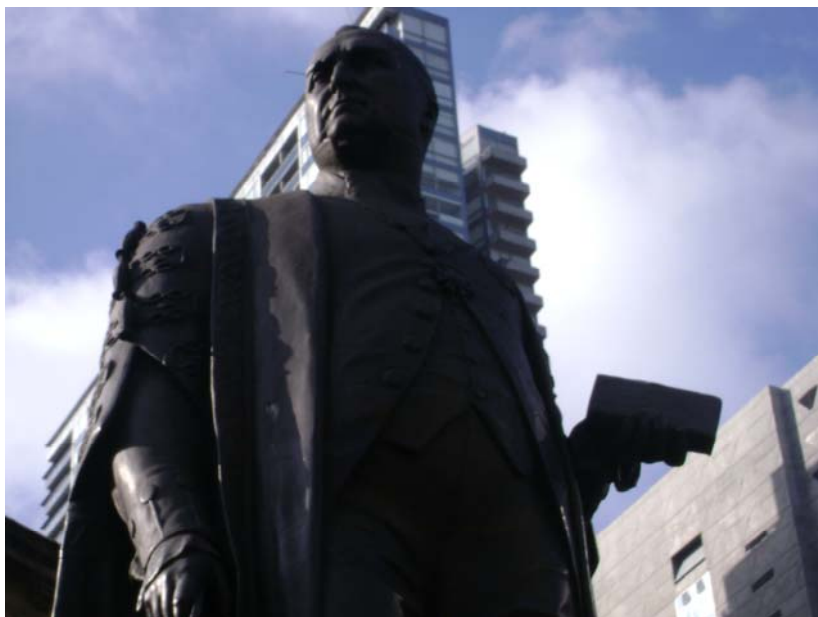


Asserting King James Only



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Bible Protector

Why King James Bible Only?

First published 2010

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INTRODUCTION

Why use the King James Bible only? There are many versions and translations of the Bible. How is it that only one of all should be used?

In order to answer and prove that the King James Bible is indeed the only Bible which should be used, we must turn to the Scripture itself. This is the only spiritual way.

We should “Search the scriptures” (John 5:39a). “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15).

A prime example is Acts 17:11, which shows that the Berean believers were right: “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

Often the whole issue has been clouded, and this is because it is a spiritual issue. Therefore, evil spirits do get involved. After all, the doctrine of the very Word of God is at stake! This is why we must leave aside emotionalism and anti-intellectualism, as much as we must abandon mere carnal reason and intellectual pride.

Our aim and desire should be toward truth itself, and this means that we can only go to the Scripture, and reason according to the Scripture, knowing that “thy word is truth” (John 17:17b).

A passage of Scripture which is helpful on this topic is 2 Thessalonians 3:1-7:

“FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you”. The Word of God, the Bible, should be highly esteemed.

“And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.” There are those who disguise their approach as reasonable, but if it is not in line with the Scripture, that is, faith in the words of God, then it is unreasonable.

We have the promise: “But the Lord is faithful, who shall stablish you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.”

There is also a hard word, concerning the division over the issue of Bible versions, and why we must discern correctly, and not give undue credit to the wrong doctrines taught or believed by just any Christians, no matter how high and respectable they may seem to be, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you”.

This issue of using the King James Bible alone is extremely polar. It is as if you are either for it or against it. It does not ultimately allow for middle ground, and seeks to bring things to

one conclusion or the other. Such a work for the King James Bible must be accomplished by the highest, most honourable and charitable means.

It is in this spirit that this work is offered, as a case for the using the King James Bible only, by the teaching of this doctrine in a wholesome and proper way.

THERE IS ONLY ONE WORD OF GOD

There are a number of places in the Scripture which lay out very clearly that there is only one written revelation from God, and that it is needful for knowledge of salvation. This is called the Word of God, which is contained in a book called The Holy Bible.

“The Lord gave the word” (Psalm 68:11a).

“All scripture *is* given by inspiration of God” (2 Timothy 3:16a).

“But I will shew thee that which is noted in the scripture of truth” (Daniel 10:21).

God has given the full Scripture by inspiration. He used men to write His words. Each word was inspired, that is, God filled each word with His power.

The problem is not that Christians believe that the Lord God has given His Word, nor that all of it is inspired, nor that it is all true, etc., but that many people cannot point to anywhere on Earth right now where they can see and read all this Scripture.

The fact is that between different texts and versions there are different words. The fact is that between many translations there are different meanings. So it is impossible for a lot of Christians to point to just one manuscript, copy or book and say “this is one hundred percent reliably the Word of God, to the word, to the punctuation mark”.

People have talked about the truth being “in the originals”. Of course, we do not have actual copies of what Moses or Paul physically wrote. By “the originals” people mean “in the original languages”. Somehow they think that the truth must be there in Hebrew and Greek.

The reality is — and any scholar can confirm this — that there is no single Hebrew Old Testament or Greek New Testament in one volume which is completely certainly perfect. There is actually no perfect Bible or Testament in the “originals” which tangibly exists!

That seems to imply the horrible conclusion, that there is no actual “Word of God”, or that it is scattered around in many copies, and generally available, without being specifically identifiable. (After all, if the modern scholars knew what it was in the original language copies, they should print it and so resolve all the variations and questions which exist. They never do this because they cannot do it!)

Even more startling is that there is, for the New Testament, no single edition of the traditionally received Greek, called the “Textus Receptus”, which is perfect. Even the one which most closely matches the King James Bible does not fully match it in every detail!

Despite these facts, there is a strong Scriptural case that we should have and know the very words of God. Since carnal reasoning disguised as science is not able to point to the answer, we should rely on Scripture itself, along with the Holy Ghost, to direct us into all the truth of the matter.

THE VERY WORD OF GOD PRESERVED

Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” (John 12:48).

It is very important to notice that the words which Jesus spoke would, according to God, endure to the last day. This means that what Jesus said then would not be lost or changed in time.

The Scripture teaches, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1:23). If the Word of God is incorruptible, then it is vital that the Scripture would not actually be corrupted. This means that it should be possible to recover the Scripture, and that it should be present before the return of Christ, since, after all, the Scripture lives and abides forever.

Again, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25). The Word of God should be able to endure, passing through time, and going to the ends of the Earth, to reach people. It must be fully present before the return of Christ, which means that it should be in one form.

“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.” (Psalm 12:6, 7). The truth is that God’s very words must be preserved, and must be accessible to believers, which means that they can and should be gathered into one book.

ONE VOLUME, ONE BOOK

The Scripture prophesies that there would be a complete Bible, “Then said I, Lo, I come: in the volume of the book *it is* written of me” (Psalm 40:7).

This not only applies to Heaven (see Psalm 119:89), but must be somewhere on Earth, because another verse states, “Seek ye out of the book of the LORD, and read” (Isaiah 34:16a). If there is a book of the Lord, it cannot be anything other than the Bible. We should seek it out. We should search within it. We should read it, and understand. Every word in it must come to pass. It is true, and every word of it cannot fail.

“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.” (Matthew 5:18). The fact that Jesus said that everything must come to pass means that God must also care for the very words, jots and tittles (e.g. letters and punctuation) which convey that message.

The Lord cannot say that something is going to happen in the future, and yet neglect to keep every word a particular in the written prophecy.

It is a most astounding truth that changing the word order, moving a punctuation mark or using a different word does alter and affect meaning.

HE SHALL KEEP THEM

God has set the written Scripture as a high thing: “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” (Psalm 138:2).

It is true, and something which is to be held in reverence, “Hear the word of the LORD, ye that tremble at his word” (Isaiah 66:5a).

Therefore, it is by this Word that believers live, and by this Word believers are maintained, “So then faith *cometh* by hearing, and hearing by the word of God.” (Romans 10:17). The just live by faith.

There is a relationship between the Word of God and the preservation of the Christian. The first preservation is spiritual. Those who Christ saves are saved indeed. “Sanctify them through thy truth: thy word is truth.” (John 17:17).

“And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23).

The God who sanctifies must also be the God who keeps His Word. This keeping of His Word not only means keeping the

promises of it, but also keeping the words themselves.

“I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.” (Isaiah 46:11a). “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” (Isaiah 55:11).

Thus, there is a strong link between the preservation of the Scripture and the promises it contains concerning the protection of the people of God, as shown in the following verses:

“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.” (Psalm 12:6, 7).

“Every word of God *is* pure: he *is* a shield unto them that put their trust in him.” (Proverbs 30:5).

Jesus prayed, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John 17:15). If God can do that for people, why should we doubt that He can do that with His Word?

PRIESTHOOD AND TRADITION

The Church is the place where the Word is kept and upheld, which means that it is by Christians that the Word of God is kept and delivered to others, “the church of the living God, the pillar and ground of the truth.” (1 Timothy 3:15b).

The truth that was held of old was must on. This must be done, according to Paul, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (2 Timothy 2:2).

The third verse of Jude states, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.”

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” (2 Thessalonians 3:6)

There is a godly tradition of furthering the Word of God. Indeed, every generation of Christians should have done this, and this is the very means that God used to get His Word to us.

Now, the fact is that believers are the New Testament priesthood, and one important role of the priesthood was keeping the Word of God.

(Leviticus talks about the Old Testament priests using “pure oil”, which is a type of the keeping of the anointed Word, and the Gospels teach that new wine is preserved in new bottles, symbolic of the manner by which the Word of God should appear in the latter times. Thus, if spiritually there has come a famine, as may be understood from Revelation 6:6, God specifically limited it to a famine of hearing at Amos 8:11, meaning that it would not actually affect the Word of God itself,

only those many people who would be linked into the wrong system or approach, by looking to the wrong places and wrong sources for “truth” rather than according to the spiritual principles here illustrated.)

“And hath made us kings and priests unto God and his Father” (Revelation 1:6a). “As newborn babes, desire the sincere milk of the word, that ye may grow thereby ... Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ... And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people” (1 Peter 2:2, 5, 8, 9a).

The sacrifices that the Christian priesthood of all saints should offer up is this: “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.” (Hebrews 13:15). And, “In God will I praise *his* word: in the LORD will I praise *his* word.” (Psalm 56:10).

Thus, as long as there have been Christians, there have been people which God has used for keeping and furthering His Word, and this godly tradition being passed from one generation should be received by the next.

CANON AND THE STANDARD BIBLE

The Bible was not written at once, but in a process that stretched out over centuries. Yet, in time, all these books were being gathered, recognise as the authentic Scriptures.

While there was a recognition of true books, or canonicity, from the earliest age, we have no special decree in Scripture, nor from the apostles themselves, as to what books actually were canonical. We have some statements, and we have tradition, but the actual proper Canon was only formerly recognised years after the death of the Apostle John, even though the Christians at his time must have known which books were authentic Scripture, and which were not.

Basically, for a book to be canonical, it would have to be self-authenticating Scripture. This is not a circular argument, because believing analysis of those books would show proofs of their genuineness and the divine origin of their words.

Canonical books would also have to be consistent with other recognised Scriptures, attributable to Biblical persons, used by Christians from the outset, have attestation in copies used by various Christians over the years, and have been received by the true Church as a whole in the Reformation.

Notice that the sixty-six books and the very order of our Protestant Canon dates to after the death of the Apostle John. In other words, the making of the canon as we know it was a process, and took place under the hands of godly men, and was finally resolved in the Reformation!

Therefore, truth does not require apostles or any such authority to make it certain, nor does truth require direct inspiration, as though something could only be sure if an angel descended with the true canon on golden plates from Heaven. This comes to an important concept, related to the testimony and work of the

priesthood of New Testament believers under the guidance of the Holy Ghost, and their collective judgment in line with received tradition — the doctrine of a continuous continuum of God’s work, and His overarching control over all things, summed up by the words “Divine Providence”.

Divine Providence, that is, God’s superintendence in history, and work with the Church, and His overarching knowledge and guiding hand over events, and his limits over evil and purposes for good, all come to pass with signals or signs, showing that He is God, and that we must have faith in Him, and that not only is He able to work, but that He has done it.

“I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent” (Ezekiel 24:14a).

In reality, history is under God’s control, “And he changeth the times and the seasons: he removeth kings, and setteth up kings” (Daniel 2:21a). This means that God’s intentions are right, despite man’s lack of understanding of His full plans, “*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*” (Deuteronomy 32:4).

The inspired Scripture could be mistaken by carnal men to be an accidental and natural set of words. But there were no mistakes in inspiration, and every word there was inerrant and infallible.

Likewise, God was able to get the Canon right, and that might seem to be by natural, longwinded and without the help of

infallible men, this lays the foundation why the King James Bible itself also is right, despite its circumstances, supposed flaws and apparent weaknesses.

“As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.” (Psalm 18:30).

SCATTERING AND GATHERING

One common Biblical illustration is the principle of sowing and reaping. It is a consistent law, not only to recover what has been given, but also the sure method of multiplication.

Thus, if God has planted the seed of the Word of God in the Earth, it should work out that its fruit should abound.

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth” (Colossians 1:5, 6).

In this passage, God reveals that His intention is for the Word of God to abound to such a degree that it is present everywhere in the world, and is fruitful. This means that the power of it should be effective in space and time, that is, in far distant nations in the latter days.

The Word of God being present in the latter days must require that it was also present somewhere in former days. Yet it is a fact that no single copy of Scripture was perfect for hundreds of years of Church history.

And it seems to get worse. Many Christians did not historically have access to the full Bible, let alone even portions of it. And every copy that Christians did have over the years, let us say, in Dark Ages Britain, was Latin translations, each with copying mistakes and other inaccuracies.

We should not question the faithfulness of God just because true believers did not have perfect Bibles. What we have to understand is the sufficiency of God. In other words, God has been able to operate and bless people, despite impediments and problems.

This is because over all, God has followed the grand plan of making one perfect Bible common for all nations. For many years it did not seem possible. Perhaps it is an idea that not everyone is pleased with. But it does not alter the purpose and outworking of God.

It is a fact that from the earliest copies of New Testament books, small mistakes were being made. Small variations also exist with Old Testament words. There was never a whole perfect New Testament in one set of scrolls or parchments somewhere in the Greek language.

To compound it all, the Scripture was being turned into other languages, like Latin. This was the plan of God, for it says in Romans 15:4, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” And in Romans 16:26, “But now is made manifest, and by the scriptures of the

prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith”.

Some might wonder how it is that God could have His Word in another tongue like Latin (where there are many variations), when there is no standard perfect copy of the Bible in the original languages.

The answer is the sufficiency of God. Not only was there sufficient available, in total, none of the Word of God was lost, despite this scattering.

Let us put the scattering under the heading of the work of Satan. Whether by accident of man, by deliberate corruption, by persecution and burning of copies, by misguided ideas of sincere Christians, let us say that error exists. But does this error overrule or effectively keep men from the Word of God?

The answer is that God has worked, despite the (limited) antichrist and sin operations, not only to keep sufficiently the Scriptures in general existence in various places, but provided sufficiently for the possible recovery or gathering from this scattered state.

THE EVENTS OF FOURTEEN FIFTY-THREE

The historical interpretation of the Book of Revelation shows that the prophecies apply to a sequence of events through Church history. Thus, the seals apply to the demise of the Roman Empire. The trumpets to subsequent events, heralding the coming of better things.

In Revelation chapter nine, the sixth angel sounds, signifying the coming of the Islamic Turks over the river Euphrates, who eventually take the Christian city of Constantinople. The prophecy can be interpreted to give an exact time span, which is correct to the decimal place, from when Turks came to the fall of Constantinople in 1453.

The Apostle Paul was instrumental in bring the Gospel into that region, and the Apostle John also was nearby. Thus, Greece soon became a foundation of Christianity, and an important machine set up by God to keep New Testament copies in fair accuracy.

The fall of Constantinople was a severe blow to Eastern Orthodoxy, which was more conservative than the Western Roman Catholicism. The coming of the Turks caused the learning and manuscripts to be taken into Western Europe. Western Europe experienced an opening to new learning, and this eventually allowed for the Protestant Reformation beginning in 1517.

Other important factors were also taking place at the same time. Around 1453 Gutenberg was pioneering book printing, which allowed for many copies of the Scripture to be made, and far quicker and cheaper than by hand-copying. This was instrumental for the learning that would study the influx of Greek manuscripts, and allow not only for correction to the Latin in scholarly editions, but also the making of new translations into the common languages of Europe.

Also, the English lost their last possessions in France, ending the Hundred Years' War. This meant that it would be fixed

that English, not French, would be England's language, including at court, in law and in official chancery documents.

PURIFICATION AND REFINEMENT

“Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140).

The quality of the Word of God itself is pure. This purity is in its concepts, message and quality of faith. But purity not only applies to the Scripture as an entity, but also to the very words of Scripture.

This is because unless the individual words of Scripture are pure words, the entire whole cannot be pure, “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.” (Matthew 4:4).

This is plainly the meaning of Proverbs 30:5 and 6, “Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

The words themselves are pure, that is, every word of Scripture. And to change one word, adding or taking away from Scripture, is therefore dangerous.

The warning at the end of the Bible is familiar to many Christians who are engaged in the Bible Version debate, “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add

unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:18, 19).

The point is that God requires that Scripture be full, that is, have every word present that should be present, nothing added and nothing taken away. Since this was not manifestly present in any single Bible on Earth before the Reformation, this does not disqualify that it should be found afterward.

SEVEN MAIN PROTESTANT ENGLISH BIBLES

“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.” (Psalm 12:6, 7).

We know God gave His Word. We know that He has sent it. We know that He is hastening to perform it. So it should come to pass in time that God would have His Word come together perfectly, that is, having the set of words which would match what was first given by inspiration long ago.

Hebrew copying has been remarkably accurate. When the Dead Sea Scrolls which dated to approximately the time of Christ were compared to the Hebrew copies of the Medieval period, it was found that the Old Testament was very stable.

There does not need to be a discovery of some really old copy of the New Testament to give credence to the New Testament as

it is. What has occurred is that the true readings, the true text, has passed through the hands of various Christians, and has been refined by believing, godly and learned scholars, and has been settled in the true Church as a whole.

During the Reformation, there was a great movement to improve the Latin Bible by consulting the Greek and the Hebrew. Numerous Greek New Testaments were printed, along with corrected Latin translations, and most importantly, accurate European translations.

Psalm twelve speaks of a process of purification which would occur seven times. This is prophetic, because with the Protestant English Versions, there were seven major distinct Bibles.

While the improvements in Bibles did not necessarily compound, and there were different editions of some of them, it is still easy to show seven major purifications. Over all, these worked to correct the text, that is to say, which verses and words belonged, and which did not; and these Bibles worked to fine tune the translation, which is to say, to ensure that the very sense was being communicated in English.

These seven versions are Tyndale's, Coverdale's, Matthew's, Great, Geneva, Bishops' and the King James Bible. When the King James Bible was made, the translators were to consult the other six, and to improve where necessary.

This process was limited, in that it was designed to produce one more exact translation. This means that the King James Bible

was intentionally the last major, proper and full translation. Numerous people have recognised this since that time.

SEVEN MAIN KING JAMES BIBLE EDITIONS

“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.” (Psalm 12:6, 7).

When the King James Bible was first printed in 1611, it suffered from printing errors, the spelling was not always uniform, and a lot of editorial work was required.

Straight away, in 1611, another edition was published. This differed from the first edition, by both correcting some mistakes, and also making new printing errors.

Many other editions were printed since that time, and many have differed in minor details. Some have more significant than others.

The prophecy for seven purifications in Earth as spoken of in Psalm twelve can also apply to the editions of the King James Bible.

The edition of 1613 can be considered important, because this helpfully shows on occasions which is right in the differences between the two editions.

The 1629 Edition that was published in Cambridge was superior than the former editions, and showed the signs of better

editorial work. The Cambridge Edition of 1638, whose editors included two surviving translators, contained many small corrections, work on the spelling, typeface and italics.

Because major standardisation was bringing English into better uniformity in the 1750s, the work on the 1769 Edition became the basis of most subsequent publications. By this time, grammar was being standardised, and the King James Bible was nearly fixed.

The fact is that since 1611, the text and translation had remained, and that the changes which had taken place, while important and needful, were not designed to alter or undermine the King James Bible, but to improve its presentation. That is why such work can be called editorial purification, because it was really concerned with the English itself.

It has been commonly assumed that the Oxford Edition of 1769 is used today, but in reality, Oxford Editions have undergone further tiny revisions since that time. The Cambridge Editions were, after the 1830s, also following the 1769 Edition, but not fully in regards to some small improvements. (The 1769 Edition itself had contained printing errors, like accidentally missing out half a verse. A similar mistake occurred in the first edition ever printed, where half a verse was accidentally repeated.)

Sometimes people might imply that the King James Bible is untrustworthy because of the editing which has taken place. But this shows the ignorance of the accuser. The fact is that editing was required, and that what was published later was better.

Now, the fact is that the actual master copy which the translators gave to the press was years afterwards lost. This means that although we cannot compare with what the translators actually wrote, we are able to look at the existing evidence, and observe how that the King James Bible has not altered, except for the editorial improvements and purification of the presentation.

Each of the major edits was over all successive to the last one, but of course various tiny problems existed. The whole process was finalised in the Cambridge tradition, with the making of the Pure Cambridge Edition around the beginning of the twentieth century.

This edition was recognised in the early twenty-first century (or, in the third millennium), and produced in digital form correct and free from any defect, thus being made available around the world as the final standard purification of the Scripture.

SCRUPULOUS EXACTNESS

Jesus pointed out that every small or minor concept and statement of the Old Testament was important, “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.” (Matthew 5:18).

This means that every word must stand. The word “jot” means a letter, or part of a letter, the smallest stroke. The word “tittle” describes a mark or dot. Some people try to apply this literally to the original languages, but the fact is that no full, perfect form of the Scripture exists in the original languages.

Yet, the Scripture could not fail in Earth. If the Old Testament was in Hebrew (and Syriack), and the New in Greek, it follows that there would have to come to pass the entire Bible in another language throughout, binding Old and New Testaments. “Bind up the testimony, seal the law among my disciples.” (Isaiah 8:16).

Having the Pure Cambridge Edition of the King James Bible would effectively mean having access to the very jots and tittles of Scripture in its full perfection.

This would bring to bear the focus of conceptual accuracy onto the very words in English as being fully dependable. The exact meaning would depend on punctuation, spelling, the very word order. Each factor would work together, along with the superior form of the Biblical English itself as masterfully crafted by the translators of 1611, as being God’s full measure of written communication to all mankind.

GOOD FRUIT VERSUS ERROR

The King James Bible has always been popular among believers. It has always been recognised for its superior qualities, not only internal, but also in its results. The greatest Christian movements of all time have been associated with it.

There is much mystique associated with the original languages. Hebrew, Syriack and Greek are also used by occultists. It seems as if a lot of the modern use of the original languages not only is designed to make the King James Bible appear wrong, but is also on incredible antichristian bases.

Beside the fact that going to the originals would effectively put the received English Bible into the category of “insufficient”, which is false, it also is done on the pretext of discovering some greater truths there, as though the Holy Ghost has not yet been able to communicate so effectively in English, and has failed miserably with Protestant translation, and misguided the Church to receive the King James Bible.

Moreover, those who believe that because human frailty is greater, or God is somehow limiting His power, so that we cannot have a perfect Bible, seem to then contradict this mysterious Will by going to the copies in the same language as was first used, assuming that there would be less corruption in Greek than in an English translation. Notice that there is never any certainty in these approaches, and that they require no faith, but a carnal application of science like “the majority of manuscripts”, “the oldest manuscripts” and the extremely subjective judgment of “the best manuscripts”.

God’s actual method by-passes (and undercuts) all this foolishness, and the continuing spirit of the medieval Nicolaitan-like Romanists, where only the priest claimed to know Latin, or could explain the Bible, and where the poor common Christian is made entirely dependant on their often apostate judgments.

God’s method is, “And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are” (1 Corinthians 1:28).

Proverbs 22:17–21 states, “Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?”

THE ENGLISH LANGUAGE

God has raised up the English language with a purpose. This was first to prepare it for the reception of the Bible fully into that language, that is, the Holy Ghost’s use of English, being Biblical English.

God also used English as a means for preaching, and has intended by His Providence to have English established as the global language, for the ongoing and future preaching of the King James Bible.

The Bible prophecies, “For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:11).

God states that the Jews of that day should hear the Gospel preaching, not in Hebrew, but in another language. There are several clues here. The Gospel would be preached with stammering lips. This means by persons who might otherwise seem unfit or unworthy or unlearned, but also is very much a Pentecostal prophecy, that is, by those Gentiles who have received the Holy Ghost.

Moreover, the prophecy explicitly states “another tongue”, meaning, a specific language. If the Greek language of the New Testament were intended, it would mean that the prophecy was complete and fulfilled.

But Paul wrote in Romans that the Jews really were not converted (see Romans 10:1), and that one day all Israel would be saved (see Romans 11:26).

The reality is that Paul highlights that it would be the Gentile Christians witnessing to the Jews (see Romans 11:31). Therefore, Isaiah’s prophecy cannot be said to be fulfilled by the Jerusalem Church in the beginning of the New Testament, because Israel has never had a concerted Gentile evangelistic campaign directed at it with any success.

There are more indications from Scripture about this preaching to the Jews, and who has the Scripture with power to do so. “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ... But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.” (Romans 10:15b, 18, 19).

Jesus said, “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matthew 21:43).

This does not mean that any random Gentiles are going to be used of God for this purpose of bringing the Jewish people to

Christ, but those who specifically have the Word of God, speaking a different language.

This can be none other than the King James Bible being upheld by believing Christians.

FULLNESS IN ENGLISH

The bringing of the King James Bible to the world and to the Jews is literally a present. It is very valuable, and according to prophecy, is to be brought forth, including for the purpose of vindicating God's name JEHOVAH (see Isaiah 18:10, Zephaniah 3:10 and all Ezekiel 39).

The Scripture says, "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." (Zephaniah 3:9).

This is not to say that English itself is a pure language, but that the English of the Bible is pure.

The Almighty God has been well able to not only transmit His Word through time, or to prepare English, but to have His Word turned into English properly, that is, in a perfect translation.

Even though English is the world's favourite language, there are those who doubt that God can use the King James Bible for world evangelism. This is because they see the King James Bible as dark, hard, a stumblingstone, a rock of offence and even a false idol.

The Scripture itself does contain dark sayings, and since the King James Bible is fully the Scripture, then it follows that the King James Bible will have things hidden in it. This is exactly why believers are commanded to search and study God's Word, to get wisdom, and to understand it. Since the King James Bible not only is God's Word, but his providentially appointed Word for the world, it follows that the Holy Ghost not only is able to help in this matter, but is entirely willing.

Again, the Scripture has hard sayings. This is nothing to do with the supposed difficulties of the King James Bible (which does contain some unusual words), but that the Scripture is stark against those who have some sort of carnal thinking. God is wanting people to be educated properly by His unction and come up to His level rather than bringing the Scripture down to the base level by the prevalent false education in most Christian institutions.

The King James Bible is accused of being a stumblingstone to seekers, as though it will discourage evangelism so much, that some other easier words should be used to appeal better to the lost. This doctrine is misguided, for it puts a devil in the way of God's high truth, in that it asserts that salvation is not of faith, but works, and denies that the King James Bible has been God's strongest means for sturdy conversion in the Anglo-Protestant era.

There is also great offence at the King James Bible by certain professing Christians, which exhibits itself in the Bible Version debate. The source for the strong contentions is spiritual. The Word states, "Great peace have they which love thy law: and nothing shall offend them." (Psalm 119:165).

ENGLISH ONLYISM

Studying the King James Bible can and should be done in the English only, without needing to refer to other Bible Versions, the original languages, lexicons, etc.

While it is quite fine to consult commentators, have the instruction of godly teachers, it still falls to the individual believer to pray, study and judge himself.

It is a very foreign and alien concept to many to stick with the English only. Certainly, it seems both anti-intellectual and blind to them to do so. But being King James Bible only is in opposition to them, and a solution to their problem of “Ever learning, and never able to come to the knowledge of the truth.” (2 Timothy 3:7).

Certainly, there are a variety of King James Bible only proponents, and various have made unsubstantiated or misguided claims. But it is still better to be upholding an objective truth than those who must rely upon carnal reasoning to support their confusion.

To use the King James Bible only is God’s way, since He is not guiding into multiple possibilities, but one truth, “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33).

Often, those in the King James Bible only position have viewed the great opposition against them with much discouragement,

thinking as though apostasy was prevailing, and that all things would soon be their own end.

But this is not the promise of Biblical prophecy, which not only predicts great triumphs for the Church, but great expose of the contrary position, “these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.” (2 Timothy 3:8b, 9).

And so, “From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.” (Isaiah 28:19–21).

ENGLISH TEACHING

Seeing that the best, perfect and final Bible is in English, missionary activity should focus on teaching people English so that they also can possess the King James Bible.

While God has been able to sufficiently use various translations, the entire movement of translating to other languages has now been compromised with principles which defy the King James Bible.

Therefore, either,

1. the translations which are similar to the King James Bible should be restored, or the King James Bible translated into other languages, or else,
2. the safer approach should be followed, of teaching the natives and foreigners English, and letting them access the full truth there themselves.

The method of King James Bible evangelism cuts out the modern error put forth by new translations, and various ideologies which attempt to make the Gospel culturally relevant (such as changing the Lamb of God to a pig or rooster or some other blasphemy, or making those washed in the blood of Christ no longer white as snow, or as wool, but to some other foolishness).

When the King James Bible is used to teach Bible doctrines, the natives or foreigners must be taught the Biblical concepts, which are understood in English.

This applies just as much to those who have English as their first language, and have used the King James Bible all their lives. Doctrine must be judged and built by approaching the King James Bible itself. There is a reason why every word is used in each place. (When the word “stay” appears in Isaiah 3:1, we can connect it to Isaiah 10:20, even though apparently a different Hebrew word is used. In other words, we don’t need to go to the Hebrew to correctly find the full meaning of Scripture.)

Very often, the method of hermeneutics — which questions what the Scripture meant to the original audience — is worked to disconnect the King James Bible from being real and relevant to today. Such theories exist in the present, but did not exist in

the historical past, which usually say that the Bible is not literally true.

Modern versions were brought in because of supposed discoveries in the original languages, of supposedly better methods of translating, of simpler explaining of Bible concepts without strange words. But this whole approach has backfired. New translations come out continually, which contradict other new ones, but none attains to any higher standard or place.

TRUTH MALIGNED

Although it may be humbling for some large publishers and ministers to turn to the King James Bible exclusively (after all, new version sales can turn a profit), there are those who willingly cloud the issue and slander those who stand for the King James Bible.

To use the King James Bible only is not a new doctrine, but it is a part of the developing doctrine of the last days Church. Unless the end time Church has the right foundation of one pure and final Bible, there will not be the possibility for proper doctrine, nor of the important unity of faith.

Most accusations made are weak or silly, but there are some which require proper understanding to answer successfully. For example, the King James Bible men allowed that various translations should remain in the margin of the King James Bible. This does not imply that the proper translation was not absolute, because the margins were placed outside of the main text. What it shows is the honest policy of the translators, not as though God has two minds about what something means, or

that we are able to use them as a multiple choice exercise to pick our own favoured rendering.

THE KING JAMES BIBLE'S MERITS

Among the many merits of the King James Bible, such as its literary cadences and highly precise grammar, is the simple differences, such as between “Word” with a capital “W” as a title for Christ (see John 1:1), and “word” with a lowercase “w” when it means the Scripture.

One very important fact is that the King James Bible has the answer to these questions: “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son’s name, if thou canst tell?” (Proverbs 30:4).

The answer is, “Every word of God *is* pure” (Proverbs 30:5a). And the pure Word tells us: “That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.” (Psalm 83:18). The fact is that most modern versions do not say what God the Father’s name is, or deny that His name is JEHOVAH.

The Son’s name is JESUS, “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matthew 1:21).

Sin is the transgression of the law (see 1 John 3:4). The King James Bible is God’s law. Therefore, Jesus has saved us to obey the King James Bible.

