

THE FLAWLESSNESS OF THE KING JAMES BIBLE

"Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever."

I PETER 1:23

As we all well know by now, this year, 2011, is truly a historic year in the history of the world, particularly in the history of the English speaking world and the United States of America (USA), for this year marks the 400th anniversary of the publication of the King James Bible.

CELEBRATIONS IN ITS HONOR

Numerous celebrations have been held in honor of this event, and rightly so, for no single book has so powerfully influenced American culture and American history as the King James Bible. It is staggering, beyond the imagination, to ponder what the history of our nation might have been if this version of the Bible had never been published. The "What if's" here are far beyond the ability of the human mind to consider.

The impact of this Bible upon all segments of American culture and society from the spacious White House in the capital to the little cottage in the countryside can never be calculated by a human yardstick.

The Duplicity of Some of its Celebrants

Not only have its genuine friends held celebrations in its honor, but many of its foes, its fervent opponents, jumped on the KJB festivities bandwagon. Individuals, organization, schools, and religious entities that have been making sometimes vicious assaults upon its contents, have conducted special observances in its supposed honor. The Dean Burgon Society's sessions this week, may be the last genuine "hurrah" the KJB receives, before the antagonists return to their former KJV downgrade and ridicule stance.

For instance, Baylor University decided to hold a several days KJV meeting with seminars/sessions that extol and promote its historic impact. However, Baylor University is **no** real KJB friend. Anyone who knows anything about B. U. knows that it does not represent conservative evangelical Christianity, let alone Biblical Fundamentalism. Over 80 years ago, the noted southern pulpiteer, J. Frank Norris, vigorously opposed B.U.'s capitulation to the evolutionary theory.

Baylor is so far to the left, that when the Southwestern Baptist Theological Seminary took a "conservative" turn for the Biblical inerrancy of the original manuscripts, B. U. started its own seminary—Truett Theological Seminary—a liberal counterpart to the SWBTS stance.

Believe it or not, even the Roman Catholics, endeavored to get on the KJV honor wagon! *USA Today* in its Mar. 31, 2011 issue, had an article about a "new museum" that is supposedly going "to use science to tell [the] Bible's history." The projected museum will display "10,000 manuscripts and texts" of the Bible.

Some of the museum's "highlights" are now on a traveling exhibit tour, called "Passages." Believe it or not, the announcement about this new Bible text museum was "made at the Vatican Embassy" to supposedly "highlight the Catholic contributions to the best-loved English text, the 1611 KJV."

Believe it or not, even more, the museum promotional stated that the KJV "draws about 80% of its majestic language from an earlier translation by a Catholic priest."

What this promotional neglected to state, however, is that the same Roman Catholic church killed-murdered that priest—William Tyndale—for producing and publishing that same translation!!! Not surprisingly, the man who heads up this Bible text "museum" project is a Baylor University professor!

Just what part did the Roman Catholic Church play in the KJB's production? Well, it apparently played an important part in a plot to keep it from being published, via a secret scheme to assassinate the man behind its publication—King James I! James I was inaugurated as King in March 1603 as an avid anti-Roman Catholic ruler!

It was no secret that this king was rabid anti-Roman Catholic and a staunch Protestant, as well as the English Parliament that took a similar stance at that time. The R. C. hierarchy ardently hated the new king with his staunch Protestant beliefs, including his views regarding the reading, study, and distribution of the holy Scriptures.

As a result, Roman Catholic sources secretly organized what became later known as the "Gunpowder Plot" conspiracy to blow up King James I and the English parliaments on Nov. 5, 1605, to assassinate the entire political and religious Protestant hierarchy. While at least 11 men were involved in this despicable scheme, three men Robert Catesby, Robert Winter and John Wright were its chief originators.

Two Jesuit priests, Father Greenway and Father Garnett, were both well aware of this plot and were also involved in the sordid scheme. That same year, Guy Fawkes, for whom the plot eventually became known, was added to the conspirators and planners. In Mar. 1605, a vault with 36 bbl of gunpowder was concealed and placed under the House of Lords. The preparations were completed in May 1605 and the conspirators then separated.

On Oct. 26, 1605, Lord Monteagle, who himself had previously engaged in Romanist plots against the govt., but who had given his support to the new king, received a letter from an undisclosed source who was obviously sympathetic to Monteagle, and informed him of the plot.

Lord Monteagle immediately showed the letter to Lord Salisbury and other ministers and on Nov. 4, 1605, the plot was uncovered. Fawkes was arrested and tortured, while eight of the other conspirators were eventually caught and executed. Greenway, the Jesuit priest, eventually escaped, while Father Garnett was tried and executed.

According to the Encyclopedia Britannica, the "Gunpowder Plot" is still celebrated in England on Nov. 5 as "Guy Fawkes Day." The cruel murder of William Tyndale, and the "Gunpowder Plot," are just a "few" of the **contributions** that the R.C. Church has made to the KJV down through the centuries!

DEFINITIONS ARE IMPORTANT

Now, back to our subject, "The Flawlessness of the KJB." Some of the adjectives that are used in the Thesaurus are: "perfect, unblemished, unmarked, unimpaired, whole, intact, sound, unbroken, undamaged, mint, pristine, impeccable, immaculate, consummate, accurate, correct, faultless, error-free, inerring, exemplary, model, ideal copybook.

The antonym (opposite) nouns for *flaw* provide insight with words such as defect, blemish, fault, imperfection, deficiency, weakness, weak spot/point or link, inadequacy, shortcoming, limitation, failing, foible, bug or glitch.

The antonym (opposite) adjectives and verbs for *flaw* are intriguing as well: damaged, faulty, defective, unsound, imperfect, broken, cracked, torn, scratched, deformed, distorted, warped, buckled.

For the purpose of this message today, we shall take the terms such as accurate, intact, undamaged, correct, error-free, and not deformed, distorted or warped in reference to the "Flawlessness of the KJB." I will leave some of the other adjective/noun synonyms such as immaculate and impeccable for misguided, but good intentioned KJV advocates to defend and use, since synonyms cannot always be exactly equated with the original word itself.

I am dividing my theme on the "Flawlessness of the KJB into three simple easy understandable topics: (1) The Totality of the KJB; (2) The Trustworthiness of the KJB and (3) The Task of the KJB: To make it even simpler, you can just say: The Flawlessness of the KJB in (1) its totality, (2) its trustworthiness and (3) its task.

WHAT WE MEAN AND DON'T MEAN BY THIS TERM: FLAWLESSNESS

When this writer speaks about the *flawlessness* of the KJB, he is **not** speaking about the chapter and verse divisions, misspellings, printing errors, punctuations, the inclusion of the Apocrypha in the

1611 edition [dropped within 25 years] or the forms of words, **none** of which affect the actual translated text.

Furthermore, he does **not** mean that the words the KJB translators are the only correct words that could have been used, but that the words they translated are accurate and right.

By flawless, this writer simply means that whenever the actual KJB text—its words—are challenged by critics, the KJB always comes out the winner—the clear victor—without flaw, deficiency or error! There are a few words/phrases/verses in the KJB, particularly in the O.T., that to his mind, appear contradictory. However, they are definitely part of the KJB based Hebrew Masoretic text, and by faith, this writer accepts them, without reservation, as the Word of God!

When-if-archeological digs are uncovered, previously unknown historical documentation comes to light or proper exegesis finally made, the actual Biblical text, as we have it in the KJB, will **always** verify itself! It always has, and always will! By faith, yours truly accepts **all** the KJB as the preserved Word of God in the English language—Rom. 10:17, Heb. 11:1 & 6.

(I) FLAWLESSNESS IN THE TOTALITY OF THE KING JAMES BIBLE [NO OMISSIONS]

There are three areas in which the KJB is **totally** flawless, without deficiency, without error, and completely correct: (A) The KJB is flawless—no omissions—concerning THE SAVIOUR'S DEITY; (B) The KJB is flawless—no omissions—concerning THE SCRIPTURAL DOCTRINES; (C) The KJB is flawless—no omissions—concerning THE SINFUL DEPRAVITY, of humanity.

The Plan of Presentation

In each area considered, the writer will (a) first present the words of the KJB, and then present (a) the English Standard Version [ESV], the version that many professing FUNDAMENTALISTS and many so-called "CONSERVATIVE-EVANGELICALS are adopting today as their approved Bible; (b) the New International Version [NIV], the version that most EVANGELICALS and LEFT-WING EVANGELICALS accept and use; (c) the Common English Bible [CEB], the version recently published in 2010 by the liberal Protestant publishing houses. The CEB is definitely the Bible of the APOSTATES.

A. NO OMISSIONS CONCERNING THE SAVIOUR'S DEITY IN THE KJB

1. CHRIST'S CO-ETERNALITY WITH THE FATHER:

- a. KJB: Micah 5:2: "But thou, Bethlehem, Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have from of old, **from everlasting.**"
- b. ESV: Micah 5:2: "But you, o Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is of old, **from ancient days.**"
- c. NIV: Micah 5:2: "But you, Bethlehem, Ephrathah, though you are small among the clans of Judah, out of you will come for me, whose origins are from of old, **from ancient times.**"

d. CEB: Micah 5:2: O. T. not yet published-only N.T available.

2. CHRIST'S CO-EQUALITY WITH THE FATHER:

a. KJB: I Tim. 3:16: "And without controversy great is the mystery of godliness: **God was manifest in the flesh...**"

b. ESV: I Tim. 3:16: "Great indeed, we confess, is the mystery of godliness: **He** was manifest in the flesh..."

c. NIV: I Tim. 3:16: "Beyond all question, the mystery of godliness is great: **HE** appeared in a body..."

d. CEB: I Tim. 3:16: "Without question, the mystery of godliness is great, **He** was revealed as a human..."

ew American Standard Bible [NASV], to which many pro-critical text professing Fundamentalists also **omits** "God." I Tim. 3:16: "Great is the mystery of godliness, **HE** who was revealed in the flesh." Every human being has appeared in a body. This is a vital omission of Christ's incarnation!

3. JESUS' FATHER WAS GOD THE FATHER, NOT JOSEPH

a. KJB: Luke 2:33: "**And Joseph** and his mother marveled at those things which were spoken of him."

b. ESV: Luke 2:33: "**And his father** and his mother marveled at what was said about him."

c. NIV: Luke 2:33: "**The child's father** and mother marveled at what was said about him."

d. CEB: Luke 2:33: "His **father** and his mother were amazed about what was said about him."

4. CHRIST'S SONSHIP WITH THE FATHER:

a. KJB: Acts 8:37: "**And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.**"

b. ESV: Acts 8:37 **ENTIRE VERSE TOTALLY OMITTED**; placed in notes at bottom of page with statement: "Some manuscripts add all or most of v. 37."

c. NIV: Acts 8:37: **ENTIRE VERSE COMPLETELY DELETED**. Note at bottom of page states "...some late manuscripts [say]..." "The eunuch answered, I believe that Jesus Christ is the Son of God."

d. CEB: Acts 8:37: **WHOLE VERSE MISSING!** Statement at bottom of page says: "Critical editions of the Gr. N.T. do not include 8:37." The statement of the eunuch about Christ's deity is then placed after that statement.

5. CHRIST THE ONLY "BEGOTTEN" SON OF GOD

a. KJB: John 3:16: "For God so loved the world, that he gave **his only begotten son...**"

b. ESV: John 3:16: "For God so loved the world, that he gave **his only son...**"

c. NIV: John 3:16: "For God so loved the world, that he gave his **one and only son...**"

d. CEB: John 3:16: "For God so loved the world that he gave his only Son..."

Note: The Greek word "monogenesis" translated "only begotten" in the KJV means the only one of his kind, none other like Him, a vital truth which the modern versions do **not** include.

6. CHRIST A MEMBER OF THE TRIUNE GOD-THE 2ND PERSON IN THE TRINITY:

a. KJB: I John 5:7: "For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost:** and these three are one."

b. ESV: I John 5:7 "For there are three that testify." **End of verse; completely omits reference to Trinity.**

c. NIV: I John 5:7: "For there are three that testify." **End of verse-no reference to Trinity.**

d. CEB: I John 5:7: "The three are testifying..." **End of verse-NO Trinitarian reference.**

B. NO OMISSIONS CONCERNING THE SCRIPTURAL DOCTRINES IN THE KJB

1. THE DOCTRINE OF SALVATION:

a. KJB: Matt. 18:11: "**For the Son of man is come to save that which was lost.**"

b. ESV: Matt. 18:11: **COMPLETELY DELETED!**

c. NIV: Matt. 18:11 **TOTALLY OMITTED**; note at bottom of page reads: "some manuscripts [say] "The Son of Man came to save what was lost."

d. CEB: Matt.18:11 **OMITTED!** Bottom of page has following statement: "18:11 is omitted in most critical editions of the Gk. N.T."

2. THE DOCTRINE OF BLOOD ATONEMENT:

a. KJB: Col. 1:14: "In whom we have redemption **through his blood**, even the forgiveness of sins."

b. ESV: Col.1:14: "In whom we have redemption, the forgiveness of sins."
"through his blood" missing!

c. NIV: Col. 1:14: "In whom we have redemption, the forgiveness of sins."
"through his blood" missing again!

d. CEB: Col. 1:14: "He set us free through the Son and forgave our sins."
The blood omitted.

3. THE DOCTRINE OF REPENTANCE:

a. KJB: Matt. 9:13: "...for I am not come to call the righteous, **but sinners to repentance.**"

b. ESB: Matt 9:13: "...for came not to call the righteous, but sinners." **End of verse; omits repentance!**

c. NIV: Matt. 9:13: "For I have not come to call the righteous, but sinners."
Same omission!

d. CEB: Matt. 9:13: "I didn't come to call righteous people, but sinners." **No repentance!**

4. THE DOCTRINE OF VERBAL INSPIRATION OF EVERY WORD OF SCRIPTURE:

a. KJB: Luke 4:4: "And Jesus answered him, saying, It is written, That man shall not live by bread alone, **but by every word of God.**

b. ESV: Luke 4:4 "And Jesus answered, man shall not live by bread alone. **End of quotation-deletes verbal inspiration of ALL the words of Scripture!**

c. NIV: Luke 4:4: "Jesus answered: 'It is written, man shall not live by bread alone.'" **Same deletion of vital doctrine.**

d. CEB: Luke 4:4: "Jesus replied, 'It's written, People won't live only by bread.' **The Word of God deleted again.**

5. THE DOCTRINE OF BIBLE PROPECY VIA DANIEL'S PROPHETIC DECLARATION:

a. KJB: Mark 13:14: "But when ye shall see the abomination of desolation, **spoken of by Daniel the prophet...**"

b. ESV: Mark 13:14: "But when ye shall the abomination of desolation standing where it ought not to be..." **omits the fact that Daniel predicted this event.**

c. NIV: Mark 13:14: "When ye shall see the abomination that causes desolation standing where it does not belong..." **same omission of Daniel**

d. CEB: Mark 13:14: "When you see this disgusting and destructive thing standing where it shouldn't be..." **No mention of Daniel the Prophet and his prophecy.**

6. THE TRUTH THAT CHRIST HATES APOSTATE DOCTRINE:

a. KJB: Rev. 2:15: "So hast thou them that hold the doctrine of the Nicolaitanes, **which thing I hate.**"

b. ESV: Rev. 2:15: "So also you have some who hold the teaching of the Nicolaitanes." **Deletes Christ's hatred of apostate doctrine!**

c. NIV: Rev. 2:15: "Likewise also you have those who hold to the teaching of the Nicolaitanes." **Similar deletion!**

d. CEB: Rev. 2:15: "In the same way you have some that hold the Nicolaitanes' teaching. **End of verse-no mention of Christ's hatred of false doctrine.**

7. THE DOCTRINE OF THE SECOND COMING OF CHRIST:

a. KJB: Matt 25:13: "Watch therefore, for ye know neither the day nor the hour **when the Son of man cometh.**"

b. ESV: Matt. 25:13: "Watch therefore, for ye know neither the day nor the hour." **Incomplete citation-omits fact of Christ's return.**

c. NIV: Matt. 25:13: "Therefore keep watch, because you do not know the day or the hour." **No mention of Christ & His return.**

d. CEB: Matt. 25:13: "Therefore keep alert because you don't know the day or the hour." **Same deletion.**

CTRINE OF FUTURE JUDGMENT AND DEGREES OF FUTURE JUDGEMENT FOR THOSE
THAT REJECT CHRIST'S MESSAGE AND HIS MESSENGERS:

a. KJB: Mark 6:11: "And whosoever shall not receive you, not hear you, when ye depart hence, shake off the dust under your feet for a testimony against them.. **Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.**"

b. ESV: Mark 6:11: "And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them." **Omits God's judgment for rejecting God's message.**

d. NIV: Mark 6:11: "Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, shake off that dust from your feet when you leave as a testimony against them." **Same deletion of future divine judgment.**

: Mark 6:11: "If a place doesn't welcome you or listen to you, as you leave, shake the dust off your feet as a witness against them." **Future judgment again deleted.**

C. NO OMISSIONS CONCERNING THE SINFUL DEPRAVITY IN THE KJB:

1. KJB: There Are **5** references from the Hebrew text that are correctly and faithfully translated "**sodomite/sodomites**" in the KJB: Deut. 23:17, I Kings 14:24, I Kings 15:12, I Kings 22:46, and II Kings 23:7.

sodomite/sodomites" **not in any of the 5 references.** Deut. 23:17 uses the term "cult prostitute"; Note:

Though prostitution is a sensual, sinful act, **not all** prostitutes are sodomites! The other four ESV references—Deut. 23:17, I Kings 14:24, I Kings 15:12, I Kings 22:46 and II Kings 23:7 use the term "male cult prostitute." "Prostitute" is a much **weaker** word to describe this despicable ungodly life style and does **not** accurately or adequately portray the depraved sodomite lifestyle.

Sodomite/Sodomites MISSING in all five references: Deut. 23:17 uses "shrine prostitute," a vastly different term! The other 4 references use the term "male shrine prostitutes," which again is a much weaker term as **not** all male prostitutes are sodomites!

Since the CEB O. T. has not yet been published, this writer did not possess translation information about these verses.

Summation of First Point

The KJB is **flawless** in its word presentation of (a) The Saviour's Deity, (b) The Scriptural Doctrines, and (c) The Sinful Depravity of humanity. There are **no omissions** in the KJB regarding these three **key** Biblical themes.

II FLAWLESSNESS IN THE KING JAMES BIBLE IN ITS TRUSTWORTHINESS [NO ERRORS]

There are several phrases and verses where critical text advocate allege that the KJB is in error and that KJV translation is faulty and incorrect. This writer believes that most of these false charges can be accurately and easily refuted. For time purposes, this writer can only respond to a few major allegations by these critics.

A. THE ALLEGATION THAT THE RENDERING OF "EASTER" IN ACTS 12:4 IS INCORRECT:

Critics claim that "Easter" was a Pagan festival that was not instituted until many decades later. Prominent scholars such as Dr. C. I. Scofield and Dr. Chas. Ryrie both state in their study reference Bibles that the correct word there should be "Pentecost" and not "Easter." Are they right or wrong? If they are right, then the KJB contains errors and is not totally trustworthy.

This preacher believes that the KJB translation is **correct** for the following two reasons:

1. "Easter" was **not** some new pagan festival that originated after the birth and origin of Christianity and that was eventually incorporated into the celebration of Christ's resurrection by Catholics, Orthodox and later by Protestants when their reformation began.

In his book *Defending the King James Bible*, (p. 341), Dr. D. A. Waite notes that Easter (Ishtar) "was a pagan festival which went way back in the O. T. time to the Phoenician and various pagan cultures." Dr. Waite says that "Asheroth is the origin of the term Easter—a feminine Baal. Baal was the male [god] and Asheroth was the female [goddess]."

Thus "Easter" would be a good rendering for the two following potential grounds (a) Easter was a pagan festival that was observed back then; (b) The Jews degraded Passover observance may have been following and imitating this pagan religious rite.

2. On the Jewish calendar, Passover (mentioned in Acts 12:4) was celebrated on the 14th day of Nissan (Mar.-Apr.), while the feast of leavened bread **followed** (priority mentioned in Acts 12:3). The Scriptural record states that the Apostle Peter was captured during the days of unleavened bread (celebrated the 15th-21st day), and yet that they were planning to bring "Peter forth to the people" for trial "after Easter,"

If this was a normal Jewish Passover observance, since it was already the "days of unleavened bread" (15th-21st) days [Acts 12:3] when they detained Peter, then it would be impossible bring him forth "after Easter" which was the 14th day. It is historically and logically impossible for the 14th day to follow—come after—the 15th-21st days. The KJB is thus correct—faultless—in its "Easter" rendering in Acts. 12:4.

B. THE ALLEGATION, THAT SINCE THE GREEK WORD "BAPTIZO" LITERALLY MEANS "TO IMMERSE," THE WORD BAPTISM/BAPTIZING, ETC. APPEARS TO BE STRICTLY A TRANSLITERATION. THEREFORE, "BAPTIZE/BAPTIZING" IN THE KJB IS ERRONEOUS AND INCORRECT.

Once again, the critics are wrong! Now believe me, when I say, it is **not** my design to purposely divide this assembly today, but simply to defend the KJB rendering of this word as found in such texts as Matt. 28:18-20, Acts 2:41, Acts 18:8 and many other passages.

Now a "transliteration" of a word is simply where one translates the **sound** of the word, rather than the meaning of the word. As a Bible-believing Baptist, this preacher certainly will **not** argue the case for other methods of baptism other than immersion. As a Baptist, you would not expect me to practice any other so-called method apart from immersion—and rightly so—for I would cease to be a genuine Baptist if I did, but it is **not** my purpose to day to promote this distinctive Baptist doctrine today, but simply to defend the KJB rendering of this word as legitimate and proper!

There are **three** solid and sound reasons, for anyone, regardless of denominational or doctrinal convictions, to accept the use of the term "Baptize" with its various endings as a legitimate rendering in the KJB.

Divine inspiration, the Apostle Paul himself used a transliterated word, rather than a translated word, in the original text, the original autographs! If this shocks you, it shouldn't, because its literally true. In I Cor. 16:22, the Apostle penned these words: "If any man love not the Lord Jesus Christ, let him be Anathema **Maranatha**."

Now, it should be noted, that in Paul's day, in the Roman empire, Latin was the official language of the Roman Empire. "Koine" Greek, however, was the commercial and educational language used throughout the Roman world, regardless of the native tongue of conquered peoples. Hebrew was the official written Jewish language, and the language in which the O.T., was originally penned, with one exception in

parts of Daniel,

The common spoken language of the Jews in Jesus' and Paul's day, however, was apparently Aramaic.

Now the word "Maranatha" is **not** a Greek word, it is an untranslated Aramaic phrase of three Aramaic words put into Greek spelling. Instead of giving the meaning of the Aramaic words in Greek, the Apostle Paul, under the Holy Spirit's divine inspiration, penned the equivalent of the Aramaic letters in the Koine Greek. When spelled out in Greek letters, this Aramaic phrase comes out as "Maranatha."

The three Aramaic words are *Mar* (meaning-Lord), *An* (meaning-our) and *atha* (meaning-come): Thus "Maranatha" literally means "Our Lord come" or "Our Lord cometh." Under divine inspiration, the Apostle also did **not** use any Aramaic verbal form: It is simply an untranslated Aramaic phrase, spelled out in Greek letters, without any verbal form.

This transliterated word could refer verbally to either the past, the present or the future! The Holy Spirit **purposely** had this phrase obscurely transliterated, without verbal form, so that it could refer to any tense: "The Lord has come" (past), "The Lord is come" (present) or "The Lord cometh" (future). Dispensational, pre-millennial, pre-tribulationist Fundamentalists love to use this verse, and rightly so, with regard to the Lord's imminent return! So, a transliterated word is **not** necessarily a mistake!

"Baptism" was a word in common English usage in the 17th century—the 1600's century—a word with which English people were all acquainted and thus not necessarily just a transliterated word.

In his excellent treatise entitled *Seventy-Five Problems with CBTS's book The Bible Version Debate*, Dr. Lloyd Streeter, notes that the word "baptism" was an **English** word, not a Greek word, that it was already in usage in 1611. In fact Street documents that "baptism" "had been an English word for hundreds of years before the King James translators were born."

Streeter states that "the fact that the word had a Greek origin does **not** make it a Greek word. He reminds readers that the words *baptisid* and *baptym* were "found in Wycliffe's Bible in 1380 A. D.; that Tyndale's Bible used the same words in 1534; that Coverdale's Bible used them in 1535; that The Great Bible recorded them in 1539; that the Geneva Bible used them in 1559, and that even the Rheims Bible used these terms in 1582!

Streeter also asserts that "baptize" means immerse, and immerse means baptize and both of them mean 'to dip'," therefore what could be wrong with the use of the word "Baptize?"

WORD "BAPTIZE" MEANS MORE THAN "TO IMMERSE." THE WORD "IMMERSE" ONLY COVERS HALF THE MEANING OF THE ORDINANCE OF BAPTISM.

On p. 58, Dr. Streeter well delineates that baptism involves both the symbol of a burial and a resurrection. *The Fundamentalist Digest* editor himself frequently delineates that baptism has a three-fold Biblical symbolism: (a) In the past—a historical symbol of both Christ death (burial) and resurrection, (b) In the present—an experiential symbol of the believer's death to sin and resurrection to new life in Christ, and (d) in the future—a prophetic symbol of the believer's potential physical death, burial and future resurrection at the Second Coming of Christ.

Therefore, for the sound reasons just cited, the KJB translators were **not** in error when they used the term "baptism," rather than the word immerse!

C. THE ALLEGATION THAT THE TRINITARIAN FORMULA TRANSLATED IN THE KJB IN I JOHN 5:7 IS NOT FOUND IN ANY RELIABLE ANCIENT MANUSCRIPTS, BUT THAT IT WAS INSERTED, APART FROM CREDIBLE AUTHORITY.

Without a doubt, the strongest evidence for the Triune God=Father, Son and Spirit—in the KJB is found in I John 5:7 which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and three agree in one."

More than any other passage, verse or phrase, this is the one that the critical text advocates attack the most and with the staunchest assault. Even C. I. Scofield in his venerable *Scofield Reference Bible* says in his center column reference about I John 5:7: "It is generally agreed that v. 7 has no real authority and has

been inserted." Unfortunately, many otherwise historical militant Biblical Fundamentalists have accepted this line which is peddled by virtually **every** critical text advocate.

Critics berate its inclusion and staunchly ridicule its incorporation into the KJB text. In rebuttal, this writer will simply say first of all, that he does **not** believe the Holy Spirit would permit the insertion of the clearest, most forthright and strongest declaration of the Trinity into the authoritative Biblical canon, if this verse did **not** belong there.

While the overwhelming majority of textual critics deprecate and deplore its inclusion by the KJB translators, this writer believes, without hesitation or reservation, that this great Trinitarian declaration belongs in the preserved Scriptures.

This writer asks critics to honestly consider the historical testimonies from two credible but mainly unknown sources that he believes **convincingly** and **overwhelmingly** validate its inclusion

1. From a scholar's viewpoint, Michael Maynard has produced a massive academic 384 page treatise entitled *A History of the Debate over I John 5:7*, in which he historically traces the **longevity** of the *Comma Johanneum*, along with "evaluations of arguments against its authenticity." In this writer's opinion, Maynard's thesis is historically, intellectually and logically **unanswerable!**

With credible intellectual scholarly research, Maynard documents and traces the *Johanneum Comma* (I John 5:7), from the 1st century right on down through the 20th century, with increasing documentation and proof as each century advances. This writer does not know how any professing historic Fundamentalist college/seminary professor can read this vast discourse, honestly consider and weigh its contents, and not come to the proper conclusion: that I John 5:7 belongs in the Biblical canon!

2. The book authored by Pastor David Harrowar entitled *A Defense of the Trinitarian System*. This antiquarian book, published in 1822, contains 24 sermons defending the Trinity, which were delivered in the years 1817-1818 in Trenton, New York, with the first nine sermon chapters being a defense of the inclusion of I John 5:7 in the Biblical text.

As you can readily see, this writer holds in his hand an original copy of this valuable treasure. Dr. D. A. Waite and the Bible for Today ministry have reproduced those first nine sermons which are available as BFT literature offering #2513.

These sermons were delivered to a "lay" congregation similar to which a Bible-believing pastors ministers each week, though the Biblical knowledge of those church members may have been greater than the average congregation today.

In those first nine chapters, Harrower takes his parishioners back to the early centuries to validate his Biblical inclusion thesis. He delineates how even official "church councils" verified its inclusion. Harrower also cites such great 17th-18th century names as Matthew Henry, the Baptist theologian John Gill, and the British researcher-missionary to India and the Far East, Claudius Buchanan, as men who intensely believed I John 5:7 belonged in the Biblical record.

On p. 50, at the beginning of sermon #4, Harrower unequivocally states: "In the light of what has been said, I think, we are fully warranted to receive I John 5:7, as the **real** word of God. The evidence alleged against it, that it is not found 'in many of the ancient versions and manuscripts,' has in some measure, been accounted for: and, as such, as we have seen positive proof of its existence in every age, up to the very period, in which, St. John lived, we may rest fully satisfied. It has been shown that the Italic version, which was made in the first century, contained the text, and was for many centuries, used by **all** the Latin churches in Europe, Asia and Africa."

Well, there are numerous more we could cite that prove that the verses in the KJB are all trustworthy and belong in the Biblical text. I will simply conclude this major point by saying that the KJB is flawless in both its totality [no omissions] and its trustworthiness [no errors.]

III FLAWLESSNESS IN THE KING JAMES BIBLE IN ITS TASKS [NO DEPLETIONS]

But were/what are the assignments, the jobs, the responsibilities and the jobs of the King James Bible itself, that is the actual text? Not just the weighty external tasks that the translators assigned to themselves, but the internal tasks that the Scripture text assigns to itself? As the writer pondered this question, he uncovered at least three great divine chores. To be sure, there are many more, but here are three imperative—key—vital— tasks of the KJB.

A. THE EMULATION OF SCRIPTURE: Does the KJB translation correctly encourage its readers to follow the written Scriptures themselves? Does this version accurately promote the readers to emulate its precepts and follow its contents. You be the judge.

1. WHAT THE TRANSLATORS THEMSELVES STATED:

Here is what the translators said in their introductory remarks about the text they had just completed translating:

"It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scale from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea, correcting our affections, that we may love it to the end...Others have labored, and ye may enter into their labours. O receive not so great things in vain."

"It is not only an armour, but also a whole armoury of weapons, both offensive and defensive, whereby we may save ourselves, and put the enemy to flight. It is not only an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine."

"Happy is the man that delighteth in the Scriptures, and thrice happy that meditateth in it day and night."

2. WHAT THE KJB ITSELF ACTUALLY SAYS:

1-3: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law, doth he meditate day and night." And what are the delightful results of this Scriptural KJB contemplation? "He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also not wither; and whatsoever he doeth shall prosper."

8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Ps. 119:105: "Thy word is a lamp unto my feet, and a light unto my path."

Ps. 138:2b: "...for thou hast magnified thy word above all thy name."

"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."

B. THE EXALTATION OF THE SAVIOUR:

From Genesis one to Revelation 22, in the KJB, Christ is the dominant, pre-dominant and preeminent character. From its first chapter in Genesis one, to its last chapter in Revelation, the person and work of Christ dominates the KJB's contents—and unlike the other modern versions—as we have already documented, there are **no** deletions anywhere about Christ's immaculate person or his impeccable work—no **not** one!

1. EXALTATION OF CHRIST IN THE **TEXT** OF THE KJB:

One apt observer has well stated that in the (a) Old Testament, we have the Preparation for Christ; in the (b) Gospels, we have the Manifestation of Christ; (c) in the Acts, we have the Propagation of Christ; (d) In the Epistles, we have the (d) Explanation of Christ and in the book of Revelation we have the (e) Consummation of Christ. Praise God, in all five of these vital truths dealing with our blessed Saviour, there is **no** omission—not one—in the KJB!

Christ in everyone of the 66 Books in the KJB

In **Genesis**, Christ is the **promised Seed**.

In **Exodus**, Christ is the **Smitten Rock**.

In **Leviticus**, Christ is the **Sacrificial Lamb**.

In **Numbers**, Christ is the **Brazen Serpent**.

In **Deuteronomy**, Christ is the **Prophet like unto Moses**.

In **Joshua**, Christ is the **Captain of the Lord's Hosts**.

In **Judges**, Christ is the **Angel of the Lord** appearing unto Manoah.

In **Ruth**, Christ is the **Kinsman Redeemer**.

In **Samuel**, Christ is the **Prophesied Son of David**

In **Kings** and **Chronicles**, Christ is the **One Greater than Solomon**.

In **Ezra**, Christ is the **One with the Good Hand**.

In **Nehemiah**, Christ is the **Wallbuilder**.

In **Esther**, Christ is the **Unseen Hand**.

In **Job**, Christ is the **Living Redeemer**.

In **Psalms**, Christ is the **Coming Messiah**.

In **Proverbs**, Christ is **Our Wisdom**.

In **Ecclesiastes**, Christ is **the Truth above the Sun**.

In **Song of Solomon**, Christ is the **Rose of Sharon**.

In **Isaiah**, Christ is the **Wonderful, Counselor, the Mighty God, the Everlasting Father and the Prince of Peace**.

In **Jeremiah**, Christ is **the Lord our Righteousness**.

In **Lamentations**, Christ is **Chastener of Captive Israel**.

In **Ezekiel**, Christ is the **Prince who enters the Eastern Gate**.

In **Daniel**, Christ is the **Ancient of Days**.

In **Hosea**, Christ is **Husband of Gomer**.

In **Joel**, Christ is the **One Roaring out of Zion**.

In **Amos**, Christ is the **One Standing upon the Altar**.

In **Obadiah**, Christ is the **Humbler of Edom's Pride**.

In **Jonah**, Christ is typified as the **One as in the Heart of the Earth Three Days and Three Nights**.

In **Micah**, Christ is the **One whose Goings Forth have been from Old, from Everlasting**.

In **Nahum**, Christ is the **Ruler of Israel**.

In **Habakkuk**, Christ is the **Lord in His Holy Temple**.

In **Zephaniah**, Christ is the **Lord in the Midst**.

In **Haggai**, Christ is the **Desire of all Nations**.

In **Zechariah**, Christ is the **One Wounded in the House of His Friends**.

In **Malachi**, Christ is the **Sun of Righteousness**.

In **Matthew**, Christ is the **King of the Jews**.

In **Mark**, Christ is the **Servant of Jehovah**.

In **Luke**, Christ is the **Son of Man**.

In **John**, Christ is the **Son of God**.

In **Acts**, Christ is the **Builder of the Church**
 In **Romans**, Christ is the **Justifier of him who believes.**
 In **I Corinthians**, Christ is the **First-fruits from among the dead.**
 In **II Corinthians**, Christ is the **Unspeakable Gift.**
 In **Galatians**, Christ is the **Seed of Abraham.**
 In **Ephesians**, Christ is the **Head of the Church.**
 In **Philippians**, Christ is the **Supplier of every Need.**
 In **Colossions**, Christ is the **Preeminent One.**
 In **I & II Thessalonians**, Chris is the **Returning Lord.**
 In **I Timothy**, Christ is **God Manifest in the Flesh.**
 In **II Timothy**, Christ is the **Lord, the Righteous Judge.**
 In **Titus**, Christ is the **Blessed Hope.**
 In **Philemon**, Christ is the **Saviour of Slaves.**
 In **Hebrews**, Christ is the **High Priest.**
 In **James**, Christ is **Judge Standing before the Door.**
 In **I Peter**, Christ is the **Chief Shepherd.**
 In **II Peter**, Christ is the **Daystar Arising in our Heart.**
 In **I John**, Christ is **Our Advocate.**
 In **II John**, Christ is the **Confession of one Who is True**
 In **III John**, Christ is the **source of Prosperity.**
 In **Jude**, Christ is the one **Coming with 10,000's of His Saints.**

In **Revelation**, Christ is the **King of King and Lord of Lords.** None of these ascriptions is deleted or omitted in the KJB! But please also note the Following:

2. THE EXALTATION OF CHRIST IN THE **TITLES** GIVEN TO HIM IN THE KJB:

In Rev. 1:8, Christ himself declares: "I am Alpha and Omega, the beginning and the ending; saith the Lord, which is, and which was, and is to come, the Almighty. Now Alpha is the first letter of Greek alphabet and Omega is the last letter of the Greek alphabet. Christ was saying, in essence, I am everything you need in life from A to Z!

To those in need of an **intercessor**, Christ is the **A-advocate**—I John 2:1.
 To those who are spiritually **hungry**, Christ is the **B-Bread of Life**—John 6:48.
 To those who are in need of **advice**, Christ is the **C-Counselor**—Isaiah 9:6
 To those who are in **bondage**, Christ is the **D-Deliverer**—Rom. 11:26.
 To those who need a symbol of **Power**, Christ is the **E-Eagle**—Deut. 12:11.
 To those who are **sinking in sin**, Christ is the **F-Foundation**—I Cor. 3:11.
 To those who **can't buy Salvation**, Christ is the **G-Gift of God**—Eph. 2:8-9.
 To the **church**, Christ is the **H-Head**—Col. 1:18.
 Christ is the **I-Immortal One**—I Tim. 1:17.
 Christ is **J-Jesus**, the human one—Matt. 1:23.
 Christ is the **K-King**—Matt. 21:5.
 Christ is the **L-Light of the World**—John 8:12.
 Christ is the **M-Mediator**-I Tim. 2:5
 Christ is the **N-Nazarene**-Matt. 2:23
 Christ is the **O-Offspring of David**—Rev. 22:16.
 Christ is the **P-Prince of Glory**—Acts 3:15.
 Christ is the **Q-Quencher of our Thirst**—John 4:14.
 Christ is the **R-Rock of our Salvation**—I Cor. 10:4
 Christ is the **S-Sacrifice for Sins**—Eph. 5:2.
 Christ is the **T-Truth**—John 14:6

Christ is the **U-One who Understands**—I Pet. 5:7.

Christ is the **V-Vine**—John 15:1.

Christ is the **W-Wisdom of God**—I Cor. 1:24.

Christ is the **X-X of the Unknown God**—I Cor. 17: 23.

Christ is the **Y-Your Heart's Desire**—Ps. 73:25.

Christ is the **Z-the leader of Zion**—Rom. 11:26. Yes, you can find all these titles in your KJB!

3. THE EXALTATION OF CHRIST IN THE **TYPES** IN THE KJB.

Fallen humanity has three great needs: (a) the need of Revelation from God, the (b) need of Representation to God, and (c) the need of Rule by God. Christ meets each one of these three essential needs, and they are **all** accurately portrayed in the KJB!

EXALTATION OF CHRIST IN THE KJB AS THE PROPHET: "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son..." Heb. 1:1-2

EXALTATION OF CHRIST IN THE KJB AS THE PRIEST: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the Majesty in the heavens—Heb. 8:1." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us—Heb. 9:24."

EXALTATION OF CHRIST IN THE KJB AS THE POTENTATE: "And he hath on his vesture and on his thigh, a name written, King of Kings and Lord of Lords—Rev. 19:16."

Question: Do the modern versions have some-much-most of the emulation of Scripture, the exaltation of Scripture

C. THE EXECUTION OF SALVATION IN THE KJB:

1. KJB Verses on Salvation:

Listen to these verses in the KJB which clearly delineate the message of Salvation, the medium of Salvation and the method of salvation where this divine miracle occurs: "For God so loved he world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life—John 3:16." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever—I Pet. 1:23." "The law of the Lord is perfect, converting the soul...Ps. 19:7."

The KJB Bible is also abundantly clear on verses dealing with topics intricately related to salvation such as a literal heaven where God dwells and where believers will reside—Luke 11:2, Heb. 10:34 and a literal hell where Christ rejecters will suffer eternal retribution—Mark 3:29, II Pet. 2:17.

2. Some of the modern versions omit vital themes dealing with key Salvation doctrines such as heaven, hell and eternal retribution. In all the modern versions, including the ESV, God is **not** in heaven in Luke 11:2, where the familiar KJB states, "Our father which are in heaven..." Heaven is also absent as the believer's future dwelling in Heb. 10:34, including the ESV! In all the modern versions, yes—the ESV too—the "eternal damnation" is missing in Mark 3:29 for those who reject Christ, as well as the "forever" condemnation in II Pet. 2:17.

Once again, only the KJB **flawlessly** retains all the words, phrases and verses dealing with SALVATION, with the modern versions subtly cutting crucial truths out with a translator's penknife. With regard to Salvation, the KJB translators aptly stated in their introduction: "...What truth (what saving truth without the word of God?...The Scriptures we are commanded to search (Jn. 5:39, Is. 8:20). They are

commended that searched and studied them....They can make us wise unto salvation—II Tim. 3:15..."

CONCLUSION

This writer concludes this presentation by concurring with Arthur Cleveland Coxe in his book, *An Apology for the Common English Bible* [not the 2010 translation produced by apostates, but the KJB,], p. 49, "It is the most faultless version of the Scriptures that ever existed in any tongue.

He believes, along with the distinguished statesman, Sir Winston Churchill, that "This [the KJB] may be deemed James greatest achievement, for the impulse was largely his." Ibid, p. 48,

Was the production of the KJB a human coincidence or was it a divine calculation? Was the KJB translation just the product of a human plan, or was it the work of divine providence? This writer believes the latter and believes that it is flawless in its totality, its trustworthiness and its tasks.

Dr. Don Jasmin, Psalms 19:7-14.