

ARE THERE MISTAKES IN THE KING JAMES BIBLE?

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THE COMPLAINTS

Many of us, who whole-heartedly support the King James Bible (KJB), continue to read or to hear comments or complaints that there are many mistakes or errors in the KJB. For example, one good student of God's Words made the following comment in a personal email:

"Yes, the KJV is the most accurate and trustworth[y], yet there are many articles that I have read who say otherwise, that the KJV has many faults and mistakes."

EXAMPLES OF CRITICISM SOME SUBTILE, SOME OVERT

What follows are some comments by several authors concerning the so-called "errors" in the KJB and an analysis of their comments. Throughout the internet, in books, and in articles, there are remarks that are sometimes subtle and sometimes overt about the alleged "faults and mistakes."

One popular commentary, which is authored by the staff at Dallas Theological Seminary (DTS), makes the following comment on John 11:23¹:

[John] 11:23-24. Your brother will rise again. Since the word "again" is not in the Greek it is better to omit it in the translation. This promise sets the stage for Jesus' conversation with **Martha. She had no thought of an immediate resuscitation but she did believe **in the final resurrection at the last day.**² [**my underlining and bolding, HDW**]**

This statement casts doubt on any translation that an individual may be using, particularly those of us who use the KJB and have experienced the frequent slandering of the translation.

Unfortunately, the student of God's Words believes that the commentary by DTS is correct because of the statement that follows. In the "Preface" of their work, this comment is found:

¹ KJB "*Jesus saith unto her, Thy brother shall rise again.*" John 11:23 The following corrupt versions based upon the critical or so-called majority text also have "again": NIV, NASB, NLT, NKJV.

² Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible Knowledge Commentary : An Exposition of the Scriptures* (2:314). Wheaton, IL: Victor Books.

ARE THERE MISTAKES IN THE KJB?

The Bible Knowledge Commentary is an exposition of the Scriptures written and **edited solely by Dallas Seminary faculty members**. It is designed for pastors, laypersons, Bible teachers, serious Bible students, and others who want a comprehensive but brief and reliable commentary on the entire Bible.³ [my bolding, HDW]

What is implied in this proclamation is that the work of the faculty at such a prestigious institution should be trustworthy.

However, consulting every Greek text in my possession, which includes the Critical Text,⁴ the Majority Text,⁵ the Traditional or Received Text⁶, and others, reveals the translation in the KJB is correct.

The word "again" in the text is from the preposition "ana" (Greek *ανα*), which is used as an proclitic or prefix (meaning to come before)⁷ with histemi (Greek ἵστημι). Since the Greek word begins with a vowel, the second "a" in "ana" is dropped to form the word and is spelled anistemi (transliterated). This is Strong's number 450 and clearly means "arise, lift up, raise up (again), rise (again), stand up(-right)." Ana, the Greek preposition, means from Strong's:

"in compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc."⁸

A CONFLICT OF INTEREST?

One cannot help but surmise that the criticism of "again" without explanation in the DTS's book may be related to DTS involvement with the NIV. In the "Preface" of their work, they state:

Second, this is the first two-volume commentary to be based on the *New International Version of the Holy Bible* (1978 ed.). The NIV is widely accepted as a translation that faithfully rendered the biblical text into clear modern-day

³Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible Knowledge Commentary : An Exposition of the Scriptures* (1:7). Wheaton, IL: Victor Books.

⁴*The Greek New Testament* (United Bible Society, edited by Black, Martini, Metzger, Wikgren, 3rd edition, German Bible Society, Stuttgart, 1983).

⁵*The New Testament In The Original Greek, Byzantine Textform, 2005* (Maurice A. Robinson and William G. Pierpont, Chilton Book Publishing, Southborough, MA, 2005).

⁶*Scrivener's Annotated Greek New Testament, Being The Exact Greek Textus Receptus That Underlies The King James Bible* (Dr. Frederick H. A. Scrivener, Dean Burgon Society Press, Collingswood, NJ, 1999).

⁷William Hersy Davis, *Beginner's Grammar of the Greek New Testament* (Harper Collins Publishers, NY, NY, reproduced by Bible For Today, Inc., by permission, and available from BFT, 900 Park Ave., Collingswood, NJ, 08108) 44, 50, 65.

⁸Strong's Greek Dictionary.

English. *The Bible Knowledge Commentary* thus becomes immediately useful as a companion to one's personal Bible study.⁹

ONE EXAMPLE FROM JAMES PRICE'S WORK

More specific examples of criticism are found in the works of Dr. James Price, particularly *King James Onlyism, A New Sect*. This author does not intend to make a complete rebuttal of Dr. Price's book. The purpose of this brief article is to demonstrate by a few current examples the vain and unnecessary trouncing of the KJB. Dr. Price said:

"Heb. 10:23 Scrivener's TR reads τῆς ἐλπίδος (of the hope), but the KJV reads "of *our* faith."¹⁰

And in his footnote, he writes:

This may not be a textual problem. It may be regarded as a translator's "oversight" (Scrivener. p.c), because the word ἐλπίς occurs 54 times in 48 verses, always translated "hope" except this passage where the AV translates the word as "faith." All English versions made prior to 1611 and all subsequent ones render the word as "hope."¹¹

There are many similar comments by Dr. Price throughout his work. Without a doubt, this type of criticism is self-aggrandizing at best or narrow minded at worst.

Obviously, the context of the text is speaking about "faith." The text in the KJB reads:

*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of **faith** [πιστεως, pisteos], having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession **of our faith** [ἐλπίδος elpidos] without wavering; (for he is **faithful** [πιστος pistos] that promised;) And let us consider one another to provoke unto love and to good works: Hebrews 10:19-24 [my additions, HDW].*

⁹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible Knowledge Commentary : An Exposition of the Scriptures* (1:7). Wheaton, IL: Victor Books.

¹⁰ James D. Price, *King James Onlyism, A New Sect* (Published by James D. Price, printed in Singapore by Saik Wah Press, PTE. LTD.) p. 545.

¹¹ Ibid.

POLYSEMY

Polysemy¹² is a linguistic term that is defined as the existence of several meanings in a single word. Monosemy indicates a single meaning.

Note the use of the derivatives of the substantive, "faith" (pistis), in the context of Hebrews 10:19-24. Therefore, the KJB translators understood "polysemy" and used "faith" instead of "hope." The general understanding of *our* "faith" by believers in the Lord Jesus Christ includes the complete assurance of the "hope" that we all have in His promises; that is, "our faith." Therefore, the KJB translators did not suffer from an "oversight" as Dr. Price and Dr. Scrivener infer, rather they understood the context and the complete meaning of "our faith." Thus they used "faith" rather than "hope" for elpis (elpidos); either word being a proper translation.

I am certain that Dr. Price is a believer and a good man. But, could his involvement with the NKJB¹³ have anything to do with his extensive criticism of the KJB translation similar to DTS involvement with the NIV and NASB? I hope and pray this is not so.

Others have commented on Dr. Price's work. Dr. D. A. Waite has written an extensive analysis about his book called *A Critical Answer to James Price's King James Onlyism*.¹⁴ In addition, Dr. Jeffery Khoo, Principal of Far Eastern Bible College, Singapore, has written a pungent rebuttal of Dr. Price's book. In the article, Dr. Khoo said:

Anyone reading Price's anti-KJV book would likely lose confidence in the KJV and be filled with doubts over the faithfulness and accuracy of the KJV, and its underlying Hebrew and Greek texts. If a Multiversions Only advocate wishes to discourage a KJV user from using the KJV, Price's book might just do the trick. Price spared no effort to show that the KJV is full of mistakes. A young or undiscerning reader might be stumbled and deceived, especially if he does not start with Scripture itself and believe in God's promise of special providence in preserving His inspired Hebrew, Aramaic and Greek words on which the KJV is based, and how the KJV is a faithful and accurate translation of those providentially preserved Hebrew, Aramaic and Greek words.¹⁵

¹² From New Latin *polysēmia*, from Greek *polusēmos* having many meanings, from POLY- + *sēma* a sign. The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 by Houghton Mifflin Company. Updated in 2009. Published by Houghton Mifflin Company

¹³ Dr. Price's web page: <http://www.jamesdprice.com/curriculumvitae.html>.

¹⁴ D. A. Waite, Th.D., Ph.D., *A Critical Answer To James Price's King James Onlyism; 225 of Price's Statements Analyzed Carefully for Errors, Misrepresentations, and Serious Falsehoods* (Bible For Today Press, Collingswood, NJ, April, 2009, BFT #3375, ISBN1-56848-063-6.)

¹⁵ Dr. Jeffery Khoo, "Multiversions Onlyism" (available on the Dean Burgon Society's website: <http://www.deanburgonsociety.org/KJBible/multiversions.htm>).

CONFUSION

With all who criticize the KJB, the bottom line always seems to result in confusion. This confusion arises when students of God's Word attempt to compare the wording of various versions. Confusion arises when a pastor reads the KJB from the pulpit and the congregation is reading from the many differing versions of the dozens of English translations. And not only that, confusion arises when a pastor reads from a 'new' translation and the congregation cut their teeth, "so to speak," on the KJB. No one these days seems to be on the same page. There are so many English translations that continue to pour off the printing presses that it has become a vulgar exercise. And as a direct result of the prolific number of translations and their biased supporters, this author is appalled at the constant barrage of insults, caricatures, and misrepresentations of the KJB. He has always been perplexed at why any author would criticize the translation, the KJB, that has done more to advance the Words of God, to lead many to eternal life, and to contribute immensely to English literature than **any** other version of the Bible; and, as far as that is concerned, more than **any** book. Repeatedly, and almost invariably, this author discovers a conflict of interest by those openly and unabashedly proclaiming a new and better translation. They seem to have no fear at creating more and more confusion among the babes in Christ for "filthy lucre" (1 Tim. 6:10, Tit. 1:11)

DR. MOORMAN'S BOOKS

The complete reliability of the KJB has recently been demonstrated in a very detailed book just published called, *When The KJV Departs From the "Majority" Text*. Dr. Waite commented on the book. He said:

This book should prove useful to one who seeks to find the specific differences between the MT and the TR as well as to find the manuscripts' authority for the Words underlying the King James Bible. The five pages of "Index of Words and Phrases" helps greatly.¹⁶

In another detailed and excellent work on Bible chronology, Dr. Moorman demonstrates the complete reliability of the KJB text to establish Biblical dates. He said:

The Bible's chronology as with all else in Scripture is given and preserved by the Holy Spirit. Chronology gives the Bible its form, its structure, its actuality. The Bible can be tested in all points, and so in the subject before us it can be tested as regards time. **Our study here presents the view that the Bible (the**

¹⁶ J. A. Moorman, *When The KJV Departs From the "Majority" Text* [Dean Burgon Society, Collingswood, NJ, 08108]. This book is now available from BFT and it is listed on Amazon.

King James Version translated from the Masoretic and Received Texts) gives a complete, unbroken chronology of the years from the creation of Adam to the Death of Christ on the Cross. There are no gaps. The Bible and the Bible alone gives the complete chronology of the years from the First Adam to the Last Adam (I Corinthians 15:45). The Bible is not dependent in any way upon secular chronology to “fill in” any supposed gaps.¹⁷ [my bolding, HDW]

So, again we see the complete reliability of the KJB translation. Why do we need dozens of other English translations that are often translated from corrupted original language texts or that use English words, which, more times than not, lead to a false interpretation?

THE KJ3

One of the recent ‘new’ translations of the Bible, the KJ3, is proclaimed and advertised as the best version ever. For example, the KJ3 website proclaims:

This is the first time that any version has contained all of God’s words, as He wrote them, with no words added, and no words deleted.¹⁸

And

This is what the King James Version was meant to be, an exact word-for-word translation of the Hebrew and Greek texts.

And

Now You Can Know What God Said, Not Just What Men Say He Said.

Many other similar statements of this kind are on their website.

This translation, the KJ3, is said to be a “literal” translation. No translation is completely “literal” or the Hebrew and Greek would not be understandable. There has to be a consideration of the syntax, idioms, Hebraisms, etc. for any receptor-language, and particularly the word order. Almost everyone knows that the Greek language emphasizes a word by placing it first in the text. However, to place a direct object first in an English text would render it almost non-comprehensible. No translation is “literal.”

In a discussion with Dr. D. A. Waite, Pastor of Bible For Today Baptist Church and President of the Dean Burgon Society, we concluded that the

¹⁷ J. A. Moorman, *Bible Chronology, The Two Great Divides* [Bible For Today Press, Collingswood, NJ, 2010]. This book has just been released. It is available through Bible For Today and will be available on Amazon shortly.

¹⁸ http://www.sgpbooks.com/cubecart/Bibles/Literal-Bibles/KJ3-Literal-Translation-Bible-Thick-Paperback-Memorial-Edition-Jay-P-Green-Sr-Translator/prod_703.html.

elimination of linguistic characteristics of the KJB such as you, ye, thee, and the endings of verbs, such as est, eth, etc., eliminates a translation from competing with the KJB, much less all the other considerations. For example, here is ONE instance. Consider John 3:7. It cannot begin to be understood without the English KJB "thee" and "ye" in this verse.

*Marvel not that I said unto thee [singular], Ye [plural] must be born again.
John 3:7 [my addition, HDW]*

Now consider the Jay P. Green Interlinear, upon which the KJ3 translation is based.

Do not wonder because I said to you, You must be generated from above.¹⁹

Let us, as brothers and sisters in Christ, **NEVER, NEVER, NEVER** [Greek ου μη ου με] be so quick to throw out the insurmountable, great English translation that has won so many to eternal life, that has born the critical judgment of well qualified scholars over the centuries, and that has always been preeminent. Why contribute to the confusion that is all about us in these last of the "last days"?

There are many more examples and comments that could be made. Of course, there are not many who will even read this short article.

May the Lord bless those who desire to spend time leading others to the Lord Jesus Christ, who are not willing, or who are not spending, the enormous amount of time and energy it takes to produce another English version to compete with the tested and proven KJB. We have God's Words in English in the KJB. Why not use it? Why not spend time and money helping others to translate His Words into other languages? There are at least 4,000 language-groups that do not have even a portion of God's Words in their language. The only reason I can see that more are not helping those like Dr. Stephen Zeinner's²⁰ efforts in this area is because they have not:

Lift[ed] up [their] eyes, and look[ed] on the fields; for they are white already to harvest. Jn. 4:35

Why not be satisfied with:

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalms 126:6

That precious seed is already in the King James Bible, accurately and faithfully translated.

¹⁹ J. P. Green, *The Interlinear Bible, Hebrew, Greek, English, Volume IV, The Interlinear Greek-English New Testament* (Sovereign Grace Publishers, Lafayette, IN, 2000).

²⁰ Dr. Zeinner's website: <http://bpsglobal.org/>.