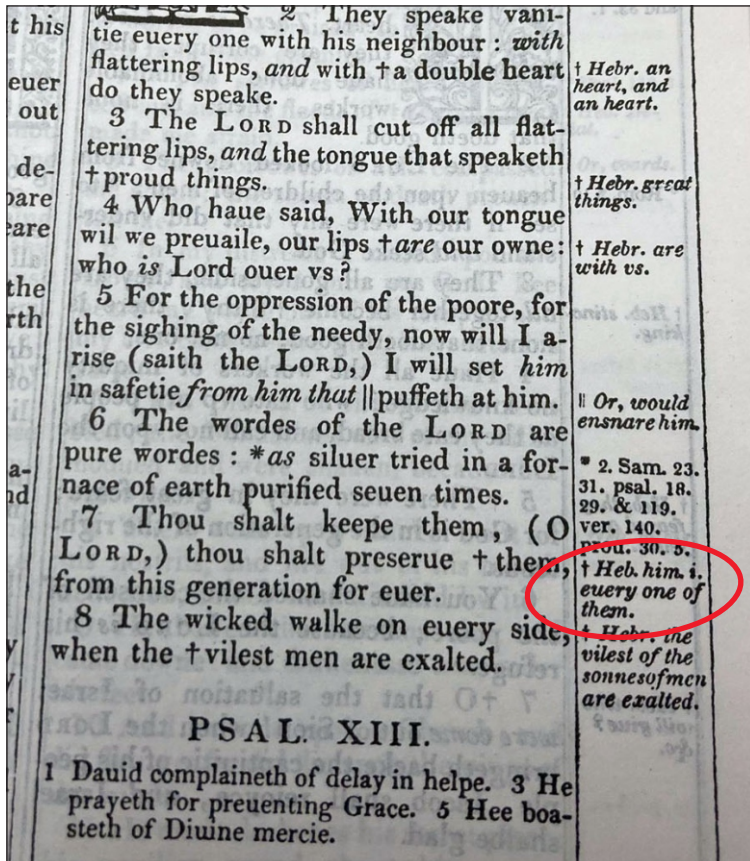


The History of the Bible

KING JAMES ONLYISM - part 2

Searching for Biblical Evidence for King James Onlyism



The King James translators included a helpful marginal note on Psalm 12:7, pointing out the promise of God's preservation is on "him. i. every one of them." The context here is for God's preserving promise on the oppressed poor and needy (verse 5).

Refined Seven Times

The most common Biblical argument I've heard for the KJVO position comes from ...

Psalm 12:6-7

- 6 The words of the Lord *are* pure words: As silver tried in a furnace of earth, purified seven times.
- 7 Thou shalt keep them, O Lord, Thou shalt preserve them from this generation for ever.

The argument is these verses promise a perfect translation of the Word of God that has been "purified seven times" and the KJV is the seventh translation of the Bible into English.

Examining the context will show us this is not addressing Bible translations. The promise of God's Word in this psalm is his preservation of the oppressed poor and needy (verse 5).

Purity/Perpetuity of the Word

Many portions of Scripture argue for the purity and perpetuity of the Word. A couple of examples include:

Proverbs 30:5 *Every word of God is pure: He is a shield unto them that put their trust in him.*

Isaiah 40:8 *The grass withereth, the flower fadeth: But the word of our God shall stand for ever.*

Verses like this reassure us God's Word is pure and eternally true. However, they do say anything to help identify a specific translation of God's Word.

Every Jot and Tittle

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.*

Perhaps this passage is the only one that challenges Psalm 12 for how often it's used for KJVO. For example:

"The power and providence of God are displayed in the history of the preservation and transmission of His Word in fulfillment of the promise of the Son of God, '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.' "

Which Bible? David Otis Fuller, 1970, page 5

"The contention of this author is that the Word of God is inerrant in its original inspiration and that God has providentially preserved an infallible transmission of it to this very hour. Jesus said, '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.' "

Touch Not The Unclean Thing: The Text Issue and Separation. David H. Sorenson, 2001, page 13

First, even if this verse is promising inspired translations, it does nothing to identify the KJV as that inspired translation.

More importantly, it's evident that translations of Scripture are not being addressed. Instead, Jesus is telling us we're condemned by the unchanging, righteous standards of God and He alone has come to fulfill righteousness in our place.

What The Bible Actually Teaches About Translations

The Principle of Understandable Language

Perhaps the most clear principle of Scripture that can be applied to the translation question is Paul's instructions in 1 Corinthians 14 in regard to different spoken languages. In his book "Authorized," Mark ward summarizes the principle as, "Edification Requires Intelligibility."

1 Corinthians 14:2-3

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

If we apply that principle to the question of Bible translations in the same way, what we would seek is a Bible translated into the common language with clarity. That would NOT exclude the KJV, but it would also not limit the options to only the KJV.

"How shall they understand that which is kept close in an unknown tongue? as it is written, "Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me." [1 Cor 14:11] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them."

KJV Translators' Preface to the Readers

The Principle of Multiple Translations

The inspired writers of Scripture used more than one translation. When the New Testament writers quote the Old Testament Word, they quote from the original Hebrew about 1/3rd of the time and from the Greek translation (The Septuagint) about 2/3rd of the time. Those sometimes read quite differently.

"The translation of the Seventy (Septuagint) dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it ... which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy of the appellation and name of the word of God."

KJV Translators' Preface to the Readers

The King James Translators held a translation of Scripture does NOT have to be perfect in order to be God's Word. They argued even clearly imperfect translations are God's Word.

" ... 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 uttereth 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, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. ... A man may be counted a virtuous man, though he have made many slips in his life, (else, there were none virtuous, for in many things we offend all) [James 3:2] also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it."

KJV Translators' Preface to the Readers

KJV Vocabulary Quiz

Abjects

Ague

Amerce

Beeves

Besom

Blain

Botch

Chambering

Choler

Descry

Draught House

Felloe

Forswear

Gad

Holpen

Husbandman

Inditing

Listeth

Lusty

Matrix

Neesings

Ouches

Pate

Penury

Plaiting

Purloining

Redound

Ringstraked

Shambles

Sith

Stomacher

Surfeiting

Taches

Trow

Uction

Victuals

Wen

Wimples

Wist

Approving

Convenient

Conversation

Halt

Heresies

Judgement

Let

Overcharge

Pitiful

Spoil

Wait

Want/Wanted

KJV Vocabulary Quiz

All language changes over time. Depending on how one defines an “archaic” or “obsolete” word, the number found in the King James Version will differ from about 600 words, all the way to several thousand. To be clear, not all outdated words count as archaic, nor are they always difficult to understand. (For example, we don't use the word “armholes” anymore, but someone could read Jeremiah 38:12 or Ezekiel 13:18 and figure out it means “sleeves.”) The list of words below include a small sampling of archaic words that have fallen into disuse in the past 400 years.

<u>WORD</u>	<u>DEFINITION</u>	<u>EXAMPLE</u>
<i>Abjects</i>	<i>Vile men, outcasts, wretches</i>	<i>Psalms 35:15</i>
<i>Ague</i>	<i>Fever</i>	<i>Leviticus 26:16</i>
<i>Amerce</i>	<i>impose a fine</i>	<i>Deuteronomy 22:19</i>
<i>Beeves</i>	<i>cattle or oxen (beefs)</i>	<i>Numbers 31:28</i>
<i>Besom</i>	<i>broom</i>	<i>Isaiah 14:23</i>
<i>Blain</i>	<i>blister, sore</i>	<i>Exodus 9:9</i>
<i>Botch</i>	<i>boil, tumor</i>	<i>Deuteronomy 28:27</i>
<i>Chambering</i>	<i>sexual immorality, fornication, promiscuity</i>	<i>Romans 13:13</i>
<i>Choler</i>	<i>intense anger, fury</i>	<i>Daniel 11:11</i>
<i>Descry</i>	<i>see, spy, scout, map out</i>	<i>Judges 1:23</i>
<i>Draught House</i>	<i>public toilet</i>	<i>2 Kings 10:27</i>
<i>Felloe</i>	<i>a wheel's rim</i>	<i>1 Kings 7:33</i>
<i>Forswear</i>	<i>swear falsely, commit perjury</i>	<i>Matthew 5:33</i>
<i>Gad</i>	<i>wander, move aimlessly</i>	<i>Jeremiah 2:36</i>
<i>Holpen</i>	<i>helped</i>	<i>Isaiah 31:3</i>
<i>Husbandman</i>	<i>farmer</i>	<i>2 Timothy 2:6</i>
<i>Inditing</i>	<i>dictating a document, reciting</i>	<i>Psalms 45:1</i>
<i>Listeth</i>	<i>chooses, wills, wishes</i>	<i>John 3:8</i>
<i>Lusty</i>	<i>healthy, strong, robust</i>	<i>Judges 3:29</i>
<i>Matrix</i>	<i>womb</i>	<i>Numbers 18:15</i>
<i>Neesings</i>	<i>sneezing or snoring</i>	<i>Job 41:18</i>
<i>Ouches</i>	<i>a jewelry setting</i>	<i>Exodus 28:13</i>
<i>Pate</i>	<i>skull, top of the head</i>	<i>Psalms 7:16</i>
<i>Penury</i>	<i>poverty, destitution</i>	<i>Proverbs 14:23</i>
<i>Plaiting</i>	<i>braiding</i>	<i>1 Peter 3:3</i>
<i>Purloining</i>	<i>stealing, pilfering</i>	<i>Titus 2:10</i>

<u>WORD</u>	<u>DEFINITION</u>	<u>EXAMPLE</u>
Redound	<i>produce, cause</i>	<i>2 Corinthians 4:15</i>
Ringstraked	<i>stripped, streaked</i>	<i>Genesis 30:35</i>
Shambles	<i>butcher's shop, marketplace</i>	<i>1 Corinthians 10:25</i>
Sith	<i>since</i>	<i>Ezekiel 35:6</i>
Stomacher	<i>fine clothes, rich robe</i>	<i>Isaiah 3:24</i>
Surfeiting	<i>anything to excess, especially food or drink</i>	<i>Luke 21:34</i>
Taches	<i>buckles, clasps</i>	<i>Exodus 26:6</i>
Trow	<i>believe, suppose, think</i>	<i>Luke 17:9</i>
Unction	<i>anointing, treating a wound with salve</i>	<i>1 John 2:20</i>
Victuals	<i>food supplies</i>	<i>Leviticus 25:37</i>
Wen	<i>a growth, cyst or skin tumor</i>	<i>Leviticus 22:22</i>
Wimples	<i>outer garment, cloak</i>	<i>Isaiah 3:22</i>
Wist	<i>to know (past tense of "wit")</i>	<i>Exodus 34:29</i>

Can all words be determined from the context? *It is argued that the meaning of archaic words can be determined by the context. This is often true. Additionally, if the word is clearly a new or unknown word to the reader, they will know to consult a dictionary. However, as language and word-meanings change, readers often assume they know the meaning of familiar-looking words. Word that you-know-you-don't-know can be looked up, but what do readers do when there's a word you-don't-know-that-you-don't-know? The list below is just a few examples of words modern readers will assume they know, but may not because meaning has changed. (Note especially the word LET which has completely reversed meaning in the past 400 years. Now it means "to allow," but did mean "to prevent." See how it changes the meaning of 2 Thessalonians 2:7.)*

Approving	<i>to demonstrate the truth of something</i>	<i>2 Corinthians 6:4, 7:11</i>
Convenient	<i>appropriate, proper</i>	<i>Ephesians 5:4</i>
Conversation	<i>conduct, manner of life</i>	<i>Hebrews 13:5, 7</i>
Halt	<i>limp</i>	<i>1 Kings 18:21</i>
Heresies	<i>factions, sects, cliques</i>	<i>1 Corinthians 11:19</i>
Judgement	<i>justice</i>	<i>Isaiah 42:4</i>
Let	<i>restrain, prevent</i>	<i>2 Thessalonians 2:7</i>
Overcharge	<i>to exaggerate, to say too much</i>	<i>2 Corinthians 2:5</i>
Pitiful	<i>to be compassionate</i>	<i>James 5:11</i>
Spoil	<i>rob, plunder</i>	<i>Colossians 2:8</i>
Wait	<i>be attentive to</i>	<i>Romans 12:7</i>
Want/Wanted	<i>to run out</i>	<i>Psalms 23:1; John 2:3</i>