

# The King James Bible Research Council, Inc.

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.



## Have You Heard This Before About The Bible?

I like to study Christian history. One thing that thrills me more than anything else is to discover how the various Bible doctrines were developed and clarified throughout history. It is not that anyone decided what the doctrines would be. The doctrines were already there in the Scriptures. But throughout history, various controversies about Bible doctrines have actually been helpful.

In the first few centuries, there was a lot of discussion concerning the deity of Christ. As a result, many books, letters, and articles on the subject were written which became very helpful for those who came after. It is possible for us to read what various groups taught, and then see where those particular beliefs led them.

Other doctrines have been brought to the forefront as well. There have been controversies concerning the nature of the church, the doctrine of the Holy Spirit, and of course, the doctrine of salvation.

Nowadays it seems like the doctrine that is stirring up controversy the most is the doctrine of the Bible. And if you are like I am, you probably have read more than your fair share of books and articles written by people who claim to be scholars.

The space of this article does not allow me to address everything that I've ever read or heard. But there is one aspect that I would like to address. I keep hearing the same old lie:

*"No major doctrine is affected by modern translations."*

In fact, one of the more popular so-called Bible scholars is a professor from Dallas Theological Seminary named Daniel Wallace. The following is a quote from an article that he wrote for a popular Christian website:

*"First, the textual changes in the modern translations **affect no major doctrine**. [emphasis mine] The deity of Christ, virgin birth, salvation by grace alone--and all the rest--are still intact. Though certain passages are omitted or changed, the doctrines are not. There are evangelicals who prefer the King James and there are some evangelicals who prefer the modern translations."*

Now, given that there are over 900 English Bible translations (according to the American Bible Society), it is doubtful that Mr. Wallace really meant that ALL modern translations were good translations. <https://bible.org/article/why-so-many-versions> only referring to the English translations that he

refers to in the same article from which I took the quote. These would be the English Revised Version (ERV), the New American Standard Bible (NASB), the New International Version (NIV), and the New English Translation (NET Bible). He refers to others as well but these are the ones that he rates as decent translations (though even he admits that they have their problems).

But let's not lose sight of the statement, "the textual changes in the modern translations affect *no major doctrine*". What are these so-called scholars really saying? They are basically saying that it doesn't matter which translation we use because they are all equally valuable. No doctrine is affected and therefore, any translation is good.

But if I may use an old southern expression, "Hogwash!". Space does not allow a complete discussion of all the places where doctrine is affected, but let me illustrate the point with just a few passages of scripture.

Keep in mind that these differences are not always the result of poor translation work. No, in most cases, the translations say exactly what the underlying Greek text says. And that's the biggest part of the problem!

The King James Bible was translated from the Textus Receptus, a 2000 year old Greek text which has been in use by God's people since the originals were written. The other Bibles were translated from the Critical Text which was **constructed** in 1881 from inferior Greek copies. These inferior copies have so many variant readings that they even disagree with each other in thousands of places!

So, what I am going to show you is not only about the translations but also about the Greek texts from which they are taken. You can't get good fruit from bad trees! So to cut to the chase, there ARE some doctrinal teachings affected! Let's take a look at a few examples:

## 1. Mark's Quotation from Malachi

In the gospel of Mark 1:2 the KJV says:

*"As it is written in the **prophets**, Behold, I send my messenger before thy face, which shall prepare thy way before thee."*

Numerous of the other translations state the following:

**(ASV)** Even as it is written in **Isaiah** the prophet...

**(ESV)** As it is written in **Isaiah** the prophet...

**(NASB)** As it is written in **Isaiah** the prophet...

**(NIV)** As it is written in **Isaiah** the prophet...

If you take a good look at what is said in the rest of verse 3 and then verse 4 you will find that there are two quotations from the Old Testament. The first is found in Malachi 3:1. But the second is found in Isaiah 41:3. The other translations are doctrinally wrong because they are implying that both of the following quotes from the Old Testament are found in Isaiah when, in fact, they are not. The King James Version is doctrinally correct because it includes both quotes by saying, "written in the prophets".

But this is not a translational mistake. The difference is found in the Greek texts from which the translations were taken. Thus, the Textus Receptus is correct while the Critical text is wrong.

## 2. Jesus Never Lies!

Now let's do a comparison between John 7:8 in the KJV and a few of the modern translations:

*(KJV) Go ye up unto this feast: I go not up **yet** unto this feast; for my time is not yet full come.*

But these translations don't include "yet" which is odd because it is actually in both the Textus Receptus and in the Critical text.

**(ASV)** Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled.

**(ESV)** You go up to the feast. I am not going up to this feast, for my time has not yet fully come."

**(NASB)** Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

The NIV is interesting at this point because it has a footnote telling us that some Greek manuscripts have "yet", but the text itself does not include "yet".

**(NIV)** You go to the festival. I am not going up to this festival, because my time has not yet fully come."

Now here is the point. If you read the rest of the chapter, you will discover that Jesus did indeed go to the feast. So did Jesus lie? That would be the conclusion you would come to if you followed the modern translations. And if he lied, then he can no longer be our sinless sacrifice! So clearly, doctrine IS affected!

## 3. Is Baptism Really for Believers Only?

There are numerous places where we can teach that baptism is for believers such as Acts 2:38 and Acts 16 but there is one place where we find a dialogue that very clearly answers the question for us:

**(Acts 8:36-37)** And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; ***what doth hinder me to be baptized? 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.

The question is asked, "What doth hinder me to be baptized?" And the answer, "If thou believest. . ." Very clearly, you must believe before you can be baptized.

But sadly, Philip's answer is missing from the ASV, CEB, CSB, ESV, the ISV, MSG, NET, the RV, and numerous others.

Then, there are numerous more modern translations with footnotes that cast doubt on the validity of Acts 8:37.

So in many of the modern translations, according to Acts chapter 8, the only prerequisite to baptism is the existence of water. How sad.

## Conclusion

Those who say that no major doctrine is affected are either sadly misinformed, ignorant, or just flat out lying. The great doctrines of the Bible ARE affected. The doctrines are either denied, twisted or weakened. And in the case of John 8, the very sinlessness of Christ is brought into question!

But those of us who stand by the King James Bible don't have these problems, do we!

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