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KING JAMES ONLY? (Part Three)

There are very fine Christian people—people I know and admire—who believe the only *real* Bible is the King James Version (KJV). They have been taught that God only wrote one Bible—the “Authorized” King James Version of 1611—so all other versions are *perversions*.

Let me say at the outset, I have no quarrel with anyone who uses the King James Version. I have never told anyone not to use it. I use it myself and have for years. I have memorized many verses from its pages. Because I am most familiar with it, I find it useful in looking up Hebrew and Greek words that are numbered in Strong’s Concordance and other reference works, as well as computer programs. But I have *also* benefited from the scholarship, clarity, and readability of newer translations. This puts me at odds with those who hold the King James ONLY teaching.

Over the years I have compiled a folder with King James ONLY tracts and articles that circulate. Some make very extreme statements, as seen in the following examples:

Translators of the newer versions should be called “butchers.” They have taken out the blood of Jesus, the virgin birth, and the deity of Christ! They have a *venomous hate* for God’s word; they are brazen and arrogant in changing meanings and prophecies to suit their *depraved* minds.

The *Vatican* is busy secretly pouring millions of dollars into multitudes of new Bible translations, each one based on their own corrupted manuscripts. Many churches have already discarded the Word of God [the KJV], and this is the great falling away before the Lord’s return.

The New International Version (NIV) is a Satanic attempt by homosexuals and heretics to pervert God’s word. It ought to be called the H.I.V., because it is more deadly than the AIDS virus. “True” Christians do not use it!

Translations other than the KJV are a secret plot of *diplomatic trickery*, they are *spiritual blood poison*. Those who desire to use them are “modernist heretics.”

Teachings like these have caused unnecessary division and confusion among the people of God. Over the years I have personally known hundreds of dedicated pastors and Christian leaders who are not King James ONLY. They are most definitely *not* “modernist heretics”!

A common criticism made by those who hold the King James ONLY view is that newer translations like the NIV, NASB, NLT, etc., have *left out* words or phrases that are in the KJV. They can produce a list showing these differences. But what they fail to mention is that there are words and phrases in newer translations that *do not appear in the KJV!*

Look at Jude 25 in the New International Version (NIV):

“To the only God our Savior be glory, majesty, power and authority, **through Jesus Christ our Lord**, before all ages, now and forevermore! Amen.”

Now let’s compare the KJV: “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Notice that the KJV does not say “*through Jesus Christ*”! (Ironically, the name “Jesus” appears *more* times in the NIV than the KJV!)

Or consider Acts 4:25 in the NIV: “You spoke **by the Holy Spirit** through the mouth of your servant, our father David: Why do the nations rage, and the peoples plot in vain?”

The words “by the Holy Spirit” are *omitted* in the KJV: “Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?”

Though the KJV usually refers to the Holy Spirit as “he,” in four verses the Holy Spirit is called “it”—John 1:32; 1 Peter 1:11; and Romans 8:16,26 which says: “The Spirit **itself** beareth witness with our spirit, that we are the children of God...the Spirit **itself** maketh intercession for us.” But the NIV and others say, “The Spirit **himself** testifies with our spirit that we are God’s children...the Spirit **himself** intercedes for us.” Had this been the other way around—if the newer translations called the Holy Spirit “it,” and the KJV said “he”—imagine the loud objection we would hear: “These modern translations have denied the Holy Spirit!”

In the KJV, the word “God” does not appear in the book of Esther. *But it does in the Septuagint*: “For so Mordecai had charged her to fear GOD, and to keep his commandments, as she did when with him” (Esther 2:20). So the question could be asked: Why does the KJV leave GOD out?

The Septuagint (the Greek version of the Old Testament) cannot be brushed aside as unimportant. Of all the many Old Testament quotations that appear in the New Testament, *about two-thirds are from the Septuagint!*

We know that Stephen, the first Christian martyr, used the Septuagint. The family of Jacob is usually counted as numbering 70 persons (Exod. 1:5; Deut. 10:22); yet Stephen gives the number as 75 (Acts 7:14). In the Hebrew text (used by the KJV translators), Genesis 46:20 says: "And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him." But the **Septuagint** continues this verse with *five* additional names *omitted* in the KJV—Machir (a son Manasseh fathered by a Syrian concubine), Galaad, Sutalaam, Taam and Edem. Stephen included these 5 names in his count, *based on the Septuagint*. Otherwise we are at a total loss as to how he came up with the number 75 instead of 70.

Numbers 10:5, 6 (KJV): "When ye blow an alarm, then the camps that lie on the **east** parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the **south** side shall take their journey." But what about the camps to the west and north? Though *missing* from the KJV, this was *retained in the Septuagint*: "And when ye blow a third alarm or signal, the camps on the **west** shall march: and when ye blow a fourth alarm or signal, the camps on the **north** shall march."

The following examples from the KJV show phrases in bold type that are *not* found in the KJV, but *are* found in the Septuagint or other old manuscripts.

Judges 4:9: "And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. **Because I know not the day in which the Lord will send his angel to give me success.**"

Acts 8:26: "And the angel of the Lord spake unto Philip, saying, Arise, **be ready to set out at noon** toward the south, unto the way that goeth down from Jerusalem unto Gaza."

Acts 16:35: "And when it was day, the magistrates **came together into the court, and remembering the earthquake that had happened, they were afraid, and they sent the serjeants, saying, Let these men go.**"

Hebrews 11:23: "By faith Moses, when he was born, was hid three months of his parents...they were not afraid of the king's commandment. **By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his own brethren.**"

Hebrews 11:31: "The harlot Rahab perished not with them that believed not, when she received the spies with peace **and sent them out another way.**"

Admittedly the above examples are not of major importance, but *do* demonstrate that the King James ONLY argument made against the newer translations—that things have been left out—could also be made about the KJV.

The claim has been made that the NIV denies the virgin birth. Luke 2:33 is quoted: "The child's *father* and mother marveled at what was said about him." A note in the NIV Study Bible says: "Luke, aware of the virgin birth of Jesus (1:26-35), is referring to Joseph as Jesus' legal father." *Of course*. The same argument used against the NIV, could be used against the KJV, *but that is not mentioned!* "Now his *parents* went to Jerusalem every year at the feast" (Lk. 2:41). Even Mary said to Jesus, as recorded in the KJV: "Behold, thy *father* and I have sought thee sorrowing" (verse 48).

In their zeal to uphold the King James ONLY teaching, even the New King James Version (NKJV) comes under attack. A brochure before me features a drawing of serpents!—an obvious effort to identify the NKJV with *Satan*. It then lists some words in the KJV that have been omitted in the NKJV—that even the word "JEHOVAH" has been omitted! In our view, this is a very misleading claim.

The word "Jehovah" appears only *four* times in the KJV: Exod. 6:3; Ps. 83:18; Isa. 12:2; 26:4. Yet the Hebrew word from which it is translated (#3068 in Strong's Concordance) occurs **6,519 times**. If indeed JEHOVAH is the correct translation, why didn't the KJV translators use it all **6,519 times**? Let's do the math. Over and over, they used LORD (in caps) to indicate the Divine name, but put JEHOVAH four places. Were they wrong **6,515 times**?

Upon the completion of the massive St. Paul's Cathedral in London, King George the First told Sir Christopher Wren, the architect, his work was "amusing, awful, and artificial." Wren was delighted! At that time, "amusing" meant **amazing**, "awful" meant **awe-inspiring**, and "artificial" meant **artistic**.

English is a living language. As such, words in time can acquire different meanings or fall into disuse altogether. Such changes are apparent over and over in the King James Version:

At the time of King James, **leasing** meant lying (Psa. 4:2); **waxing** meant increasing (Heb. 1:11; Phil. 1:14); **liking** meant one's condition, good or bad (Job 39:4; Dan. 1:10); **outgoings** meant boundaries (Josh. 17:18); **pate** meant the top of the head (Psa. 7:16); **besom** meant a broom (Isa. 14:23); and **maul** meant a mallet or hammer (Pro. 25:18).

At the time of King James, **art** meant are (Psa. 76:7); **gat** meant got (Lam. 5:9); **oft** meant often (1 Cor. 11:25); **hungerbitten** meant famished (Job. 18:12); **charger** meant platter (Numbers 7:13); **bolster** meant a pillow or cushion (1 Sam. 19:13); **evilmfavouredness** meant ugly or deformed (Deut. 17:1); **chapt** meant cracked (Jer. 14:4); **wen** meant a tumor (Lev. 22:22); **blains** meant blisters (Exod. 9:9); and **blueness** meant a bruise (Pro. 20:30).

At the time of King James, **undersetter** meant a supporting pedestal (1 Kings 7:30); **cab** meant a measurement—about four pints (2 Kings 6:25); **bath** meant a measurement—about 8 gallons of liquid (Isa. 5:10); **kine** meant cattle (Gen. 41:2); and **hap** meant happened (Ruth 2:3).

Consider the words **sop** and **sup** (John 13:26; Rev. 3:20). We might sop up a liquid or be sopping wet in a rainstorm, but it would be unusual today to speak of a piece of bread as a "sop." And, instead of saying we will "sup" with someone, we would use the word *supper*.

The way we speak, a wedding will have a "bride" and a "groom." But 24 times, referring to the *groom*, the KJV calls him the **bridegroom** (Matt. 25:1). This could be confusing.

On the other hand, the word "husbandman" (used 7 times in the KJV), to us, would sound more like a married man, a *husband*. But it is an old English word meaning *farmer!* Example: Genesis 9:20, "And Noah began to be an **husbandman**, and he planted a vineyard."

The word “wilt” occurs 245 times in the KJV. Example: Acts 9:6, “Lord, what **wilt** thou have me to do?” If one looks up the word “wilt” in the dictionary, it means to become limp and drooping, to wither; whereas *wilt*, as used in the KJV, is classified as archaic. Today we would simply say *will*, not *wilt*.

The KJV uses the word “touching” 30 times. It never means touching in the way the word is used today; it always means *concerning*. Examples:

Matt. 22:31, “But as **touching** the resurrection of the dead...”
Acts 21:25, “As **touching** the Gentiles which believe...”
1 Cor. 16:12, “As **touching** our brother Apollos...”

The translators of the KJV used the common word “know” 763 times. But, for reasons unknown, in 10 places some of them chose the now-obsolete word **wot** instead. Examples:

Gen. 21:26, “I **wot** not who hath done this thing.”
Exod. 32:23, “Moses...we **wot** not what is become of him.”
Rom. 11:2, “**Wot** ye not what the scripture saith of Elias?”

The translators of the KJV used the common word “knew” 169 times, but in 13 places used the word **wist** instead:

Exod. 34:29, “Moses **wist** not that...his face shown.”
Josh. 2:4, “I **wist** not whence they were.”
Acts 23:5, “I **wist** not, brethren, that he was the high priest.”

In 14 verses the KJV uses the term “must needs.” Today we would simply use the word *must*, not *must needs*.

Matt. 18:7, “for it **must needs** be that offences come...”
John 4:4, “And he **must needs** go through Samaria.”
Acts 21:22, “the multitude **must needs** come together.”

Instead of the word “while,” 10 times the KJV translators chose to use the word “whilst.”

Judg. 6:31: “**whilst** it is yet morning.”
Jer. 17:2: “**whilst** their children remember their altars.”
2 Cor. 5:6: “**whilst** we are at home in the body.”

In the KJV the word “between” occurs 232 times, but some of the translators evidently preferred the older, now-obsolete “betwixt” and used it 16 times.

Gen. 32:16: “put a space **betwixt** drove and drove.”
Jer. 39:4: “the gate **betwixt** the two walls.”
Phil. 1:23: “I am in a strait **betwixt** two...”

The KJV uses the word “beeves” 7 times (Lev. 22:19). We might use the word “beef,” but not the plural form “beeves.”

The KJV uses the word **fishes** 27 times for the plural of fish (Gen. 9:2). Today we simply use the word *fish*, whether singular or plural.

Suppose a pastor asked everyone to turn to Exodus 37:21 for a text from the King James Version: “And a **knop** under two branches of the same, and a **knop** under two branches of the same, and a **knop** under two branches of the same.”

How many would have the faintest idea of what was being described? Even if it was known that the context had to do with certain decorations of the Tabernacle, the word “knop” would be meaningless. But we *would* be familiar with the word

used today, **knob** (as in the word doorknob), providing a better idea of the rounded, bud-like protrusions being described.

Ezekiel 18:17: “...that hath **taken off his hand** from the poor.” The meaning is that one should not withdraw his hand from helping the poor. We might use the word “handout,” but “taken off his hand” would be obsolete.

Deuteronomy 27:16: “Cursed be he that **setteth light** by his father or his mother.” This is a warning against dishonoring parents. Today we might say not to “make light” of parents, but “setteth light” would be meaningless.

1 Samuel 9:26, “And it came to pass about the **spring of the day**, that Samuel called Saul...” Surely this is old English. We speak of the spring of the *year*; but not the spring of the day!

Acts 13:36, “David, after he had served his own generation by the will of God, **fell on sleep**, and was laid unto his fathers, and saw corruption.” Death may be described by a variety of terms today, but “fell **on sleep**” is not one of them!

Jeremiah 24:2, “...the other basket had **very naughty figs**, which could not be eaten.” Today we would simply say these figs were very *bad*, a meaning confirmed by the context. We would not call them *naughty* figs.

Daniel 3:21, “Shadrach, Meshach, and Abednego...were bound in their coats, their **hosen**, and hats” and were cast into the burning fiery furnace. Taken in context we can figure what is meant by “hosen.” But today we would use the word “hose” or stockings for a garment covering the legs.

Mark 9:13, concerning the death of John the Baptist, “They...have done unto him whatsoever they **listed**.” Someone today could take this to mean John was on a *hit list*! “Listed” here simply means *desired*.

Fifteen times the KJV uses the word “thrice” instead of “three,” one way one time and one way another, referring to the *same* thing and translated from the *same* Greek word! Example: “This was done **thrice**...and this was done **three** times” (see Acts 10:16; 11:10). Why the difference?

The word “example” or “examples” occurs 9 times in the KJV; whereas, “ensample” or “ensamples” is used 6 times. Consider the following passage from 1 Corinthians 10:6,11: “These things were our **examples**, to the intent we should not lust after evil things... Now all these things happened unto them for **ensamples**: and they are written for our admonition.” Why “examples” in one verse and “*ensamples*” in the same passage? The Greek word is the same in each.

Surely any kind of document loses credibility if a word is spelled one way one place, and a different way a short time later, for no reason. None of the newer translations—so despised and belittled by some—would do this.

Once while talking on the phone to our college-age granddaughter, my wife Arlene quoted something from the KJV in the course of the conversation. Not understanding the archaic wording, she asked, sincerely: “*What did you say, Grandma?*”

Because some of us grew up reading and hearing the KJV with all its “thees” and “thous,” its wording may not seem as outdated as it actually is. But what about a younger generation?

Long ago I memorized Matthew 7:8 from the KJV. How many times over the years have I quoted it! “For every one that **asketh receiveth**, and he that **seeketh findeth**, and to him that **knocketh** it shall be opened.” But old English words like *asketh*, *receiveth*, *seeketh*, *findeth*—adding the letters **eth**—are now obsolete.

In the box at the bottom of the page, I have put together some of the words that end with the letters *eth*, along with the number of times they appear in the KJV. Despite the necessary small print, a causal glance should make the point.

The fact is, *every single page* of the King James Version has words that are old, obsolete English. These are not bad words, not necessarily incorrect words, but words *we do not normally use today*. For over **25,000** examples, consider the following words in the KJV:

HAST occurs 1,071 times.

HATH occurs 2,263 times.

SAITH occurs 1,262 times.

SHALT occurs 1,617 times.

THEE occurs 3,827 times.

THINE occurs 937 times.

THOU occurs 5,474 times.

THY occurs 4,603 times.

YE occurs 3,985 times.

Is it somehow *more spiritual* if we use old English words from 400 years ago? Unless that can be shown, why condemn translations that are in the language of the people, the English we speak today?

A leading King James ONLY proponent says the Word of God was to be purified *seven* times (Psalms 12:6). The Old Testament was written in Hebrew and Syriac (that’s twice); a New Testament written in Greek (that’s three times); an Old Syriac translation from Antioch in the New Testament (that’s four times); an Old Latin Bible from the Dark Ages (that’s five times); a Reformation Bible from Germany (that’s six times); and the King James Bible (which is *seven* times). So *only* the King James Version, being the 7th, **is the final, end-time Bible!**

The *arbitrary* reasoning of this statement should be obvious to all.

In 1 John 4:3 (KJV) we read, “And every spirit that confesseth not that Jesus Christ IS COME in the flesh is not of God: and this is that spirit of antichrist.” One writer says only the KJV uses the term “**is come**,” and does so 124 times. Other translations, like the NIV, NASB or NLT, say “**has come**.” Since only the KJV confesses that Jesus Christ “**is come**,” all other translations—because they say “has come”—are “not of God” and are from the “spirit of antichrist”! Imagine condemning all translations, except the KJV, because they use what is now *correct* grammar!

We believe the harm done by the King James ONLY teaching outweighs whatever valid points it may make. It has pitted Christian against Christian—not over the Bible itself, but over a *translation* of the Bible! In some cases this has become a test of fellowship. It has split churches needlessly.

While some translations are more accurate than others, *all* give the gospel message. They tell of the supernatural birth of Jesus, his sinless life, his death for our sins, his burial, resurrection, ascension—and that through him we can have everlasting life! If there are certain verses in question, we should take a close look at them. But to have “Bible Burnings” (literally or figuratively) for all Bibles except the King James Version is, in our view, both fruitless and foolish. —RW

Additional copies of this article KING JAMES ONLY? (Part Three), also Part One and Part Two, are available free upon request:

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-ETH Abhorreth (5), aboundeth (3), accepteth (4), addeth (4), appeareth (10), appeaseth (1), ariseth (11), asketh (11), ascendeth (2), baptizeth (2), becometh (15), beholdeth (4), believeth (45), belongeth (20), biddeth (1), bloweth (4), boasteth (4), breaketh (17), burneth (18), buyeth (3), casteth (16), causeth (32), ceaseth (10), cheereth (1), chasteneth (5), chooseth (3), cleanseth (3), cleaveth (13), cometh (282), commendeth (13), committeth (19), continueth (5), cutteth (6), dealeth (10), deceiveth (6), declareth (4), defileth (9), delighteth (14), delivereth (13), denieth (4), departeth (8), despiseth (19), destroyeth (8), devoureth (10), dieth (30), differeth (2), diggeth (3), dippeth (2), directeth (3), dishonoureth (3), divideth (10), doeth (96), draweth (12), dreameth (2), drinketh (17), dwelleth (58), eateth (56), edifieth (3), endureth (59), entereth (20), escapeth (6), esteemeth (4), exceedeth (1), executeth (6), exhorteth (1), faileth (19), fainteth (4), falleth (28), feareth (20), feedeth (8), filleth (6), findeth (27), followeth (15), forbiddeth (1), forgiveth (2), formeth (9), getteth (9), giveth (126), glorifieth (1), greeteth (1), grieveth (2), groaneth (1), groweth (14), halteth (2), healeth (4), hearth (52), hearkeneth (2), heweth (3), holdeth (9), honoureth (9), Inhabiteth (2), judgeth (17), justifieth (4), keepeth (46), killeth (23), knocketh (4), layeth (18), leadeth (14), lingereth (1), listeth (2), liveth (96), looketh (33), loseth (1), loveth (65), maketh (126), marieth (4), meaneth (8), meeteth (3), melteth (7), observeth (1), obtaineth (2), occupieth (1), offereth (15), openeth (21), overcome (11), overfloweth (1), overturneth (3), Panteth (3), passeth (38), perceiveth (3), performeth (4), perisheth (9), pertaineth (7), pisseth (6), pleaseth (3), poureth (11), prayeth (7), preacheth (3), prepareth (3), presseth (2), proceedeth (11), proclaimeth (1), profaneth (1), profiteth (6), prophesieth (7) provideth (2), provoketh (3), quickeneth (5), rageth (1), raiseth (8), readeth (4), receiveth (37), redeemeth (2), refraineth (1), refuseth (9), regardeth (15), reigneth (13), rejoiceth (18), remaineth (37), removeth (5), repenteth (5), resisteth (4), resteth (4), returneth (7), revealeth (6), riseth (14), ruleth (14), runneth (11), Sacrificeth (6), saveth (7), scattereth (10), scorneth (4), searcheth (8), seeketh (42), selleth (7), serveth (9), setteth (22), shameth (1), sheddeth (2), sheweth (20), shineth (9), sleepeth (7), slumbereth (1), smelleth (1), smiteth (13), soweth (15), sticketh (1), stinketh (2), strengtheneth (7), stumbleth (4), subdueth (3), suffereth (5), swearth (11), teacheth (16), testifieth (5), Thinketh (6), thirsteth (4), transgresseth (4), tilloth (2), understandeth (11), upbraideth (1), useth (7), uttereth (9), visiteth (1), waiteth (11), waketh (2), walketh (41), wanteth (7), wasteth (3), watcheth (3), waxeth (2), weepeth (4), winketh (2), withdraweth (1), witnesseth (2), worketh (37), worshippeth (6), wotteth (1).