

**Bible Baptist Theological Seminary
Cromwell, Connecticut
April 14, 2011**

2011 Spring Lecture Series

**THE PASTOR'S PERSPECTIVE OF THE KJV BIBLE
By Caswell A Reeves**

Text: Psalm 119:97-104

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.

Introduction:

Since the publication of the Authorized King James version of the Bible in 1611 great numbers of pastors in subsequent generations have chosen this Bible as the Bible of choice and conviction for their personal life and public ministry in the matters of both faith and practice. With a view toward practical application, we ask the question: What does the KJV Bible mean to the Pastor? In fact, we can expand our question to include any Christian who is a serious Bible student of the Scripture. The following is a consideration of two perspectives on: What the KJV Bible means to the pastor? 1) The KJV Bible in the pastor's personal life and 2) The KJV Bible in the pastor's public ministry.

SECTION ONE: THE PASTOR'S PERSONAL PERSPECTIVE

I. The KJV Bible has been and is a Source for one's teaching – doctrine:

A. The KJV Bible is creditable – truthful (Jn.17:17)

Sanctify them through thy truth: thy word is truth.

B. The KJV Bible is clear (Neh. 8:8)

*So they read in the book in the law of God **distinctly** [פָּרָשׁ parash, to separate], and gave the sense, and caused them to understand the reading. NASB changes **distinctly** to **translating**.*

C. The KJV Bible is forthright (2 Peter 1:21)

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

D. The KJV Bible is sound – healthy (Titus 2:1)

But speak thou the things which become sound doctrine:

II. The KJV Bible has been and is a Source for one's stability:

A. In principle (2 Timothy 3:16-17)

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be **perfect**, thoroughly furnished unto all good works. NASB: changes **perfect** to **adequate** and omits **thoroughly** (from one end to the other).*

B. In practice (Psalm 119:9-11)

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee.

III. The KJV Bible has been and is a Source of Truth for one's life:

A. Presenting the knowledge of truth and freedom (John 8:31-32)

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

B. Presenting the way of salvation (John 14:6)

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

C. Presenting an honest perspective of the past, present, and future

What has happened – past (OT & NT)

What is happening – present (OT & NT)

What will happen – future (OT & NT)

D. Presenting clearly the judgment of God (Roman 1:8, 2:2)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

But we are sure that the judgment of God is according to truth against them which commit such things.

E. Presenting each with the opportunity to serve (Romans 12:1-2)

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is **your reasonable service**. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)*

*NIV replaces **reasonable service** with **your spiritual worship***

λογικος = logic/reason λατρευια = service cf. Jn.16:2

F. Presenting a literal hell and warning of its torment (Luke 16:23)

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

G. Presenting a clear picture of sin to man.

1. Giving an understanding about sin (Roman 5:12)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2. Sharing justification from sin (Roman 5:18-19)

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

3. Declaring the way of victory over sin (Acts 3:19a; 1 John 1:9)

Repent ye therefore, and be converted, that your sins may be blotted out,

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

4. Pointing clearly to Jesus Christ as Savior (John 3:16)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1Tim.1:15

SECTION TWO: THE PASTOR'S PASTORAL PERSPECTIVE

Thot: The CT lacks clarity; this leads to confusion and then to compromise and finally capitulation.

I. Observations

- A. Where as the underlying CT texts and its subsequent translations distort numerous doctrines of Scripture; the KJV Bible gives the pastor a clear view of doctrine.
- B. Where as the CT text and its subsequent translations distort the doctrine of the local church and gives promotion to the errant view of the universal church; the KJV Bible affords the pastor a clear view of the doctrine of the Lord's New Testament Church.

II. Examples

A. Clarity and Distortion regarding the doctrine of the Local Church

Acts 9:31

*Then had the **churches** (ἐκκλησιαί - pl.) rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. [KJV]*

*Then the **church** (ἐκκλησία - sg.) throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord. [NIV]*

B. Clarity and Distortion regarding the ordinance of Baptism

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. [KJV]

As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" [NIV v.37 omitted]

C. Clarity and distortion regarding the preaching of God's Words

Preaching the whole counsel of God Acts 20:27

*For I have not shunned to declare unto you all the **counsel** (βουλή) of God. [KJV] the word "counsel" has to do with "words and purpose."*

*For I have not hesitated to proclaim to you the whole **will** (βουλή) of God. [NIV] the word "will" has to do with "desire and design."*

In other words, the Bible preacher preaches all the counsel of God by preaching His expressed words and not the thoughts of God's will (Example: the "decrees" of God?).

cf. Lk.7:30; Acts 27:12; Eph.1:11

βουλή = counsel, advise

θελημα = will

cf. Ex.34:27; Deut.30:10; Mat.4:4 words reveal the will of God

Further, the Bible preacher can't preach the whole counsel of God if the words aren't there.

Mark 16:9-20 - Note in NIV: "Early manuscripts omit"

Further, the Bible preacher is under a strict mandate to preach only what God has given without adding or subtracting from His words.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,

God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev.20:18-19 [KJV]

D. Clarity and distortion regarding the deity of Christ 1 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. [KJV]

For there are three that testify: [NIV]

E. Clarity and distortion regarding the Word of God 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. [KJV]

Jesus answered, "It is written: 'Man does not live on bread alone.' " [NIV] omits: ...every word of God

F. Clarity and distortion regarding the study of Word of God
2 Timothy 2:15

***Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. [KJV]*

Do your best... [NIV]

Be diligent... [NASB]

This changes the emphasis from a mental action to a physical action, and diminishes the effect of the aorist imperative verb, which speaks of a sense of urgency.

III. Consideration from the New King James Bible

A. *The Deity of Christ* is Attacked in the NKJV

Acts 3:13

*The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified **his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let [him] go. [KJV]*

*The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified **His Servant Jesus**, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. [NKJV]*

Acts 3:26

*Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities. [KJV]*

*To you first, God, having raised up **His Servant Jesus**, sent Him to bless you, in turning away every one of you from your iniquities. [NKJV]*

Acts 4:27

*For of a truth against **thy holy child Jesus**, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [KJV]*

*For truly against **Your holy Servant Jesus**, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together [NKJV]*

Acts 4:30

*By stretching forth thine hand to heal; and that signs and wonders may be done by the name of **thy holy child Jesus**.* [KJV]

*By stretching out Your hand to heal, and that signs and wonders may be done through the name of **Your holy Servant Jesus**.* [NKJV]

B. *Repentance* is made unclear, confusing and undistinguishable in the NKJV Bible (44 times)

Matthew 21:32

“repented” changed to *“relent”*

Matthew 27:3

“repented” changed to *“remorseful”*

Romans 11:29

“repentance” changed to *“irrevocable”*

C. *Meanings* are softened, compromised, and changed in the NKJV

Psalms 109:6: *Satan* changed to *Accuser*

*Set thou a wicked man over him: and let **Satan** stand at his right hand.* [KJV]

*Set a wicked man over him, And let an **accuser** stand at his right hand.* [NKJV]

Matthew 7:14: *Strait and narrow* changed to *narrow and difficult*

Because **strait** [is] the gate, and **narrow** [is] the way, which leadeth unto life, and few there be that find it. [KJV]

Because **narrow** [is] the gate and **difficult** [is] the way which leads to life, and there are few who find it. [NKJV]

1 Corinthians 15:55: *grave* changed to *hades*

O death, where [is] thy sting? O **grave**, where [is] thy victory? [KJV]

O Death, where is your sting? O **Hades**, where is your victory? [NKJV]

D. *Important words* are removed and replaced in the NKJV

Mark 13:6

For many shall come in my name, saying, I am **Christ**; and shall deceive many. [KJV]

For many will come in My name, saying, 'I am **He**,' and will deceive many. [NKJV]

In Conclusion:

The pastor's perspective of the KJV Bible, both in his personal life and in his public ministry is a Bible that meets his needs. It teaches him to remain alert and to follow the Lord's admonition to "*prove all things; holdfast that which is good*" (1 Thessalonians 5:21). It reminds him that Satan comes as an angel of light; and it helps him to recognize that Satan subtly changes the words of God for his own purposes: Genesis 3:1-5; Matthew 4:6. Finally, the KJV Bible teaches him that he must remember what God says, "*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world*" (1 John 4:1).

APPENDIX I

The Doctrine of the Received Text Movement

A. Did not start with Erasmus (1466-1536).

B. Two Important Views or Approaches:

1. Fideism - reliance upon faith in pursuit of truth -vs.-
2. Rationalism - reliance upon reason in pursuit of truth

C. Started in the Bible - Old Testament example

1. Dt.31:19 - God gives song and instruction
2. Dt.31:22,30 - Moses receives, people receive
3. Ex.17:14 - God to Moses to Joshua

D. Started in the Bible - New Testament example

1. Jn. 17:8 - Father to Jesus and Jesus to the Apostles
2. Mt.28:20 - Command to the church
3. Act.2:41 - Apostles to the people
4. Col.4:16 - Apostles to church and church to church

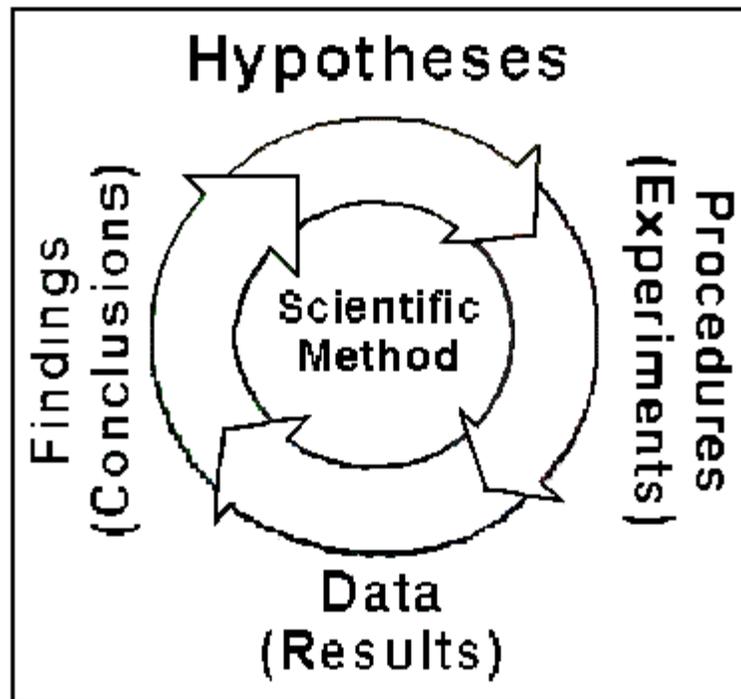
E. Jesus shares that it is a Biblical movement, John 17:8

The Father gave the words
The Son received the words
The Son shared the words
The disciples received the words

APPENDIX II

Scientific Method:

The rationalist, uses the scientific method; this approach relies upon human reasoning when seeking truth. Whereas, the fideist uses the words of God; this approach relies upon faith when seeking truth.



APPENDIX III

WHY I LIKE THE KING JAMES VERSION OF THE BIBLE

25 simple observations

By Caswell A. Reeves

Observations from out of the past:

- It was the Bible clearly used by Anabaptists in 1611.
- It was the Bible of the Pilgrims.
- It was the Bible of evangelicals in England, Wales, Scotland and Ireland.
- It was the Bible of the English colonies across the oceans in America and Australia.
- It was the Bible of the English revival in the 1700's.
- It was the Bible of the founding fathers of the United States of America.
- It was the Bible used in Presidential inaugurations since George Washington.
- It was the only Bible of English speaking Christians worldwide up until 1880.
- It was the Bible of public schools in America from 1647 until the mid 20th century.
- It was the only Bible of choice in early America with the exception of the Catholics.
- It was the Bible that shaped the laws and liberties of North America.
- It was the Bible that determined the moral values of the American colonies.
- It was the Bible of the great missionary movements of the 1700's and 1800's.
- It was the Bible used by David Brainerd, America's first Missionary to the Indians.
- It was the Bible of the Great Awakening in America in the 1730's.
- It was the Bible that brought standards and morals to generations of early Americans.

Observations from out of the present:

- It is the Bible that is used in today's Biblicist Baptist N.T. Local Churches.
- It is the Bible that is exclusively used by today's separated Baptists.
- It is the Bible held today by those fighting contemporary worldliness in local churches.
- It is the Bible that is still the most precise and least confusing today.
- It is the Bible that has an honorable history for all.
- It is the Bible of choice and use of all my former pastors.
- It is the Bible that I received my instruction & training from at college and seminary.
- It is the Bible that I use exclusively in my local church and ministry.
- It is the Bible that was used to lead my family and myself to the salvation of Jesus Christ.