

## DEFENDING THE KING JAMES BIBLE

### *Psalm 119:161*

INTRODUCTION: The more I study it, the more my heart stands in awe of God's Word. The Word of God I study is the King James or Authorized Version of the Bible. I do not study the original manuscripts of the Bible—no one does because they have long since perished—I study the Old Testament in Hebrew copies of the original manuscripts and the New Testament in Greek copies of the original manuscripts. I do so, not to correct the KJB but to enhance my understanding of God's Word. However, without the KJB, I would not know whether my understanding of either language is correct.

**The Word of God is given by divine inspiration, 2 Tim. 3:16.** The words, not the writers, were inspired, *2 Sam. 23:2; 2 Pet. 1:21*. Words given by inspiration are inspired words; translating them from Hebrew or Greek into English does not *dis-inspire* them, *Acts 2:4-6*. When properly translated into any language, the sacred Scriptures are still inspired. As an example, *Psalm 110:4*—given by inspiration in the Hebrew language—was translated into Greek (the LXX) and then quoted verbatim in the Greek New Testament (*Heb. 5:6*) and translated into English in the KJB. Whether read in Hebrew or Greek in the LXX or in the Greek New Testament or in English in the KJB, the words "*Thou are a priest for ever after the order of Melchisedec,*" mean exactly the same.

**The Word of God is preserved by divine providence, Matt. 24:35; John 10:35; Rom. 4:3.** All of the attempts of men to burn and destroy or corrupt and thus destroy (*2 Cor. 2:17*) the Word of God have failed. We still have not 99% but 100% of His Word (*Ps. 12:6, 7*). We have God's Word in English in the KJB and the translations that went before it; *e.g.* Tyndale's New Testament, the Geneva Bible, *et. al.* By way of comparison to modern translations, only the KJB has on its title page, "The Holy Bible containing the Old and New Testaments translated out of the original tongues and with the former translations diligently compared and revised by His Majesty's special command."

**PROPOSITION: BEING THE INSPIRED WORD OF GOD, THE KING JAMES BIBLE IS SUPERIOR TO ALL SUBSEQUENT MODERN TRANSLATIONS OF THE BIBLE.**

### I. IT HAS SUPERIOR TEXTS.

**The Hebrew text used by the translators of the KJB is the Masoretic text edited by Jacob ben Chayyim.** All modern English translations, starting with the Revised Standard Version, have been translated from the corrupt *Biblia Hebraica* or Leningrad manuscript or ben Asher text edited by the Nazi sympathizer, Rudolph Kittel. Even the English revisors of 1881 as well as the American revisors of 1901 used the ben Chayyim text printed by Daniel Bomberg. Kittel's first two editions of *Biblia Hebraica* followed the ben Chayyim text, but in 1937, the third edition of

*Biblia Hebraica* was based on the corrupted ben Asher text, which text was used by the translators of the NASB, NIV, and NKJV.

**The Greek text used by the translators of the KJB is the *Textus Receptus* or *received text*.**

All subsequent translations of the New Testament into English, with the exception of the NKJV which came from what is called the *Majority Text*, use the so-called critical text of Westcott and Hort as it has been modified by the many editions of the Nestle-Aland and the United Bible Societies' Greek text.

As of 1967 there were 5,255 known Greek manuscripts of the New Testament. Only 45, or less than 1%, were of the class that makes-up the critical text used by Westcott and Hort. The remaining 5,210 manuscripts or more than 99% were of the *Textus Receptus* tradition. No more than 9 of the 45 manuscripts in the critical text tradition are consistently relied upon by critical scholars. This anomaly is due to certain arbitrary rules devised by Westcott and Hort; *e.g.* older is better and more reliable, there are types or families of manuscripts, *etc.* These so-called more reliable manuscripts came out of Egypt. Isn't it interesting that critical scholars would claim that the best manuscripts were found in Egypt when no epistle in the New Testament was addressed to any church in Egypt. All of the epistles were addressed to churches in Asia Minor and Europe where the manuscripts known as the *Textus Receptus* were in abundance.

## II. IT HAD SUPERIOR TRANSLATORS.

**The translators of the KJB were superior in linguistic ability to the translators of modern versions.** It is doubtful that there will ever be a group of linguistic scholars that could match the learning and skill possessed by the translators of the KJB. Dr. Lancelot Andrews prepared his manual for private devotions in Greek. John Bois read through the Old Testament in Hebrew at the age of five. All of the translators were eminent scholars in many languages. Not one modern translation can boast of having as many qualified translators as the KJB can.

**The translators of the KJB were superior in spirituality to the translators of modern versions.** The spiritual character of these translators has been well-documented by historians for many years. A strong testimony to their spiritual character is found in *the Translators to the Reader* in the 1611 edition of the KJB. In contrast to their spiritual character, certain translators of modern versions have been shown to be of a dubious character and morals. While a translator of any language into another language must be eminently qualified to do so, he must above all be a true believer in Jesus Christ and in the inspiration and preservation of the Word of God to translate the sacred Scriptures. Such cannot be said of some of the translators of the NASB, the NIV, and the NKJV.

## III. IT HAD A SUPERIOR TECHNIQUE.

**The KJB had a superior team technique.** The method followed by the translators of the KJB is superior to that used in the translating of more recent versions. As many as 57 men in 6

separate companies worked for seven years in translating the KJB. Each man translated the book or books of Scripture assigned to him; then he met with others of the same company to compare translations. The completed work of each company was then sent to the other five for their consideration. Even scholars outside these companies were consulted. By the time the final revisions were made by two men from each of the six companies, seven original translations had been made of each book of the Bible. The translation of each book was reviewed no less than 14 times by the time the final revision was made. In the modern translations, few men actually did the work of translating. Many who served on the committees did not actually translate one word of that version. They did no more than edit, proof-read, or offer suggestions.

**The KJB had a superior translation technique.** These translators used the *verbal equivalence* or *formal translation* technique instead of the *dynamic equivalence* that characterizes the NIV, and to a lesser extent, the NASB and to some extent, the NKJV. Verbal equivalence seeks an equivalent word in English to translate Hebrew and Greek words. This technique actually preserves God's Word as written in Hebrew and Greek in English. For example, *monogene* is translated "only begotten" (verbal equivalence) in the KJB instead of "one and only" (dynamic equivalence) in the NIV. Dynamic equivalence implies *change* or *movement*. This technique actually dares to change God's Word by adding to or subtracting from it, *Cf. Gen. 3:5; Jer. 23:36; 2 Cor. 2:17*. Numerous examples can be given where these modern versions change a proper noun to a pronoun, and a pronoun to a proper noun without any justification.

#### **IV. IT HAS A SUPERIOR THEOLOGY.**

Many so-called authorities claim no doctrine has been affected by modern translations. Pastor Jack Moorman lists 356 doctrinal passages affected by variations in Greek manuscripts which are reflected in the translations of the NASB, the NIV, and the NKJV.

**The doctrine of the Trinity, 1 John 5:7.** One will search in vain for this passage in the NASB, the NIV, and he will read in a footnote of the NKJV: "Only four or five very late Greek manuscripts contain the words: '*The Father, the Word, and the Holy Spirit; and these three are one.*'"

**The doctrine of the Deity of Christ, 1 Tim. 3:16.** In this passage *God* is changed to *He* in the NASB and NIV, and the NKJV gives *Who* in the footnote. When either *He* or *Who* is inserted into this text, *godliness*, an abstract noun, is made the antecedent to the pronoun. But the antecedent to the personal pronoun *He* or the relative pronoun *Who* must be a proper noun or name. So the proper translation would be *it* or *which*, not *He* or *who*.

**The doctrine of the Begotten Sonship of Christ, John 1:18.** The corrupted Greek text reads, "the only begotten God." God is self-existing, not begotten. Mythology teaches that one God begot another God. Only the NASB dared to translate the corrupted text as it reads. Other versions, such as the ESB, change *only begotten* to the *one and only God*, making the Son to be

the only God. What about the Father? Some versions (CSB) translate these words as the *one and only Son*, denying that God has other sons, **Gal. 4:6; Heb. 2:10**.

**The doctrine of the return of Christ, Matt. 25:13.** The words, “*wherein the Son of man cometh*” are omitted in the NASB and NIV, and a footnote in the NKJV cites the corrupt NU text reading.

**The doctrine of future judgment, Mark 6:11.** The last half of this verse is omitted in the NASB and NIV, and a footnote in the NKJV again cites the corrupt NU text in support of omitting these words.

**The doctrine of salvation, 1 Pet. 2:2.** The words, “*grow thereby*” are changed to *grow in respect to salvation*” (NASB), “*grow up in your salvation*” (NIV), and “*grow up to salvation*” (NKJV-FN).

**The doctrine of justification, Gal. 2:16.** The words “*faith of Jesus Christ* are changed in all modern versions to *faith in Jesus Christ*, creating a redundancy as well as making faith the cause of the believer’s justification, **Cf. Rom. 3:24; 4:25; 5:9**. Even the corrupted Greek text uses the proper genitive case (of) in **Gal. 2:16** instead of the locative case (in).

**The doctrine of the substitutionary death of Christ, 1 Cor. 5:7; 1 Pet. 4:1.** The words “*for us*” are omitted in the NASB and NIV and in the footnote of the NKJV.

**The doctrine of faith in Jesus Christ, John 6:47.** The words “*on me*” are omitted in the NASB, the NIV, and in the footnote of the NKJV.

The most egregious error of all in all modern translations occurs in **Isaiah 14:12** in which *Lucifer* is changed to “*star of the morning*” (NASB), “*morning star*” (NIV), and “*Day Star*” (NKJV-FN).

**Jesus Christ is the only Morning Star, Rev. 22:16.** The one fallen from heaven is Lucifer, not the Morning or Day Star.

**Lucifer is a Latin name.** It means “light bearer” and comes from the Latin *lux* (light) and *ferre* (to bear or carry). Thus, the name *Lucifer* means “shining one,” **Cf. Ezek. 28:13-15**. There is no *morning* or *star* in the Hebrew word *helel*. “Morning Star” is an interpretation—and a bad one—not a translation. What Lucifer could not do, however, modern translations have done: they have made him “like the most High” (**Isa. 14:14**).

CONCLUSION: THE KINGS JAMES BIBLE IS GOD’S INSPIRED WORD PRESERVED IN ENGLISH!

Though the KJB is a translation, it is still inspired, for translating God’s words given by inspiration does not dis-inspire them. If the KJV is the Word of God, then any translation that is not derived from the same inspired texts, and that is made in part by those holding heretical

doctrines, and that substitutes dynamic equivalence for verbal equivalence, and that lacks the same soundness in theology found in the KJB, cannot rightly be called God's Word (*Matt. 24:35*).