

# KJV ONLY: *Why We Use The King James Version*

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# PRECEPTS:

- Romans 10:19 “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.” (Quoting Deuteronomy 32:21)
- Isaiah 28:10-11 “10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 11 For with stammering lips and another tongue will he speak to this people.”
- Deuteronomy 30:11-15 “11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. 15 See, I have set before thee this day life and good, and death and evil;”

# THREE TYPES OF TRANSLATIONS:

## 1 | Word for word

- KJV
- ESV
- NASB
- NKJV
- ASV

## 2 | In between

- NIV

## 3 | Thought for thought

- NLT
- Living
- GNT
- Message

# WORD FOR WORD:

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Literal translation, direct translation, or word-for-word translation is a translation of a text done by translating each word separately, without looking at how the words are used together in a phrase or sentence. They aim to reduce the “human interpretation” factor in Bible translation. By sticking as closely as possible to the original words and structure, these translations reduce the number of major interpretative decisions that a translator has to make—and thus, reduce the chance that fallible translators will make the wrong translation choice and distort the meaning of the original.

# THOUGHT FOR THOUGHT:

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Sense-for-sense translation is the oldest norm for translating. It fundamentally means translating the meaning of each whole sentence before moving on to the next, and stands in normative opposition to word-for-word translation (also known as literal translation), which means translating the meaning of each lexical item in sequence. Thought-for-thought Bible translations, which emphasize faithfulness to the original text's intended meaning. A popular example is the Contemporary English Version.

# BASIS FOR KJV:

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- Old Testament=Masoretic Text
- New Testament=Textus Receptus

## WRITTEN BY: The Editors of Encyclopaedia Britannica

*Masoretic text, (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them. The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue. When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible.*

**What is the Textus Receptus? Textus Receptus is the name given to a series of Byzantine based Greek texts of the New Testament printed between 1500 and 1900 The name Textus Receptus was first used, to refer to editions of the Greek New Testament published by the Elzevir Brothers in 1633. The name has been retrospectively applied to all the printed Greek texts of the same Byzantine text-type Textus Receptus was established on the Byzantine text-type, also called the Majority Text, which represents over 90% of the 5,800+ Greek manuscripts of the New Testament still in existence today Textus Receptus contains the translation base for the first Greek translation of the New Testament into English by William Tyndale and is the textual base for the Bishops Bible, the Geneva Bible and the King James Bible. Textus Receptus was published by Desiderius Erasmus in his 1516 edition of the Greek New Testament: Novum Instrumentum omne. Textus Receptus is not corrupted by the deletions, additions and amendments of the Minority Text. Textus Receptus agrees with the earliest versions of the Bible: Peshitta (AD150) Old Latin Vulgate (AD157), the Italic Bible (AD157) etc. Textus Receptus agrees with the vast majority of the citations from scripture by the early church fathers. It has now been calculated that there are more than one million quotations of the New Testament by the fathers. These fathers come from as early as the late first century and the middle ages. Textus Receptus is untainted with Egyptian philosophy, heresies and unbelief Erasmus did not invent the Textus Receptus, but simply collated a collection of what was already the vast majority of New Testament Manuscripts in the Byzantine tradition. The first Greek New Testament to be collated was the Complutensian Polyglot in (1514), but it was not published until eight years later, Erasmus' was the second Greek New Testament collated and was published and printed in (1516).**

## HISTORY OF TRANSLATION UP UNTIL KJV:

In 405 ST. JEROME finished translating a Latin version that was based firstly on the Septuagint and then on the original Hebrew, and this version, the VULGATE, despite corruption introduced by copyists, became the standard of Western Christianity for a thousand years or more. Hebrew scholars at Talmudic schools in Palestine and Babylonia about the 6th century (began trying to retrieve and codify the Hebrew scriptures, restoring them authoritatively and in the Hebrew language. Over centuries they worked on the traditional text, known as the MASORETIC TEXT, which since its completion in the 10th century has come to be universally accepted. Jerome's Latin Vulgate served as the basis for translations of both the Old Testament and the New Testament into Syriac, Arabic, Spanish, and many other languages, including English. The Vulgate provided the basis for the Douai- Reims Version (New Testament, 1582; Old Testament, 1609–10), which remained ROMAN CATHOLICISM's only authorized Bible in English until the 20th century. The new learning in the 15th and 16th centuries revived the study of ancient Greek and led to new translations, among them one by the Dutch humanist DESIDERIUS ERAS- MUS, who in 1516 published an edition of the New Testament containing the Greek text together with his own translation into Latin. Meanwhile, in Germany, MARTIN LUTHER produced the first complete translation from the original Greek and Hebrew into a modern European language. His German-language translation of the New Testament was published in 1522 and that of the complete Bible in 1534. The first complete English-language version of the Bible dates from 1382 and was credited to JOHN WYCLIFFE and his followers. But it was the work of the scholar WILLIAM TYN- DALE, who from 1525 to 1535 translated the New Testament and part of the Old Testament, that became the mod- el for a series of subsequent English translations. All previous English translations culminated in the KING JAMES VERSION (1611; known in England as the Authorized Version), which was prepared by 54 scholars appointed by King James I.

# BASIS FOR OTHER WORD FOR WORD:

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- Old Testament=Biblia Hebraica Stuttgartensia
- New Testament=Novum Testamentum Graece

# Biblia Hebraica:

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Biblia Hebraica refers primarily to the three editions of the Hebrew Bible edited by Rudolf Kittel. When referenced, Kittel's Biblia Hebraica is usually abbreviated BH, or BHK (K for Kittel). When specific editions are referred to, BH1, BH2 and BH3 are used. Biblia Hebraica is a Latin phrase meaning Hebrew Bible, traditionally used as a title for printed editions of the Tanakh. Less commonly, Biblia Hebraica may also refer to subsequent editions in the Biblia Hebraica series which build on the work of Kittel's editions. Third edition uses the Leningrad Codex

# Novum Testamentum Graece:

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Novum Testamentum Graece (The New Testament in Greek) is a critical edition of the New Testament in its original Koine Greek, forming the basis of most modern Bible translations and biblical criticism. It is also known as the Nestle-Aland edition after its most influential editors, Eberhard Nestle and Kurt Aland. The text, edited by the Institute for New Testament Textual Research, is currently in its 28th edition, abbreviated NA28. The Greek text as presented is what biblical scholars refer to as the "critical text". The critical text is an eclectic text compiled by a committee that compares readings from a large number of manuscripts in order to determine which reading is most likely to be closest to the original. They use a number of factors to help determine probable readings, such as the date of the witness (earlier is usually better), the geographical distribution of a reading, and the likelihood of accidental or intentional corruptions. In the book, a large number of textual variants, or differences between manuscripts, are noted in the critical apparatus—the extensive footnotes that distinguish the Novum Testamentum Graece from other Greek New Testaments.

# BASIS FOR IN BETWEEN & THOUGHT FOR THOUGHT:

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NT: Nestle-Aland Greek New Testament. OT: Biblia Hebraica, Masoretic Hebrew Text, Dead Sea Scrolls, Samaritan Pentateuch, Aquila, Symmachus and Theodotion, Latin Vulgate, Syriac Peshitta, Aramaic Targums, for Psalms Juxta Hebraica of Jerome, ETC...

**“A man who owns only one watch knows what time it is, but a man who has two watches is never quite sure.”** When there are many biblical authorities the result is that there is no authority at all. When we select which version of the Bible is authoritative for us, the Bible loses its independent authority. The only authority remaining resides in the selector and his personal basis for selecting this version or that version. By so doing we undermine all biblical authority and we ourselves become the authority instead. However, there is an even more serious issue involved. It is the matter of authority. The authority of God’s Word in the English language has been eroded because of these many translations. There are many translations, all claiming to be God’s Word. Who decides which one is God’s Word? You do. You choose which one you believe to be the Word of God. However, there is a problem with this. Who put you in charge of deciding which translation is the Word of God? If one translation does not suit your prejudice, you can usually find one that will. God’s Word no longer has authority over you. You have, due to your picking and choosing of translations, become the authority over God’s Word! When there are two or more authorities, the result is there is no authority at all. Your feeble judgment becomes the authority as to which translation is right.

## Matthew 6:13

1. **New International Version:** And lead us not into temptation, but deliver us from the evil one.'
2. **New Living Translation:** And don't let us yield to temptation, but rescue us from the evil one.
3. **English Standard Version:** And lead us not into temptation, but deliver us from evil.
4. **New American Standard Bible:** And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.'
5. **New King James Version:** And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
6. **King James Bible:** And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

## Colossians 1:14

1. **New International Version:** in whom we have redemption, the forgiveness of sins.
2. **New Living Translation:** who purchased our freedom and forgave our sins.
3. **English Standard Version:** in whom we have redemption, the forgiveness of sins.
4. **New American Standard Bible:** in whom we have redemption, the forgiveness of sins.
5. **New King James Version:** in whom we have redemption through His blood, the forgiveness of sins.
6. **King James Bible:** In whom we have redemption through his blood, even the forgiveness of sins:

## Romans 8:1

1. **New International Version:** Therefore, there is now no condemnation for those who are in Christ Jesus,
2. **New Living Translation:** So now there is no condemnation for those who belong to Christ Jesus.
3. **English Standard Version:** There is therefore now no condemnation for those who are in Christ Jesus.
4. **New American Standard Bible:** Therefore there is now no condemnation for those who are in Christ Jesus.
5. **New King James Version:** There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.
6. **King James Bible:** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

## Mark 1:2

1. **New International Version:** as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way" --
2. **New Living Translation:** just as the prophet Isaiah had written: "Look, I am sending my messenger ahead of you, and he will prepare your way.
3. **English Standard Version:** As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way,
4. **New American Standard Bible:** As it is written in Isaiah the prophet: "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY;
5. **New King James Version:** As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You."
6. **King James Bible:** As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
7. **This is quoting Malachi 3:1 no where in Isaiah**

## Mark 7:19

1. **New International Version:** For it doesn't go into their heart but into their stomach, and then out of the body." (In saying this, Jesus declared all foods clean.)
2. **New Living Translation:** Food doesn't go into your heart, but only passes through the stomach and then goes into the sewer." (By saying this, he declared that every kind of food is acceptable in God's eyes.)
3. **English Standard Version:** since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)
4. **New American Standard Bible:** because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)
5. **New King James Version:** because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"
6. **King James Bible:** Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?