs. 6a). God's Word claims to be absolutely and totally pure and it is! That means it is completely without error. It is infallible. Prov. 30:5 "**Every word**

¹ Cited by D. Cloud, *Faith Vs. the Modern Bible Versions*, p. 30.

of God is pure: he *is* a shield unto them that put their trust in him.”

- b. The illustration of the Word’s purity (Vs. 6b). To impress upon the reader the matchless purity of the Scriptures, David uses the illustration of silver that has gone through multiple purifying processes in the furnace. David is not suggesting that like silver, the Word of God had to have corruption removed. He is simply using the purest silver as an illustration of God’s Word. The number seven speaks of the perfection of God’s Word. God’s Word is totally without error!

2. The Preservation of the Word of God (Vs. 7)

Question: Do we have the infallible, pure, perfect Word of God today? This next verse answers that question unequivocally. God not only inspired His Word (2 Tim. 3:16; 2 Pet. 1:21), He also preserved it.

- a. The Person of the Word’s preservation (Vs. 7a)

The Preservation of the Word of God is due to the mighty power of God. Notice that David’s faith and focus is in God to keep His own Word.

- i. “Thou shalt keep them, O LORD”
- ii. “thou shalt preserve them”
- iii. God did not inspire His Word and then leave it to man to corrupt and lose it overtime. God has preserved His inspired Word!
- iv. How do we know that we have God’s pure Word in our day? Because God keeps His promises!
- v. Titus 1:2 “In hope of eternal life, which God, **that cannot lie**, promised before the world began;”
- vi. We must come back to **the primacy of faith** in relation to this issue.
- vii. “FOR IN THE REALM OF NEW TESTAMENT TEXTUAL CRITICISM AS WELL AS IN OTHER FIELDS THE PRESUPPOSITIONS OF MODERN THOUGHT ARE HOSTILE TO THE HISTORIC CHRISTIAN FAITH AND WILL DESTROY IT IF THEIR FATAL OPERATION IS NOT CHECKED. If faithful Christians, therefore, would defend their sacred religion against this danger, they must forsake the foundations of unbelieving thought and build upon their faith, a faith that rests entirely on the solid rock of holy Scripture. And when they do this in the sphere of New Testament textual criticism, they will find themselves led back step by step (perhaps, at first, against their wills) to the text of the Protestant Reformation, namely, that form of New Testament text which underlies the King James Version and the other early Protestant translations” (Edward F. Hills, *The King James Version Defended*, p. 1).²

- b. The Period of the Word’s preservation (Vs. 7b) David had confidence that God’s Word would be preserved forever.

² Ibid

- B. Psalm 33:11** – The emphasis of this verse is on the eternity of the Scriptures. “The counsel of the LORD **standeth for ever**, the thoughts of his heart **to all generations**.” The Word of God is eternal and indestructible.
- C. Psalm 100:5** – Again this verse emphasises the eternity of the Word of God. “The preservation of Scripture is associated with God’s goodness and mercy. It is because God loves men that He has given them His infallible Revelation and keeps it for them.”
- D. Psalm 105:8-10** – The term “a thousand generations” clearly refers to eternity. If you assume that a generation is 30 years then “a thousand generations” would be 30,000 years! The world is only about 6,000 years old. So clearly the Psalmist is using this as a metaphor to emphasis the Word of God will stand forever.
- E. Psalm 111:7-8** – The commandments of God are sure and stand fast forever.
- F. Psalm 117:1-2** – The truth of the LORD endures forever.
- G. Psalm 119:89, 152, 160** – These verses emphasis a number of truths regarding the Word of God:
1. The Word of God was settled in the eternal heart and mind of God in heaven before holy men of God were moved by the Holy Ghost to write it down. This is the opposite to the attitude of the sceptics, liberals and textual critics who view the text of Scripture as being very much unconfirmed and unsettled and hence needing constant revision and updating.
 2. God foreknew and foreordained each word of Scripture. Each word was selected in the eternal councils of the Godhead.
 3. David Sorenson writes, “God’s Word is in heaven and there it is on file forever. Just as a publisher has the printing masters of a given book, the master copy of the Word of God is on file in the library of heaven.”³
- H. Psalm 146:5-6** – God keeps (preserves) His truth forever. The Creator God is the Preserver of Scripture!
- I. Isaiah 40:8** – The eternity of the Word of God is highlighted in contrast to the grass and flowers which fad away.
- J. Isaiah 59:20-21**⁴
1. This promise pertains to the words of God (2 Tim. 3:16).
 2. The promise applies particularly to the New Testament as Isaiah is describing the coming of the Messiah, the Redeemer. Vs. 21 is a reference to the words of God in the mouth of the Messiah.
 3. The means of preservation is described. It is accomplished through the people of God – “my words...shall not depart out of...the mouth of thy seed, nor out of the mouth of thy seed’s seed...” In the New Testament dispensation, it is the believing churches that preserve the Scripture (Matt. 28:19-20). Isaiah foresaw this process and described it as God’s Words being retained in the mouth of God’s

³ D. Sorenson, *God’s Perfect Book*, pp. 70-71.

⁴ Notes from D. Cloud, *Faith Vs. the Modern Versions*.

believing people from generation to generation. Preservation is also accomplished by the Spirit of God (“My spirit...”).

4. The promise extends from generation to generation forever, thus extending throughout the church age and beyond.

- K. Matthew 4:4; Luke 4:4** – Christ quoted Deuteronomy 8:3. It is not merely the Word of God in general by which man lives; it is by “every word” that he lives. If every Word of God is essential for the believer, then it follows logically that God would preserve those words for His people.
- L. Matthew 5:18** – The Lord Jesus was emphatic about the preservation of God’s Word even down to the smallest detail (“jot or tittle”). See also Luke 16:17.
- M. Matthew 24:35** – Christ’s promise covers the Gospels and also the entire New Testament.
- N. Matthew 28:19-20** – the “Great Commission” requires the Lord’s churches to teach believers “...all things whatsoever I have commanded you...” until the end of the age. In order to do this, the “all things” must, of necessity, be preserved until the end of the world.
- O. 1 Peter 1:23-25** – the Bible again claims to be infallible and eternally preserved! The eternity of the Scriptures is stated in three ways:
1. It lives forever.
 2. It abides forever.
 3. It endures forever.
 4. David Cloud writes, “This is a clear promise of the preservation of Scripture. In fact, a stronger statement of the Divine preservation of Scripture could not be made, for we are told that the Word of God is living and incorruptible and eternal. It abides; it endures; it lives. The Bible is incorruptible because it is living, and it is living because of the Spirit of God who breathed it out. The Spirit of God did not breathe out the Scriptures and then abandon them. The Spirit that quickens the Scriptures preserves them. Note that Peter associates the inspiration and preservation of the Old Testament directly with that of the New (Vs. 25). As the New Covenant exceeds the Old in glory (2 Cor. 3:6-11), we can expect that the God who has promised to preserve the very jots and tittles of the Old will do no less with the New.”
- P. Revelation 22:18-19** – Right in the concluding verses of the Bible, God issues a severe warning against tampering with the words of Scripture. The warning applies directly to the Book of Revelation but must also be applied equally to the rest of the Bible of which Revelation forms the final chapter. There is no doubt the Holy Spirit placed this warning at the end of the Bible, intending it to be read not only as a warning against tampering with the Book of Revelation but also the Bible as a whole. Take note that the warning is against tampering with the very words of Scripture, not just its thoughts, concepts and doctrines.

1. The United Bible Society (3rd edition) NT Greek text has omitted **2544** Greek words. (**2886** if you count Mark 16:9-20 and John 7:53-8:11), from the Received text (KJV). The Received Text by Robert Stephanus (1550AD) has **140,488** Greek NT words. The Nestle-Aland 26th edition and UBS 3rd edition has **137,602** Greek NT words, 2886 less. This is **2.1%** of the Greek NT words removed & never to be read in modern versions.
2. The NIV removes “**LORD**” 39 times, “**CHRIST**” 52 times, and “**JESUS**” 87 times from the KJV New Testament. This is 178 removals of our Saviour’s name.

II. THE PERFECTION OF THE WORD’S PRESERVATION

As with the doctrine of inspiration, we believe in verbal plenary preservation. We believe:

A. The Whole Bible has been Preserved (plenary preservation)

1. Isaiah 40:8 “The grass withereth, the flower fadeth: but the word of our God **shall stand for ever.**”
2. 1 Peter 1:23-25 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But **the word of the Lord endureth for ever.** And this is the word which by the gospel is preached unto you.” Reference to Scripture here is singular and not plural. Hence the entirety of the Bible has been preserved (plenary preservation).
3. Psalm 119:89 LAMED. “**For ever, O LORD**, thy word is settled in heaven.”
4. Ecc. 3:14 “I know that, whatsoever God doeth, **it shall be for ever:** nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.”

B. The Words of the Bible have been Preserved (verbal preservation)

1. Psalm 12:6-7 “The **words** of the LORD *are* pure words: as silver tried in a furnace of earth, purified seven times. **Thou shalt keep them, O LORD, thou shalt preserve them** from this generation for ever.”
2. Psalm 119:160 “Thy word *is* true *from* the beginning: and **every one of thy righteous judgments endureth for ever.**”
3. Matthew 24:35 “**Heaven and earth shall pass away, but my words shall not pass away.**” (Also Mark 13:31; Luke 21:23)
4. Matthew 5:18 “**For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**”
 - a. Luke 16:17 “**And it is easier for heaven and earth to pass, than one tittle of the law to fail.**”

- b. Dr. David Sorenson explains the ‘jot’ and the tittle’: “A *jot* refers to the smallest character (i.e., letter) of the Hebrew alphabet (pronounce *yodth* in Hebrew). A *tittle* refers to the small corner or “horn” of Hebrew characters (letters) which distinguish some characters from others. An analogy in English letters might be the difference between an “L” and an “I”. The “L” has a foot on it whereas the “I” does not. Though that is not a precise description, it illustrates the small differences of letters of the alphabet. The point Jesus was making is that until the day that heaven and earth – the creation – pass away, the smallest details of God’s Word will not pass away.”
5. Psalm 19:7-11
- a. Note the various synonyms the Psalmist uses for the written Word of God:
 - the law of the LORD,
 - the testimony of the LORD,
 - the statutes of the LORD,
 - the commandments of the LORD,
 - and the judgments of the LORD.
 - b. Observe the present tense throughout – “The law of the LORD **is** perfect...” etc.
 - c. David Sorenson notes, “Some might object that the word *is* was interpolated by the translators and was not in the original text. That is true. However, this is an elliptical sentence where the verb is clearly implied. Moreover, the flow of the context is clearly present tense. The Law of the Lord continues to this day to convert souls. It continues to make wise the simple. It continues to rejoice the heart. It continues enlightening the eyes. The King James translators precisely and accurately rendered the verse. Therefore, if the Law of the Lord is perfect, as the present tense foretells, it therefore follows that it remains so to this day.”

III. THE PROCESS OF THE WORD’S PRESERVATION

How did God preserve His Word? What was the mechanism He used to preserve His Word? Who did God use as custodians to preserve His Word?

A. The Custodians of the Old Testament – Israel (Rom. 3:1-2)

- 1. The word ‘oracles’ means “utterances” and is another beautiful description of the Word of God. Webster defines ‘oracle’ as follows: “Among Christians, oracles, in the plural, denotes the communications, revelations or messages delivered by God to

prophets. In this sense it is rarely used in the singular; but we say, the oracles of God, divine oracles, meaning the Scriptures.”

2. God has used His chosen nation in a marvellous way as the primary vehicle for writing down His eternal Word. Most of the “holy men of God” who were moved by the Holy Ghost to pen the words of Scripture were Jews (2 Pet. 1:21). God has also used Israel in an amazing way in the process of preservation, particularly the preservation of the Old Testament.
 - a. In particular it was the Jewish priests who were responsible to care for the Scriptures (Deut. 31:24-26; 17:18).
 - b. Following the destruction of Jerusalem in 70 A.D. and the further scattering of the Jews throughout the nations, it was the scribes called Tannaim (Teachers) who guarded the Old Testament Scriptures. They were followed by the Amoraim (Expositors). Though they did not believe the Bible, they revered it and continued to preserve it from generation to generation.⁵
 - c. Beginning in the sixth century it was the Masoretes who jealously guarded the Hebrew text and passed it down from generation to generation from about 500 to 1000 A.D.
 - d. “The Jews cherished the highest awe and veneration for their sacred writings which they regarded as the “Oracles of God.” They maintained that God had more care of the letters and syllables of the Law than of the stars of heaven, and that upon each tittle of it, mountains of doctrine hung. For this reason, every individual letter was numbered by them and account kept of how often it occurred. In the transcription of an authorized synagogue manuscript, rules were enforced of the minutest character.”⁶
 - e. Some of the Talmudic rules concerning the work of textual transcription were:⁷
 - Parchments must be made from the skins of clean animals only.
 - Parchments must be prepared by Jews only.
 - Parchments must be bound together by strings taken from clean animals only.
 - Each column of writing must have between 48 and 60 lines only. Rolls must have the same number of columns consistently throughout, and each column was to be exactly 30 letters wide.
 - Each column must be lined first, and if three words were writtendown without a line, the whole copy is made worthless and destroyed.

⁵ Ibid, p. 33.

⁶ R. Sargent, *English Bible Manuscript Evidence*, pp.99-100. Citation from Newman, A. H. A Manual of Church History. Philadelphia, Pennsylvania: American Baptist Publication Society,1910: Volume 1, p. 112.

⁷ Ibid, p. 100.

- The fifth Book of Moses must terminate exactly with a line.
- Ink must be black only, and made to a prescribed recipe.
- Scribes must be clothed in full scribal dress.
- No word or letter may be written from memory. The scribe must have an authentic copy before him, and must read and pronounce each word out loud before writing it.
- Pens must be wiped reverently each time the word “God” is written.
- The scribe must wash his whole body before writing the Name of God (Jehovah).
- Strict rules applied covering the use of the pen, shapes of the letters, and spaces between letters, words, and sections.
- Rolls must be checked and revised within 30 days, or the whole roll becomes worthless.
- One mistake condemns the sheet.
- Three mistakes on any page condemns the manuscript.
- Every word and every letter must be counted. If one letter is missing, is added, or touches another — the whole manuscript must be destroyed.
- Between each consonant, a hair’s breadth; between each section, the breadth of nine consonants; between each book, three lines.
- “When a manuscript had been copied with the exactitude prescribed by the Talmud, and had been duly verified, it was accepted as authentic and regarded as being of equal value with any other copy. If all were equally correct, age gave no advantage to a manuscript, on the contrary, age was a positive disadvantage, since a manuscript was liable to become defaced or damaged in the lapse of time.”⁸

B. The Custodians of the New Testament – the Church (1Tim. 3:14-15; Eph. 3:5; Jude 1:3)

1. These Scriptures clearly imply that the custodianship of the Word of God since the dawn of the church age has been the New Testament Church.
2. The early years of Christianity were strongly influenced by Jewish custom and tradition and there is evidence that the copying of manuscripts was taken very seriously.
3. We should also expect to find the pure text of Scripture being transmitted down through the centuries primarily by New Testament churches and true believers. We should **not** expect to find the pure Word of God in the Vatican or in a monastery at Mount Sinai! Nor

⁸ Ibid, pp. 100-101. Citation from Kenyon, F. C. Our Bible and the Ancient Manuscripts. New York, New York: Harper & Brothers, 1941: pg. 43.

should we trust unbelieving sceptics and scholars as “authorities” on the text issue. We cannot disconnect an individual’s belief system from his scholarship as it will influence what he does.

4. Jack Moorman wrote, “God did not preserve His Word in the ‘disusing’ but in the ‘using’. He did not preserve the Word by it being stored away or buried, but rather through its use and transmission in the hands of humble believers.” (Forever Settled, p. 90)⁹
5. David Sorenson writes, “The fact of the matter is, the vast majority of the editors of the modern Critical Text likely have not been born-again believers. And, if they are unregenerate, they are not a part of a true New Testament church. Hence, the transmission, preservation and purification of the true text of the New Testament has not passed through their hands. It came from another source – believing churches.”¹⁰
6. Consider several prominent names in the field of modern textual criticism and consider that the vast majority of modern versions are drawn directly from this stream. All modern versions in English are influenced by it!
 - a. Johann Jacob Griesbach (1745-1812) was one of the architects of the principles of modern textual criticism and one of the earliest developers of the critical text. He was a German rationalist and one of the founding fathers of modernistic, liberal theology that has destroyed countless churches to this day. He did not believe in verbal inspiration and his theology was that of unbelief. There is no evidence in his writings that he was born again. Westcott and Hort would become ardent adherents to this man’s polluted principles of textual criticism.¹¹
 - b. Bishop Brooke Foss Westcott (1825-1901) & Professor Fenton John Anthony Hort (1828-1892) are arguably the two most famous names in the field of modern textual criticism. Both were educated at Cambridge University. Westcott went on to become Bishop of Durham and Hort continued on as a professor at Cambridge. Over a period of 30 years beginning in 1851 these two men produced a major critical text of the New Testament which is the basic essence of the modern Critical Text today. The Critical Text from that day to this is approximately 90% Vaticanus. Both men revered the work of Griesbach. Hort wrote that he and Westcott revered the name of Griesbach “above that of every other textual critic of the New Testament.” Some have tried to portray them as born again, Bible believing Christians but the plain facts say otherwise. “There is voluminous evidence

⁹ Cloud, p. 46.

¹⁰ Sorenson, p. 101.

¹¹ Ibid, p. 102.

to demonstrate that Westcott and Hort denied, questioned, or doubted virtually every cardinal doctrine of the New Testament. There is hard evidence they both dabbled in the occult, even during the years of the development of their Greek text. They promoted Charles Darwin and his theory of evolution. They voluntarily associated with the most apostate and doctrinally liberal elements of the Church of England. They ridiculed the “evangelicals” of their day. They sneered at D.L. Moody when he came to England. They had a clear affinity for Rome and Mariolatry. Of all the textual editors in the past two hundred years, there can be no question that Westcott and Hort were not born again. They were utterly unregenerate. And yet, from their hands has come the basic essence of the modern Critical Text from whence the almost endless stream of modern versions winds its way to the ocean of compromise and departure from the faith.”¹²

- c. There are many other names we could cite but the point is clear. We should not be expecting the pure text of Scripture to be transmitted to us by such unholy hands! Men who have spent their whole careers attacking the fundamental doctrines of the faith are not to be trusted to handle the Scriptures with integrity.
- d. 2 Corinthians 2:17 “For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.”

CONCLUSION: You can trust the Word of God as preserved in the King James Bible! It is the pure and preserved Word of God for English speaking peoples!

¹² Ibid, pp. 105-106.

Why We Hold to the KJV

Part 4 – The Corruption of the Scriptures

Text: 2 Cor. 2:17; 2 Pet. 3:16

Introduction:

1. From the beginning of time, Satan has attacked the Word of God (Gen. 3). Therefore, we should not be surprised that the New Testament was subjected to Satanic attack from the time it was written.
2. Concerning the attack against the Word of God in early church history, Scrivener summarizes his research as follows: "It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed."¹ Note example of Marcion.
3. There is a key fact each believer needs to be familiar with in this debate – there are two competing Greek texts that have come down to us. "There is a foundational fact about Bible versions today that must be understood by every student and that is this: All of the translations of the Protestant Reformation were based on the same Greek text whereas all of the modern versions are based on a different Greek text, and that accounts for thousands of changes."²
 - We could call it the tale of two cities – Alexandria of Egypt and Antioch of Syria. From Antioch came the Traditional, Received Text which forms the overwhelming majority of manuscripts. This is the text that underlies the KJV and other Protestant Reformation Bibles. From Alexandria came the Critical Text that forms the basis of the modern versions and represents a tiny percentage of available manuscripts. David Sorenson writes, "The Traditional Text of the New Testament can be traced, primarily through translations thereof from the mid-second century. However, another significant textual base developed later and would have profound implications to this very hour. Whereas the Traditional Text finds its roots in Antioch of Syria, the home church of the Apostle Paul, the modern Critical Text traces its lineage back to Alexandria, Egypt."
4. In the next two messages we will focus on these two streams of manuscripts that have come down to us as follows:
 - The Alexandrian Text.
 - The Antioch (Syrian) Text (Also called the Traditional, Majority or Received Text).

¹ W Grady, *Final Authority*, p. 61.

² D. Cloud, *Faith Vs. the Modern Bible Versions*, p. 64.

I. **ALEXANDRIA EGYPT: THE POLLUTED ROOTS OF THE CRITICAL TEXT**

Alexandria in Egypt became a center for the corruption of the Biblical text whereas Antioch became the center for the propagation of the pure text of Scripture. Let's consider some history of the Alexandrian Text.

A. **The City of Alexandria**

1. Alexandria was founded by Alexander the Great in 331 B.C. and took its name from him.
2. During the Roman era it became a major center of academic elitism. It was considered one of the major centers of scholarship and academia in the Roman Empire.
3. David Sorenson writes, "The University of Alexandria was called the third great epoch in the history of civilization and was modeled after the great schools of Athens, Greece. The university library was arguably the largest library in ancient history containing 900,000 works."³ For the ancient world, that was a large number of items for a library. Today the world's largest library is the Library of Congress in the USA with over 173 million catalogued items.

B. **The Religious Climate of Alexandria**

1. Antioch had the more glorious Biblical heritage by far. It became to Gentile Christians what Jerusalem had been to the Jews, and superseded Jerusalem as the base for the spread of the Gospel. The Christians were called "Christians first in Antioch" (Acts 11:26). It was the starting point for the Apostle Paul's great missionary journeys. Notable men like Mark, Barnabas and Silas were there.⁴
2. Egypt in contrast was a center for false doctrine, false gospels and gnostic heresies. David Cloud writes, "Egypt shares no such glory. It has always been looked upon as a symbol of the world system which is opposed to the things of God. God would not allow His Son (Mt. 2), His nation (Ex. 12), His patriarchs (Gen. 50), or even the bones of the patriarchs (Ex. 13:19) to remain there. The Jews were warned repeatedly not to return to Egypt, not to rely upon it for help, not to even purchase horses there, etc. Thus, in contrast to what is being claimed today, it is hard to believe that Egypt and Alexandria would have been the central place where God would preserve His Holy Word. Frankly, it was the last place on earth that one could trust in doctrinal and biblical matters. It certainly wasn't safe to get a Bible there!"⁵

³ D Sorenson, *God's Perfect Book*, p. 150.

⁴ Cloud, p. 66

⁵ *Ibid*, pp. 66-67.

3. Even Bruce Metzger, a supporter of the Alexandrian Text, is compelled to catalogue the vast amount of religious corruption which came from Alexandria: 'Among Christians which during the second century either originated in Egypt or circulated there among both the orthodox and the Gnostics are numerous apocryphal gospels, acts, epistles, and apocalypses. Some of the more noteworthy are the Gospel according to the Egyptians, the Gospel of Truth, the Gospel of Thomas, the Gospel of Philip, the Kerygma of Peter, the Acts of John, the Epistle of Barnabas, the Epistle of the Apostles, and the Apocalypse of Peter. There are also fragments of exegetical and dogmatic works composed by Alexandrian Christians, chiefly Gnostics during the second century. We know, for example, of such teachers as Basilides and his son Isidore, and of Valentinus, Ptolemaeus, Heracleon, and Pantaenus. All but the last mentioned were unorthodox in one respect or another. In fact, to judge by the comments made by Clement of Alexandria, almost every deviant Christian sect was represented in Egypt during the second century; Clement mentions the Valentinians, the Basilidians, the Marcionites, the Peratae, the Encratites, the Docetists, the Haimetites, the Cainites, the Ophites, the Simonians, and the Eutychites. What proportion of Christians in Egypt during the second century were orthodox is not known' (Metzger, *The Early Versions of the New Testament*, Clarendon Press, 1977, p. 101). [* Metzger errs in implying that Pantaenus was orthodox. As we will see, he mixed pagan philosophy with Christianity.]⁶
4. "Let it be said again: Alexandria was the worst possible place to go for a Bible! Yet it is precisely the place that our present-day translators have gone in gathering the major sources of the modern Bible" (Jack Moorman, *Modern Bible Versions: The Dark Secret*).⁷

C. Alexandria and Gnosticism

1. In the early Christian era, Alexandria became a major centre for Gnosticism. Gnosticism was a pagan system of philosophy and religion that was pagan to its core. It presented a real danger to the early churches and quickly began to make inroads into the professing church at that time.
2. One brand of Gnosticism was Docetism or Docetic Gnosticism which basically taught that all matter was evil. Because Jesus of Nazareth possessed a human body, the Gnostics claimed he could not be the Christ. They denied the humanity of Christ as well as the

⁶ Ibid, p. 67.

⁷ Ibid.

personality of God. Asceticism was advocated by them as a means of achieving communion with God.⁸

3. David Cloud notes, “The unscriptural practice of **ascetic monasticism** arose in Egypt in those days. In a confused attempt to gain holiness, men and women would live in caves, avoid marriage, deprive themselves of sleep and food for long periods, forgo conversation and bathing, sit on top of pillars for months at a time, etc. The ascetics began to congregate into monasteries in the 3rd century and by the middle of the 4th century there were an estimated 3,000 monks and 27,000 nuns.”⁹
4. Because they denied Christ would have a physical body, they did not accept Jesus of Nazareth as either Deity or the Christ. Several Gnostic Gospels such as the Gospel of Thomas and the Gospel of Judas was based on this false teaching. The Gospel of Thomas blasphemously alleged that Jesus married Mary Magdalene and that they had children together. The popular book and movie “The Da Vinci Code” is based on these blasphemous claims.¹⁰
5. Gnosticism attacked the Person of Christ, particularly the truth that Christ was manifest in the flesh. Both Christ’s humanity and deity were attacked by Gnosticism. The key point in relation to the Bible Version issue is that Gnostic philosophy and bias found their way into the Alexandrian stream of texts. Vaticanus and Sinaiticus are in the Alexandrian family of manuscripts.
6. The Apostles warned against this error in the strongest terms (e.g., 1 John 4:1-3; 2 John 7).

D. The Catechetical School of Alexandria

1. “By the end of the second century A.D. a notable institution of higher learning was formed called “The Catechetical School of Alexandria”. The third president of this seminary was none other than **Origen** who is often hailed as one of the early church fathers. In reality, he was a great corrupting influence large sections of early Christianity.”¹¹
2. Origen’s heretical beliefs¹²

Though Origen is generally lauded as one of the great early Church Fathers, even his admirers admit he wasn’t exactly orthodox.

1. He was thoroughly acquainted with gnostic beliefs, though he contended against many of them on a philosophical plane.

⁸ Sorenson p. 150.

⁹ Cloud, p. 94.

¹⁰ Ibid, p. 151.

¹¹ Ibid.

¹² R Sargent, *English Bible Manuscript Evidence*, pp. 128-129.

2. He was steeped in the philosophy of Plato. (Plato believed that the material world as it seems to us is not the real world, but only a shadow of the real world. Reality can be known only by those who do not rely on their senses.)
3. He frequently interpreted the Old Testament in a mystical way by allegorizing it. He said, "The scriptures are of little use to those who understand them as they are written."
4. He denied the Genesis account of a literal Adam and Eve.
5. He believed that souls existed from eternity past.
6. He believed in the transmigration of the soul — that one's soul would pass to a higher or lower life form after death, depending upon one's deeds.
7. He believed in universal salvation — that the wicked would eventually be saved after punishment (purgatory?) then instruction by angels.
8. He denied a physical resurrection.
9. He believed that stars and planets had souls.
10. He believed that devils would be saved.
11. He was one of the first to refer to pastors as priests, and said that bishops participated in the forgiveness of grievous sins.
12. He intimated that unbaptized people were lost.
13. He held a postmillennial view of the return of Christ — most early Church Fathers were chiliasts (premillennial).
 3. Origen was one of the early Ecumenists, seeking to bring certain aspects of paganism under the umbrella of the church.¹³
 4. It was Origen who first included the apocrypha in the Bible. His writings influence Arianism, the denial of the Deity of Christ. He freely acknowledged involvement in deliberate tampering with the manuscripts of Scripture.¹⁴
 5. "From this religious and apostate environment would come the Alexandrian manuscripts which in recent times have become the basis of the modern Critical Text."¹⁵
 6. Origen brazenly tampered with the text of Scripture. Consider the testimony of Presbyterian scholar Robert Dabney: "Origen exercised a powerful influence over the transmission of the Greek text in the period before some of the most ancient copies now in existence were written. ... HE WAS THE GREAT CORRUPTER, AND THE SOURCE, OR AT LEAST THE CHANNEL, OF NEARLY ALL THE SPECULATIVE ERRORS WHICH PLAGUED THE CHURCH IN AFTER AGES. Nolan asserts that the most characteristic discrepancies between the common Greek text and the texts current in Palestine and Egypt in Origen's day are distinctly traceable to a Marcionite or Valentinian source, and that ORIGEN'S WAS THE MEDIATING HAND FOR INTRODUCING THESE CORRUPTIONS INTO THE LATTER TEXTS. IT IS

¹³ Sorenson, p. 151.

¹⁴ Ibid, p. 152.

¹⁵ Ibid.

HIGHLY SIGNIFICANT THAT IMPORTANT TEXTS BEARING ON THE TRINITARIAN DOCTRINE, WHICH APPEAR IN THE GREEK AND LATIN ARE LACKING IN THE OLD MSS OF THE PALESTINIAN AND EGYPTIAN.” (Robert Dabney, “The Doctrinal Various Readings of the New Testament Greek,” *Southern Presbyterian Review*, April 1871).

7. One of Origen’s disciples, **Eusebius**, would become another key architect of the Alexandrian text. He was thoroughly Gnostic in his philosophical bent. Origen’s textual errors were transmitted through Eusebius in the manuscript work he did for Constantine the Great.

E. Constantine the Great

1. In A.D. 312, Constantine the Great had a so-called conversion to Christianity and made Christianity not only legal but the state religion. Between 324-330 A.D. Constantine built a new capital city at Byzantium and renamed it after himself as Constantinople. He also facilitated the construction of new church buildings in his capital city.¹⁶ Constantinople is today known as Istanbul in Turkey.
2. In 331 he (Constantine) ordered fifty ornate copies of the New Testament for the state churches of Constantinople. He commissioned Eusebius to produce them. Remember, Eusebius was a disciple of Origen and a Gnostic. Athanasias recorded that scribes of Alexandria (likely Gnostics) prepared these Bibles for Constantine and the state sponsored churches of Constantinople.¹⁷
3. From Tischendorf onward, the consensus of textual historians is that Vaticanus, Sinaiticus, and Alexandrinus are the remnants of those fifty Bibles. Vaticanus and Sinaiticus went on to become the backbone of the modern Critical Text. Today, approximately 90% of the modern Critical Text is based upon Vaticanus.¹⁸
4. Significantly therefore, the modern Critical Text finds its origin in Alexandria Egypt, at a time when the city was permeated by Gnostic philosophy. Further, it was the apostate Eusebius to which Constantine turned for the production of his state churches. The variations of these manuscripts show a distinct pattern of Gnostic-friendly and Gnostic-oriented alterations.

II. THE GNOSTIC INFLUENCE UPON THE CRITICAL TEXT

The fingerprints of the Gnostics can be detected in the critical text as the Person of Christ is attacked and diminished. We will consider a number of examples, using the ESV as our modern version example to contrast with the KJV. **Refer slides in power point.**

¹⁶ Sorenson, p. 153.

¹⁷ Ibid, pp. 153-154.

¹⁸ Ibid.

CONCLUSION:

We can expect to find the purest text of the New Testament Scriptures not in Egypt but in Asia Minor and Europe. "I believe we may reasonably conclude that in general the quality of copies would be highest in the area surrounding the Autograph and would gradually deteriorate as the distance increased. ... Taking Asia Minor and Greece together, the Aegean area held the Autographs of at least eighteen (two-thirds of the total) and possibly as many as twenty-four of the twenty-seven New Testament books; Rome held at least two and possibly up to seven; Palestine may have held up to three (but in A.D. 70 [when Rome destroyed Jerusalem] they would have been sent away for safe keeping, quite possibly to Antioch); Alexandria (Egypt) held none. The Aegean region clearly had the best start, and Alexandria the worst--the text in Egypt could only be second hand, at best. On the face of it, we may reasonably assume that in the earliest period of the transmission of the N.T. Text the most reliable copies would be circulating in the region that held the Autographs" (Wilbur Pickering, *The Identity of the New Testament Text*, chapter 5). (Cloud, pg. 76)

Why We Hold to the KJV

Part 5 – The Unmatched Heritage of the KJV

Text: Psalm 16:6

Introduction:

1. In this series on the KJV, we not only want you to not only know the reasons why it is God's Word in the English language, we also want you to fall in love with the KJV. Not only is it infinitely precious because it is the living Word of God in our English tongue, but it is un-paralleled in its excellent and beauty. Even from just a literary point of view, no other book in the English language comes close to matching the majesty and beauty of the King James Bible.
2. The King James Bible has an unmatched heritage and we want to take the time to trace that heritage over the next few messages so you get a sense for just how precious the Bible you hold in your hand really is.
3. It is important to be informed about some of the early English translations of the Bible that were the forerunners to the KJV. These pioneer translations provided a very important foundation for KJV translators to build upon. Dr. Ian Paisley writes, "The Authorized version is not a new translation but rather a revision of a great number of English Bibles which went before. It owed its birth to a glorious train of English translations which came forth to bring to the English-speaking people God's Holy Word." (My Plea for the Old Sword)
4. We want to focus primarily on two spiritual giants who helped pave the way for the KJV and whose impact in the area of getting God's Word into English cannot be overstated. Their names are John Wycliffe and William Tyndale. A study of the KJV would not be complete without an understanding of these two men and the contribution they made.
5. We will also note several other versions of the Bible in English that preceded the KJV which also form an important part of the history of the English Bible.
6. In this lesson we will consider the pioneering work of John Wycliffe who was instrumental in seeing the first complete Bible translated into the English language.

I. WYCLIFFE'S LIFE

The first **complete** English Bible was produced by John Wycliffe.

- A. Born c.1324 A.D. in Yorkshire, England.
- B. Attended Oxford University c.1340 A.D.
- C. Graduated c.1350 A.D. and received a doctorate (Th.D.) in 1367 A.D.
- D. Became Rector of Lutterworth in 1374 A.D., lecturing at nearby Oxford University until 1382 A.D.

II. WYCLIFFE'S TIMES

- A. He lived during the time of a "power-struggle" between England (parliament) and the pope. The English deeply resented the papacy's support of the French against them during the "100 Years' War" (1337-1453 A.D.).
- B. In 1366 A.D., Pope Urban V demanded back-taxes from England. Parliament not only refused to pay, but decided that no king could pay the pope a penny without its consent. Wycliffe appeared on the scene as a vocal supporter of the people against the pope.
- C. In the early part of his ministry, when he began preaching against the Friars who swarmed across the land and against the Pope, Wycliffe was popular both with the king and with the authorities at Oxford. The king shared a dislike for the Pope's interference in England's affairs, and the leaders at Oxford shared Wycliffe's animosity toward the Friars.
- D. In 1374 Wycliffe became chaplain to King Edward III and was appointed to the rectory of Lutterworth in Leicestershire. Some parts of the ancient church remain from Wycliffe's times. There is a chair still there that he allegedly used and the "Wycliffe Door" on the side of the church away from the river was the door that he used. The existing pulpit is a copy of the one that he preached from.
- E. Beginning in 1377 Wycliffe was fiercely persecuted by the Roman Catholic authorities in England at the instigation of the Pope in Rome because of his Bible doctrine. In 1381 he was put out of Oxford for denying the Roman dogma of transubstantiation and he retired to Lutterworth. The next year a sermon was preached from St. Mary the Virgin Church, the Oxford university church, denouncing Wycliffe's followers as *Lollards*. He produced a voluminous amount of writing until his death in 1384. "Some 57 Latin works were written between 1380 and December 1384" (Daniell, *The Bible in English*, p. 73). It was during this time that the first English Bible was completed.
- F. Wycliffe died on the last day of December 1384.

III. WYCLIFFE'S BIBLE

- A. The New Testament was translated in 1380 A.D.
- B. The Old Testament was translated in 1382 A.D.
- C. Both Testaments were translated from the Latin Vulgate into Middle English. Some believe that Wycliffe may have had access to some earlier (old) Latin manuscripts of a purer kind.
- D. He was assisted by other scholars in the work. Nicolas Hereford evidently translated more than half the Old Testament.

- E. The varying styles of the original translation were harmonized into a less literal, more idiomatic English translation by John Purvey in 1388 A.D.
- F. Copies were made by hand. They were extremely expensive (it took an experienced scribe about 10 months to complete one Bible), but widely circulated.
- G. His version influenced the wording of the Authorized Version in a number of places. One example may be seen in his Middle English rendering of the model prayer:

“Our Fadir that art in heuenes, halewid be thi name; Thi Kingdom comme to, Be thi wille done in heuen so in erthe; Gyveto us this dai oure breed ouer other substance, And forgive to us oure dettis as we forgyven to oure detouris; And leede us not in totemptacioun, but delyvere us fro yvel.”

- H. Many phrases from our English Bible of 1611 can be traced back to Wycliffe with only the slightest modification, including the following: “enter thou into the joy of the Lord”; “for many be called, but few be chosen”; “a prophet is not without honour, but in his own country”; “he that is not against us, is for us”; “suffer ye little children to come to me, and forbid ye them not, for of such is the kingdom of God”; “how hard it is for men that trust in riches to enter into the kingdom of God”; “My God, my God, why hast thou forsaken me?”; “Go ye into all the world and preach the gospel to each creature”; “and Mary said, Lo! the handmaid of the Lord”; “ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you”; “Father, forgive them, for they know not what they do”; “In the beginning was the word”; “he was in the world, and the world was made by him, and the world knew him not”; “for God loved so the world, that he gave his one begotten Son”; “I am bread of life”; “I am the light of the world”; “ye shall know the truth, and the truth shall make you free”; “I and the Father be one”; “and Jesus wept”; “straight is the gate and narrow the way”; “and no man ascendeth [up] into heaven, but he that came down from heaven”; “I have overcome the world”; “my kingdom is not of this world”; “what is truth?”; “born again”; “a living sacrifice”; “the deep things of God”; “upbraideth not”; “whited sepulchres”; “for the wages of sin is death”; “ye be the temple of God, and the Spirit of God dwelleth in you”; “when I was a little child, I spake as a little child, I understood as a little child, I thought as a little child”; “I have kept the faith”; “what fellowship hath light with darkness”; “we make known to you the grace of God”; “the world and all that dwell therein is the Lord’s”; “be ye doers of the word, and not hearers only”; “for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour”; “Lo! I stand at the door, and knock”; “and he said to me, It is done; I am alpha and omega, the beginning and the end.”

- I. In fact, some entire verses appear to be brought into the KJV from the Wycliffe (via William Tyndale) almost intact. Following are three examples:
 - 1. MATTHEW 11:29 “Take ye my yoke upon you, and learn ye of me, for I am mild and meek of heart; and ye shall find rest to your souls.”
 - 2. MATTHEW 18:20 “For where two or three shall be gathered in my name, there I am in the midst of them.”
 - 3. MATTHEW 22:21 “... Therefore yield ye to Caesar those things that be Caesar’s, and to God those things that be of God.”
- J. The Wycliffe Bible had some fascinating renderings. Following are a couple of examples:
 - 1. Psalm 91:5 said the child of God would not be afraid “of an arrow flying in the day, of a goblin going in darkneses.” There are goblins in the sense of evil spirits and demonic powers that are aligned against the child of God, so this translation of the Hebrew word ---- is interesting. In the King James Bible, this word is translated dread, dreadful, fear, fearful, great fear, terror, and great terror.
 - 2. Matthew 3:4 says of John the Baptist “and his meat was honeysuckers and honey of the wood.” While honey of the wood referred to wild honey, we aren’t sure where honeysuckers comes from!
 - 3. Luke 2:13 has an interesting description of the Lord’s heavenly hosts: “And suddenly there was made with the angel a multitude of heavenly knighthood, herying [praising] God and saying.” Wycliffe lived in a day when armies were led by bold knights in their impressive armor with their colorful standards waving, and this makes for an effectual translation of “hosts.”
- K. A copy of an entire handwritten Wycliffe Bible was very expensive. “Nicholas Belward suffered from popish cruelty in 1429, for having in his possession a copy of Wiclif’s New Testament. That copy cost him four marks and forty pence. This sum, so much greater was the value of money then than it is now, was considered as a sufficient annual salary for a curate. The same value at the present time would pay for many hundreds of copies of the Testament, well printed and bound” (Alexander McClure, *The Translators Revived*, 1855).

IV. WYCLIFFE’S FOLLOWERS (persecution)

Refer slides in presentation

Why We Hold to the KJV

Part 6 – The Unmatched Heritage of the KJV

Text: Psalm 16:6

Introduction:

1. In this series on the KJV, we not only want you to not only know the reasons why it is God's Word in the English language, we also want you to fall in love with the KJV. Not only is it infinitely precious because it is the living Word of God in our English tongue, but it is un-paralleled in its excellent and beauty. Even from just a literary point of view, no other book in the English language comes close to matching the majesty and beauty of the King James Bible.
2. The King James Bible has an unmatched heritage and we are taking the time to trace that heritage as a part of this series so you get a sense for just how precious the Bible you hold in your hand really is.
3. In our last lesson we considered the life of John Wycliffe and his contribution to translating the first full Bible into English. In this lesson we are going to study an overview of the life of William Tyndale, arguably the most important name in the history of the English Bible.
4. Note: The majority of the information below is drawn from David Cloud's book, "Faith vs. the Modern Bible versions" as well as Robert Sargent's excellent course entitled "English Bible Manuscript Evidence".

I. WILLIAM TYNDALE

- A. William Tyndale (1494-1536) is the most important name in the history of the English Bible and had a profound effect on the English language itself, yet very few people today even know who he is.
- B. Tyndale was the first to translate the English Bible directly from Greek and Hebrew, and his was the first printed English Bible.
- C. His family was well to do and was involved in the cloth and wool business. Many Tyndale women were daughters and heirs of knights.

II. TYNDALE'S TIMES

- A. When Tyndale was born, England was greatly bowed down by Romanism.
- B. The Catholic priests controlled the people's lives from cradle to grave. A large portion of the nation's wealth went into Rome's coffers.
- C. "Ignorance, vice, and immorality of the worst kind, reigned all but universally" (*Early English Baptists*).
- D. The popes of Tyndale day were very powerful and wicked. For example:

1. Sixtus IV (1471-1484) established houses of prostitution in Rome.
 2. Innocent VIII (1484-1492) had seven illegitimate children.
 3. Alexander VI (1492-1503) revelled in the grossest forms of debauchery. The account of his orgies are “too bestial for repetition.” (William Kerr, *A handbook on the Papacy*)
- E. A few years before Tyndale’s birth, work had begun on St. Peter’s Basilica and parts of the 1,000-room Vatican palace.
- F. Three years before Tyndale was born, the Spanish Inquisition began, and by the time he was fifteen, 8,800 had been burned to death and 90,000 imprisoned. Llorente, a Spanish priest who had been general secretary of the Inquisition at Madrid, had access to all its archives. He affirms that the Spanish Inquisition, down to the date of its suppression in 1808, had executed 31,912 persons, burned in effigy 17,659, and inflicted severe punishment on 291,456 (Shaw, *The Roman Conflict*, p. 383)
- G. Terrible persecutions were being poured out upon the Waldensians. When Tyndale was four, a papal army of 18,000 destroyed the Waldensians in northern Italy.
- H. It was also a time of great change. For example:
1. When Tyndale was eight, Columbus discovered America.
 2. When he was 14, Vasco da Gama sailed around Cape of Good Hope to India and the era of world exploration began.
 3. Gutenberg died only 16 years before Tyndale was born, and there were already hundreds of printing presses across Europe.
 4. In 1436 Johannes Gutenberg, a German goldsmith, began designing a machine capable of producing pages of text at an incredible speed—a product that he hoped would offset losses from a failed attempt to sell metal mirrors. By 1440 Gutenberg had established the basics of his printing press including the use of a mobile, reusable set of type, and within ten years he had constructed a working prototype of the press. In 1454 Gutenberg put his press to commercial use, producing thousands of indulgences for the Church. The following year he printed his famous 42-line Bible, the first book printed on a moveable type press in the West.
 5. Roman Catholic Cardinal Thomas Wolsey later lamented to the Pope that the printing press had made it possible for “ordinary men to read the Scriptures.”

III. TYNDALE’S EARLY LIFE

- A. He was born about 1394 to a well-to-do family in the cloth business.
- B. He was born in the Cotswolds area of Gloucestershire in northern England toward Wales.

- C. It is a lovely area of rolling hills covered with sheep pastures and forests, with bubbling streams and flowing rivers. Even today it is rural and quaint and many of the houses are ancient.
- D. The Severn River, running through here, is near where Wycliffe was buried and his bones burned. The little river Swift into which his ashes were thrown flows into the Avon, which flows into the Severn.

IV. TYNDALE'S EDUCATION

- A. Tyndale was educated at Magdalen College, Oxford
- B. From Oxford he attended Cambridge where he possibly continued his studies in Greek under Richard Croke.
- C. He was a brilliant student and mastered seven foreign languages (Latin, Greek, Hebrew, German, French, Spanish, Italian), and it is said that he was as at home in any of these as in his native tongue.
- D. He was converted to Christ either before or during his student years. He conducted private Bible studies with some of the students at Oxford and Cambridge.
- E. John Foxe says Tyndale was "singularly addicted to the study of the Scriptures." He understood the power of God's Word and yearned to translate the Bible directly from Greek to English. The Greek New Testament was printed in 1516, about the time Tyndale left Oxford for Cambridge.
- F. Upon leaving Cambridge in about 1521, Tyndale got a job as a tutor to the children of Sir John Walsh at Little Sodbury Manor.
- G. John and Anne Walsh were wealthy and well-connected. He had been High Sheriff and had served in the royal court in London.
- H. Tyndale's students were very young (oldest was six) and he doubtless had much time for study in his quiet Attic room.
- I. Tyndale also debated Catholic priests who visited Little Sodbury. One subject of debate was the English Bible.
- J. One day a priest said: "We are better without God's laws than the pope's." Tyndale replied: "I defy the pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest."
- K. Tyndale was called before a local tribunal in 1522 and threatened for preaching "heresy." Tyndale reflected on this experience, "All the priests were present. The Chancellor threatened me grievously, and reviled me, and rated me as though I had been a dog."
- L. Tyndale saw that the situation in England was desperate. Even the priests were ignorant of God's Word. During one test of a group of priests in the early 1500s, 33 did not know where the commandments

of Moses are found in the Bible and 34 did not know the author of the Lord's Prayer.

- M. In spite of the threats, Tyndale dedicated his life to translate the pure Bible into English.
- N. To this end he suffered great privations, forsook the blessing of marriage, spent his days and nights in intense scholarly labor, and wandered from place to place to avoid the persecuting authorities.

V. TYNDALE'S DOCTRINE

- A. There is no evidence that Tyndale was ever a member of a Baptist church, but he did hold many Baptist doctrines.
- B. He translated the word "ecclesia" by the English word "congregation."
- C. He taught that there are only two legitimate offices in the church, pastor and deacon.
- D. He taught that pastors or elders should be married men.
- E. He taught that true churches consist of those who give witness of personal salvation through faith in Christ.
- F. He taught that baptism does not wash away sin and must be preceded by repentance, faith, and confession. This would preclude infant baptism if Tyndale followed it to its natural conclusion.
- G. "It is impossible that the waters of the river should wash our hearts" (Tyndale, *Works*, London, 1831, I, pg. 30)
- H. He defined Baptism as "a plunging into the water" (Tyndale, *Works*, I, p. 25.)

VI. TYNDALE IN LONDON

- A. In 1523 Tyndale left Little Sodbury to go to London in an attempt to get permission to translate the Bible.
- B. Since the Constitutions of Oxford forbade translation of the Scriptures into English without ecclesiastical permission, he attempted to get such permission.
- C. Tyndale sought permission from the Bishop of London to print the Bible in English
- D. Tyndale said, "I understood that not only was there no room in my lord of London's palace to translate the New Testament, but also there was no place to do it in all England."
- E. Tyndale quickly learned that he would receive no help from English church authorities and that an English printer would not dare print the Bible even if it were translated.

- F. In London, Tyndale lived with Humphrie Munmouth, a wealthy businessman who supported him while he studied and worked on the translation.

VII. TYNDALE IN EUROPE

- A. In early 1524 Tyndale left England, not knowing that he would never return.
- B. He completed his translation in Hamburg, Germany, then travelled to Cologne for the printing.
- C. A Catholic spy found out about the printing and informed the authorities.
- D. Tyndale was forewarned and was able to get away with most of the completed sheets of Matthew and escaped by boat up the Rhine to the city of Worms where the printing was completed.
- E. Tyndale printed the N.T. in Europe in 1525
- F. The Tyndale New Testament was small so it could be smuggled easily.
- G. Copies were smuggled into England, hidden in bales of merchandise, and distributed clandestinely. The first copies arrived in early 1526. They were smuggled inside the bales of cloth, barrels of oil, casks of wine, containers of grain, flour sacks, and in chests with false sides or bottoms.
- H. The Catholic authorities proclaimed the Tyndale Bible heretical and ordered all copies confiscated and burned. Bibles were burned in London at St. Paul's Cross
- I. In 1529 the first Tyndale disciple was burned. Thomas Hitton was put to death for preaching "heresy" and importing a copy of the Tyndale Bible.
- J. Tyndale settled in Antwerp and began work on the Old Testament. He was able to complete Genesis to 2 Chronicles and Jonah before his arrest.

VIII. TYNDALE IN EUROPE

- A. The only serious description of Tyndale's person and habits is from John Foxe.
- B. "First, he was a man very frugal, and spare of body, a great student, and earnest labourer in the setting forth of the Scriptures of God. He reserved or hallowed to himself two days in the week, which he named his pastime, Monday and Saturday."
- C. "On Monday he visited all such poor men and women as were fled out of England, by reason of persecution, into Antwerp, and these, once well understanding their good exercises and qualities, he did very liberally comfort and relieve; and in like manner provided for the sick and diseased persons."

- D. "On the Saturday, he walked round about the town, seeking every corner and hole, where he suspected any poor person to dwell; and where he found any to be well occupied, and yet over-burdened with children, or else were aged and weak, those also he plentifully relieved. And thus, he spent his two days of pastime, as he called them."
- E. "The rest of the days of the week, he gave wholly to his book, wherein he most diligently travailed."
- F. "When the Sunday came, then went he to someone merchant's chamber, or other, whither came many other merchants, and unto them would he read some one parcel of Scripture; the which proceeded so fruitfully, sweetly and gently from him, much like to the writing of John the Evangelist, that it was a heavenly comfort and joy to the audience, to hear him read the Scriptures: likewise, after dinner, he spent an hour in the same manner"
- G. Tyndale had a reverential fear of God and zeal for the purity of the Scriptures. In a communication with Ser Thomas More, Tyndale wrote, "For I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience; nor would this day, if all that is in the earth, whether it be pleasure, honor, or riches, might be given me."

IX. TYNDALE'S MARTYRDOM

- A. Tyndale was arrested in May 1535 in Antwerp. Henry Phillips, a Catholic spy posing as a lover of the truth, befriended Tyndale.
- B. Phillips invited Tyndale to go out for a meal, and when Tyndale went outside to meet him, he was arrested by the waiting authorities.
- C. Tyndale imprisoned in the castle at Vilvorde, Belgium
- D. He was convicted for heresy and condemned to die. He spent 16 months in prison, including a long, cold winter.
- E. The following letter, which was found in the Belgian archives in the 19th century, was written by Tyndale to the authorities that winter: "I entreat your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat also, for that which I have is very thin: also a piece of cloth to patch my leggings. My overcoat is worn out, as also are my shirts. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he also has warmer caps for wearing at night. I wish also his permission to have a lamp in the evening, for it is wearisome to sit alone

in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study. "And in return, may you obtain your dearest wish, provided always that it be consistent with the salvation of your soul. But if, before the end of the winter, a different decision be reached concerning me, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose Spirit, I pray, may ever direct your heart. Amen."

- F. On the morning of October 6, 1536, Tyndale was led forth to the place of execution. He was strangled and his body was burned.
- G. Before he died, Tyndale prayed, "Lord, open the king of England's eyes."
- H. Just months later King Henry VIII authorized the printing of the Matthews Bible, which was two-thirds the work of Tyndale.

X. TYNDALE'S MEMORIALS

- A. William Tyndale is almost forgotten. Most people in the English-speaking world, including many professing Christians, are ignorant of this hero of the faith to whom they owe so much.
- B. There is a monument to him in London on the Thames: "William Tyndale: First translator of the New Testament into English from the Greek, born A.D. 1484, died a martyr at Vilvorde in Belgium, A.D. 1536. 'Thy word is a lamp to my feet and a light to my path The entrance of thy words giveth light' Psalm 119:105, 130"
- C. There is a monument to Tyndale in in the Coltswoolds
- D. There is a monument to Tyndale in Vilvorde, Belgium: "William Tyndale who suffered martyrdom under Spanish rule on Oct. 6th 1538 was strangled and burnt at Vilvorde. Among his last words were these: 'Lord, open the eyes of the king of England.' this prayer was answered within a year by the issue under royal authority of the whole Bible in English."

XI. TYNDALE'S INFLUENCE

- A. Tyndale's translation was the basis for the King James of 1611. The KJV in Ephesians is five-sixths Tyndale. In 1 John it is nine-tenths.
- B. The KJV retains somewhere in the order of 80% of Tyndale's English text
- C. "He humbled himself and became obedient unto the death, even the death of the cross. Wherefore God hath exalted him, and given him a name above all names: that in the name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father" (Tyndale, Philippians 2:8-11)
- D. Tyndale gave the English people a Bible that is not only accurate but beautiful. "And he said, Lay not thine hand upon the lad, neither do thou any

thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Genesis 22:12).

- E. Contrast with the Message Bible of today "Don't lay a hand on that boy! Don't touch him! Now I know how fearlessly you fear God; you didn't hesitate to place your son, your dear son, on the altar for me."
- F. Or the Good News Bible "Don't hurt the boy or do anything to him," he said. "Now I know that you honor and obey God, because you have not kept back your only son from him."
- G. Countless expressions that are common to the English language were coined by Tyndale, such as "let there be light"; "fight the good fight"; "filthy lucre"; "eat, drink and be merry"; "a prophet has no honor in his own country"; "ye of little faith"; "signs of the times"; "a man after his own heart"; "am I my brother's keeper"; "a law unto themselves"; "the spirit is willing but the flesh is weak"; "the powers that be"; "the salt of the earth"; to mention but a few.
- H. The Tyndale Bible transformed the nation of England and made it, for a time, "a people of the Bible." Multitudes of people were motivated to learn to read by their desire to read the Tyndale Bible and the nation's literacy rate increased.
- I. "Everybody that could, bought the book or busily read it or got others to read it to them if they could not themselves, and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the holy Scripture read" (Foxe).
- J. The Tyndale Bible helped produce the United States. The Bible brought by the first settlers in the early 1600s, settlers seeking religious liberty, was the Geneva, an edition of the Tyndale.
- K. The Bible upon which America's unique political documents were based in the late 1700s was the King James Bible, another edition of Tyndale.

CONCLUSION: It is hard to fully express in words the debt we owe William Tyndale, not only for giving us the Word of the Living God in English, but for the tremendous impact he had upon shaping the English language. "he being dead yet speaketh" (Heb. 11:4)

Why We Hold to the KJV

Part 7 – The Unmatched Heritage of the KJV

Text: Psalm 16:6

Introduction:

1. The King James Bible has an unmatched heritage and we are taking the time to trace that heritage as a part of this series so you get a sense for just how precious the Bible you hold in your hand really is.
2. In our last lesson we considered the life of William Tyndale, arguably the most important name in the history of the English Bible. In this lesson we want to cover 5 pre-KJV Bibles that form an important part of the history of the English Bible. These Bibles built on the pioneering work of Wycliffe and especially Tyndale and form a very important part of the heritage of the KJV. The KJV was really the crowning achievement of over 200 years of history in relation to the English Bible. We will also briefly consider the first Catholic Bible in English.
3. Note: The majority of the information below is drawn from David Cloud's book, "Faith vs. the Modern Bible versions" as well as Robert Sargent's excellent course entitled "English Bible Manuscript Evidence".

I. THE COVERDALE BIBLE (1535)

A. Miles Coverdale (1488-1569)

1. Born in York and ordained a priest in the Augustinian order in 1514.
2. Educated at Cambridge and was there converted through reading the Scriptures.
3. By 1528, Coverdale left the Augustinians and was preaching against Catholic errors.
4. Coverdale was exiled thrice for his faith and in 1546 his books were burned at St. Paul's Cross. He was imprisoned for two and a half years under Queen Mary.
5. In early 1548 Coverdale returned from his first exile and became chaplain to Katherine Parr, the sixth and final wife of Henry VIII. She was sympathetic to the Protestant cause. John Foxe tells us that Katherine became "very zealous toward the gospel, and the professors thereof."
6. Coverdale was described by John Bale in 1548 as follows: "Under the mastership of Robert Barnes he drank in good learning with a burning thirst. He was a young man of friendly and upright nature and very gentle spirit, and when the church of England revived, he was one of the first to make a pure profession of Christ. ... he gave himself wholly, to propagating the truth of Jesus Christ's gospel and

manifesting his glory. ... His style is charming and gentle, flowing limpidly along: it moves and instructs and delights” (James Mozely, *Coverdale and His Bibles*, 1953, p. 3).

7. Coverdale was associated with William Tyndale. According to Foxe, he spent from Easter to December 1529 working with Tyndale in Hamburg. Coverdale also helped proofread manuscripts as they went to press in Antwerp before Tyndale’s arrest.

B. The Coverdale Bible

1. It was shipped to England in 1536, shortly after Tyndale’s death.
2. It was the first entire Bible in English.
3. Used Tyndale’s N.T. and the 20 books he had completed in the O.T. The rest was translated from German and Latin.
4. Coverdale was more of an editor than a translator. His work was a revision of Tyndale’s work, comparing it with other German and Latin versions (Sargent).
5. The Coverdale Bible was intended to be a study Bible. The page layout was clear, with summaries at the head of each book and chapter.
6. Coverdale taught his readers some of the important principles of Bible interpretation. He wrote in one section of his Bible: “But who so ever thou be that readest scripture, let the holy ghost be thy teacher, and let one text expound another unto thee: as for such dreams, visions, and dark sentences as be hid from thy understanding, commit them unto God, and make no articles of them: but let the plain text be thy guide, and the spirit of God (which is the author thereof) shall lead thee in all truth.”
7. The Coverdale Bible had more than 150 pictures.
8. Coverdale translated the Psalms and these were included in the 1549 Book of Common Prayer and were read as part of Anglican services until the 1960s.
9. Much of Coverdale’s work in the Psalms was carried over into the KJV. Two examples:
 - a. “The heavens declare the glory of God: and the firmament sheweth his handiwork..” Ps. 19:1
 - b. “Make a joyful noise unto the Lord, all ye lands.” Ps. 100:1
10. Coverdale influenced the Bible through his excellent literary style and cadence.
11. Some words and phrases in the King James Bible were brought in from Coverdale:
 - a. winebibber
 - b. tender mercies

- c. lovingkindness
 - d. saving health
12. It has sometimes been nicknamed the “Bug Bible” after its rendering of Psalm 91:5 - “Thou shalt not need to be afrayed for any bugges by night.”

II. THE MATTHEWS BIBLE (1537)

A. John Rogers the Translator

1. This Bible was translated by John Rogers, who used the pen name Thomas Matthews to conceal his identity. It is thought to stand for the apostles Thomas and Matthew. Being involved in Bible translation work was a dangerous thing in those days!
2. Christopher Anderson, in *Annals of the English Bible*, tells us that it was Tyndale who influenced Rogers to examine the Scriptures, which lead to his conversion to Christ and rejection of Catholic doctrine.
3. When Tyndale was imprisoned, John Rogers somehow got the manuscripts Tyndale and completed on the Old Testament Books. After Tyndale’s martyrdom Rogers completed the translation.
4. The Matthews Bible used the Tyndale N.T. and O.T. and for those portions Tyndale didn’t complete, he borrowed some from Coverdale and translated some parts afresh.

B. John Rogers Martyrdom

1. Rogers was imprisoned in Newgate on January 27, 1554, not long after the Roman Catholic Queen Mary ascended to the throne.
2. Rogers had a large family with 10 or 11 children including a breastfeeding infant. His wife, a German, was named Adriance de Weyden. His request that his wife be allowed to visit him before his death was cruelly denied by the ecclesiastical authorities. John Foxe notes that he earnestly requested that he might speak a few words with his wife before his burning but that was denied him. “Thus,” said he, “you show your charity, of what sort it is”.
3. While in prison, Rogers wrote some advice to his children, which was reprinted in the New England Primer, America’s first educational reader.
4. Roger’s wife brought the children to witness their father’s martyrdom “to strengthen him against the ordeal.”
5. Foxe’s Book of Martyrs – “When the time came that he should be brought to Smithfield the sheriff came to him, and asked him if he would revoke his abominable doctrines. To whom Mr. Rogers said, “That which I have preached I will seal with my blood!” Then said

the sheriff, "Thou art a heretic." "That shall be known", said Rogers, "at the day of judgment." "Well," quoth the sheriff, "I will never pray for thee." "But I will pray for you," replied Rogers. He was brought the same day, which was Monday, the 4th of February, towards Smithfield, repeating the 51st Psalm.

6. J.C. Ryle paints the scene in his book "Why Were our Reformers Burned", "An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how English Reformers would behave in the face of death, and could hardly believe that Prebendaries (clergymen) and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that Rogers went to death 'as if he was walking to his wedding.' By God's great mercy he died with comparative ease"
7. The Bible translator John Rogers was the first of almost 300 burned to death during the reign of Queen Mary. (Many others died in prison.)

III. THE GREAT BIBLE (1539)

- A. This was an edition of the Matthews Bible.
- B. Miles Coverdale oversaw the completing and printing of the first Great Bible, but there were several editions printed by other parties.
- C. This Bible was persecuted by the Roman Catholic authorities during its printing in France.
- D. The first printing of the Great Bible was completed in April 1539.
- E. Copies were placed in each church in England by royal command.
- F. It was called "great" because of its size. It was published in six volumes, each one measuring 14x9 inches (35x23 cm).
- G. It was the first English Bible to place the books in their present order.
- H. It is noted for its elaborately engraved title page.
- I. It was also called 'the Chained Bible' because it was chained to a reading desk that was attached to a church pillar to discourage theft.

IV. THE GENEVA BIBLE (1560)

- A. It was produced by English refugees that settled in Geneva to escape the persecutions of the Roman Catholic Queen Mary, who reigned from 1553-58.

- B. It was produced by English refugees that settled in Geneva to escape the persecutions of the Roman Catholic Queen Mary, who reigned from 1553-58.
- C. He married Catharine Chauvin, the sister of John Calvin.
- D. Particularly in the translation work of the Old Testament, Whittingham was aided by other English exiles including Miles Coverdale.
- E. The Geneva Bible contained many notes explaining the text and teaching Protestant doctrine. The harlot of Revelation 17 was applied to the Pope: "This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded in verse 18."
- F. The first English Bible to contain verse divisions throughout.
- G. The first English Bible to use italics to indicate words added by the translators.
- H. The first English Bible in which the entire O.T. was translated direction from Hebrew.
- I. The Geneva Bible was often printed in small sizes that were convenient for missionary work. The page layout was uncluttered and attractive. It was printed in clear Roman type instead of the heavy Gothic Black Letter than had been commonly in Bibles before that. The headings across the top of the page told the reader at a glance what book he was reading. Each chapter was preceded by a summary of its content. There were many pictures including interesting drawings of Solomon's temple, and even maps.
- J. It has been called the "Breeches Bible" after the rending of Genesis 3:7 "They sewed figge tree leaves together, and made themselves breeches."
- K. The Geneva Bible was by far the most popular edition of the Tyndale English Bible prior to the publication of the King James. It wielded a powerful influence for almost 100 years until its popularity waned in favor of the King James Version.
- L. It was the first Bible carried to America.

V. THE BISHOP'S BIBLE (1560)

- A. It was produced during the reign of Queen Elizabeth I.
- B. The bishops wanted a Bible to compete with the popular Geneva Bible and that would replace the Great Bible.
- C. Matthew Parker, the Archbishop of Canterbury, oversaw the project. It was called the "Bishop's Bible" because most of those who worked on it were Anglican bishops.
- D. It was never popular with the people of England.

- E. Between 1568 and 1611, only 20 editions of the Bishops' Bible were printed whereas there 120 editions of the Geneva.

VI. THE RHEIMS-DOUAY BIBLE (1582) (CATHOLIC BIBLE)

- A. This Bible had **no influence** on the KJV but we note it for historical purposes as it was the first **Roman Catholic English Bible**.
- B. It was the work of Jesuit priests and was a counter reformation move on the part of the Catholic church.
- C. While still believing the Bible should be kept from the people, the English Catholics realized they could only counter the Reformation in England by supplying people with their own Bible.
- D. The Catholic church had viciously persecuted the Bible and Bible believers throughout the dark ages.
- E. The Jesuit order (society of Jesus) was founded by Ignatius of Loyola at the University of Paris in the 1530s.
- F. The Jesuits were the "Pope's Commandos" – their one mission was to regain lost territory for Rome by infiltrating the colleges and institutions of learning to win the minds of the young. (Sargent)
- G. The New Testament was published at Rheims in 1582 and the complete Bible in 1609 at Douay.
- H. Hence the name "Rheims Douay" Bible.
- I. The translation work was primarily done by the Catholic Priest, Gregory Martin.
- J. It was an English translation of the Latin Bible, based on the Latin Vulgate.
- K. It was very biased toward Catholic beliefs and contained many notations and interpretations. For example, it translates 'repentance' as "do penance" or "penance".
 1. Matthew 3:1-2 "And in those days cometh John the Baptist preaching in the desert of Judea. And saying: Do penance: for the kingdom of heaven is at hand."
 2. Matthew 4:17 "From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand."
 3. Luke 3:3 "And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins;"
 4. Luke 5:32 I came not to call the just, but sinners to penance.
 5. Luke 13:3-5 "No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish.

6. Luke 15:7 "I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance."
7. 15:10 "So I say to you, there shall be joy before the angels of God upon one sinner doing penance."
8. Acts 17:30 "And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where do penance."
9. Acts 20:21 "Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ."
10. 2 Peter 3:9 "The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance."

CONCLUSION: These translations, with the exception of the Catholic translation, form an important part of the heritage of the KJV, in particular the Coverdale, Matthews, Great and Geneva Bibles. These Bibles built on the work of Tyndale and paved the way for the Bible of all Bibles in English, the King James Version.

Why We Hold to the KJV

Part 8 – The Unmatched Heritage of the KJV

Text: Proverbs 21:1

Introduction:

1. In our last lesson we considered the 5 pre-KJV Bibles (Coverdale Bible, Matthews Bible, Great Bible, Geneva Bible & Bishop's Bible). These Bibles built on the pioneering work of Wycliffe and especially Tyndale and form a very important part of the heritage of the Bible in English.
2. The KJV was the crowning product of over 200 years of translation work in relation to the English Bible. The result was an unrivaled masterpiece that has stood the test of time.
3. In this lesson we begin studying the history of the KJV specifically. We will learn how God moved in the heart of the king of England at that time, James I, to commission the project. We will get a sense for the spiritual and academic environment of the times in which the KJV was translated and the qualifications of the translators involved in the project.
4. Through it all, we see GOD'S HAND WORKING IN HISTORY to give us this glorious Bible in the English language.
5. Note: The majority of the information below is drawn from David Cloud's book, "Faith vs. the Modern Bible versions" as well as Robert Sargent's excellent course entitled "English Bible Manuscript Evidence".

I. KING JAMES I

Let's commence with a little history concerning the English King God used to commission the project.

- A. James Stuart (1566-1625) was king (James VI) of Scotland before he was king (James I) of England.
- B. James' father, Henry Stuart (Lord Darnley) died in mysterious circumstances shortly after James was born. There is strong reason to believe Queen Mary was behind the assassination of her own husband.
- C. James became king of England in March 1603 upon the death of Elizabeth. He was the closest living relative of the unmarried and childless queen, being the son of Elizabeth's cousin. He united England and Scotland under one reign.
- D. King James married Anne of Denmark and they had 8 children together but only 3 of their children lived beyond infancy.
- E. King James was known as the most educated sovereign in Europe. In spite of some of his physical problems, he had a very sharp mind. By

the age of seven, he was able to read a chapter of the Bible out of Latin into French and next out of French into English. Before he was 20, he had translated 30 of the Psalms in metrical form and as a parallel venture had paraphrased the Revelation of St John. Pg. 526 (Cloud)

- F. King James was not a homosexual as has been charged. He fathered eight children with his wife, and spoke fondly of his intimate relationship with her. The charge of homosexuality was made by the king's enemies and only after his death.
- G. Sadly, though, King James was a persecutor. Many fled his tyranny, including Puritans in 1607 and the Pilgrims in 1620.
- H. The last man burned alive in England for his faith was Edward Wightman, a Baptist, on April 11, 1612.

II. THE HAMPTON COURT CONFERENCE

- A. King James I made the decision to create the translation at Hampton Court in 1604.
- B. A conference was held at Hampton Court at which the Puritans petitioned the new king for spiritual reform in the Church of England.
- C. Puritan leader John Reynolds proposed a new translation of the Bible and the king agreed.
- D. Hampton Court Palace was a magnificent palace on the Thames.

III. THE TRANSLATION GROUPS

- A. There were roughly 50 translators
- B. They were divided into six companies and each group was assigned a portion to translate
- C. Two committees met at Oxford
- D. Two met at Cambridge
- E. Two met at Westminster in the Jerusalem Chamber

IV. THE TRANSLATION RULES (15 rules)

- A. THAT the basic text shall be that of the Bishop's Bible, with as little altered as the truth of the original will permit.
- B. THAT proper names, including those of the authors of Biblical Books, shall be retained in the ordinary spelling as far as might be.
- C. THAT the old ecclesiastical words (such as "church") shall be retained.
- D. THAT words of more than one meaning shall be used in the sense found in most of the ancient fathers, appropriate to the context and consistent with the analogy of the faith. (In addition, to avoid any

formalistic or stilted literary style, a variety of English words were used to render the same Hebrew or Greek word throughout the translation.)

- E. THAT the chapter divisions shall follow those of the Bishop's Bible.
- F. THAT no marginal notes shall be added, except for the explanation of Hebrew or Greek words which cannot be briefly and fitly expressed in the text.
- G. THAT cross-references shall only relate to relevant passages elsewhere in scripture.
- H. THAT translations and revisions were to be done first by individuals, then submitted to the whole company for scrutiny, criticism, and final approval.
- I. THAT as each section of the books are completed, they shall be submitted to the other companies *"to be considered of seriously and judiciously, for his Majesty is very careful in this point."*
- J. THAT if any company, upon reviewing a book, doubt or differ upon any place, they shall notify the original company. If their objection is declined, the matter shall be settled at a general meeting.
- K. THAT in cases of special obscurity, the translators shall be entitled to request assistance from any learned man in the land.
- L. THAT each bishop shall seek the judgment of those among his clergy who are "skillful in tongues" upon the work at hand.
- M. THAT the directors of each company shall be Deans of Westminster and Chester, and the Regius Professors of Oxford and Cambridge universities.
- N. THAT the following translations shall be used when they agree better with the text than the Bishop's Bible, viz., Tyndale, Coverdale, Matthew, the Great Bible, and the Geneva Bible.
- O. THAT three or four of the most ancient and grave divines, from either of the universities and not employed in the translating, shall be overseers of the work.

V. THE ENVIRONMENT OF THE TRANSLATION

What was the religious and academic climate of that day?

A. The Spiritual Climate

1. The KJV came out of a period of intense persecution and spiritual revival.
2. Examples: Wycliffe, Tyndale, Coverdale, John Rogers etc...
3. The general population was made up of a church-going people who were knowledgeable of the Bible.
4. "It is doubtful that there has ever been a nation more steeped in basic Bible knowledge than 17th century England. The people were

required to attend church, and at church they heard the entire Bible read and sung in the liturgy.” D. Cloud

5. True Bible believers were prepared to earnestly contend for the faith, even unto death.

B. The Literary Climate

1. By the 17th century, the English translation of the Bible had been through a rigorous process of refinement. “The wording of the KJB represents the labors of centuries of brilliant, believing, sacrificial, godly scholarship. Dozens of some of the best biblical linguists who have ever lived applied their minds and their prayers to translating into English precisely what the Hebrew and Greek text mean.” (Cloud)
2. By the early 17th century, the English language was at its apex. Alexander McClure observed: “The English language had passed through many and great changes, and had at last reached the very height of its purity and strength. The Bible has ever since been the grand English classic. It is still the noblest monument of the power of the English speech. It is the pattern and standard of excellence therein” (*The Translators Revived*).

C. The Academic Climate

1. It was a time of great emphasis on rigorous academic discipline. Large portions of the Scriptures were known by heart not only by ministers but also laymen and children.
2. “English children, from the earliest age, were disciplined in prayer, in reading books of devotion and in close knowledge of Bible histories and Bible doctrine...Hence, we notice psychologically, there were developed enormous industry in learning, endurance in listening to preachers and teachers, tenacious memory and the power of visualizing and concentrating the thoughts on Bible heroes, Bible stories, Bible language and Bible aspirations.” (The Cambridge History of English and American Literature)
3. In the Universities, Theology was the chief subject. There was a strong emphasis on learning Hebrew and Greek.
4. The translators represented the best biblical scholarship in the world.
5. They were also godly men, with few exceptions, who loved the Bible and who trusted the Holy Spirit to guide them.
6. “It is confidently expected that the reader of these pages will yield to the conviction that all the colleges of Great Britain and America, even in this proud day of boastings, could not bring together the same number of divines equally qualified by learning and piety for

the great undertaking” (Alexander McClure, *Translators Revived*, 1855)

7. They were “giants of Scriptural scholarship.” A biographical history of all who had part in the Translation might be an effectual antidote to the itch for superseding their work, which seems to trouble so many in our days” (Authur Coxe, *An Apology for the Common English Bible*, 1857)
8. Unlike today, these men grew up with the biblical languages and Latin. They learned these in their childhood and perfected the use of them throughout their lives. This is not true today. Even those who are scholars in the biblical languages don’t usually begin to learn them until their adult years.
9. “It was a time when the study of sacred literature was pursued by thousands with a zeal amounting to a passion” (McClure).
10. Such an atmosphere exists nowhere in the world today. It could be compared only to something like sports, in which thousands compete earnestly from their youth to win a place on a professional team.
11. The King James translators as a whole were masters not only of Hebrew, Aramaic, Greek and Latin but of all the cognate or associate languages that are necessary for research into ancient documents relative to the Bible. These include Persian, Coptic, Syriac and Chaldee.

VI. THE KJV TRANSLATORS

We will briefly consider 8 examples out of the approx. 50 translators to illustrate the kind of academic credentials that were typical of the men who were on the translation committee. (See slide presentation for details)

- A. Lancelot Andrewes
- B. Miles Smith
- C. John Bois
- D. Thomas Bilson
- E. William Bedwell
- F. Henry Savile
- G. Lawrence Chaderton
- H. John Rainolds

CONCLUSION: The KJV is a testament to the hand of God working in history. Let’s read it, study it, memorize it, love it, and obey it.

Why We Hold to the KJV

Part 9 – The Unmatched Heritage of the KJV

Text: Isaiah 66:1-2

Introduction:

1. In this lesson we continue the overview of the history of the KJV project. Through it all, we see GOD’S HAND WORKING IN HISTORY to give us this glorious Bible in the English language.
2. Concerning the KJV translators, Dr. David Sorenson writes, “In reading the brief biographies of some of the translators of the King James Bible, two things are evident. First, they were godly men who had given their lives to the work of the ministry. Second, they were biblical linguists without equals. There has never in human history, and certainly not in the English-speaking world, been an assemblage of such a combination of godliness coupled with linguistic skills. It is not uncommon in this day for a young man to go off to Bible college and after two semesters of sophomore Greek come home and announce how the King James translators got it wrong in this or that place. He likely picked up the idea from a professor who had taken two more semesters of Greek than he had. The absurdity of it all is superseded only by the ignorance – and hubris – of the student and his professors. The King James translators were head and shoulders above even the learned translators of modern Bible version.” (*The Faithful Word*, p. 165)
3. Note: The majority of the information below is drawn from David Cloud’s book, “Faith vs. the Modern Bible versions” as well as Robert Sargent’s excellent course entitled “English Bible Manuscript Evidence”.

I. THE KJV TRANSLATORS CONT...

Let’s consider some other important information about the KJV translators.

A. The Gospel they Preached

1. Richard Kilby: “Consider well what He hath done for you. He made you at the first like unto Himself, in wisdom and holiness, and when you were by sin made like the devil, and must therefore have been condemned to hell torments, God sent His only son who taking unto him a body and soul, was a man and suffered great wrong and shameful death, to secure your pardon, and to buy you out of the devil’s bondage, that ye might be renewed to the likeness of God ... to the end ye might be fit to keep company with all saints in the joys of heaven.”
2. Richard Kilby: “Consider well what He hath done for you. He made you at the first like unto Himself, in wisdom and holiness, and when

you were by sin made like the devil, and must therefore have been condemned to hell torments, God sent His only son who taking unto him a body and soul, was a man and suffered great wrong and shameful death, to secure your pardon, and to buy you out of the devil's bondage, that ye might be renewed to the likeness of God ... to the end ye might be fit to keep company with all saints in the joys of heaven."

B. The Objective of their Work

1. "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue, the unlearned are but like children at Jacobs well (which was deep) without a bucket or something to draw with: or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with the motion: 'Read this, I pray thee,' he was fain to answer, 'I cannot, for it is sealed'" (Translators to the Reader).
2. We can see that their hearts desire and aim was to faithfully translate the pure word of God into our mother tongue so we could be enlightened by the truth.

C. Their belief in an infallible Bible (from the Translators to the Reader)

1. "It is not only an armour, but also a whole armoury of weapons, both offensive, and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees and the leaves for medicine. It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary (pantry or storehouse) of wholesome food, against fenowed [moldy] traditions; a Physicians-shop of preservatives against poisoned heresies; a Pandect (a complete code of laws) of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; Finally, a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the enditer [composer], the holy spirit, not the wit of the Apostles or

Prophets; the Pen-men such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation... the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away.

Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night." (Translators to the Reader)

2. Note their high and lofty view of Holy Scripture! It is quite a contrast to the majority view in our age of apostasy.
 3. Note their high view of the originals. That was the authoritative basis for their translations. They certainly didn't subscribe to the Ruckman view that they were being inspired to re-write the Bible into English under direct inspiration of the Holy Spirit like the original authors. Without a doubt, God's hand was moving in a most powerful and wonderful way through these men as a part of His work of preservation but that is quite different to ascribing a new act of inspiration to the translators.
- D. Their godly motive. Interestingly, the translators were not paid for their work. Several were awarded with ecclesiastical positions that provided them with an income. Except for one case in which John Harmer was paid 50 pounds, only the 12 men who did the final revision received any direct financial payment. There were given a weekly stipend of 30 shillings for basic expenses as they met in London for the nine-month revision process."
- E. The contrast of the day we live in
1. The day and age we live in is not characterized by that kind of respect for and faith in the Word of God (at least not in the English-speaking world).
 2. The last 150 years has witnessed the greatest assault upon the Bible in history: Modernism, Unitarianism, Evolution, Communism, the Cults, Neo-Orthodoxy, New Evangelicalism.
 3. Most of the great names in the field of biblical scholarship have been affected by the spirit of unbelief, including Joseph Thayer, Samuel Driver, Eberhard Nestle, Gerhard Kittel, Eugene Nida, Kurt Aland, and Bruce Metzger.

4. Even in the 1800s, Charles Philpot, leader of the Gospel Standard Baptists, warned that most of the biblical scholars “are notoriously either tainted with popery or infidelity.”

II. THE TRANSLATION PROCESS

- A. Each part of the Bible went through four major winnowing processes and was examined at least 14 times.
- B. What is unique about the KJV in distinction to the other European translations of that era was that it was the work of 47 men as opposed to the work of one or two men (e.g., Luther and the German Bible).
- C. Archbishop Bancroft, who was appointed to oversee the work, organized the translators into six companies (what we would call “committees” today)
 1. Each individual first translated the assigned portion.
 2. The individual translations were then considered by the entire committee.
 3. When a company completed its translation, it was sent to the other companies for review
 4. The companies were authorized to seek help from any scholar in the land.
 5. When the companies were finished with the translation a 12-man review team went through the entire Bible again.
 6. Finally, a two-man team prepared the Bible for the press.
- D. One author notes, “As the number of companies was six, and the numbers in each company varied from seven to ten, it follows that every several part would be examined **at the least fourteen times distinctly; many parts fifteen times, and some seventeen**” (prologue to *The English Hexapla*, 1841).
- E. The translation began in late 1604 and early 1605 and the final draft from the committees was probably in late 1608. In 1609 the delegates from the committees met in Stationers’ Hall in London and reviewed the whole work for nine months. In 1610-11 Miles Smith and Thomas Bilson put the finishing touches to the translation, wrote the Translators Preface, and prepared the Bible for the press.

III. THE FINISHED PRODUCT WAS A MASTERPIECE

- A. Even Roman Catholics gave grudging praise to the KJV, recognizing it as the bulwark of Protestantism in the English-speaking world.
 1. “Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude; and expressed, either in the text, or margin, with the greatest

precision...It may serve as a lexicon of the Hebrew Language, as well as for a translation." Alexander Geddes, 1786. Alexander Geddes was a Scottish, Roman Catholic theologian who helped translate the Old Testament of the Catholic Bible.

2. "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego. Its felicities seem often to be almost things rather than words...It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible" (Faber, quoted from John Eadie, *The English Bible*, II, p. 158).

B. Quotes from Protestants and other authors in praise of the KJV.

1. "In the English version published in 1611, occur many specimens of an edition truly gigantic, of uncommon skill in the original tongues, or extraordinary critical acuteness and discrimination." Matthew Poole, 1669
2. "The translators have seized **the very spirit and soul of the original** and expressed this almost everywhere with pathos and energy." Adam Clarke, 1810
3. "... it is exceedingly doubtful, whether a translation has ever been made from any ancient book, Greek, Latin, or Oriental **which in point of faithfulness to its original can be compared with this**. ... to attempt to supplant it by a 'new version,' or to introduce any material alterations, would be like 'gilding refined gold'..." John Dowling, 1850
4. "They [the KJV translators] were deeply penetrated with a reverence for the word of God, and, therefore, they felt themselves bound by a holy constraint to discharge their trust in the most faithful way. Under this divine constraint they were led to give us a translation **unequaled for faithfulness to the original, and yet at the same time clothed in the purest and simplest English.**" Joseph Philpot, 1861
5. "It is **a well of English undefiled**. ... It has the divine touch, even in its diction, which lifts it above the limitations of locality and time, and makes it valid and living for all the ages. ... The English Bible is still fresh and mighty, even if it has archaic or obsolete words. It has

waxed old, but it has not decayed.” William Muir, 1911 (*Our Grand Old Bible*, pp. 131, 192, 238)

6. The King James Bible is “the Noblest Monument of English Prose.” John Livingston Lowes, 1936
 7. “The Authorized Version is a miracle and a landmark. Its felicities are manifold, its music has entered into the very blood and marrow of English thought and speech.” H. Wheeler Robinson, 1940
 8. “It is the most beautiful of all the translations of the Bible; indeed, **IT IS PROBABLY THE MOST BEAUTIFUL PIECE OF WRITING IN ALL THE LITERATURE OF THE WORLD**...its English is extraordinarily simple, pure, eloquent, lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of.” Henry Louise Mencken (Henry Louise Mencken (1880-1956) was the most prominent American newspaperman, book reviewer and political commentator of his day)
 9. “... not only was theirs the best of the English Bibles; there is, in no modern language, a Bible worthy to be compared with it as literature. ... **They knew how to make the Bible scare the wits out of you and then calm you, all in English as superb as the Hebrew and the Greek.**” Gustavus Paine, 1977 (*The Men Behind the KJV*)
 10. The King James Bible “is still arguably the version that best preserves the literary effects of the original languages.” Harvard University Press, 1987
 11. It is “unquestionably **the most beautiful book in the world**” and “matchless in its literary qualities among all English translations.” Leland Ryken, Wheaton College, 2002
 12. “In the story of the earth we live on, its influence cannot be calculated. Its words have been found to have a unique quality, of being able both to lift up a dedicated soul higher than had been thought, and to reach even below the lowest depths of human experience.” David Daniell, 2003
- C. The Unique English Style of the KJV
- This is an important point as some will argue that the KJV was just reflecting the English of the time, parts of which are now archaic. But in reality, this was not the case. The style was unique and designed to convey as closely as possible, the words and sense of the original languages.
1. “... the English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was

ever spoken anywhere. **IT IS BIBLICAL ENGLISH**, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. And the observations of W.A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English--which was very different--but to its faithful translation of the original. **ITS STYLE IS THAT OF THE HEBREW AND OF THE NEW TESTAMENT GREEK**. Even in their use of *thee* and *thou* the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural *you* in polite conversation” (Edward Hills, *The King James Version Defended*, p. 218).

2. “This English is there to serve the original not to replace it. It speaks in its master’s voice, and is not the English you would have heard on the street, then or ever. It took up its life in a new and distinct dimension of linguistic space, **SOMEWHERE BETWEEN ENGLISH AND GREEK (OR, FOR THE OLD TESTAMENT, BETWEEN ENGLISH AND HEBREW)**. These scholars were not pulling the language of the scriptures into the English they knew and used at home. **The words of the King James Bible are just as much English pushed towards the condition of a foreign language as a foreign language translated into English**. It was, in other words, more important **to make English godly than to make the words of God into the sort of prose that any Englishmen would have written**, and that secretarial relationship to the original languages of the scriptures shaped the translation” (Adam Nicholson, *God’s Secretaries*, pp. 210, 211).
- D. The translators aimed not only for accuracy but also for majesty. “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pasture: he leadeth me beside the still waters. He restoreth my soul...” Psalm 23
- E. The KJV significantly improved on the previous English translations (see slides for examples).
- F. Modern versions lack not just the accuracy, they are wanting in power, reverence and majesty! See slides for examples.

IV. THE KJV AFTER 1611

- A. The KJV began to gain ascendancy over the Geneva quickly, and by 1618 the Geneva ceased to be printed in England.
- B. The KJV underwent four revisions between 1629 and 1769. The changes were largely a correction of printing errors, updating of spelling and punctuation, the addition of more italics, and the modernizing of obsolete words. See slides for examples.
- C. The 1769 edition of the KJV is the one that has been published as the standard edition ever since. It is the one that we all use.
- D. Significance of these facts
 - 1. The KJV has gone through a strenuous purification process. Those who so lightly claim that they can correct it and give a “better rendering” should tread more carefully.
 - 2. The difference between the 1611 KJV and today’s KJV is minor.
 - 3. Any idea that the KJV was “given by inspiration” or is perfectly inspired itself is disproved. If it were given by inspiration, it would not have needed *any* sort of correction or refinement because it would have been infallible in every detail.
 - 4. Those who teach that the KJV is more than an excellent and accurate translation, that it is given by inspiration and inerrant in itself, advanced revelation and such, must show us exactly which edition they are referring to.
 - 5. Beware of men like Peter Ruckman and others like him who take an extreme position on the KJV. Their position is nonsensical and makes all defenders of the King James Bible look ridiculous.

V. THE AUTHORITY OF THE KJV

- A. The modern translations from the English Revised Version of 1881 to the English Standard Version of 2001 are based on a corrupt Greek text and are influenced by corrupt modernistic scholarship. They are undependable and dangerous.
- B. The KJV is authoritative, not because it was authorized by King James I but because it is an excellent and accurate and beautiful translation of the preserved Hebrew (the Masoretic) and Greek (the Received) Texts. It is dependable. It is powerful and life-changing. It will not lead you astray. It is God’s inspired, infallible, preserved Word in English.

CONCLUSION: Dr. David Sorenson writes, “The King James Bible has been called “the most influential version of the most influential book in the world, in what is now its most influential language.” In the meantime, six billion copies of the King James Bible have been printed which is more than all the rest put together. It is the preserved Word of God in the English language.”

Why We Hold to the KJV

Part 10 – Mutilated Manuscripts, Modernists & Modern Versions

Text: Matthew 7:15-20

Introduction:

1. There is a key fact each believer needs to be familiar with in this debate – there are two competing Greek texts that have come down to us. "There is a foundational fact about Bible versions today that must be understood by every student and that is this: All of the translations of the Protestant Reformation were based on the same Greek text whereas all of the modern versions are based on a different Greek text, and that accounts for thousands of changes."¹
2. We could call it the tale of two cities – Alexandria of Egypt and Antioch of Syria. From Antioch came the Traditional, Received Text which forms the overwhelming majority of manuscripts. This is the text that underlies the KJV and other Protestant Reformation Bibles. From Alexandria came the Critical Text that forms the basis of the modern versions and represents a tiny percentage of available manuscripts. David Sorenson writes, "The Traditional Text of the New Testament can be traced, primarily through translations thereof from the mid-second century. However, another significant textual base developed later and would have profound implications to this very hour. Whereas the Traditional Text finds its roots in Antioch of Syria, the home church of the Apostle Paul, the modern Critical Text traces its lineage back to Alexandria, Egypt."
3. In this lesson we focus on the two corrupt manuscripts behind the critical text² which form the textual foundation of the modern versions. The critical text and the modern versions it has produced are the product of unbelieving, apostate scholarship.

I. THE MUTILATED MANUSCRIPTS BEHIND THE MODERN VERSIONS

The critical text is primarily based on two, corrupt Greek manuscripts, Sinaiticus and Vaticanus. An understanding of this is crucial to the whole debate. The corruptions we find in the modern versions (e.g., verses and words missing, critical notes) are not random. They are there because of the manuscripts they are translated from.

¹ D. Cloud, *Faith Vs. the Modern Bible Versions*, p. 64.

² Critical in the sense that it differs from the Majority Text.

A. VATICANUS³

Some facts about Vaticanus:

1. The Vaticanus Greek codex gets its name from its location, which is the Vatican Library. Its history is unknown prior to 1475, when it first appeared in that library's catalogue.
2. It is thought to date from the mid-4th century and to have originated in Egypt. "Hort was inclined to assign it to Rome, and others to southern Italy or Caesarea; but the association of its text with the Coptic (Egyptian) Versions and with Origen, and the style of writing (notably the Coptic forms used in some of the titles), point rather to Egypt and Alexandria" (Frederic Kenyon, *The Text of the Greek Bible*).
3. Westcott and Hort preferred the Vaticanus manuscript as their chief authority above all other Greek manuscripts. It was "their touchstone" (Aland, *The Text of the New Testament*, p. 14).
4. It is a very strange and corrupt manuscript:
 - a. It was corrected by revisers in the 8th, 10th, and 15th centuries (W. Eugene Scott, *Codex Vaticanus*, 1996).
 - b. In fact, the entire manuscript has been mutilated: "...every letter has been run over with a pen, making exact identification of many of the characters impossible" (*Vaticanus and Sinaiticus* - www.waynejackson.freeseerve.co.uk/kjv/v2.htm). This was probably done in the 10th or 11th century. All of the revision and overwriting "makes precise palaeographic analysis impossible" (Scott, *Codex Vaticanus*). Dr. David Brown observes: "I question the 'great witness' value of any manuscript that has been overwritten, doctored, changed and added to for more than 10 centuries" (*The Great Uncials*).
 - c. Missing portions were supplied in the 15th century by copying other Greek manuscripts. This segment (pages 1519-1536) of the manuscript "is catalogued separately as minuscule 1957" (Aland, *The Text of the New Testament*, p. 109).
 - d. In the Gospels it leaves out 749 entire sentences and 452 clauses, plus 237 other words, all of which are found in hundreds of other Greek manuscripts. The total number of words omitted in B (Vaticanus) in the Gospels alone is 2,877 as compared with the majority of manuscripts (Burgon, *The Revision Revised*, p. 75).
 - e. According to Robert Sargent, Vaticanus manifests 7,578 differences with the Textus Receptus:⁴
 - Omits 2,877 words.
 - Adds 536 words.
 - Substitutes 935 words.

³ Majority of information drawn from "Faith Vs. the Modern Bible Versions" by D. Cloud.

⁴ English Bible Manuscript Evidence, p. 278.

- Transposes 2,098 words.
 - Modifies 1,132 words.
- f. Vaticanus omits Mark 16:9-20, but a blank space is left for that section of Scripture. Incidentally, the blank space left by the scribe serves as a silent witness to any who have eyes to see that those verses were in existence before Vaticanus. Clearly the scribe was instructed to leave them out.
 - g. It also contains the Old Testament apocrypha and the Epistle of Barnabas.
5. The fact this manuscript is the property of the Roman Catholic Church should raise alarm bells for the Bible believer. The Roman Catholic church has never been the custodian of the truth. She has been the greatest persecutor of the Bible and Bible believers down through the centuries. The fact textual critics are so in love with this manuscript and elevate it against the Received Text reveals how spiritually blind they are. The Vatican Library is the last place on earth we would expect to find the pure, preserved Word of God.

B. Sinaiticus (Aleph)⁵

1. Its history
 - a. The Sinaiticus codex was discovered by Constantine Tischendorf at St. Catherine's Monastery (Greek Orthodox) at Mt. Sinai. He discovered the first part in 1844 and the second in 1859. In May 1844, on his way to Mt. Sinai, Tischendorf stopped in Rome and had an audience with Pope Gregory XVI. Like Catholicism, the Greek Orthodox Church has a false gospel of grace plus works and sacraments and holds the unscriptural doctrine of venerating relics. St. Catherine's Monastery has one entire room filled with skulls! Again, this is not the place where we would expect to find the pure, preserved Word of God!
 - b. Following is the story of how Tischendorf found the Sinaiticus: "In the year 1844, whilst travelling under the patronage of Frederick Augustus King of Saxony, in quest of manuscripts, Tischendorf reached the Convent of St. Catherine, on Mount Sinai. Here, observing some old-looking documents in a basketful of papers ready for lighting the stove, he picked them out, and discovered that they were forty-three vellum leaves of the Septuagint Version. He was allowed to take these: but in the desire of saving the other parts of the manuscript of which he heard, he explained their value to the monks, who being now enlightened would only allow him to copy one page, and refused to sell him the rest. On his return he published in 1846 what he had succeeded in getting under the name 'Codex Frederico-Augustanus,' inscribed to his benefactor" (Edward Miller, *A Guide to the Textual Criticism of the New Testament*, p. 24).

⁵ Information drawn from D. Cloud, *Faith Vs. the Modern Bible Versions*.

Some enemies of the defence of the King James Bible have claimed that the manuscripts were not found in a “waste basket,” but they were. That is exactly how Tischendorf described it. “I perceived a large and wide basket full of old parchments; and the librarian told me that two heaps like this had been already committed to the flames. What was my surprise to find amid this heap of papers...” (*Narrative of the Discovery of the Sinaitic Manuscript*, p. 23). John Burgon, who was alive when Tischendorf discovered the Sinaiticus and also personally visited St. Catherine’s to research ancient manuscripts, testified that the manuscripts “got deposited in the waste-paper basket of the Convent” (*The Revision Revised*, 1883, pp. 319, 342).

2. The strangeness of Codex Sinaiticus

- a. The Sinaiticus was written by three different scribes and was corrected later by several others. (This was the conclusion of an extensive investigation by H.J.M. Milne and T.C. Skeat of the British Museum, which was published in *Scribes and Correctors of Codex Sinaiticus*, London, 1938.) Tischendorf counted **14,800 corrections** in this manuscript (David Brown, *The Great Uncials*, 2000). Dr. F.H.A. Scrivener, who published *A Full Collation of the Codex Sinaiticus* in 1864 testified: “The Codex is covered with alterations of an obviously correctional character brought in by at least ten different revisers, some of them systematically spread over every page, others occasional, or limited to separate portions of the Ms., many of these being contemporaneous with the first writer, but for the greater part belonging to the sixth or seventh century.” Thus, it is evident that scribes in bygone centuries did not consider the Sinaiticus to represent a pure text. Why it should be so revered by modern textual critics is a mystery.
- b. A great amount of carelessness is exhibited in the copying and correction. “Codex Sinaiticus ‘abounds with errors of the eye and pen to an extent not indeed unparalleled, but happily rather unusual in documents of first-rate importance.’ On many occasions 10, 20, 30, 40 words are dropped through very carelessness. Letters and words, even whole sentences, are frequently written twice over, or begun and immediately cancelled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs no less than 115 times in the New Testament” (John Burgon, *The Revision Revised*). It is clear that the scribes who copied the Sinaiticus were not faithful men of God who treated the Scriptures with utmost reverence. The total number of words omitted in Aleph in the Gospels alone is 3,455 compared with the Greek Received Text (Burgon, p. 75).

II. THE MODERNISTS BEHIND THE MODERN VERSIONS

The promoters of the Critical Text behind the modern versions have with rare exception been theological liberals who deny verbal inspiration and other cardinal doctrines of the Word of God. Modern Evangelicalism, with rare exception, has been saturated with textual criticism. Very few Evangelicals today hold to a TR/KJV only position. Their commentaries often contain critical notes with frequent appeals to “the oldest and best manuscripts”. Many names could be mentioned in connection with the field of textual criticism but let’s name a few of the key figures who were instrumental in popularising the critical text.⁶

A. Johann Jakob Griesbach (1745-1812)

1. Griesbach, a German, was one of the most important names in the development of modern textual criticism. While some (particularly evangelicals and fundamentalists) have tried to downplay his role, he was, in fact, extremely influential. Marvin R. Vincent says, “With Griesbach, really critical texts may be said to have begun” (Marvin Vincent, *A History of the Textual Criticism of the New Testament*, 1899, p. 100).
2. Griesbach was influenced from his undergraduate days by the rising tide of Rationalism sweeping over Germany and “was a foe of orthodox Christianity” (D.A. Thompson, *The Controversy Concerning the Last Twelve Verses of the Gospel According to Mark*, p. 40). Griesbach was strongly influenced by his teacher at Halle, the modernist **JOHANN SEMLER** (1725-91).
3. Semler is “often regarded as the father of German rationalism” (Metzger, *The Text of the New Testament*, p. 115). He was greatly influenced by Roman Catholic Richard Simon’s 1689 book, *Critical History*.
 - a. Semler rejected the traditional view that the entire canon of Scripture is infallibly inspired.
 - b. Semler taught that the writers of the New Testament accommodated the teachings of Christianity to the needs of various classes of people, “which explains the appeal to miracles.”
 - c. Semler looked upon the book of Revelation as “the production of an extravagant dreamer” and argued that it was not inspired or canonical.

⁶ Information drawn from D. Cloud, *Faith Vs. the Modern Bible Versions*.

- d. Semler believed that the teaching of Jesus and the Apostles contained error.
- e. Semler claimed that 2 Corinthians 9 was not originally part of Paul's epistle but was inserted later by scribes, and that Romans 16 was originally part of a letter to the Corinthians that got attached to the epistle to the Romans by mistake.
- f. Semler taught that the moral truths of the Bible could, with equal truth, be "characterized as a revelation, or as a progressive development of the natural reason."

B. Westcott and Hort

Westcott and Hort said that in certain matters they venerated the name of **Griesbach** "above that of every other textual critic of the New Testament" (*New Testament in Greek*, 1881, vol. 2, p. 185). They adopted many of his principles of textual criticism and popularized them in their writings. A.T. Robertson states that Hort held Griesbach "to be the great man in textual criticism before his own day" (*An Introduction to Textual Criticism*, p. 30). In fact, Hort felt that "he was in reality taking up the work of Griesbach afresh" (Robertson, *An Introduction*, p. 29). Bruce Metzger observes: "Griesbach laid foundations for all subsequent work on the Greek text of the New Testament ... The importance of Griesbach for New Testament textual criticism can scarcely be overestimated" (Metzger, *The Text of the New Testament*, pp. 119, 121). Metzger reminds us that Westcott and Hort did not collate any manuscripts or provide a critical apparatus; rather they "refined the critical methodology developed by Griesbach, Lachmann, and others, and applied it rigorously" (Metzger, *The Text of the New Testament*, p. 129). Kurt and Barbara Aland, though claiming that Griesbach's influence "is today in danger of being exaggerated," admit that "his influence was extraordinary as a model for many subsequent editors" (Aland, *The Text of the New Testament*, p. 9).

1. Their backgrounds⁷

- a. Brooke Foss Westcott (1825-1901) was the Anglican Bishop of Durham. He was quite sympathetic to the Oxford Movement (move within the Church of England towards the Catholic Church).
- b. Fenton John Anthony Hort (1828-1892) was Professor of Divinity at Cambridge University. Hort hated the Received Text. In 1851 he wrote, "I had no idea till the last few weeks of the

⁷ R Sargent, *English Bible Manuscript Evidence*, p. 266-277

importance of texts, having read so little Greet Testament and dragged on with the villainous Textus Receptus...Think of that vile Textus Receptus leaning entirely on late MSS; it is a blessing there are such early ones.”

2. Their beliefs⁸

Both Westcott and Hort were pro-Catholic, anti-evangelical, unsaved men. The following quotations are taken from their personal writings:

- a. Westcott — “I wish I could see to what forgotten truth Mariolatry bears witness.”
- b. Hort — “I am very far from pretending to understand completely the ever-renewed vitality of Mariolatry.” “I have been persuaded for many years that Mary worship and ‘Jesus worship’ have much in common in their cause and results.”
- c. Westcott — “No one now, I suppose, holds that the first three chapters of Genesis, for example, gives a literal history ... I could never understand how anyone reading them with open eyes could think they did.”
- d. Hort — “But the book which most engages me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with ... at present my feeling is strong that the theory is unanswerable.”
- e. Westcott — “I never read the account of a miracle but I seem instinctively to feel its improbability, and discover some want of evidence in the account of it.” [rationalism & empiricism!]
- f. Hort — “The positive doctrines even of the Evangelicals seem to me perverting rather than untrue. There are, I fear, still more serious differences between us on the subjects of authority, and especially authority of the Bible.”
- g. Westcott — “The battle of inspiration of the Scriptures has yet to be fought, and how earnestly I pray that I might aid in that.”
- h. Hort — “Westcott ... and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being all disposed to believe that such things really exist, and ought to be discriminated from hoaxes and mere subjective disillusions.”
- i. These two men advocated teachings such as baptismal regeneration, prayers for the dead, and sacerdotalism; they

⁸ Ibid.

rejected (among other things) the infallibility of the scriptures, the literal return of Christ, and the existence of a personal Devil.

3. Their influence

- a. They were behind the English Revised Version of 1881 which was the first prominent English version based on the critical Greek text. All subsequent modern English versions are built upon this foundation.
- b. There was much deception involved in the Revised Version. Knowing there would be much opposition from the Christian community of that day if anything too radical was proposed, promises were made in public to keep the changes to a minimum.
- c. For example, the Rev. Charles Ellicott, a prominent member of the revision committee, made promises that the critical text would not be used and that the changes would be minimal. In reality, he allowed Westcott and Hort to introduce their new Greek text clandestinely on the very first day the translation committee met! Consider the following quotes from Ellicott's speeches and writings prior to the start of the Revision:
 - "We may be satisfied with the attempt to correct plain and clear errors, BUT THERE IT IS OUR DUTY TO STOP" (Charles Ellicott, *Speech in Convocation*, Feb. 1870, p. 83).
 - "Nothing is more satisfactory at the present time than the evident feelings of veneration for our Authorized Version, AND THE VERY GENERALLY-FELT DESIRE FOR AS LITTLE CHANGE AS POSSIBLE" (Ellicott, *Considerations on Revision*, May 23, 1870, p. 99).
 - "We should hardly be far wrong IN ESTIMATING THE AMOUNT OF CHANGES that would be introduced in any English revised Version of the whole 6944 verses of the New Testament, AS NOT EXCEEDING ONE FOR EVERY FIVE VERSES, OR UNDER FOURTEEN HUNDRED IN ALL, very many of these being of wholly unimportant character" (Ellicott, May 23, 1870, p. 52).
COMMENT: The actual changes made by Ellicott and the revisers numbered 36,000, or four and one-half changes per verse!
- d. The whole project was cloaked in secrecy, a marked difference to the translation process of the KJV which was marked by transparency, academic scrutiny and translation standards of the highest order.
 - "The English N.T. Revision Company laboured for ten long years behind closed doors, ALL WAS SILENT, the general public knew very little about what was going on

behind those closed doors. The same rule of secrecy prevailed in the American Company” (George Coy, *The Inside Story of the Anglo American Revised New Testament*)

- Westcott and Hort had been working together on their text since 1853. It modified the Greek Received Text underlying the King James Bible in more than 5,700 places. In 1870 Westcott and Hort printed a tentative edition for private distribution only. This they circulated *under pledge of secrecy* within the company of N.T. revisers (George Coy, *The Inside Story of the Anglo American Revised New Testament*)
 - The Revision committee was dominated by one man, F.J.A. Hort, who was joined by his cohorts B.F. Westcott and J.B. Lightfoot. They swayed the vote in favour of the critical text.
- e. Transparency is one of the features of truth. There is nothing to hide. The Apostle Paul wrote to Timothy, “But thou hast **fully known my doctrine**, manner of life, purpose, faith, longsuffering, charity, patience,” (2 Tim. 3:10)
- f. Secrecy and deception are the marks of false teachers and heresy.
- Romans 16:18 “For they that are such serve not our Lord Jesus Christ, but their own belly; and by **good words and fair speeches deceive the hearts of the simple.**”
 - 2 Peter 2:3 “And through covetousness shall they with **feigned words** make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”
 - Jude 1:4 “For there are certain men **crept in unawares**, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”
 - Matthew 7:15 “**Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**”
- g. Under the influence of Westcott and Hort, Unitarian George Vance Smith was added to the translation committee. George Vance Smith was a Unitarian minister who denied the deity and atonement of Jesus Christ, the personality of the Holy Spirit, and the divine inspiration of Scripture. He clearly believed that the Revised Version favoured Unitarianism, contrary to the claims of modern scholars that “no doctrine is affected” by different versions.

- He was pastor of St. Saviour's Gate Unitarian Chapel in York. Smith was outspoken in his rejection of Jesus Christ as God, claiming that Christ was merely a "humble teacher" and that only after Jesus' death did he begin to be deified by his followers (G. Vance Smith, *Texts and Margins*, p. 39).
- Smith taught that salvation was not purchased by Christ's blood (Smith, *The Bible and Its Theology*, p. 246).
- Smith taught that God's wrath does not abide on sinners and that they do not have to be redeemed; that all are spiritual sons of God (Smith, *The Bible and Its Theology*, pp. 253, 298).
- Smith denied the divine inspiration of the Bible, likening it merely to the "genius of Shakespeare" and claiming that its words are "dead" (Smith, *The Bible and Its Theology*, pp. 269, 276, 277).
- There was a huge uproar against Smith's presence on the translation committee within the Anglican Church with several thousand ministers signing a petition to have him removed from the committee. The Upper House of the Church of England passed a resolution in February 1871 that anyone denying the Godhead of the Lord Jesus Christ should not be permitted to participate in the revision work. Westcott, Hort and their close friend J.B. Lightfoot stood by Smith and threatened to resign if he was removed from the committee. There were some men of principle such as Bishop Wilberforce who wisely resigned from the project at this point.
- Vance Smith later testified that the textual changes in the English Revised Version and the Westcott-Hort Greek New Testament reflected his own heretical theology. Some of the passages listed by Smith as being theologically "superior" in the modern texts and versions as opposed to the King James Bible were Rom. 9:5; 1 Tim. 3:16; Titus 2:13; and 1 Jn. 5:7, and that is because these passages in the critical text weaken the doctrine of Christ's deity and thus provide better support for Smith's heresies.

III. THE MODERN VERSIONS AND THE CRITICAL TEXT

- A. Believers need to be aware that the corrupt Greek text and the work of heretical critics like Westcott and Hort forms the basis of all the modern versions.
- B. Remember this when they come out with the next version and claim it is the “most accurate and up to date”.
- C. Illustration: Ken Ham’s claim that the new LSB⁹ translation is the most accurate Bible. They claim it is a word for word translation. However, it is a word for word translation of the corrupt text and therefore perpetuates the same kinds of errors as all the other modern versions.
- D. The LSB is based on the Nestle text¹⁰. The Nestles’ Greek New Testament combines the readings of the Sinaiticus and the Vaticanus, as it was based on Tischendorf (who gave preference to the Sinaiticus) and Westcott/Hort (who gave preference to the Vaticanus). “This B Aleph text of the nineteenth century gained universal currency in Eberhard Nestle’s *Novum Testamentum Graece*, as it was based upon the editions of Tischendorf and Westcott-Hort together with that of Bernhard Weiss (which also gave preference to B)” (Aland, *The Text of the New Testament*, p. 103).¹¹
- E. For example:
 - 1. ‘God’ is changed to ‘He’ in 1 Timothy 3:16. “And by common confession, great is the mystery of godliness: He who was manifested in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.”
 - 2. The word ‘repentance’ is removed from Matthew 9:13 “But go and learn what this means: ‘I DESIRE COMPASSION, AND NOT SACRIFICE,’ for I did not come to call the righteous, but sinners.”
 - 3. The include Matthew 17:21, a key verse on prayer and fasting, but include a footnote claiming “early mss omit this verse”.
 - 4. 1 John 5:7 is removed.

⁹ The LSB is an update of the NASB.

¹⁰ The work of EBERHARD NESTLE (1851-1913) The Nestle’s text, which first appeared in 1895, was based on Tischendorf’s 8th edition of 1869-72, Westcott and Hort’s edition of 1881, and D. Bernhard Weiss’ edition of 1902 (TBS Article No. 56). Tischendorf stayed close to the Sinaiticus, while Westcott and Hort preferred the Vaticanus. Thus, the Nestle Text is founded largely upon the Vaticanus and Sinaiticus manuscripts. The Nestle’s Text has gone through 27 editions and has been widely used in Bible College and seminary classrooms and translation work. (D. Cloud)

¹¹ D. Cloud, *Faith Vs. the Modern Bible Versions*

5. They include Acts 8:37 (The Eunuch's confession) but then undermine it with the footnote "early Mss omit this verse" thus casting doubt on its validity.
- F. On the one hand Ken Ham seeks to defend the Word of God, in particular, a literal understanding of Genesis. But on the other hand, he is undermining the Word of God by promoting a corrupt translation of the Scriptures. It is a reminder of the typical dangers with para church ministries.

Conclusion: Stick with the uncorrupted, pure Word of God in English, the KJV!

Why We Hold to the KJV

Part 11 – What about the NKJV?

Text: Song 2:15, Gal. 5:9

Introduction:

1. The NKJV is not the worst modern version but it is probably the most dangerous to a church like ours. We are more likely to fall for a Bible that seems closer to our position than something way out there like the Message.
2. A brief history of the NKJV
 - a. The impetus for the NKJV came in 1975 from Arthur Farstad, a conservative Baptist editor working for Thomas Nelson & Sons publishers. Farstad held two meetings with 68 prominent preachers and educators (mostly Baptist), resulting in the establishing of the rules for the revision. The stated desire was to produce a minor revision of the Authorized, King James Version, updating its few archaic words and modernizing its English.
 - b. The then-owner of Thomas Nelson & Sons, Sam Moore, was an astute businessman who saw that much gain could be made out of the continuing preference for the Authorized, King James Version in conservative and fundamentalist circles — a market the other versions could not effectively tap. This company produced and published the NKJV.
 - c. The NKJV was itself revised in 1984.
3. In this message we will consider 7 plain reasons to reject the NKJV.

I. THE NKJV TRANSLATORS WERE NOT TRULY COMMITTED TO THE TEXTUS RECEPTUS

- A. In a statement of purpose for the New King James Version, the Thomas Nelson Publishing Company set forth this aim, among others: “to produce an updated English Version that follows the sentence structure of the 1611 Authorized Version as closely as possible. As much of the original King James Version as possible will be preserved. The intention is to clarify the 1611 translation by the use of current words, grammar, idioms, and sentence structure so that this edition of the King James Version will speak to the individual reader in a clear and accurate manner. The intention is not to take from or alter the basic communication of the 1611 edition but to transfer the Elizabethan word forms into twentieth century English.” This statement would prove to be deceitful and misleading!

- B. The Trinitarian Bible Society Article, “An Examination of the NKJV” notes that “In the New Testament, the NKJV presents a textual apparatus, alongside its translation, with readings from the Nestle-Aland critical Greek text, the text from which the New International Version, the New American Standard Bible, the Revised Standard Version and the vast majority of modern versions are translated. The textual apparatus also includes variant readings from the so called Byzantine majority text which is an edition of the Greek text edited by Zane Hodges and Arthur Farstad (Dr Farstad was also the editor of the New King James Version). **The presentation of these variant readings would make it appear that the Textus Receptus is not reliable, and that therefore, by implication, the Authorised Version, which used the Textus Receptus in Greek for its New Testament translation, is itself suspect.**”
- C. While the NKJV follows the same basic texts of the AV1611, one of its features is the numerous text-critical marginal notes — highlighting variations from the NU (N = Nestle-Aland; U = United Bible Societies) and M (Hodges-Farstad Majority Text) texts. These side notes place question marks over 139 passages in the New Testament.
- D. Illustration: Dr. James Price’s email to David Cloud in 1996:

“I am not a TR advocate. I happen to believe that God has preserved the autographic text in the whole body of evidence that He has preserved, not merely through the textual decisions of a committee of fallible men based on a handful of late manuscripts. The modern critical texts like NA26/27 [Nestles] and UBS [United Bible Societies] provide a list of the variations that have entered the manuscript traditions, and they provide the evidence that supports the different variants. In the apparatus they have left nothing out, the evidence is there. The apparatus indicates where possible additions, omissions, and alterations have occurred. ... I am not at war with the conservative modern versions [such as the New International Version and the New American Standard Version]” (James Price, e-mail to David Cloud, April 30, 1996). Dr. James Price was the executive editor of the Old Testament portion of the NKJV. In this email to David Cloud he admits that he is not committed to the Received Text, that he supports the modern versions, that he supports the modern critical Greek text, and that he himself is a textual critic. It is obvious that Dr. Price holds to the standard eclectic text position that was popularized by Westcott and Hort in the late 1800s and that he is committed to modern textual criticism. Dr. Price has a flippant attitude to the revival producing Received Text in favor of one that has questionable authority (i.e., Sinaiticus and Vaticanus) that were rejected by Bible believing churches for at least 1,500 years. He promotes the myth that the Received Text is supported by a few late manuscripts. He further supports the NIV which is not only based on the wrong Greek text but also incorporates the dynamic equivalency method (thought for thought) translation method.

- E. David Cloud wisely observes, “With men like this in charge, it is not possible that the New King James Bible could be merely a simply revision of the KJV. I do not know of one man involved with the translation of the NKJV who had a

conviction about the authority of the Old and New Testament Texts underlying the KJV.”

- F. Dr Arthur Farstad (Editor) stated in his preface to the New King James: "Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favour the Textus Receptus as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Westcott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the majority text, which is close to the traditional text except in the Revelation." Dr. Arthur Farstad, (Chairman of the NKJV Executive Review Committee)

II. THE NKJV MAKES THOUSANDS OF UNECESSARY CHANGES

- A. Rather than making a few minor modifications, there are around **80,000 to 100,000** changes from the AV1611. Many of these changed words also change meanings. This was probably done for copyright purposes.
- B. The then-owner of Thomas Nelson & Sons, Sam Moore, was an astute businessman who saw that much gain could be made out of the continuing preference for the Authorized, King James Version in conservative and fundamentalist circles — a market the other versions could not effectively tap. This company produced and published the NKJV.
- C. Contrary to what the original purpose was stated to be, the NKJV is a new translation, not a mere language update.

III. THE NKJV MAKES DANGEROUS OMISSIONS & CHANGES

- A. Examples from the Old Testament (refer PowerPoint slides)
- B. Examples from the New Testament (refer PowerPoint slides)
- C. The NKJV goes soft of the sin of Sodomy. Instead of using the word 'sodomite' it translates it as "perverted one" which is very general and could refer to any number of sins.

IV. THE NKJV REPLACES THE WORD 'HELL' WITH THE WORD 'HADES'

- A. When we consider that the practice of replacing the word hell in English versions with the word *hades* began with the translation of the

Revised Version of 1881, we can only be alarmed. The heterodoxy of several members of that translation committee, notably William Robertson Smith, a Scottish higher critic, and George Vance Smith, a Unitarian, is all too well known. The Unitarians since Vance Smith's time have joined with the Universalists, who obviously deny the eternal punishment of the wicked in hell. (Trinitarian Bible Society Article)

- B. The NKJV leaves "Hades" (the underworld) **untranslated**. This **removes `hell'** so as not to offend sinners. The NKJV changes **'hell'** (KJV) to **sheol** in the Old Testament, and 'hell' to **Hades** in the New Testament. **This is misleading, because everyone went to Hades at death, some to the paradise comfort side, and others to the hell torment side. The NKJV hides the warning of hell torment.** This change by the NKJV is wrong, because the context is judgment, suffering or destruction, which is the destiny of the unsaved. The reader thus doesn't hear the warning against hell's suffering awaiting him for rejecting Christ. People associate hell with fire and torment. **They associate "Hades" with nothing!** The NKJV drops `hell' and uses `hades' so as not to offend. The NKJV lulls people into thinking that hell does not exist and if it does exist, then it has no pain and is nothing to be concerned about. (K. Piper, *Serious Omissions in the NIV Bible*, p. 46)
- C. In 11 verses, the NKJV replaces the word "hell" with the word "hades," as follows:

Mt. 11:23 -- Hades
Mt. 16:18 -- Hades
Lk. 10:15 -- Hades
Lk. 16:23 -- Hades
Acts 2:27 -- Hades
Acts 2:31 -- Hades
1 Co. 15:55 -- Hades
Re. 1:18 -- Hades
Re. 6:8 -- Hades
Re. 20:13 -- Hades
Re. 20:14 -- Hades

V. THE NKJV REMOVES THE IMPORTANT DISCITIONG BETWEEN THE SINGULAR AND PLURAL OF THE SECOND PERSON PRONOUN (THEE, THOU, THY, THINE VS. YE, YOU, YOUR)

- A. The use of 'thou' and 'thee' and 'ye' was already dying out in the days of the AV1611 translators, as is evident in Shakespeare's plays. However, the KJV translators wisely chose to retain these forms for greater clarity and closeness to the Greek and Hebrew. With a little effort to learn these words the reader of the KJV is rewarded with a greater level of detail and clarity than the reader of the modern versions.
- B. We can see the importance of this with the following examples:
1. JOHN 3:7
 - KJV "Marvel not that I said unto thee, Ye must be born again."
 - NKJV "Do not marvel that I said to you, 'You must be born again.'"
 2. Isaiah 7:14
 - KJV "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."
 - NKJV "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
 - On the surface there appears to be no difference. However, because the NKJV uses "you" to mean singular or plural, you have no way of knowing if the prophet is speaking to King Ahaz alone or to all Israel. However, in the KJV if the prophet was speaking to Ahaz alone the word 'thee' would be used, and not 'you'. Hence it is clear in the AV that the prophet is speaking to all Israel.

VI. THE NKJV CRITICAL FOOTNOTES SOW THE SAME DOUBT AND CONFUSION AS OTHER MODERN VERSIONS

A. 44 ENTIRE VERSES ARE QUESTIONED IN THE MARGIN OF THE NKJV ON THE BASIS OF THE UNRELIABLE UNITED BIBLE SOCIETIES TEXT

Matthew 17:21; 18:11; 21:4; 23:14; 24:6
 Mark 7:16; 9:44; 9:46; 11:26; 15:28; 16:9-20
 Luke 17:36; 22:43; 22:44; 23:17
 John 5:4; 7:53-8:11 Acts 8:37; 15:34; 24:7; 28:29
 Romans 16:24
 1 John 5:7

B. PORTIONS OF 95 OTHER VERSES ARE QUESTIONED IN THE MARGIN OF THE NKJV ON THE BASIS OF THE UNITED BIBLE SOCIETIES TEXT (Refer slides for details)

VII. THE NKJV IS A DANGEROUS BRIDGE TO THE WORLD OF MODERN, CORRUPT BIBLE VERSIONS

- A. It is like soft CCM (i.e., the Gettys music) and how it builds bridges from sacred music to the whole compromised world of Christian rock and roll.
- B. THE NKJV IS A SLIPPERY SLOPE. ONCE YOU ALLOW ONE CORRUPTED BIBLE VERSION, WHAT NEXT?**
- C. David Cloud writes, “Kirk DiVietro, pastor of Grace Baptist Church in Franklin, Massachusetts, attended one of the Thomas Nelson planning meetings that prepared the way for the publication of the New King James. He testified to me that **the Thomas Nelson representative plainly stated that their goal with the NKJV was to create a bridge to the modern versions, to break down the resistance of those who still revere the KJV.** Following is Bro. DiVietro’s testimony as he gave it to me by e-mail on January 9, 2005.”

“Over 20 years ago I attended a pre-publication meeting of the NKJV held by the Thomas Nelson People and hosted by the Hackman’s Bible Bookstore in Allentown, PA. I am personal friends with the owners who took great delight in seating me next to the brother of the main translator of the NIV. The meeting was attended by over 300 college professors and pastors. At the meeting we were treated to a slide presentation of the history of the English bible and in particular the King James Bible and its several revisions. During the presentation of the NKJV the Thomas Nelson representative made a statement which to the best of my memory was, ‘We are all educated people here. We would never say this to our people, but we all know that the King James Version is a poor translation based on poor texts. But every attempt to give your people a better Bible has failed. They just won’t accept them. So we have gone back and done a revision of the King James Version, a fifth revision. **Hopefully it will serve as a transitional bridge to eventually get your people to accept a more accurate Bible.**’ Because of the years, and because I did not write it down, I cannot give you the speaker’s name and I cannot promise you that this is word for word correct, but the meeting so seared my spirit that I have never picked up and opened a NKJV. I can tell you that this is absolutely the substance and nearly the exact words of what was said.”

D. The NKJV should really be named **“THE NOT KING JAMES VERSION”!**

CONCLUSION: Watch out for the little foxes and the little leaven!

Why We Hold to the KJV

Part 12 – Common Objections to the KJV

Text: 1 Peter 1:23-25

Introduction:

1. The KJV has been viciously attacked throughout its history, especially in the last 150 years (from the Revised version of 1881 till now). It continues to be attacked like no other version in English. When a new version comes out, it is most often compared to the KJV. In fact, the constant referral back to the KJV actually reveals that it is the true standard for Bibles in the English language.
2. The reason the KJV is under constant attack is because the devil hates it with a passion because it is God's Word in English. He hates it because it has done so much damage to his kingdom. It is the sharpest sword. It is almost impossible to fully put into words the powerful impact the KJV has had on the world for the Gospel and godliness.
3. In this message we will consider **4 Common Objections** to the KJV. Some are promoted by those who are passionately opposed to the KJV and want to damage it. Some are voiced by people ignorant of the issue. Some are sincere but mistaken.

I. OBJECTION # 1: THE KJV IS OUTDATED AND TOO HARD TO READ

- A. This is the most common objection you are likely to hear against the KJV. It takes different forms but it is essentially the same thing. For example:
 1. The KJV is too difficult and hard to understand.
 2. The KJV has all those "thee" and "thou" words.
 3. The KJV is like Shakespearian English.
 4. The language of the KJV is outdated.
- B. There are two things to consider with this objection:
 1. The language of the KJV is a challenge for some but it is not an insurmountable challenge. In my observation the ones who struggle the most are those who are trying to make the switch from the modern versions to the KJV. If you start your Christian life with the KJV, even if you aren't the best reader, you will get used to it from the start.
 2. The issue has been blown out of proportion. It is not as bad as the critics want us to believe.
- C. Our answer to this criticism is as follows:

1. There are some antiquated words in the KJV but they are fewer in number than is often implied. The Trinitarian Bible Society publishes a booklet of 618 antiquated words to help the reader of the KJV. Considering the fact there is somewhere in the order of 783,137 words in the KJV, this is not a high number at all. Further, the sense of most of these words can be understood from the context. The ones you can't understand can be learnt easily with the help of a basic Bible dictionary. Examples:

carriages (Acts 21:15) = baggage
charger (Mk. 6:25) = platter
devotions (Acts 17:23) = objects of worship
conversation (Gal. 1:13) = conduct
do you to wit (2 Cor. 8:1) = make known to you
fetched a compass (Acts 28:13) = circled
leasing (Ps. 4:2) = lying
let (2 Thess. 2:7) = restrain
meat (Mat. 3:4) = food
prevent (1 Thess. 4:15) = precede
room (Lk. 14:7) = seat
scrip (Mat. 10:10) = bag
take no thought (Mat. 6:25) = be not anxious
noised (Acts 2:6) = reported
quick (Heb. 4:12) = living

2. The reading level of the KJV is actually not very high.
 - a. The KJV is written on an 8th to 10th grade level. This was proven in the 1980s by a computer analysis made by Dr. Donald Waite. He ran several books of the KJV through the *Right Writer* program and found that Genesis 1, Exodus 1, and Romans 8 are on the 8th grade level; Romans 1 and Jude are on the 10th grade level; and Romans 3:1-23 is on the 6th grade level. I would guess that many parts of the four Gospels are on that same level if not lower.¹
 - b. The KJV was rated as "very easy prose" by Dr. Rudolf Flesch. In the book *The Art of Plain Talk* (New York: Harper & Brothers, 1946), Dr. Flesch analysed the reading level of various documents and rated them on a scale from Very Easy to Very Difficult. He testified, "The best example of very easy prose

¹ D Cloud, *Answering the Myths in the Bible Version Debate*, p. 88

(about 20 affixes per 200 words) is the King James Version of the Bible...” Dr. Flesch is most famous for the book *Why Johnny Can't Read*.²

3. The KJV has a relatively small vocabulary. While Shakespeare used a vocabulary of roughly 21,000 English words, the vocabulary of the King James Bible is composed of only 6,000 (Albert Cook, *The Authorized Version of the Bible and Its Influence*, 1910). This compares favourably to the vocabulary of the Hebrew Old Testament, which is 5,642 words, and the vocabulary of the Greek New Testament, which is about 4,800 words. Those who studied Shakespeare at school will remember how difficult it was to understand compared to the KJV!
 - a. Example from the Taming of the Shrew:

LUCENTIO

Basta, content thee, for I have it full.
We have not yet been seen in any house,
Nor can we be distinguished by our faces
For man or master. Then it follows thus:
Thou shalt be master, Tranio, in my stead,
Keep house, and port, and servants, as I should.
I will some other be, some Florentine,
Some Neapolitan, or meaner man of Pisa.
'Tis hatched, and shall be so. Tranio, at once
Uncase thee. Take my colored hat and cloak.
When Biondello comes, he waits on thee,
But I will charm him first to keep his tongue.

- b. Example from the KJV: “The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.”
4. The KJV actually tends to use simple words with only one or two syllables³.
 - a. “The entire KJV averages 1.31 syllables and 3.968 letters per word. This word length puts the KJV in the same readability category as the children’s books” (D.A. Waite, Jr., *The Comparative Readability of the Authorized Version*, Bible for Today, Collingswood, NJ, 1996).⁴

² Ibid.

³ A syllable is A letter, or a combination of letters, uttered together, or at a single effort or impulse of the voice.” (Webster 1828)

⁴ Ibid.

- b. Consider Psalm 23 again as an example. Of the 119 words in this Psalm, only 24 are more than two syllables and only 5 are three. Consider the parable of the rich man in Luke 12:15-21. Of the 157 English words in this passage, only 22 are more than two syllables.
- 5. The most important thing with a Bible translation is that it is faithful to the original text.
 - a. Dr. Donald Waite made a good comment on this subject: “The Bible is not a first-grade primer. It is God’s book. It is a book that must be diligently read. It is only by ‘searching the Scriptures’ that we find what pertains to life and death. It tells of creation, of the mighty universe, of the future or the past, of the Mighty God and His wonders, of the Holy Spirit’s ministry among Christians, of the Son of God’s great sacrifice for sin, of home in Heaven for the believer, and of a fiery hell for the unsaved. How dare we assume that His Word can be capsulated in a comic book [or a version that reads ‘like the morning newspaper’]. Some people say they like a particular version because ‘it’s more readable.’ Now, readability is one thing, but does the readability conform to what’s in the original Greek and Hebrew language? You can have a lot of readability, but if it doesn’t match up with what God has said, it’s of no profit. In the King James Bible, the words match what God has said. You may say it’s difficult to read, but study it out. [At times it’s] hard in the Hebrew and Greek and, perhaps, even in the English in the King James Bible. But to change it around just to make it simple, or interpreting it instead of translating it, is wrong. You’ve got lots of interpretation, but we don’t want that in a translation. We want exactly what God said in the Hebrew or Greek brought over into English” (Waite, *Defending the King James Bible*, p. 242).⁵
 - b. The KJV did not even strictly follow the vernacular of its time. The Translators were concerned to give us the sense of the original in English. Refer quotes on slides.
- 6. There are some positive aspects to the old words
 - a. The old words can be a positive thing in that they encourage study. We are living in a day of widespread laziness amongst Christians in the area of Bible study. It won’t hurt you to expand your vocabulary in an age of intellectual shallowness. Your brain

⁵ Cloud, pp. 89-90

has approx. 2.5 petabytes⁶ of storage capacity. Learning a few hundred words will not overload your brain! Some basic tools for word studies are:

- i. Webster's dictionary of 1828.
 - ii. Strong's Concordance.
 - iii. Defined KJV.
 - iv. David Cloud's Bible dictionary.
 - v. TBS word list.
 - vi. Note: We have more resources and helps to understand the words of the KJV today than any other time in human history. Many resources are now available as apps making it possible to look up the meaning of a word in a matter of seconds. There is no excuse not to understand the KJV!
- b. The old words can be positive in that they maintain a tone of majesty and reverence in the translation.
7. We should be trying to lift the education standards of God's people, not lower them. Leyland Ryken writes, "Instead of lowering the Bible to a lowest common denominator, why should we not educate people to rise to the level required to experience the Bible in its full richness and exaltation? Instead of expecting the least from Bible readers, we should expect the most from them. The greatness of the Bible requires the best, not the least. ... The most difficult of modern English translations – the King James -- is used most by segments of our society that are relatively uneducated as defined by formal education. ... research has shown repeatedly that people are capable of rising to surprising and even amazing abilities to read and master a subject that is important to them. ... Previous generations did not find the King James Bible, with its theological heaviness, beyond their comprehension. Nor do readers and congregations who continue to use the King James translation find it incomprehensible. Neither of my parents finished grade school, and they learned to understand the King James Bible from their reading of it and the preaching they heard based on it. We do not need to assume a theologically inept readership for the Bible. Furthermore, if modern readers are less adept at theology than they can and should be, it is the task of the church to educate them, not to give them Bible translations that will permanently deprive them of

⁶ One petabyte is equal to one quadrillion bytes, which is 1 million gigabytes, or 1,000 terabytes. Some estimates hold that a Petabyte is the equivalent of 20 million tall filing cabinets or 500 billion pages of standard printed text.

the theological content that is really present in the Bible” (Leland Ryken, *The Word of God in English*, pp. 107, 109).

II. **OBJECTION # 2: KING JAMES WAS A HOMOSEXUAL**

This charge is often made by those who want to damage the reputation of the KJV but the facts do not back it up. The charge was made after the king's death by his enemies. The charge was first made by Anthony Weldon, who had been expelled from his office by James for political reasons and had sworn that he would have his day of vengeance. Weldon not only hated James, he hated the entire Scottish race. Historian Maurice Lee, Jr., warned, “Historians can and should ignore the venomous caricature of the king's person and behavior drawn by Anthony Weldon” (*Great Britain's Solomon: James VI & I in His Three Kingdoms*, 1990, pp. 309-310).⁷

A. This charge is disproven by the following facts:

1. King James fathered 8 children so he couldn't have been much of a sodomite! He wrote love letters to his wife and referred to her as “our dearest bedfellow” (Gustavus Paine, *The Men Behind the King James Version*, p. 4).
2. When John Rainolds questioned the phrase in the Anglican marriage service, “with my body I thee worship,” King James replied: “... if you had a good wife yourself, you would think that all the honor and worship you could do to her would be well bestowed” (ibid.).
3. In a book that the king wrote for his son Henry (entitled *Basilikon Doron*, or *A King's Gift*), he made the following statements about the importance of sexual purity:
 - a. “But the principal blessing [is] in your marrying of a godly and virtuous wife ... being flesh of your flesh and bone of your bone. ... Marriage is the greatest earthly felicity” (p. 43).
 - b. “Keep your body clean and unpolluted while you give it to your wife whom to only it belongs for how can you justly crave to be joined with a Virgin if your body be polluted?” (p. 44).
 - c. “When you are married, keep inviolably your promise made to God in your marriage” (p. 45).
 - d. “Abstain from the filthy vice of adultery; remember only what solemn promise ye made to God at your marriage” (p. 54).

⁷ Ibid, p. 81.

4. King James also wrote forcefully and plainly about the sin of sodomy.
 - a. “Especially eschew to be effeminate” (*Basilikon Doron*, p. 46).
 - b. “There are some horrible crimes that ye are bound in conscience never to forgive: such as witchcraft, willful murder, incest, and sodomy” (p. 48).
 - c. Interesting the modern church by and large has gone very soft on homosexuality except when they feel they might be able to use it as an argument against the KJV.
5. Finally, in many ways the personal character of King James is irrelevant to the argument. He set the project in motion but the translation work was carried out by the approx. 50 men assigned the task. If God could use pagan kings at times to accomplish His grand purposes in history (e.g., Cyrus, Darius, Nebuchadnezzar), then He could use a man like King James, as He did, to facilitate the greatest translation of the Bible into English.
6. Ecc. 8:4 “Where the word of a king is, **there is power**: and who may say unto him, What doest thou?”
7. Prov. 21:1 “The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.”

III. **OBJECTION # 3: IT’S BETTER TO READ A VARIETY OF VERSIONS TO BETTER UNDERSTAND THE SCRIPTURES**

There are several problems with this view:

- A. It fails to recognize the manuscript issue as we have studied in this series. If the translation you are reading from is based on the corrupt Greek text, then you are not going to properly understand the pure, preserved Scriptures. Further, most of the modern translations are based on the Dynamic Equivalency rather than the Formal Equivalency translation method.
- B. In reality, the plethora of modern versions have actually damaged Biblical literacy and sown doubt and confusion. We have never had so many so called “easy to read and understand” Bibles in the history of the English language as we do today and yet the ignorance of even basic Bible doctrines amongst many professing Christians is appalling.
- C. Many Christians don’t carry a Bible to church as everyone is using a different version plus the preacher might quote from 4 or 5 during his sermon (if he quotes the Bible at all!) All the modern translations have actually had a diluting effect on the church. It actually undermines faith and confidence in the integrity of the Bible.

IV. OBJECTION # 4: THE KJV HAS BEEN UPDATED IN THOUSANDS OF PLACES

Critics of the KJV will often bring this up and say something like “You say you hold to the KJV but which version of the KJV do you use?” In reality, the overwhelming majority of the changes made to the KJV were minor such printing errors, updates to spelling and punctuation. For example:

A. Printing Errors

1. A few examples
 - a. Psalm 69:32 -- “seek good” was a printing error in the 1611 that was corrected to “seek God” in 1617
 - b. Ecclesiastes 1:5 -- “the place” was a printing error in the 1611 that was corrected to “his place” in 1638.
 - c. Matthew 6:3 -- “thy right doeth” was a printing error in the 1611 that was corrected to “thy right hand doeth” in 1613.
2. Consider some famous printing errors that have appeared in printings of the King James Bible:
 - a. The Wicked Bible (1631) omitted “not” in “Thou shalt not commit adultery” in Exodus 20:14.
 - b. The Printer’s Bible (1702) read “printers have persecuted me” instead of “princes” in Psalm 119:161
 - c. The Vinegar Bible (1717) read “The Parable of the Vinegar” instead of Vineyard.
 - d. The Ears to Ear Bible (1810) read “who hath ears to ear let him hear” in Mat. 14:43.
 - e. The Rebekah’s Camel’s Bible (1823) read “And Rebekah arose, and her camels [should be damsels]” in Gen. 24:61.

B. Spelling updates

1. For example, old English had an “e” after the verb (i.e., feare, blinde, sinne, borne).
2. The long s looked like an f except the horizontal line extended only to the left of the vertical. Thus the word “also” looked like “alfo” in the early editions of the King James Bible.
3. The old English also used a “u” for the “v” (euil instead of evil)
4. Consider how 1 Corinthians 14:9 was written in 1611: “So likewise you, except ye vtter by the tongue words easie to be vnderstood, how shall it be knowen what is spoken? For ye shall speak into the aire.”
5. Genesis 1:1-2: “In the beginning God created the Heauen, and the Earth. And the earth was without forme, and voyd, and darkenesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters.”

- C. Dr. Donald Waite did an extensive study of this issue by comparing the text of the original KJV of 1611 to the of the 1917 Old Schofield. Here is what he found:⁸
1. The largest number of changes were spelling. E.g., 'blinde' to 'blind'. Because these have no real significance, he did not count them.
 2. Waite found only 1,095 changes* that affect the sound throughout the entire 791,328 words in the King James Bible. Of these, the vast majority are minor changes of form, such as "towards" changed to "toward," "burnt" changed to "burned," "amongst" changed to "among," "lift up" changed to "lifted up," and "you" changed to "ye." Obviously, these are not real changes of any translational significance.
 3. Dr. Waite found ONLY 136 SUBSTANTIAL CHANGES (out of 791,328 words) between the original KJV of 1611 and the contemporary Oxford edition. Most of these changes were made within 28 years after the original publication of the KJV and were the simple correction of printer's errors.

CONCLUSION: Instead of casting aside the KJV on account of some of the old language, embrace it, work at it and you will be abundantly rewarded spiritually in the long term!

⁸ Ibid, p. 79.

Why We Hold to the KJV

Part 13 – Common Objections to the KJV Cont...

Text: 1 Peter 1:23-25

Introduction:

1. The KJV has been viciously attacked throughout its history, especially in the last 150 years (from the Revised version of 1881 till now). It continues to be attacked like no other version in English. When a new version comes out, it is most often compared to the KJV. In fact, the constant referral back to the KJV actually reveals that it is the true standard for Bibles in the English language.
2. The reason the KJV is under constant attack is because the devil hates it with a passion because it is God's Word in English. He hates it because it has done so much damage to his kingdom. It is the sharpest sword. It is almost impossible to fully put into words the powerful impact the KJV has had on the world for the Gospel and godliness.
3. In this message we will consider **7 Common Objections** to the KJV. Some are promoted by those who are passionately opposed to the KJV and want to damage it. Some are voiced by people ignorant of the issue. Some are sincere but mistaken.

I. OBJECTION # 1: THE KJV IS OUTDATED AND TOO HARD TO READ

Readability is important in a translation but accuracy of translation and fidelity to the Words of Scripture and the preserved Hebrew and Greek manuscripts is even more important. The KJV strikes a wonderful balance between majesty and readability. It is very readable and at the same time has a tone of reverence and majesty that is befitting the Word of God. We don't want the Bible to read like a work of fiction or the daily paper!

II. OBJECTION # 2: KING JAMES WAS A HOMOSEXUAL

This was a libel perpetrated after King James death by his enemies. The evidence indicates otherwise.

III. OBJECTION # 3: IT'S BETTER TO READ A VARIETY OF VERSIONS TO BETTER UNDERSTAND THE SCRIPTURES

There are several problems with this view:

- A. It fails to recognize the manuscript issue as we have studied in this series. If the translation you are reading from is based on the corrupt Greek text, then you are not going to properly understand the pure, preserved Scriptures. Further, most of the modern translations are based on the Dynamic Equivalency rather than the Formal Equivalency

translation method which does not pay careful attention to each inspired word of Scripture.

- B. In reality, the plethora of modern versions have actually damaged Biblical literacy and sown doubt and confusion. We have never had so many so called “easy to read and understand” Bibles in the history of the English language as we do today and yet the ignorance of even basic Bible doctrines amongst many professing Christians is appalling. If multiple versions of the Bible were supposed to help increase Christian’s knowledge of Divine things, then why the widespread ignorance of the Bible in the professing church today?
- C. Today many Christians don’t carry a Bible to church as everyone is using a different version plus the preacher might quote from 4 or 5 during his sermon (if he quotes the Bible at all!) All the modern translations have actually had a diluting effect on the church. They have actually undermined faith and confidence in the integrity of the Bible.

IV. OBJECTION # 4: THE KJV TRANSLATORS SAID ALL ENGLISH TRANSLATIONS ARE GOOD

Our answer to this is as follows:

- A. The Word of God is infallible, not the writings of the KJV translators. Even if the translators did make such a claim, that would not mean it was correct.
- B. The KJV translators have been misrepresented on this point. Here’s the quote from the preface in question: “Now to the latter we answer, that we do not deny, nay, we affirm and avow, that THE VERY MEANEST TRANSLATION of the Bible in English set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God: as the King’s speech which he uttered in parliament, being translated into French, Dutch, Italian, and Latin, is still the King’s speech, though it be not interpreted by every translator with the like grace...” Some have wrongly interpreted the word ‘meanest’ to mean “the worst”. However the word does not mean the worst. It doesn’t refer to a corrupt translation but to one that is lowly in literary style. The KJV translators would not have supported a corrupt translation of the Bible. The following points from David Cloud’s excellent book, “Answering the Myths of the Bible Version Debate” provide a good rebuttal to this argument:¹
 - 1. The Puritans among the KJV translators had appealed to the king for a new English version because they considered the Bishops’

¹ Cloud, pp. 85-87.

Bible “a most corrupted translation.” It is obvious that they did not accept all translations as accurate and profitable.

2. We know for sure that the KJV translators rejected the critical Greek text. From the time of Erasmus in the early 1500s to 1611, the Greek editors and Reformation Bible translators were aware of the alternate readings of manuscripts such as the Vaticanus. They knew that some manuscripts removed the word “God” from 1 Timothy 3:16, for example. In 1533, Sepulveda furnished Erasmus with 365 such readings from the Vaticanus, but these were rejected not only by Erasmus but also by Stephenus, Beza, Luther, Reina and Valera, Olivetan, Tyndale, Whittingham, and by all of the 50 translators on the KJV committee. Beza owned a famous old Greek manuscript containing some of the readings preferred by the modern textual critics, but he considered it of little value and gave it away.
3. In reality, there is no evidence whatsoever that the KJV translators would have accepted either the modern critical Greek text or a modern “dynamic equivalency” translation such as the New International Version (not to speak of corruptions such as the Today’s English Bible and The Message). The KJV translators called the Scriptures “a fountain of most pure water springing up unto everlasting life” (*The Translators to the Readers*). It is obvious that they would not look lightly upon a translation that polluted that fountain.

V. OBJECTION # 5: Many people have been saved through corrupt versions of the Bible. Is their salvation now in question because of the Bible used?

Our answer to this argument is as follows:

- A. A small minority of KJV defenders argue that you can only be saved through reading the KJV.² We do not agree with this position. People do get saved with the help of modern versions. As discussed in previous lessons, the modern versions typically do not completely remove a Bible truth (e.g., the Gospel) but they weaken it.
- B. It is the Gospel message of the death, burial and resurrection of Christ that saves the sinner (Rom. 1:16; 1 Cor. 15:1-4)
- C. That said, we would note the following warnings:
 1. The fact some get saved with the help of a modern version does not justify their use. The end does not justify the means. Regardless of what version you were using when you got saved, now that you know the facts behind the issue, you need to switch the KJV!

² Illustration: Personal encounter with someone who held to this position.

2. We should also not forget that while some do get saved hearing the Gospel from a modern version, multitudes of others in the modern church with its modern versions have never been truly born again on account of the watering down of the Gospel. Modern versions have contributed to this watering down of Gospel (e.g., the removal of the word 'repentance' in some versions).
3. Perhaps the question we should be asking is not whether someone can get saved with a modern version but "how many have not been saved because of the influence of modern versions?" Or to express it another way, "Are more people getting saved through the influence of modern versions in our day or less?" I would suggest a lot more people would be getting saved today if every church was preaching the plain, pure, undiluted Gospel from the KJV.

VI. OBJECTION # 6: What about Peter Ruckman and extreme positions on the KJV?

- A. Many KJV detractors love to use Ruckman and some of his unhinged views as ammunition against those who hold to a KJV only position.
- B. Answer: The fact a minority of KJV defenders go to an unbalanced and unbiblical extreme doesn't mean we should give up the defence of the KJV.
- C. The following are some warnings about Ruckman and his ministry:³
 1. Ruckman believes that the KJV is advanced revelation. Consider the following quotes:
 - a. "The A.V. 1611 reading, here, is superior to any Greek text" (Peter Ruckman, *The Christian's Handbook of Manuscript Evidence*, Pensacola Bible Press, 1970, p. 118).
 - b. "Mistakes in the A.V. 1611 are advanced revelation!" (Ruckman, *Manuscript Evidence*, p. 126).
 - c. "A short handbook, such as this, will not permit an exhaustive account of the marvelous undesigned 'coincidences' which have slipped through the A.V. 1611 committees, unawares to them, and which give advanced light, and advanced revelation beyond the investigation of the greatest Bible students 300 year later" (Ruckman, *Manuscript Evidence*, p. 127).
 - d. If what Ruckman says is true and the KJV contains advanced Revelation, that means the Word of God was not complete until 1611! If that was the case, where was the Word of God before 1611? If English is superior to Hebrew and Greek, why did God choose those two languages out of all the languages of the world as the vehicle for giving His Word to the world?
 2. Ruckman believes that the KJV was given by inspiration.

³ Taken from the following article: <https://www.wayoflife.org/database/ruckman.html> Viewed 14/6/24.

- a. In *The Christian's Handbook of Biblical Scholarship*, pp. 271-272, Ruckman claims: "The King James Bible was 'given by inspiration of God.'"
 - b. Ruckman confuses the doctrine of inspiration and preservation. The KJV was a part of God's work of preservation. The doctrine of preservation guarantees that God would watch over the inspired Scriptures to preserve them for future generations (Ps. 12:6-7; 100:5; Matt. 5:18; 24:35). The KJV is an accurate translation of the preserved Word of God and as such is the preserved Word of God in English. The King James Version is the inspired Word of God in English because it accurately translates the text that was given by the inspiration of the Holy Spirit. But that is different to attributing a second act of inspiration to the KJV translators.
3. Ruckman's personal life was a mess and should have disqualified him from the pastorate. Dr. Peter Ruckman was divorced two times and married three times and yet he pastored for most of his life and and brazenly defended his unscriptural marital status.
 - a. His first marriage was before his salvation, and it ended in 1962 when his wife left him and filed for divorce. He began pastoring the Brent Baptist Church in Pensacola, Florida, soon after that. In 1972 Ruckman married the divorced wife of one of his former students. When a vote was taken in Brent Baptist as to whether they supported his second marriage, 200 voted for it and 100 opposed it. He resigned and started the Bible Baptist Church in Pensacola in 1974 with 17 people. In 1988 the second marriage ended when his second wife walked out and sued for divorce. Ruckman's third marriage was to a member of his church, a mother of three.
 - b. Ruckman mocked those who called for high standards for the pastorate and who don't believe a divorced man fits God's requirements for the office. He calls them self-righteous pharisees.
 - c. This is not the sober approach to the office of the pastorate we see in Scripture that requires a man to be "the husband of one wife" (1 Tim. 3:2).
 4. Ruckman teaches the error that people are saved in different ways in different dispensations.
 - a. He believes men were saved by blood plus works in the O.T., by faith alone in the church age, by faith plus works in the Tribulation, and by works alone in the Millennium.
 - b. Romans 4:1-8 plainly reveals that both Abraham before he law and David under the law were saved by faith without works. God

only has one plan of salvation for every dispensation and it is by grace alone through faith alone.

5. Ruckman's writings are filled with strange, fleshly, name calling. We are all for boldness and plain-spokenness in declaring the Word of God but that is different to a fleshly brashness. We do not achieve anything by fighting for a Holy Book in an unholy manner.
 - a. Some of the choice names Ruckman calls men who disagree with him are "jackass," "poor, dumb, stupid red legs," "silly asses," "apostolic succession of bloated egotists," "two-bit junkies," "two-faced, tin-horned punks," "incredible idiots," "egotistical jack legs," "conservative asses whose brains have gone to seed," "cheap, two-bit punks," and "stupid, little, Bible-rejecting apostates." Dr. Ruckman can get pretty vulgar. He calls the New American Standard Version "more of the same old godless, depraved crap" (*Satan's Masterpiece--the New ASV*, p. 67). In *The Unknown Bible*, p. 100, Ruckman says, "You see how people get all screwed up?"
 - b. Ruckman believes it is God who has called him to speak like this: "God called me to sit at this typewriter and pour forth VINEGAR, ACID, VITRIOL, AND CLEANING FLUID on the leading conservative and fundamental scholars of 1900 through 1990. ... God is in charge. He ... destines me to sit at this typewriter and LAMBASTE, SCALD AND RIDICULE these Bible rejecting fundamentalists who 'believe the Bible is the Word of God,' ... I hereby dedicate myself anew to the task of DESTRUCTIVE CRITICISM AND NEGATIVE BLASTING against every adversary of that Holy Book..." (*The Bible Believers Bulletin*, Dec. 1985).
 - c. James 3:13-17 says: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works WITH MEEKNESS OF WISDOM. But if ye have BITTER ENVYING AND STRIFE in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first PURE, then PEACEABLE, GENTLE, AND EASY TO BE INTREATED, FULL OF MERCY AND GOOD FRUITS, without partiality, and without hypocrisy."
 - d. Didn't the Lord Jesus and the apostles use some strong language? I know what Jesus called the Pharisees in Matthew 23. I have read how Paul, filled with the Spirit, spoke severely of the false teacher in Acts 13:9-10. I know the severe plainness with which the Spirit of God speaks of false teachers in passages such as 2 Peter 2 and Jude. But there is a world of

difference between the language used in the Bible and the language used by Peter Ruckman. There is a world of difference between the spirit of a Peter and a Paul or a Jude and the spirit of Peter Ruckman.

6. Ruckman holds many strange doctrines that he claims no one else in church history has known. Some of these are as follows:
 - a. Angels are thirty-three year old males without wings; and all women in the Church Age will receive thirty-three year old male bodies at the Rapture.
 - b. The plan of salvation for Tribulation saints is faith plus works and the plan of salvation in the Millennium is works alone.
 - c. When the believer is born again, his soul is literally cut loose from the inside of his fleshly body. (Ruckman takes spiritual circumcision very literally!)
 - d. Demons are winged creatures ranging in size from those of flies and mosquitoes to eagles and vultures.
 - e. The soul is an invisible bodily shape.
 - f. The flood mentioned in 2 Peter 3 is not Noah's flood but is one that supposedly occurred at the judgment of the earth, when Satan was cast out of Heaven.
 - g. "God has ordained on this earth 12 boundaries, with 12 nations, who are destined to leave this earth (transported by angels-- Luke 16:22), and populate outer space infinitely and forever, beginning with the 12 constellations that are seen on the earth once every 12 months" (*The Unknown Bible*, p. 588).
 - h. "In eternity, the Christian is in New Jerusalem; he is in his apartment house that is made out of transparent gold, like clear glass. ... He is called out on trips, and these trips take him to Mars, Jupiter, Venus, Saturn, Uranus, etc. transporting couples into gardens placing them down and saying, 'be fruitful and multiply, and replenish the earth' (Ibid., p. 592).

VII. OBJECTION # 7: THE KJV HAS BEEN UPDATED IN THOUSANDS OF PLACES

Critics of the KJV will often bring this up and say something like "You say you hold to the KJV but which version of the KJV do you use?" They love to use this as a kind of "gotcha argument". In reality, the overwhelming majority of the changes made to the KJV were minor such printing errors, updates to spelling and punctuation. For example:

A. Printing Errors

1. A few examples

- a. Psalm 69:32 -- "seek good" was a printing error in the 1611 that was corrected to "seek God" in 1617

- b. Ecclesiastes 1:5 -- “the place” was a printing error in the 1611 that was corrected to “his place” in 1638.
 - c. Matthew 6:3 -- “thy right doeth” was a printing error in the 1611 that was corrected to “thy right hand doeth” in 1613.
2. Consider some famous printing errors that have appeared in printings of the King James Bible:
- a. The Wicked Bible (1631) omitted “not” in “Thou shalt not commit adultery” in Exodus 20:14.
 - b. The Printer’s Bible (1702) read “printers have persecuted me” instead of “princes” in Psalm 119:161
 - c. The Vinegar Bible (1717) read “The Parable of the Vinegar” instead of Vineyard.
 - d. The Ears to Ear Bible (1810) read “who hath ears to ear let him hear” in Mat. 14:43.
 - e. The Rebekah’s Camel’s Bible (1823) read “And Rebekah arose, and her camels [should be damsels]” in Gen. 24:61.
- B. Spelling updates
- 1. For example, old English had an “e” after the verb (i.e., feare, blinde, sinne, borne).
 - 2. The long s looked like an f except the horizontal line extended only to the left of the vertical. Thus, the word “also” looked like “alfo” in the early editions of the King James Bible.
 - 3. The old English also used a “u” for the “v” (euil instead of evil)
 - 4. Consider how 1 Corinthians 14:9 was written in 1611: “So likewise you, except ye vtter by the tongue words easie to be vnderstood, how shall it be knowen what is spoken? For ye shall speak into the aire.”
 - 5. Genesis 1:1-2: “In the beginning God created the Heauen, and the Earth. And the earth was without forme, and voyd, and darkenesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters.”
- C. Dr. Donald Waite did an extensive study of this issue by comparing the text of the original KJV of 1611 to the of the 1917 Old Schofield. Here is what he found:⁴
- 1. The largest number of changes were spelling. E.g., ‘blinde’ to ‘blind’. Because these have no real significance, he did not count them.
 - 2. Waite found only 1,095 changes* that affect the sound throughout the entire 791,328 words in the King James Bible. Of these, the vast majority are minor changes of form, such as “towards” changed to “toward,” “burnt” changed to “burned,” “amongst” changed to “among,” “lift up” changed to “lifted up,” and “you” changed to “ye.” Obviously, these are not real changes of any translational significance.
 - 3. Dr. Waite found ONLY 136 SUBSTANTIAL CHANGES (out of 791,328 words) between the original KJV of 1611 and the contemporary Oxford edition. Most of these changes were made

⁴ Ibid, p. 79.

within 28 years after the original publication of the KJV and were the simple correction of printer's errors.

CONCLUSION: Instead of casting aside the KJV on account of some of the old language, embrace it, work at it and you will be abundantly rewarded spiritually in the long term!