

DANGERS IN UNDERMINING THE AUTHORITY OF THE KING JAMES BIBLE

By Mrs. Pam Bennett of Australia

July, 2014

At Bible Baptist Church, Marietta, Georgia

Thank you for inviting me to speak at the 2014 Dean Burgon Society Meetings. My subject today is the King James Bible, past, present, future plus I incorporated how this issue relates to today's society. I doubt I give you any new information but it is always good to refresh, you know, like our computers sometimes have to be refreshed to update a web page you are on.

I have mentioned this often that if my mum knew we were arguing about the Bible or could I say even fighting for the Bible (because that is exactly what it is whether we like it or not) she would have been quite pleased as she thought all this religion was just nonsense anyway. She did her bit in trying to convince me the Bible was just an old ordinary book that didn't really have meaning for today. When I read articles or statements from those who try to tell me the KJB is not for this generation or is no better than the new translations I can't help but think of my mum. They would have had a good unsaved advocate on their side that is for sure. I wrote a little "diddy" I call it as I am sometimes trying to write poems and can't quite master the talent.

The King James Bible, what a blessing. I often wonder why all the fussing. Do we have the Bible or not? Please do tell me I have not been robbed. Satan started this argument in the garden! So why do so called scholarly men want it to be pardoned? They try to convince me I don't have the total pure Word of God. So what is their reason to find them at all? Do they hope to change and add to suit their need? Or is it for just plain power and greed? What do they fear about the Bible's law? Is it really because they don't want one at all?

I will start with the PAST concerning this issue, you know the WHO, WHAT, WHEN, WHY, and WHERE?

WHO: The King James Bible was printed by Robert Barker for King James, he was the printer for the King.

WHAT: The Bible in English translated from Hebrew to English for the Old Testament and Greek to English for the New Testament.

WHEN: The translation work began in 1604 and ended in 1611.

WHY: Because there were thought to be perceived problems by the puritans in the Great Bible and the Bishops' Bible.

WHERE: In England

I could go on and on with the wonderful background of the King James Bible but I will leave it there. Now for the PRESENT, this is where I am most interested as this is my world at the moment. I am

thankful I have the Word of God, it tells me how I should live and what might happen if I don't obey its commands, which I sometimes don't. Life seems to get in my way many times and I do have good intentions but my good intentions are just not enough. I must daily seek to please the God of the Bible. When I don't, I must ask forgiveness, correct myself and do right. This struggle people have with the Bible baffles me. If we are still searching then where are our absolutes? Without them I reckon chaos reigns and to look around it seems it does.

My past acquaintances thought like I did I am sure and yet we are not on the same page or even in the same book. I haven't changed so why not? They have changed so why? I believe this KJV onlyism issue has brought on a whole new church. Who would want the King James Bible when you see what is going on in most of the churches today. These new churches are swallowing up most of the small churches who can't keep going as more and more members want to be a part of a progressive looking church. The parents move on because there just isn't enough excitement for the children and the grandparents move on because their children and grandchildren have moved on. It is a domino effect as is often said. This is my take on the situation, when the King James Bible went out, Pentecostalism like actions came in to churches or at one time denounced the very Bible. I am no expert but this is my generation so I personally experience this. I am considered a baby boomer and sooner than later will be off the scene. Those older than myself are considered the silent generation, also called the lucky few. This title was suppose to be because they were a smaller generation than the one before them. As children they were more apt to have had a stable family life. They married early and produced the Baby Boomer generation. They also became more educated, they seemed to have it all. They established earlier retirement, they had more full time retirement and more schooling. And yet is this when things seemed to start going wrong?

Here are some troubling statements from those who should know better. Kevin Bauder is one man who seems to have a lot of clout when it comes to this issue. I think he is a man in demand, how interesting people want to hear a man who can't say we have the whole Bible as there are still manuscripts out there that might be what we are just looking for.

Now for the FUTURE concerning this issue. Is there a future for the King James Bible? If many so called scholars had their way the answer would be NO. However, there are those who are faithful, take the Dean Burgon Society for instance. Many men from this group have been maligned and lots of other things but it is a much needed organization. I wonder if this is the organization that is one of the few who are keeping the church from totally disintegrating. It seems the cause is just too great for many and they fall by the way. I do feel sorry for the young people out there as they want to be a part of something, they might need money to get on the mission field, they might need a pastorate, they might need speaking engagements or whatever the case may be and they will find it so easy to go with the flow, to accept the argument that the King James Bible is not based on the correct text. I don't know if this is correct in my analysis but I find it odd that it seems to me when the churches went away from the King James Bible and started looking for the Word of God they also started paying a high price.

From what I understand there are no revisions or new translations of the King James Bible, only editions. These have come about because of typographical errors. This is what our adversaries try to extol to those who love all these new versions, that it is no different than what is happening to the King James Bible.

I would like now to dissect an article written by a student at the Southern Baptist Convention's Southern Seminary in Louisville. This article is typical of those who follow the Critical Text crowd. The article may be found at this web site:

<http://jesusmonsterbacon.wordpress.com/2013/05/24/fundamentalism-and-the-king-james-version/>

The title of this man's article is "Fundamentalism and the King James Version." It was written by David Grorud who according to his blog is a student at Southern Seminary where Al Mohler is President. He writes;

"Due to the exclusive usage of the KJV in fundamentalist churches, KJV-onlyism infiltrated fundamentalism through KJV-inspired and KJV-superior advocates."

(Now the DBS would be classified in this "KJV-superior advocates" group. However, did any in the DBS ever seek to "infiltrate" fundamentalism? No, those men in the DBS have always been a part of fundamentalism. Also before the 1970's most of the fundamentalist churches used the KJB whether they knew why or not.)

"Numerous fundamentalists have attempted to distance their movement from KJV-onlyism. Fred Moritz pointed out that R. A. Torrey and Charles Spurgeon read and preached from versions other than the KJV.[1]"

(Fred Moritz is the past president of Baptist World Mission in Decatur, Alabama and now a professor at Maranatha. Moritz and BWM showed where they stood on the Text issue when it hired Earnest Pickering who led a GARBC church in Toledo, Ohio, into using the NIV. Whether Torrey or Spurgeon did or not use other versions doesn't change the facts that the KJB and its underlying Hebrew and Greek Texts are superior Texts.)

"William Combs provided Torrey and William Bell Riley as two examples of fathers of fundamentalism who did not subscribe to the KJV-onlyism. Larry Pettegrew cited numerous fundamentalist leaders before and during the 1920s, and added John R. Rice and Stewart Custer as combatants against KJV-onlyism in the second half of the century. Such citations fail to tell the entire story. The KJV-only issue did not rise to prominence until after fundamentalists and evangelicals split in the 1950s over the ministry of Billy Graham. In the height of the KJV-only movement, select KJV-only leaders occupied prominent positions in fundamentalism."

(William Combs is associated with Detroit Baptist Seminary so his providing the names of Torrey and Riley are not surprising as they agree with his view. Larry Pettegrew was one time professor at the Masters Seminary and now executive vice president of Shepherds Theological Seminary. His affiliations show where he stands on the Bible Text issue. Does it change the truth if Rice and Custer

were combatants against the use of only the King James Bible? No, for the truth is the truth no matter what any man may say or believe.)

“The Majority Position”

(The majority position according to the author is the Critical Text position. His examples for this view are Bob Jones University and The Sword of the Lord.)

“The most influential fundamentalists opposed KJV-onlyism. Through Bob Jones University, Bob Jones, Jr. created a legacy of fighters against KJV-onlyism. His father founded the school with the policy of using the KJV in the pulpit and the classroom. He faced few battles concerning Bible translation because of the KJV’s overwhelming popularity in the English-speaking world until the middle of the twentieth century. The KJV had such a profound influence on him that his prayers reflected its Victorian English. Before the rise of significant controversy concerning the KJV, Bob Jones, Jr. proclaimed that the KJV does not always accurately translate the original Hebrew, Aramaic, and Greek. He admitted that the KJV contains verses not included in the oldest extant manuscripts. He assumed that fundamentalist preachers would still preach from the KJV.”

(BJU is truly one of the strongest opponents against the KJB and its Greek Text. BJU is hypocritical in their use of the King James Bible in the chapel and all the classes, but in the Greek department they use the Critical Text. Then BJU sends these students out to pastor churches correcting the King James Bible from another Greek Text. This is fraud and dishonesty.)

“Responding to the rise of KJV-onlyism, Jones demonstrated that he understood inerrancy applies only to the original manuscripts. He called the KJV-only movement a ‘heresy’ and ‘blasphemy.’ At the same time, he confessed his personal attachment to the KJV: ‘The King James Version is by far the loveliest translation of the Scripture in the English language.’ He refused to use another version in either his study or the pulpit. He opposed KJV-onlyism while still promoting the exclusive use of the KJV.”

(That is what many of the enemies of the KJB seem to do. They tell the people how much they love the KJB and what it has meant to them, but then they begin the process of undermining it through their correcting it through the use of the Critical Text.)

Bob Jones Jr.’s faculty stood beside him. Stewart Custer argued against the dictation theory to support the conservative view of inspiration. He located “*the final court of appeal in all theological disputes*” in the original manuscripts, not the Received Text. He contended that Christians possess God’s Word even though scholars dispute a small number of the words in the extant manuscripts. He could make such a claim because he believes that “*textual criticism provided Christians with a high degree of*

*certainty concerning **most of the words** contained in the original manuscripts.”*

(Bob Jones Jr has a lot to answer for. Disagreeing with the King James Bible and its underlying Text but continuing to use it is DISHONEST. Throw it out and openly tell the churches where you stand and why. Also note the word “*most*.” The Critical Text people will never have a complete Bible for they are still looking for those other words.)

“Since BJU was the flagship school of fundamentalism, Jones’ views impacted the leaders of fundamentalism. His son, Bob Jones III, became the third President of the university after receiving two degrees from BJU. Les Ollila received his B.A. at BJU before serving as President at Northland Baptist Bible College for eighteen years. David Doran, the President of Detroit Baptist Seminary, also received his B.A. at BJU. Sam Horn, the President of Central Seminary in Plymouth, Minnesota, received three degrees from BJU. Gary Anderson, the President of Baptist Mid-Missions, received two degrees from BJU. Bud Steadman, the executive director of Baptist World Mission, did so also. Jones’ grandson Stephen Jones, the current President of BJU, received three degrees from the university. Bob Jones, Jr. influenced key BJU students to oppose KJV-onlyism.”

(Yes, Bob Jones III also has a lot to answer for in the KJB issue. BJU graduates have gone out to take positions within schools and mission agencies not to make them stronger concerning the Words of God but weaker. These graduates are INFILTRATORS! Somewhere, someday, maybe, perchance, they will discover all the Words of God.)

(David Grorud then centers on John R. Rice and *The Sword of the Lord*. No one had to read much of *The Sword* to know where Rice was on the issue. He was weak on the Text issue just as he was weak on Biblical separation. Grorud then goes from Rice to Jack Hyles as Hyles was a disciple of Rice’s. As time went by however, Hyles moved into the Ruckman camp and his school, Hyles Anderson, has produced a multitude of such men holding the same Ruckmanite views. Grorud states that

*“After Rice’s death, his friend—Jack Hyles— abandoned Rice’s view concerning translations. Rice’s newspaper added to its position concerning inerrancy that the preserved manuscripts are the ones from which the KJV was translated. That is the position of *The Sword of the Lord* today under the leadership of Shelton Smith.”*

“The Minority Position”

(Grorud claims the minority position is the one that the DBS men fit into. Also in this position is Ruckman and his followers as it is that of Dr. D. A. Waite. He writes this of Dr. Waite.)

“Donald Waite contended for the KJV-superior variant of KJV-onlyism. He believed the KJV represented a correct translation from the preserved texts. While admitting that he had never found an error in the

KJV, he called the originals—not a translation—inerrant. He found the KJV's superiority to rest in its use of the preserved manuscripts—the Masoretic Text and the Textus Receptus. He seemed to indicate that another accurate English translation could be produced if translators returned to the same manuscripts with which the KJV translators worked and employed a formal equivalence translation strategy. Choosing to focus on his own ministry, The Bible for Today, Waite lacked a leadership role within fundamentalism.”

Note the author says Dr. Waite

“seemed to indicate that another accurate English translation could be produced if translators returned to the same manuscripts with which the

KJV translators worked and employed a formal equivalence translation strategy.”

Did he or didn't he? No. He is satisfied with the King James Bible's superiority.

“As for a leadership role Dr. Waite never sought leadership but sought to educate preachers, schools and congregations that the text underlying the King James Bible is the superior text and has its lineage back to the originals!”

The third point Grorud makes is:

“Motivations for KJV usage”

“First, fundamentalists resisted change. They refused to change in a plethora of areas even as cultural change had accelerated. Many fundamentalist churches engaged in similar church programs and evangelism strategies in 2013 as they engaged in the 1970s. First Baptist Church of Hammond, Indiana, continued its bus ministry.[51] Though many set aside that program, tracts and door-knocking remained staples of fundamentalist evangelism. Most fundamentalist church calendars still consisted of Sunday school and Sunday morning worship along with a Sunday evening and a Wednesday night service. While evangelicals adopted Contemporary Christian Music to spread their message, most fundamentalist churches remained faithful to the same style of music they enjoyed decades ago. If fundamentalists demonstrated quick adoption of new translations, they would have betrayed their tendency to preserve what had worked.”

(So the evangelical move with the times but the poor dumb KJV advocate is stuck in the 70's? As for CCM is it an issue truly intertwined in the KJV issue? Are all King James Bible and TR advocates clones of one another?)

(The author then moves on to other English versions with the first being the American Standard Version 1901. He says:)

“Before the 1960s, only two major alternatives to the KJV had been produced. Released in 1901, the ASV appealed to fundamentalists’ desire for a literal reading of Scripture. Although most of his quotations came from the KJV, Rice used the ASV. Richard V. Clearwaters, the founding President of Central Conservative Baptist Seminary, recognized the ASV’s usefulness in studying the original languages. The KJV represented an easy-to-remember translation because its translators opted for eloquent wording over conciseness. Since the ASV could not compete with the KJV’s beauty, most American churches did not even consider shifting their official Bible translation to the ASV.”

(Did the 1611 translators opt “for eloquent wording over conciseness”? Really? Also does the Text of the Bible depend on whether Clearwaters used the ASV once in awhile or not? No the text underlying the King James is the text of the original Words of God whether Dr. Clearwaters thought so or not!)

Grorud then moves on to the RSV and the NIV. I will skip the RSV and move to the NASB and then the NIV. It was the NIV that was adopted by many Association of Baptists for World Evangelism missionaries when we were with them. Now, Kevin Bauder seems to be the darling of many fundamentalists. Kevin’s father was in college with my husband so we know a little about the Bauder’s. Kevin is a graduate of the same college (Faith Baptist Bible College and seminary) and Dallas Seminary. Grorud says Kevin:

“Bauder claimed he and other fundamentalists welcomed the release of the NASB. Fundamentalists who favoured the Majority Text did not appreciate the privilege the NASB gave to Minority Text manuscripts. Most fundamentalists in the pew did not see the textual differences between the KJV and the NASB as the determining factor. Instead, they recognized the NASB’s lack of beauty and struggled to read it aloud. As a result, few fundamentalist churches embraced the NASB as their official version.”

(We had one supporting pastor, a BJU graduate, who was a Critical Text supporter and tried to change his church from the KJV to the NASV but we dropped their support when we learned of this. As for the NIV Grorud says;)

“Some fundamentalists attempted to portray themselves as open-minded to the NIV. Bauder claimed the NIV ‘was welcomed as a faithful yet readable alternative, even by many people within fundamentalism.’ Bauder presented no proof of even one fundamentalist church or institution which adopted the NIV as its official translation. The church at which he served as a leader continued to preach from the NKJV in 2013. Northland International University switched to the NIV in the second decade of the twenty-first century. It exclusively employed the

KJV into the twenty-first century. President Matt Olson started using the NKJV for a short time before opting for the NIV. The switch to the NIV provided evidence of Northland's repudiation of fundamentalism. Around the same time, the school removed its music and dress rules characteristic of fundamentalist colleges. It even formed a CCM band to promote the school to churches outside fundamentalism. In reality, church and institutional use of the NIV was taboo in fundamentalism."

(Is this where the abandonment of the Bible leads a school and the churches? Does this abandoning of the King James and the TR strengthen the schools and churches unto holiness? It is not the intent of my paper to get into the issue of CCM but a little research will show that many churches that have adopted CCM have also moved into a more ecumenical relationship with what might be considered theologically liberal churches and groups. Let me now move on to Grorud's;)

“Conclusion”

(He says)

“KJV-onlyism infiltrated fundamentalism through KJV-inspired and KJV-superior advocates.”

(Really? Are those who hold the King James Bible and its underlying Texts the infiltrators or are the BJU graduates who use the KJV but correct it from the Critical text the infiltrators?)

(Grorud continues by saying)

“Bauder is justified to call KJV-only advocates “hyper-fundamentalists.”[88] The exclusive usage of the KJV in most fundamentalist churches cultivated fertile ground for the KJV-inspired and KJV-superior positions. For that reason, the struggle concerning the KJV occupied a prominent place in the history of American fundamentalism whereas it represented little more than a footnote in the history of American evangelicalism. The twenty-first century tendency of fundamentalists to employ modern translations like the NKJV and NASB did not represent a renunciation of fundamentalism. Instead, it indicated that fundamentalists perceived such translations as accurate, tested, and useful for evangelism.”

(This abandonment of the King James Bible is largely a result of BJU, Detroit Seminary and other supposedly fundamental schools using the Critical Text in their Greek class to undermine the authority of the King James Bible in the pulpit. We in the DBS are in a struggle, and we ladies may not understand all that is entailed in this Bible issue but we must support our husbands who are in the battle for the truth.)

This battle is mine
This battle is yours.
This Bible is mine
This Bible is yours.
Cast out all doubt
Cast out all fear.
Love its precious Words
that others seem to jeer.
Love it in life
Love it till death!