

The Six Arguments used to Defend the KJV as the Only Infallible Bible

King James only (KJVO) advocates defend the English translation, The King James Version, originally published in 1611, as the only Bible that contains all of God's Word. Anyone who disagrees with their position, it is argued, cannot honestly believe in an infallible, inerrant Bible.

They build their defense around **6 key arguments**:

I. The Exclusivity Argument:

KJVO advocates begin with the presupposition: **The Word of God Alone = The KJV Alone**

If this presupposition is true, the reverse will be true as well: the KJV alone can only be God's Word alone.

God has given us only one Bible, they claim, not a multitude of Bibles. Only the KJV represents God's Word, thus, any other translation that will alter the reading of the KJV in either updating language or any translational revision is in essence changing the Word of God.

II. The Promise Argument:

KJVO advocates claim God has made clear promises to preserve His Word for ever. This promise of preservation is seen in such passages as *Psalm 12:7* and *Matthew 5:17,18*.

This promise of preservation goes beyond just the general message of the scriptures to the very words. God did not promise He will preserve His Word, but His Words. If not every word God breathed out is preserved, then we cannot say with certainty that the scriptures are pure and inerrant.

III. The Textual Argument:

KJVO advocates make the claim that the King James Bible is translated from the best original manuscripts. The 1525 Daniel Bomberg, 2nd edition of the Jacob Ben-Chayyim Masoretic text for the Old Testament and the Received Text, originally published by Roman Catholic scholar Desiderius Erasmus for the New Testament.

These are the best original language texts because:

- They represent the majority of ancient, manuscript witnesses.
- These ancient manuscripts were used consistently and with out interruption by God's believing people.
- These ancient manuscripts were never lost to the "sea of time" or ever laid aside by God's people. They were continually copied and re-copied and show signs of being worn out from use, thus indicating the confidence God's people placed in them as being God's holy Word.

On the other hand, the original language texts used to translate modern versions must be rejected because:

- The manuscripts utilized by modern translations are few and represent the minority of witnesses
- These manuscripts have their origin in and around Alexandria, Egypt, an area known for false teaching.
- The manuscripts utilized by modern translations are in pristine condition, indicating they were never used by God's people.
- These manuscripts give the appearance they were altered or corrupted by heretical men who desired to undermine Christian doctrine.

IV. The Purity Argument:

God's Word, based upon Psalm 12:6,7, has gone through a seven-fold purification process in the English language. Beginning with Wycliff's Lollard translation, then the Tyndale's Bible, the Coverdale's Bible, the Matthew's Bible, the Geneva Bible, the Bishop's Bible and then the King James Bible. This providentially guided process certified the purity of God's Word as He divinely guided the translators to burn off any dross by their continual translation. The King James represents the culmination of purity. (It should be noted that the "seven-fold" list is not standard and differs among KJVO advocates).

V. The Scholarship Argument:

The King James was translated by the greatest textual scholars in all of Church History. All of the men who helped to translate the King James Bible were the world's experts in the fields of biblical languages and theology. God specifically directed these men by divine providence to use their expertise so as to provide His people with the best translation that represents His holy Word.

VI. The Historical Argument:

The King James Bible demonstrates God hand of blessing by how it has impacted world history.

- The forerunner English translations (along with the original language texts used in translating the KJV) were all instrumental in the shaping of the Reformation led by Martin Luther, John Calvin and John Knox.
- It was the translation carried to the new world by the Pilgrims and Puritans
- It was the translation utilized in the preaching of the two Great Awakenings in America. Both Jonathan Edwards and George Whitfield used the KJV when they preached.
- It was the translation carried around the world in the great missionary endeavors of the 18th and 19th centuries.
- All of the wonderful Christian literature published in the 1600s by the Puritans and Baptists used the KJV

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