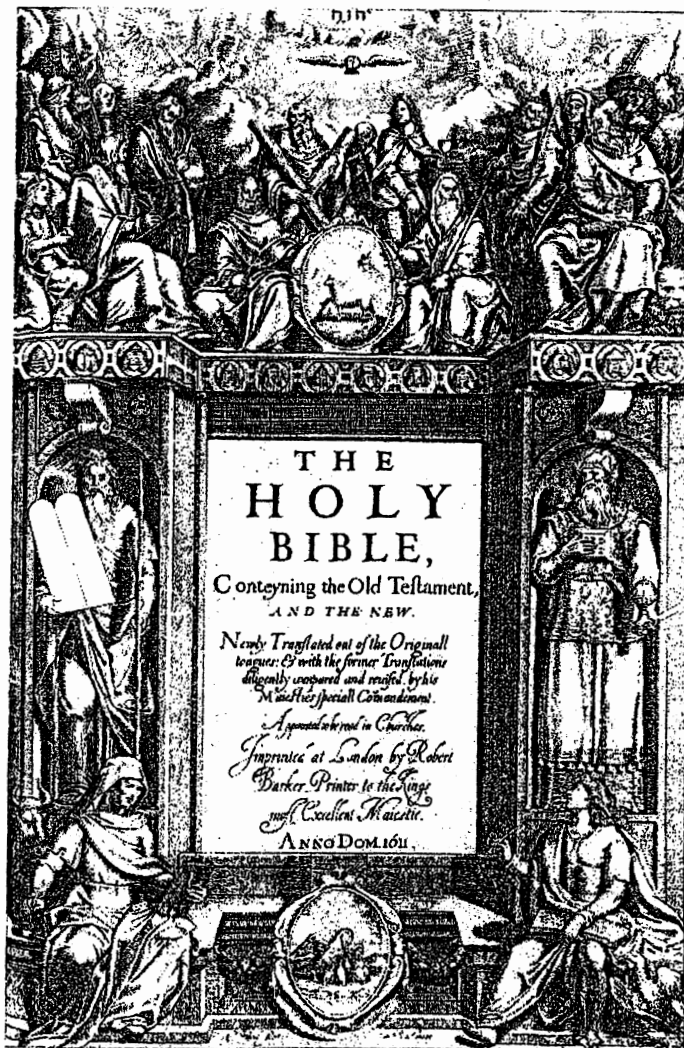


IS THE **KJV** INSPIRED AND THUS
INERRANT?



<https://markblond.wordpress.com/400-years-of-the-king-james-bible/>

Manfred E. Kober, Th.D.

Parables of seed, Chap. xiiij. and of tares.

CHAP. XIII.

The parable of the Sower, and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leuen, 44 of the hidden treasure, 45 of the pearle, 47 of the drawnet cast into the Sea, 53 And how Christ is contemned of his own countrymen.

The same day went Jesus out of the house, * and late by the sea side.

2 And great multitudes were gathered together vnto him, so that hee went into a ship, and late, and the whole multitude stood on the shore.

3 And hee spake many things vnto them in parables, saying, * Behold, a sower went forth to sow.

4 And when he sowed, some seedes fell by the wayes side, and the foules came, and deuoured them vp.

5 Some fell vpon stony places, where they had not much earth: and forthwith they sprung vp, because they had no deepenesse of earth.

6 And when the Sunne was vp, they were scorched: and because they had not root, they withered away.

7 And some fell among thorns: and the thornes sprung vp, & choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred folde, some sixtie folde, some thirtie folde.

9 Who hath eares to heare, let him heare.

10 And the disciples came, and sayd vnto him, why speakest thou vnto them in parables:

11 He answered, and said vnto them, Because it is giuen vnto you to know the mysteries of the kingdome of heauen, but to them it is not giuen.

12 * For whosoever hath, to him shall be giuen, and he shall haue more abundance: but whosoever hath not, from him shall be taken away, euen that hee hath.

13 Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither doe they vnderstand.

14 And in them is fulfilled the prophetic of Esaias, which saith, * By hearing ye shall heare, and shall not vnderstand: and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is wared

grosse, and their eares are dull of hearing, and their eyes they haue closed, lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should be conuerted, and I should heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 For verely I say vnto you, * that many Prophets, and righteous men haue desired to see those things which yee see, and haue not scene them: and to heare those things which yee heare, and haue not heard them.

18 Heare ye therefore the parable of the sower.

19 When any one heareth the word of the kingdome, and vnderstandeth it not, then cometh the wicked one, and catcheth away that which was sowed in his heart: this is hee which receiued seede by the way side.

20 But he that receiued the seed into stony places, the same is he that heareth the word, & anon with ioy receiue th it:

21 Yet hath hee not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that receiued seed among the thornes, is he that heareth the word, and the care of this world, and the deceitfulnesse of riches choke the word, and he becommeth vnfruitfull.

23 But he that receiued seed into the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie, some thirtie.

24 Another parable put he forth vnto them, saying: The kingdome of heauen is likened vnto a man which sowed good seed in his field:

25 But while men slept, his enemy came & sowed tares among the wheat, and went his way.

26 But when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 So the seruants of the housholder came, and said vnto him, Sir, didst not thou sow good seede in thy field: from whence then hath it tares?

28 He said vnto them, An enemy hath done this. The seruants said vnto him, wilt thou then that we goe and gather them vp?

29 But he said, Nay: lest while yee gather

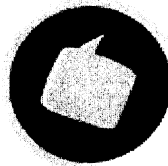
Mark 4:1

Luke 8:5

Chap. 13:19

Esai 6:9
matth 13:14
luk 8:10
1 cor 13:12
1 cor 13:12
1 cor 13:12

Luke 10:24



GOD
THEOLOGY AND OTHER GOOD STUFF

The King James Only Controversy



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What is it?

The KJVO controversy is about whether Christians should consider **only** the King James Version of the Bible to be reliable and trustworthy. While there are a variety of views within the KJVO movement, the basic idea is simple: no other Bible will do.

The King James Only movement is largely built on the claim that modern Bibles are doctrinally corrupt... that they have strayed from responsible and accurate translation of the Greek texts. There are a variety of other claims in the movement. Here are a few:

- The KJV is the **only true word of God**.
- The KJV is the only English translation that can be trusted.
- The KJV contains no errors.

- The KJV was supernaturally translated by God.
- The KJV is more perfect than the manuscripts from which it was translated.
- The KJV contains no errors or problems with translation.
- To understand God's Word, everyone on earth should learn English...so they can read the KJV.
- Any deviation from the KJV is wrong, and may create doctrinal errors.
- Translators (and possibly readers) of modern Bibles have a sinister ulterior motive.
- Modern Bibles are a perversion of God's Word.
- Modern Bibles like the NASB and NIV are part of a satanic conspiracy to lead the world astray.
- People who use other Bibles are not Christians.

The Inconsistency

The King James Bible was created by, and created for, Anglicans. In my decades of conversation with these KJVO folks, I'll bet that not one of them would ever consider becoming Anglican... yet they promote the Anglican Bible as if the Anglican Church produced the purest, most accurate, most inspired translation in history.

That's pretty inconsistent.

Which KJV?

There are a number of different versions of the King James Version. Most KJVO advocates do not use the version finished in 1611, but the Blayney version from 1769. Between the two are revisions from 1613, 1629, 1638, and 1762. After many years of discussing this issue, no KJVO person has suggested to me that one is better than the other. This is a serious problem for their point of view, as each differs from the others.

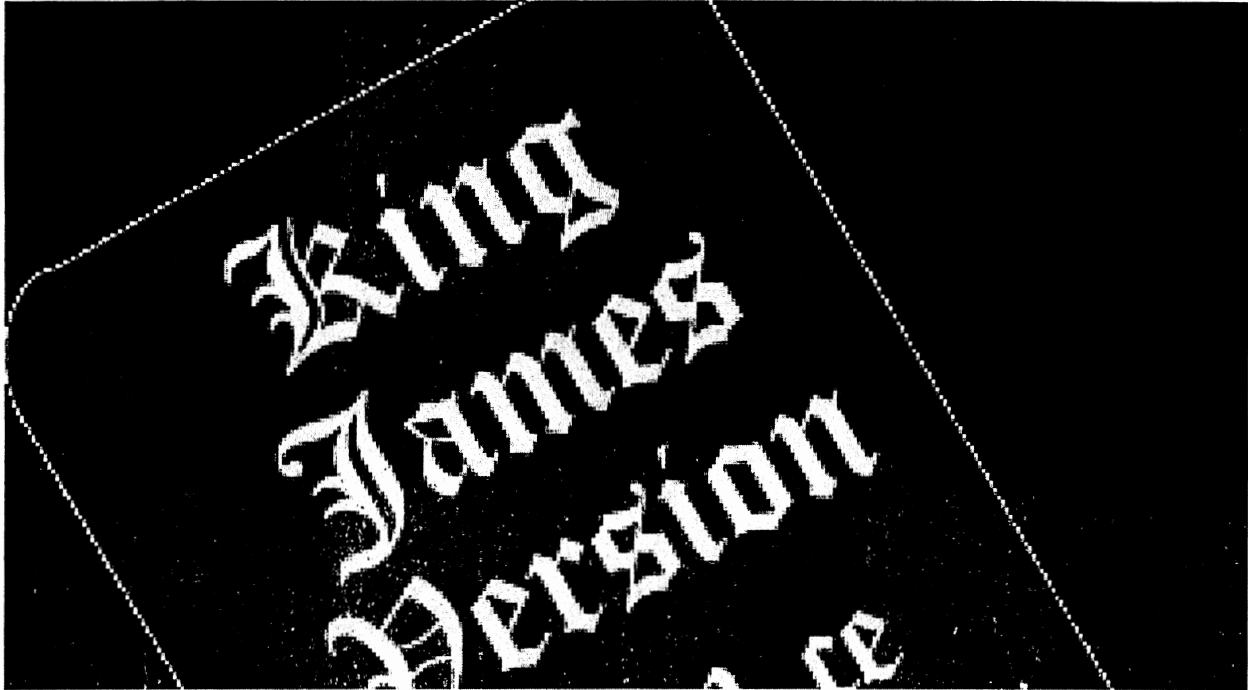
Errors in the KJV

Most KJVO advocates claim that the KJV is better than all other Bibles because it alone is without error. This is absurd, and demonstrably false. The errors in the KJV are too numerous to list here, but it only takes **one error** to prove them wrong. I've made note

BLOGS: TREVIN WAX

The King James Only Controversy

TREVIN WAX | AUGUST 7, 2007



Occasionally, someone will ask me what I think about the King James Only controversy raging in some of the fundamentalist circles of independent Baptist life. Having grown up around many KJV-Onlyers, I can only express sadness that the conservative independent Baptists continue to separate from each other over unimportant matters.

The fundamentalist movement is cocooning itself into a safe web of tradition that will eventually squeeze the very life out of it. It used to be that independent Baptists separated themselves from other Christians over important doctrines, such as the virgin birth of Christ or the inspiration of the Scriptures. Today, the independents are separating, even among themselves, over issues such as Bible translations, music style, and dress.

Rising to the forefront of the fundamentalist squabbles is the King James Only controversy. Some groups are claiming that *this* is the hill on which to die, the main issue by which to tell a fundamentalist from a liberal.

So what is it anyway? The King James Only controversy is essentially a conspiracy theory that claims that all modern translations of Scripture are based on tainted manuscripts and that their translators are driven by a liberal Protestant or Roman Catholic (or even one-world government) agenda. This theory manifests itself in various forms, some of which are more extreme than others.

KJV Only Arguments

1. The King James Version is based on the “Majority Text” over against the modern versions that are based on the corrupt “Alexandrian Texts.”

Response: Most of the Byzantine texts used by the King James translators come from the 11th and 12th centuries. We have since discovered many older and more reliable manuscripts, which are closer to the original writings of the Bible authors. By comparing the earlier manuscripts to the later ones, we can see how the flourishes and additions of scribes can corrupt a text over time, leading us to believe that many of the “Alexandrian manuscripts” are closer to the originals and the majority of Byzantine texts altered. If the controversy were truly a textual issue, one wonders why the Greek scholars in the KJV camp have not come up with a modern English translation based on the texts they deem “inspired.” The textual issue is actually a smokescreen which hides the true reason for rejecting modern versions: any update of the KJV is considered tampering with God’s Word.

2. The modern translations attack the deity of Christ by removing references to his lordship.

Response: The Byzantine texts have the additional “Lord” and “Christ” added to the name of Jesus in many places where the older, more reliable texts do not. These are most surely the results of ambitious scribes, seeking to show reverence to the Savior or simply making mistakes in copying manuscripts. There are many examples where the deity of Christ is made clearer in modern translations than in the KJV. (Jude 4, Phil. 2:6-7, Acts 16:7, 1 Peter 3:14-15, John 14:14)

3. Heretics, occultists and homosexuals were on the translation committees of modern versions.

Response: This is an all-out attack on the character of faithful believers who have sought to use their linguistic skills in offering an accurate translation of the Scriptures. The biblical linguist B.F. Westcott is consistently attacked, due to negligence in confusing him with the spiritualist W.W. Westcott. If there is anyone whose salvation should be questioned due to their “fruit,” it would be some of the extremist KJV Only advocates, whose polemic, vicious rhetoric is not becoming of a believer in Christ.

4. The modern translations delete verses from the Bible.

Response: Based on the older and more reliable manuscripts, the modern translations have simply sought to reflect what was contained in the original manuscripts. It is just as serious to add to Scripture, as it is to take away from Scripture. The starting-point for KJV Only advocates is that the KJV is the standard to which all other translations must bow, which is also the position they seek to prove. Thus, they employ circular reasoning that will not allow them to see any other position as possibly correct.

5. The 1611 Authorized Version is the preserved Word of God in English.

Response: No one today reads from the 1611 version, which also included the Apocrypha. The 1769 revision is the most common version of the King James translation, and this one includes thousands of differences compared to the original.

6. The modern translations promote a “works-salvation.”

Response: Virtually all of today’s cults (excepting the Jehovah’s Witnesses) prefer the King James version over the rest, including the Mormons, who also preach a “works-salvation.” Of course, this does not negate the worth of the King James version, but we could use this argument if we were to employ the same tactics of the KJV Only crowd. Compare Revelation 22:14: Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (KJV) Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. (ESV) If we were to use the KJV Only logic, we could assume on the basis of this verse that the King James translators were conspiring to take us back to the chains of Catholicism, while the ESV translators are translating faithfully God’s Word. Of course, this would be a ridiculous assumption, but it is the kind of reasoning that KJV Only advocates employ. Even John R. Rice, the founder of the (now KJV-Only) Sword of the Lord admitted in Our God-Breathed Book – The Bible that the KJV renders Revelation 22:14 incorrectly and that the ASV is more accurate here.

7. The newer versions include footnotes which offer different renderings of certain words or verses. These footnotes confuse the reader and undermine the doctrine of inspiration.

Response: The 1611 King James Version also included thousands of footnotes which offered different readings for different verses. We should be grateful for today’s translators, who in the spirit of the King James tradition, have been intellectually honest when rendering exceptionally difficult verses about the limits to their knowledge.

Conclusion

Like with anyone who expounds a conspiracy theory, it is usually fruitless to try to reason with the KJV Only crowd. One should seek to prod these brothers and sisters to a correct understanding with love and patience, realizing that most efforts will be spurned and may turn out in vain.

written by Trevin Wax © 2007 Kingdom People blog

REFUTING THE KING-JAMES-ONLY POSITION

Manfred E. Kober, Th.D.

It is rather easy to refute the King-James-Only view that the KJV is a superb, if not inerrant, translation. Three examples will suffice to indicate that the KJV is less than perfect.

EXAMPLE #1: Matt. 12:40

For as Jonas was three days and three nights in the **whale's** belly; so shall the Son of man be three days and three nights in the heart of the earth. KJV

The word "whale" is a mistranslation of the Greek word "fish." All modern translations have made that correction.

EXAMPLE #2: Psalm 19:1-3

The heavens declare the glory of God; and the firmament sheweth his handywork.

² Day unto day uttereth speech, and night unto night sheweth knowledge.

³ There is no speech nor language, **where** their voice is not heard.

The word "where" in verse three should be deleted. The original Hebrew reads the following, "There is no speech nor language. Their voice is not heard." Nature does not have an audible language; therefore, its witness is silent rather than spoken.

EXAMPLE #3: Hebrews 10:23

Let us hold fast the profession of our **faith** without wavering; (for he is faithful that promised;)

The word "faith" in the Greek is *pistis*. However, there is not a single Greek manuscript that has the word *pistis* in Hebrews 10:23. Rather, the word is *elpis*, meaning "hope." Thus, the correct translation should be, "Let us hold fast the profession of our hope without wavering; (for he is faithful that promised)." It is unknown why the King James translators decided to use a completely different word in this passage, but there is no doubt what the original reading should be. If one confronts a KJV-Only individual, this verse alone with the substitution of the word "faith" for the word "hope" should be a cogent argument that the KJV, however good and pleasant the translation, is not inerrant

Still, many of us prefer to use the KJV because it is based on the better MSS, is overall very accurate and is the most beautiful exemplar of the English language.

**Like a River Glorious:
The Finest Literary Masterpiece in the English Language**

By David Nettleton

Baptist Bulletin – October, 1976

THE ROARING Fork, they call it. I sat on its bank one June day as my wife and I ate our picnic lunch. We were only ten feet from the lively river which flowed, rippled and seemed to laugh its way through the quiet town of Glenwood Springs, CO, our favorite vacation resort. Our minds were far away from home and work, except for thought of Mother who needs to hear from her favorite son often. As a means of cheering her mind in old age, I made a tape recording after we ate. I described our nine-hundred-mile drive to the mountains and added personal greetings of love. There was music in the background, the music of the river as it moved swiftly between and over the many large rocks in the riverbed. An explanation was in order, but I went even further and took the recorder right down to the river and recorded the noise of the rushing waters so she might imagine herself beside its beauty.

Some days are most memorable. We were alone, enjoying the privacy of nature as we consumed our picnic goodies. There were steep slopes in the background, an old bridge several hundred yards downstream, and the river—the Roaring Fork. It was music to us,

“gleaming and steaming and streaming and beaming,
and rushing and flushing and brushing and gushing,
and flapping and rapping and clapping and slapping,
and curling and whirling and purling and twirling,
and thumping and slumping and lumping and jumping,
and dashing and flashing and splashing and clashing;
and so never ending, but always descending,
all at once and all o'er, with a mighty uproar,”

even as the cataract of Ladore, described by Robert Southey.

I recorded its sound for Mother. I captured some of its beauty with my camera, and the camera and recorder of my mind took it in and tucked it away in a convenient niche for future reference.

We quote the Chinese proverb. “A picture is worth a thousand words,” but while the familiar proverb may be somewhat true, I deny its universal application. Words are better—they are best. No picture could capture the entire breadth of that river, nor could any photograph show its length or depth. It had all three dimensions with sound and color and motion added. A river flows. It speaks. It can stir the emotions bringing fear, or it can calm the mind bringing peace. It seems eternal as it flows on and on strangely bending, never ending, always descending—*a river glorious*.

Three hundred and sixty-five years ago a pure river was formed out of the mountainous minds of the greatest literary artists who ever lived. That glorious river was the Authorized Version of the Bible, the greatest and finest literary masterpiece ever produced in the English language or any language. It has evident beauty and force. It sings like a melody and gently skips like a poem. It soars like an eagle and strikes like a serpent.

It has beauty because it embodies the message of the glory of God. It has force because it conveys a gospel which “is the power of God unto salvation to every one that believeth” (Rom. 1:16). Both beauty and power flow forth from the blessed Book because of the truth it contains—but beauty and force in

motion and in color spring forth because of the vocabulary and style which are woven into every page. Such beauty and force capture the attention, stir the imagination, provoke the reason and assist the memory. This masterpiece convicts the soul because it is a sharpened sword. It charms and even entertains the mind because it is better than a picture—it is a picture with nouns for subjects, adjectives for color, verbs for motion and adverbs for pace and variety.

Let us classify what we have suggested. **Consider the careful choice of words.** F. F. Bruce writes of the translators' "deliberate employment of a variety of English synonyms to represent the same terms in the original text." From one and the same Greek word in Romans 5:2, 3 and 11, they wrote "we *rejoice* in hope of the glory of God," "we *glory* in tribulations" and "we also joy in God." If they went too far in their love of variation, the translators of the Revised Version ran to the opposite extreme in monotony.

Our present subject is not so much a study of distinguishing among ancient Greek and Hebrew manuscripts in an attempt to determine which are the most reliable; it is rather a matter of the *quality* of the resultant English version.

Dr. David Otis Fuller aptly writes: "The English language in 1611 was in the very best condition to receive into its bosom the Old and New Testaments. Each word was broad, simple and generic. That is to say, words were capable of containing in themselves not only their central thoughts, but also all their different shades of meaning which were attached to that central thought."

Dr. William Lyon Phelps, professor of English Literature in Yale University, wrote: "Priests, atheists, skeptics, devotees, agnostics and evangelists are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen, ... Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible ... I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible...."

"The Elizabethan period—a term loosely applied to the years between 1558 and 1642—is generally regarded as the most important era in English literature. Shakespeare and his mighty contemporaries brought the drama to the highest point in the world's history; lyrical poetry found supreme expression; Spenser's *Faerie Queene* was an unique performance; Bacon's *Essays* have never been surpassed. But the crowning achievement of those spacious days was the Authorized Translation of the Bible, which appeared in 1611. Three centuries of English literature followed; but, although they have been crowded with poets and novelists and essayists, and although the teaching of the English language and literature now gives employment to many earnest men and women, the art of English composition reached its climax in the pages of the Bible

"Now, as the English-speaking people have the best Bible in the world, and as it is the most beautiful monument erected with the English alphabet, we ought to make the most of it, for it is an incomparably rich inheritance, free to all who can read. This means that we ought invariably in the church and on public occasions to use the Authorized Version; all others are inferior."

Dr. Phelps wrote those words in 1921, twenty years after the American Revised Version of 1901 appeared. Since that time a flood of translations, versions and paraphrases have come forth. Some claim greater accuracy. Others are clever. All are more modern. Some seem prejudiced in favor of the doctrinal slant of the translators. The virtues of some must not be denied. We have been helped and enlightened through some of these works and we are grateful. Many believe the overall accuracy of the Authorized Version must not be downgraded, but that is not my emphasis. I return to the closing quotation of Dr.

Phelps—"all others are inferior." Certainly, from a literary viewpoint this is true.

The translators of the Authorized Version were reared in a different age. It was an age when men rose to the Mt. Everest of the English language. They were bathed in the beauty of it. They learned it, taught it, used it. It was a part of them. We, on the other hand, live in a slang age, and oftentimes our language could justly be called a "slanguage."

He was a mistaken man who said, "Take care of the sense and the sounds will take care of themselves." Were we not given ears as well as brains? A look at God's handiwork will prove that God is an artist. See it in the sunsets, in the ice and snow-covered trees, in the star-studded velvet blackness of the night. Every bird and flower are testimonies, too, of His artistic touch. He Who is the author of true beauty made us in His image with the same appreciations. The Authorized Version appeals to the ear as well as the mind.

Consider cadence, rhythm, prose and poetry. What a linguistic structure! Words are the building blocks, but the phrases, sentences and paragraphs are the structures they produce. It was said of the Authorized Version, "A well of purest English undefiled." It was published in an era when our language was still young, vigorous and flexible. Oh, the King James Bible is expressive. It is characterized by majestic rhythm and splendid cadences that are unmatched—a literary masterpiece indeed. Little wonder it is that this beautiful version is quoted by such a variety of people.

Hear the poetry of Psalm 19, the Psalm which exalts God's two great books—the book of nature and the book of Scripture. Note the beauty of the parallelisms and the clarity of speech:

**"The heavens declare the glory of God;
and the firmament sheweth his handywork.
Day unto day uttereth speech, and
night unto night sheweth knowledge.
There is no speech nor language,
where their voice is not heard."**

Then in six direct, artistic parallelisms the law of God is praised and described. The artistry of the language does Justice to the truth contained therein:

**"The law of the LORD is perfect, converting the soul:
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring forever:
The judgments of the LORD are true and righteous altogether."**

It seems a shame to terminate it there. *It flows like a river glorious*, and cries for continuance. And what shall we say of Psalm 1, Psalm 23, Psalm 100 and Psalm 103? They are perfectly phrased. The language is fitting. The sounds are beautiful. The motion is touching.

Who but a small minority bother to think of dactyls, anapests and cretic feet? Those translators did. Structure was their trade and their love.

So rhythmic are some expressions in the Bible that a music conductor could wave his baton in a regular musical pattern as he reads:

**"My doctrine shall drop as the rain,
my speech shall distil as the dew."**

Rightly is this passage called the song of Moses, and rightly is it translated and structured.

Read the beatitudes. Nay, just commence and they will read themselves through your lips. Blessings are declared for the poor in spirit, the mourners and the meek. The hungry soul is filled and the meek inherit the earth. Blessings await the merciful, the peacemakers and the persecuted—and methinks blessings attend the translators who did their work well and thus provided blessings for our hearts, minds and ears.

Now think about *the dramatic moving style of the Authorized Version*. It has been noticed that the excellent choice of words gives force and the masterful structure lends beauty. The motion of the river is provided by the dramatic moving style. This is given by the message itself. The literary style matches it, allowing the message to express itself. Lesser language would have muddied the waters or restricted the flow of thought.

The Bible is a living, moving book. Who can read the story of the prophet Elijah without feeling the strong emotion of the story? Mendelssohn felt compelled to put it to majestic music in his great oratorio, and he had the very phrasing necessary for proper expression. Having sung in that great stirring drama, I can still hear the accusation of Ahab and the counter of Elijah; the prayer of Baal and the dignity of the prayer of the true prophet. Tears drop from the eyes of a true believer, zealous for his God, when the victorious declaration is sung, “The Lord is God. The Lord is God. O Israel.”

Throughout the Bible men's sorrows and joys are pictured. Lonely Abraham submits to the offering of his beloved son and the reader is kept in suspense until the substitutionary ram is found just before the sword falls. An enslaved people roam the desert for forty years. Wars are fought; kings rise and fall. Living men and women move across the stage and allow us to share their sorrows and joys, their failures and faith. The Savior enters quietly and humbly, rises to great fame and acceptance, only to be denied, betrayed and crucified. In victory He rises, and scene after scene provides us with many infallible proofs of His presence and power. His followers suffer on His behalf while converts are made throughout their world. The grand finale with all of its dimensions, color, sound and motion is sketched in the closing book. The One despised and rejected becomes King of Kings and Lord of Lords!

The story is true; it is beautiful. My soul cries out and its needs are met.

Surely it was the providence of God that brought forth an infallible book in inspiring, beautiful, forceful, majestic language—the Authorized Version of the Bible. In fairness we must acknowledge the honest, helpful contributions of other versions. But the majesty of the King James Version must never be lost. Let it flow and leap. Let its music sound forth with every turn and ripple. Let its beauty captivate our minds and hearts as it flows *like a river glorious!*