A Response to Pastor Robert J. Sargent's pamphlet entitled

IS THE "NEW KING JAMES BIBLE" THE WORD OFGOD?

By James D. Price

In this pamphlet, Pastor Robert J. Sargent attempted to persuade his readers that "The A.V. is the Word of God providentially preserved in the English language—and the N.K.J.B. only 'contains' the Word of God, but is NOT the Word of God." His argument is based on the assumption that (1) God providentially preserved the divinely inspired Hebrew and Aramaic words written by Moses and the prophets in the Old Testament and the Greek words written by the apostles in the New Testament; (2) God providentially guided the translators of the Authorized Version of 1611 to produce a flawless translation of the Word of God in English; and (3) any translations of the Bible differing from the AV 1611 are faulty and thus not the Word of God—including the New King Version of the Bible.

Pastor Sargent asserted: "The N.K.J.B. is not the Word of God. From a purely human standpoint, it obviously stands head and shoulders above the rest of the works of men which claim to be Bibles, . . . Nevertheless, it has many shortfalls." What follows is my response to his declared shortfalls. His statements are presented in bold-face print and enclosed in quotation marks.

"1. The Translators Of The N.K.J.B. Are Biased Toward The A.V."

Essentially what he means is that anyone who thinks the AV needs revised or corrected rejects "a belief in its pre-eminence." He is right that the NKJV revisers did not believe that the AV is the one-and-only "providentially preserved Word of God for all English speaking peoples." But they do believe that the AV is an accurate and reliable translation of the Word of God. Pastor Sargent asked a series of rhetorical questions to guide the thinking of his readers to the conclusion to which he wished them to arrive. So I answer his questions here to correct his faulty implications.

"Did God preserve His Word in the original languages, or, for all English speaking peoples, in the A.V.?"

God is able and did preserve the Hebrew and Aramaic words He inspired Moses and the prophets to write in the Old Testament, and the Greek words He inspired the apostles to write in the New Testament; otherwise, God failed to keep His

word—an impossibility. There is no Biblical or historical evidence that He again providentially preserved those inspired words in English or any other language; to believe so is blind faith in a man-made theory unknown to earlier generations of Fundamentalists.

"a. Is God's Word for all men -- or just for the scholars?"

God's Word is for all people in all times and all places, including scholars. History shows that as the Gospel spread, God's Word was translated into the native languages of the churches as they were established. Unfortunately, this ideal objective was not fully carried out; in many times and many places people did not and still do not have God's Word in their native language.

"b. Do we need to know Hebrew & Greek to fully understand the Bible?"

No one **fully** understands the Bible; some passages surpass understanding. Knowing Hebrew and Greek helps improve understanding. But one gains much understanding by studying a good translation of God's Word in his native language. Does Pastor Sargent **fully** understand God's Word using the AV?

"If so, how come they are difficult languages to master?"

The Biblical languages are not difficult. The children in Israel speak Hebrew fluently, and the children in Greece speak Greek fluently. Learning a new language just requires time and work which most people are unwilling to invest.

"Is God out to make life difficult?"

God provides free grace to those who believe, but He doesn't do your work for you. "**Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15 KJV) "The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing." (Prov. 20:4 KJV)

"c. If we need to rely upon the best Hebrew and Greek scholars, does this not set up two classes of Christians?"

Pastor Sargent forgets that the AV 1611 depended on the best Hebrew and Greek scholars of that era, and he himself depends on them. Does that make him a second-class Christian? Has he forgotten that most people of Biblical days were illiterate, depending on professional scribes to read and write for them. That's why

the Apostle John wrote: "Blessed *is* he that readeth, and they that **hear** the words of this prophecy, and keep those things which are written therein: for the time *is* at hand." (Rev. 1:3 KJV) Was an ancient illiterate Christian second-class because he depended on the literary spiritual gifts of fellow believers? Are Pastor Sargent's church members second-class because they depend on him to explain difficult AV 1611 passages?

"d. Does the average '3 year of Bible College' Baptist preacher have the right to correct the Bible on the basis of the Greek text -- or on what he may have read?"

One does not correct the Word of God which was "settled in Heaven" (Psa. 119:89) "since the world began." (Luke 1:70) But one may correct a man-made translation of God's Word when it departs from the inspired Hebrew and Greek text. Theoretically a good Bible College student should be able to use the scholarly tools now available—such as Hebrew and Greek concordances and lexicons—for checking the accuracy of a translation. One should be extremely careful to make sure he is right; but if the translation is wrong, it is wrong and needs correction! Pastor Sargent felt free to correct the NKJV on the basis of the Hebrew and Greek text, so why should he be upset when a Bible-believing Fundamentalist Hebrew and Greek expert corrects the AV? There's something inconsistent here.

"e. If some verses in the Bible are questionable, can we really be sure of any?"

There are no questionable verses in the Bible, only in man-made translations. This is a loaded all-or-nothing question designed to confuse the reader. A translation error in one verse of Scripture does not negate the validity of the entire translation but makes us aware that translations are not perfect—even the AV—and need to be checked against the inspired Hebrew and Greek texts.

"f. If we correct any (non-doctrinal) verse on any basis, are we then blatantly inconsistent for impugning the modernists when they correct doctrinal verses on the same basis?"

This question confuses correcting a translation with correcting God's Word. One does not correct God's Word but may correct a man-made translation of it. The subject under discussion is the NKJV; no modernists worked on the NKJV; the question is a red herring.

"g. If we correct, criticize, or question one verse of the Bible, what are we in effect saying to baby Christians who just got saved through the same Book?"

Shame on the pastor who gives new converts the idea that their salvation depends on a book rather that a person! Textual and translational issues are not the topic for new believers or, in fact, for public worship in general. The congregation should be told the truth: God inspired Moses and the prophets to write the words of the Old Testament in Hebrew and Aramaic, and the apostles to write the words of the New Testament in Greek; we have a good reliable English translation of those inspired words, the archaic language of which at times could be improved. To tell them otherwise is to promote false doctrine unknown to earlier Fundamental generations.

"h. Can we not expect the same result when we read from another 'Bible' that says differently, or in some cases the exact opposite?"

. It is not clear what Pastor Sargent means by the words "the same result." My own experience with translations other than the AV is that many people find the Gospel in modern conservative translations and get saved in the same way I did reading the AV. They arrive at the same fundamental doctrines as do the readers of the AV. There is no fundamental doctrine clearly expressed in the AV that is not also clearly expressed in modern conservative translations. Admitted there are textual issues, but these variations do not alter the overall expression of doctrine. The apostle Paul warned against quibbling over variations of words: "Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers." (2 Tim. 2:14 KJV)

"2. The Translators Of The N.K.J.B. Paid Respect To The Critical Text.

"Although the N.K.J.B. is based upon the same texts as is the A.V., it is equally apparent its translators showed some deference to the Critical Text, upon which all other perversions are based."

Here Pastor Sargent misunderstands the use of textual notes in the NKJV. He supposes that the notes were intended to undermine the integrity of the Hebrew and Greek texts underlying the AV. But the intent of the notes in the NKJV is no different than the intent of the AV translators who put textual notes in the margin of the AV 1611 and of Benjamin Blayney who put the same notes in the margin of the AV 1769—to inform the reader of such variations. The textual notes in the NLKV only

list variants and are without comment as to the merit of the readings, but with the clear understanding that the words in the NKJV text are correct. According to F. H. A. Scrivener,[1] the editor of the *Textus Receptus* that underlies the AV, the AV 1611 Old Testament had 6,637 marginal notes, 4,111 of which expressed the more literal meaning of the original Hebrew; 2,156 gave alternate renderings (indicated by "Or" preceding it); 63 gave meanings of proper names; 240 relate to harmonization of parallel passages; and 67 refer to variant readings of the Hebrew text which he listed. The following is a list of the places where the AV 1611 indicated the source of variant readings:[2]

Ref.	**Text**	**Margin**
1 Chr 1:6	Riphath	Or, *Diphath* as it is in some copies
1 Chr 1:7	Dodanim	Or, *Rodanim* according to some copies
Ezra 2:33	Hadid	Or, *Harid*, as it is in some copies
Ezra 8:14	Zabbud	Or, *Zaccur*, as some read
Ezra 10:40	Machnadebai	Or, *Mabnadebai*, according to some copies
Song 5:4	for him	Or, (as some read) *in me*
Matt 1:11	Josias	Some read, *Josias begat Jakim, and Jakim begat Jechonias*
Matt 26:26	blessed *it*	Many Greek copies have *gave thanks*
Luke 10:22		Many ancient copies add these words, *And turning to his disciples, he said.*
Luke 17:36		This 36th verse is wanting in most of the Greek copies.
Acts 25:6	more than ten days	Or, as some copies read, *no more than eight or ten days.*
1 Cor 15:31	your	Some read, *our.*
Eph 6:9	your Master	Some read, *both your and their Master.*
Jas 2:18	without their works	Some copies read, *by their works.*
1 Pet 2:21	for us	Some read, *for you.*
2 Pet 2:11	against them	Some read, *against themselves*
2 John 8	wrought	Or, *gained*. Some copies read, *which ye have gained, but that ye receive.*

[1] F. H. A. Scrivener, ed., *The Cambridge Paragraph Bible of the Authorized English Version* (London: Cambridge University Press, 1873), xxiv-xxv.

[2] These same marginal notes occur in standard editions of the Authorized Version, such as the Cambridge and Oxford editions; but many Bibles printed in the United States do not have the standard marginal notes, and some have none at all.

"c. A footnote in the N.K.J.B. rendering of I John 5:7 casts some doubt on the authority of the verse. This is a standard trinitarian verse which is naturally missing from all corrupt Greek texts and modernistic perversions passed off as Bibles."

Actually the NKJV contains 1 John 5:7 just as the AV does. The footnote merely tells the truth: "[The] NU-Text and [the] M-Text omit the words from *in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek." The verse has been clearly borrowed from a late form of the Roman Catholic Latin Vulgate. The doctrine of the Trinity remains firm without this verse.

"3. The N.K.J.B. Is Inconsistent When Dealing With Archaic Words."

An archaic word is one that is unknown to modern readers, or one the meaning of which has changed since 1611 and is no longer correctly understood. For example, the word "sith" (Ezek. 35:6) is no longer used and is not understood; the same is true of "bruit" (Jer. 10:22), 'chapiter' (1 Kings 7:16), "kine" (Gen. 41:2), "ouches" (Exod. 28:11), and many others. The American Bible Society published a list of over 500 archaic and obsolete words and phrases currently in their own edition of the AV. Pastor Sargent stated that "No one denies the A.V. does contain some archaic words, albeit no more than a dozen. . . . Surely an edition of the A.V. with a marginal note is the best answer." Surely he is greatly underestimating the problem.

"a. In Daniel chapter 3, the N.K.J.B. uses the everyday word 'satrap' to replace the archaic 'governor' of the A.V."

Here Pastor Sargent is being sarcastic because everyone knows the word "governor" is not archaic. However, he exposes his limited knowledge of the original languages and lack of care. Below the AV text is compared with the NKJV text, and even the third grade children in his Sunday School can see that the NKJV has the word "satraps" in place of the AV word "princes." The problem is not archaic words but ancient technical government terms that according to the best linguistic authorities are inaccurate in the AV.

Then Nebuchadnezzar the king sent to gather together the **princes**, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. (Dan. 3:2 KJV)	And King Nebuchadnezzar sent *word* to gather together the **satraps**, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up. (Dan. 3:2 NKJ)

"b. In the parable of Luke 19:11-27, the word "minas" replaces "pounds" in the N.K.J.B."

Again Pastor Sargent is being sarcastic, because everyone knows the word "pound" is not archaic. But in the context of Luke 19 the word is used as a unit of monetary value which in today's economy is a relatively small amount, giving readers the wrong understanding of the text. It is not the equivalent of the Greek "mina" the value of which in today's economy is very great. Modern English has no equivalent word, so the NKJV kept the Greek word with a marginal note, as Pastor Sargent thinks "is the best answer."

"c. A number of unfamiliar words are found through out the N.K.J.B. For example:

i. 'Hades' for 'Hell' in Luke 16:23; Rev. 20:13,14 etc."

The AV translates several different Hebrew and Greek words as "hell" which creates confusion for the careful Bible student. For example, the word "hell" occurs 54 times in the AV, translating the Hebrew word *Sheol* as *hell* 31 times, the Greek word *gehenna* as *hell* 9 times, the Greek word *hades* as *hell* 10 times, and the Greek word *tartarus* as *hell* once. There are theologically different nuances to the meaning of the various Hebrew and Greek words, so it is more accurate to distinguish the words for the benefit of careful Bible students.

"ii. "Antitype" for "figure" in I Pet. 1:21."

Again Pastor Sargent lacks care because the reference is not 1 Peter 1:21 but rather 3:21. The AV word "figure" is not archaic, but too general in its meaning to accurately convey the technical sense of the Greek word *antitupos*, which occurs only here and in Heb.9:24. The word has significance in Biblical typology which the AV misses.

"4. The N.K.J.B. Omits Key Words From The A.V."

Pastor Sargent is careless in his use of the term "omit." The NKJV never omits translating any words of the Hebrew and Greek texts. In fact, his examples refer to places where the NKJV translated with a different word than that of the AV, not an omission.

"a. Matt. 20:20"

Here Pastor Sargent objects to the NKJV translation "kneeling down" instead of the AV "worshipping." The Greek word is *proskuneo* which occurs 60 times in the NT, always translated "worship" in the AV. The word means to prostrate oneself with the face to the ground before a person of authority. With respect to a man, it means to show great respect and submission; with respect to God, it means to worship. For example, in Matt. 18:26, an indebted servant knelt before his master, pleading for mercy; the AV erroneously has the servant worshipping his human master. As for Matt. 20:20, the mother of Zebedee's sons, James and John, came to Jesus to make a self-centered request for which Jesus rebuked them. This can hardly be regarded as an act of worship, but an attempt at self-exalting.

"b. I Thess. 5:22."

Here Pastor Sargent objects to the NKJV translation "every form of evil" instead of the AV "all appearance of evil." The significant Greek word in this case is *eidos* which means "appearance, form, kind." It occurs in the NT 5 times; the AV translates it "shape" 2 times, "fashion" once, "sight" once, and "appearance" once, depending on context. The sense of "form" or "kind" is more inclusive than mere "appearance" and is surely what the apostle Paul had in mind here.

"5. The N.K.J.B. Changes The Meanings Of Many Verses In The A.V."

Here Pastor Sargent objects to the NKJV rendering the text with words differing from those of the AV. What happened is that the NKJV made the translation more accurate.

"a. II Tim. 2:15."

Here Pastor Sargent objects to the NKJV words "Be diligent" being different from the AV "Study." The significant Greek word in this case is *spoudazo* meaning "**1.** *hasten, hurry*—**2.** *be zealous* or *eager, take pains, make every effort."* The word occurs 11 times in the NT, being translated in the AV as "endeavor" 3 times, "do

diligence" 2 times, "be diligent" 2 times, "give diligence" once, "be forward" once, "labour" once, and "study" once. It is obvious that the word has a much deeper meaning than an academic exercise, as good as that sense has been for Bible College students in this verse. Being approved before God involves much more than mere book work.

"b. II Cor. 2:17."

Here Pastor Sargent objects to the NKJV word "peddling" being different from the AV "corrupt." The significant Greek word in this case is *kapeleuo* meaning "1) to be a retailer, to peddle 2) to make money by selling anything 2a) to get sordid gain by dealing in anything, to do a thing for base gain 2b) to trade in the word of God 2b1) to try to get base gain by teaching divine truth 2c) to corrupt, to adulterate 2c1) peddlers were in the habit of adulterating their commodities for the sake of gain" The word occurs in the NT only once. Paul was referring to the false teachers who made money by proclaiming their false doctrine.

"**c. James 5:16."**

Here Pastor Sargent objects to the NKJV word "trespasses" being different from the AV "faults." The significant Greek word in this case is *paraptoma,* meaning "a wrong step, a transgression, a trespass, or a sin." It occurs 23 times in the NT, being rendered in the AV as "trespass" 9 times, "offence" 7 times, "sin" 3 times, "fall" twice, and "fault" twice. Evidently some AV translators regarded the word "trespass" as an accurate rendering of this Greek word.

"6. The N.K.J.B. Actually Reverses Meanings Of Some Verses."

"The translators then proceed to change the syntax to give reverse meanings to well known verses."

"a. Rom. 1:18,25."

The word "syntax" refers to the sequential order of words in a sentence. Here Pastor Sargent objects to the NKJV word "suppress" in place of the AV word "hold" in 1:18, and to the NKJV word 'exchanged" in place of the AV word "changed" in 1:25. The NKJV did not alter the word order (syntax) of the AV verses. The significant Greek word in 1:18 is *katecho* meaning "**a.** *hold back, hinder*; *keep*; *suppress*; *restrain, check*—**b.** *hold fast*; *possess*; *occupy."* The word occurs in the NT 19 times, being rendered by the AV as "hold" 3 times, "hold fast" 3 times, "keep" 2 times,

"possess" 2 times, "stay" once, "take" once, "have" once, "make" once, and in various other ways 5 times. The context of 1:18 indicates that God has revealed what may be known of Him in nature and conscience, and that man has chosen to suppress that knowledge rather than to accept it as true.

The significant Greek word in 1:25 is *metallasso*, meaning to "alter to the extent of inversion', **change,** tantamount to *exchange* when an alternative is cited." The word occurs twice in the NT. One cannot change the truth of God; truth is truth; one can only exchange truth for a lie in the mind but not in reality. Likewise, one cannot change the natural sexual relations (1:26) established by God. One may exchange them for unnatural ones, but the human race is propagated only by what has been established by God.

"b. Phil. 2:6."

"The reversal of words here is significant."

Sad to say that Pastor Sargent has again not been careful. He is evidently unaware that since the release of the complete Old and New Testaments of the NKJV in 1982, this verse reads essentially the same as the AV.

"c. I Tim. 6:5."

Here Pastor Sargent objects to the NKJV words "godliness is a *means of* gain" as opposed to the AV "gain is godliness." He is right that the meaning is opposite. The significant Greek word in this case is *porismos*, meaning "a means or source of gain"—that is, a way of making a profit. It is hard to imagine how even a false teacher could suppose that getting rich is somehow regarded as godliness. But it is easy to see how a false teacher could use his feigned godliness as a means to get rich.

"7. The N.K.J.B. Shows Some Doctrinal Weaknesses."

"Included in the various translating committees of the N.K.J.B. were several Arminian theologians, or at least scholars coming from Arminian denominations such as Nazarene, Methodist, Free Will Baptist, and Assembly of God."

All the AV translators were Church of England scholars, some of whom participated in condemning Baptist and Puritan pastors to death. Pastor Sargent should review the Church of England's doctrine of eternal security. The AV could be much stronger doctrinally.

"a. Heb. 10:14."

Pastor Sargent objects to the NKJV wording "are being sanctified" as opposed to the AV "are sanctified." But translators are obligated to translate according to the grammar and syntax of the Greek text; and the NKJV translators were obligated to correct the AV where needed. The significant Greek word in this case is the verb form *hagiazomenous*, which is the present passive participle of the verb *hagiazo*, meaning "to sanctify." It occurs 29 times in the NT, being rendered in the AV as "sanctify" 26 times, "hallow" 2 times, "be holy" once. According to A. T. Robertson, perhaps the most widely recognized authority on Greek grammar: "As the aorist participle is timeless and punctiliar, so the present participle is timeless and durative." (*The Grammar of the Greek New Testament*, p. 1115). This means that the verbal action in this verse is viewed as an ongoing process. This is in harmony with the commonly accepted doctrinal view that there are three temporal aspects to sanctification: (1) positional sanctification—a person is "sanctified" positionally at the moment he believes on Christ; (2) process sanctification—a process of sanctification continues throughout life; and (3) complete and final sanctification—this final sanctification awaits the believer at the sight of Christ (H. C. Thiessen, *Lectures in Systematic Theology*, pp. 379-84).

"b. Jude 24."

Here Pastor Sargent objects to the NKJV word "stumbling" as opposed to the AV word "falling." The significant Greek word in this case is *aptaistos*, meaning "without stumbling." It occurs only here in the NT. The word is derived from the negative prefix *a* with the noun *ptaistos* which is based on the verb *ptaio* meaning "to cause one to stumble" (Thayer, *Greek-English Lexicon*, pp. 70, 556). Pastor Sargent commented: "The revision would be more favorable to those who believe a Christian can fall from grace"; but the exact opposite is true.

"c. **Gal. 5:4."**

Here Pastor Sargent objects to the NKJV wording "You have become estranged from Christ" as opposed to the AV wording "Christ is become of no effect unto you." The significant Greek word in this instance is *katargethete*, which is the indicative aorist passive second person plural form of the verb *katargeo*, that in the passive voice means "to be discharged from, freed from, estranged from [someone/thing]." The preposition *apo* points to that from which the discharge, freedom, or estrangement occurs—in this case it is "from Christ." The verb is in the second

person plural form which means the subject of the verb is *you* (pl.)—*ye* (AV)—that is, the Galatians who are justified by the law. So the NKJV is a literal translation of the verse, whereas the AV is a paraphrase that makes Christ the subject and ignores the significance of the preposition *apo* (from).

"d. I Thess. 5:23."

Here Pastor Sargent objects to the NKJV wording "**at** the coming of our Lord Jesus Christ" as opposed to the AV wording "**unto** the coming of our Lord Jesus Christ." The significant Greek word in this case is the Greek preposition *en*. Other references to the coming of the Lord (etc.) in the AV are:

> remain unto (*eis*) the coming of the Lord (1 Thess. 4:15 AV)
> unto (*heos*) the coming of the Lord. (Jas. 5:7 AV)
> sealed unto (*eis*) the day of redemption. (Eph. 4:3 AV)
> unto (*eis*) the day of judgment (2 Pet. 2:9 AV)
> at (*en*) the coming of our Lord Jesus Christ (1 Thess. 3:13 AV)
> at (*en*) the day of judgment (Matt. 11:22 AV)
> **unto** (*en*) the coming of our Lord Jesus Christ (1 Thess. 5:23 AV)
> at (en) the coming of our Lord Jesus Christ (1 Thess. 5:23 NKJV)

The evidence indicates that the NKJV is consistent in the translation of the prepositions in this context, whereas the AV is inconsistent.

Pastor Sargent's alleged NKJV shortfalls actually turn out to be significant corrections of imperfections in the AV.

Pastor Sargent Is Disrespectful to Fellow Believers

Pastor Sargent used the derogatory term *neo-fundamentalist* to refer to fellow Fundamentalists who do not share his view of the AV, implying by the prefix *neo-* that they hold to a new form of Fundamentalism. But actually it is Pastor Sargent and his fellow AV-only advocates that are the new kids on the block. Prior to the second half of last century the idea was unknown among fundamentalists.

My father graduated in 1924 from Nyack Bible College, a fundamentalist institution of the Christian Missionary Alliance. He was a pastor and evangelist until his death in 1945. The AV-only view was unknown to him as well as to my grandfather. During the late 1940s and early 1950s the pastor of our Baptist church was a graduate of Moody Bible Institute; the view was unknown to him. In the 1950s,

while I was attending Los Angeles Baptist Theological Seminary, the view was unknown to my pastor, a graduate of the Bible Institute of Los Angeles (BIOLA), and to my professors, all graduates of fundamental institutions. In the 1960s, while doing my graduate studies, the view was unknown to the pastor of our Baptist church, a graduate of a fundamentalist seminary. The view was unknown to me until the 1970s when I began to teach. I have thoroughly investigated the history of the AV-only movement, and am convinced that it was unknown in earlier fundamental generations.[3] Truly, Pastor Sargent is the *neo*.

Pastor Does Not Have or Use the AV-1611

Actually, the divinely inspired Word of God consists of the Hebrew and Aramaic words written by Moses and the prophets in the Old Testament, and the Greek words written by the apostles in the New Testament. What was God's Word, still is God's Word—God's Word does not change! Pastor Sargent stated that his "confidence lies in an Almighty God, Who is abundantly able to preserve His written Word beyond the passing of heaven and earth." Yet he declared that "you can believe what you like about the ORIGINAL manuscripts because they don't exist, and never will." So where is the God who is able to preserve His written Word? Is God not able to providentially preserve the Hebrew, Aramaic, and Greek words He inspired the prophets and apostles to write? Certainly He is able and did preserve them! The question is not "did God preserve His divinely inspired written Word?" but "how did God preserve it?" The problem is that Pastor Sargent thinks of the original words of the divinely inspired text in terms of manuscripts—tangible material documents—and he supposes that when the original autographic documents perished, the text (words) of the documents perished—as though God is not able to providentially preserve those original words in the consensus of the hundreds of surviving (providentially preserved) copies (manuscripts) of those original documents.

Pastor Sargent's doctrine of providential preservation somehow got warped into the idea that God miraculously converted the original Hebrew, Aramaic, and Greek into their equivalents in English—a language that did not exist in the days of the prophets and apostles. Pastor Sargent writes as though the Bible he holds in his hand is a flawless copy of the AV 1611, undoubtedly having never seen an actual copy of that edition. The last pages of this article contain photographic copies of

[3] See my book, *King James Onlyism, A New Sect*.

pages from the first edition of the AV 1611. Page 16 displays the page for Exodus 13:14-14:12. Besides the abundant archaic spelling, it is significant to note that the AV 1611 has marginal notes; that it has a note at 13:14 citing the literal meaning of the Hebrew text as "to morrow"; that it has a note at 13:18 listing an alternate translation as "by five in array"; that at 14:9 it has a cross reference to 1 Maccabees 4:9; and that in 14:10 three lines are erroneously repeated. Page 17 displays the page for Ruth 3:10-4:12. It has a note at 3:11 on the word "citie" indicating that the Hebrew word means "gate"; it has a note at 3:15 on the word "vaile" offering the alternate translation "sheete" or "apron"; it also has alternate translations listed at 4:4, and 11. Finally 3:15 reads "and **he** went into the citie," whereas Pastor Sargent's AV 1611 reads "and **she** went into the city."

In addition, the AV 1611 contains the heretical Roman Catholic apocryphal books. Page 18 displays the table of contents of the AV 1611 listing the 14 apocryphal books in between the books of the Old Testament and those of the New Testament. Page 19 displays the first page of the AV 1611 Apocrypha clearly showing that no disclaimer accompanies the books. The apocryphal books are an integral part of the edition; it was unlawful in England to print the AV without the apocryphal books until 1629. The complete AV—including the Apocrypha—is still available today; I own an Oxford edition. If the AV 1611 is the providentially preserved Word of God in English, then the apocryphal books are part of the Word of God. The book cannot have its middle section disemboweled and retain its initial identity. The AV 1611 is either all the Word of God or it merely contains the Word of God; there is no logical alternative. Who is Pastor Sargent to exclude from the AV what the best Hebrew and Greek scholars of that time included—scholars upon whom he depends?

In addition, the AV Pastor Sargent holds in his hand is not the 1611 edition but the revision of 1769 made by Benjamin Blayney and currently regarded as the standard AV edition. This edition differs from the 1611 edition in almost 24,000 documented places, most of which are insignificant, but not all so. The following is a list of some words in the AV 1611 that were changed in current editions:

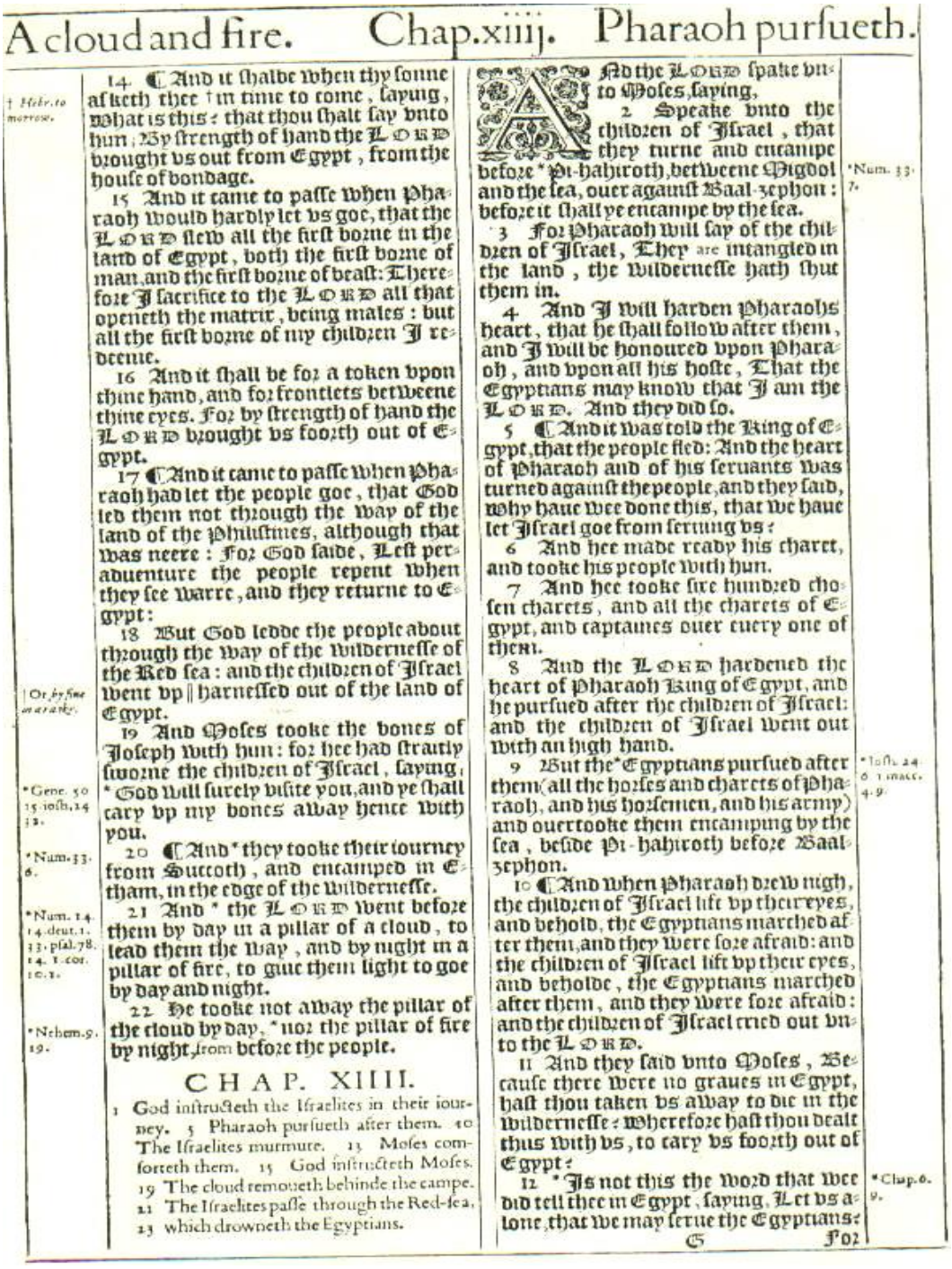
Reference	**1611 Edition**	**Current Editions**
Gen. 6:5	God	GOD
Gen. 39:16	her lord	his lord
Num. 6:14	lambe	ram
Josh. 3:15	at	all
Josh. 7:26	the place	that place
Judges 11:2	his wives sons	his wife's sons

Reference	1611 Edition	Current Editions
Ruth 3:15	he	she
1 Sam. 10:23	the shoulders	his shoulders
1 Kings 8:61	your	our
1 Kings 16:23	one	first
2 Chr. 13:6	his LORD	his lord
2 Chr. 28:11	God	the LORD
2 Chr. 32:5	prepared	repaired
Job 39:30	he	she
Psa. 69:32	good	God
Psa. 139:7	flie	flee
Prov. 6:19	him	he
Isa. 64:1	rent	rend
Jer. 49:1	God	Gad
Jer. 52:31	Jehoiakin (twice)	Jehoiachin (twice)
Ezek, 1:17	returned	turned
Ezek. 6:8	that he may	that ye may
Dan. 10:16, 17, 19	Lord	lord
Joel 1:16	your	our
Zech. 4:4,5,13	Lord	lord
Mark 10:18	no man	none
John 15:20	the Lord	his lord
Rom. 12:2	that acceptable	and acceptable
1 Cor. 15:6	And	after

In addition to changed words, there are many instances of added words, deleted words, changed word order, changed punctuation, and changed italic print. It is quite clear that current editions of the AV are not the same as the AV 1611 in many different ways. To aggravate the problem further, current editions of the AV differ from one another in many ways. I have personally documented about 689 places where ten various current AV editions differ from one another. The following is a list of some significant differences between the Oxford (1975) and Cambridge (1980) editions of the AV—the two most widely respected editions of the AV.

Reference	1611 Edition	Oxford Edition	Cambridge Edition
Josh. 19:2	or Sheba	and Sheba	or Sheba
2 Chron. 33:19	sinne	sins	sin
Jer. 34:16	whom yee	whom he	whom ye
Ezra 2:2	Mispar	Mizpar	Mispar
Ezek. 7:11	theirs	their's	theirs
Nah. 3:16	flieth	fleeth	flieth
Matt. 4:1	Spirit	spirit	Spirit

Reference	1611 Edition	Oxford Edition	Cambridge Edition
Acts 11:12	spirit	Spirit	spirit
1 John 5:8	Spirit	Spirit	spirit
Rev. 11:11	Spirit	spirit	Spirit



A cloud and fire. Chap. xiiij. Pharaoh purſueth.

14 And it ſhalbe when thy ſonne aſketh thee † in time to come, ſaying, what is this? that thou ſhalt ſay vnto him, By ſtrength of hand the LORD brought vs out from Egypt, from the houſe of bondage.

15 And it came to paſſe when Pharaoh would hardly let vs goe, that the LORD ſlew all the firſt borne in the land of Egypt, both the firſt borne of man, and the firſt borne of beaſt: Therefore I ſacrifice to the LORD all that openeth the matrix, being males: but all the firſt borne of my children I redeeme.

16 And it ſhall be for a token vpon thine hand, and for frontlets betweene thine eyes. For by ſtrength of hand the LORD brought vs forth out of Egypt.

17 And it came to paſſe when Pharaoh had let the people goe, that God led them not through the way of the land of the Philiſtines, although that was neere: For God ſaide, Leſt peraduenture the people repent when they ſee warre, and they returne to Egypt:

18 But God ledde the people about through the way of the wilderneſſe of the Red ſea: and the children of Iſrael went vp ‖ harneſſed out of the land of Egypt.

19 And Moſes tooke the bones of Joſeph with him: for hee had ſtraitly ſworne the children of Iſrael, ſaying, *God will ſurely viſite you, and ye ſhall carry vp my bones away hence with you.

20 And *they tooke their iourney from Succoth, and encamped in Etham, in the edge of the wilderneſſe.

21 And *the LORD went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to giue them light to goe by day and night.

22 He tooke not away the pillar of the cloud by day, *nor the pillar of fire by night, from before the people.

† Hebr. to morrow.

‖ Or, by fiue a rankes.

*Gene. 50 25. ioſh. 24 32.

*Num. 33. 6.

*Num. 14. 14. deut. 1. 33. pſal. 78. 14. 1. cor. 10. 1.

*Nehem. 9. 19.

CHAP. XIIII.

1 God inſtructeth the Iſraelites in their iourney. 5 Pharaoh purſueth after them. 10 The Iſraelites murmure. 13 Moſes comforteth them. 15 God inſtructeth Moſes. 19 The cloud remoueth behinde the campe. 21 The Iſraelites paſſe through the Red-ſea. 23 which drowneth the Egyptians.

AND the LORD ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, that they turne and encampe before *Pi-hahiroth, betweene Migdol and the ſea, ouer against Baal-zephon: before it ſhall ye encampe by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They are intangled in the land, the wilderneſſe hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be honoured vpon Pharaoh, and vpon all his hoſte, That the Egyptians may know that I am the LORD. And they did ſo.

5 And it was told the King of Egypt, that the people fled: And the heart of Pharaoh and of his ſeruants was turned against the people, and they ſaid, why haue wee done this, that we haue let Iſrael goe from ſeruing vs?

6 And hee made ready his charet, and tooke his people with him.

7 And hee tooke ſixe hundred choſen charets, and all the charets of Egypt, and captaines ouer euery one of them.

8 And the LORD hardened the heart of Pharaoh King of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the *Egyptians purſued after them, (all the horſes and charets of Pharaoh, and his horſemen, and his army) and ouertooke them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift vp their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out vnto the LORD.

11 And they ſaid vnto Moſes, Becauſe there were no graues in Egypt, haſt thou taken vs away to die in the wilderneſſe? wherefore haſt thou dealt thus with vs, to carry vs forth out of Egypt?

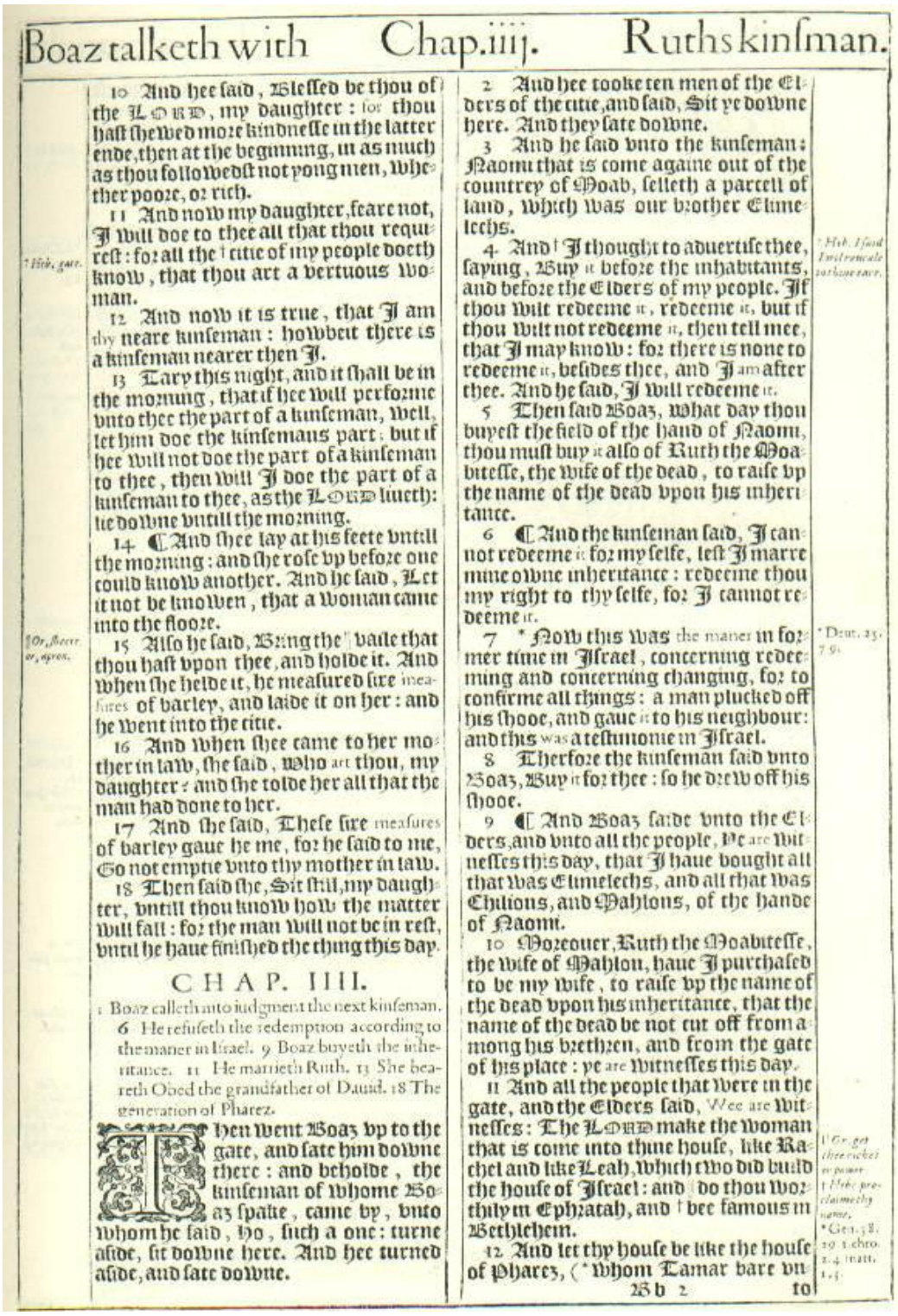
12 *Is not this the word that wee did tell thee in Egypt, ſaying, Let vs alone, that we may ſerue the Egyptians?

*Num. 33. 7.

*Ioſh. 24. 6. 1. maccab. 4. 9.

*Chap. 6. 9.

KJV 1611 at Exodus 13:14-14:12



Boaz talketh with Chap. iiij. Ruths kinsman.

10 And hee said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, whether poore, or rich.

11 And now my daughter, feare not, I will doe to thee all that thou requirest: for all the † citie of my people doeth know, that thou art a vertuous woman.

12 And now it is true, that I am thy neare kinseman: howbeit there is a kinseman nearer then I.

13 Tary this night, and it shall be in the morning, that if hee will performe vnto thee the part of a kinseman, well, let him doe the kinsmans part: but if hee will not doe the part of a kinseman to thee, then will I doe the part of a kinseman to thee, as the LORD liueth: lie downe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and she rose vp before one could know another. And he said, Let it not be knowen, that a woman came into the floore.

15 Also he said, Bring the † vaile that thou hast vpon thee, and holde it. And when she held it, he measured sixe measures of barley, and laide it on her: and he went into the citie.

16 And when shee came to her mother in law, she said, Who art thou, my daughter? and she told her all that the man had done to her.

17 And she said, These sixe measures of barley gaue he me, for he said to me, Go not emptie vnto thy mother in law.

18 Then said she, Sit still, my daughter, vntill thou know how the matter will fall: for the man will not be in rest, vntil he haue finished the thing this day.

CHAP. IIII.

1 Boaz calleth into iudgment the next kinseman. 6 He refuseth the redemption according to the maner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of Dauid. 18 The generation of Pharez.

Then went Boaz vp to the gate, and sate him downe there: and beholde, the kinseman of whome Boaz spake, came by, vnto whom he said, Ho, such a one: turne aside, sit downe here. And hee turned aside, and sate downe.

2 And hee tooke ten men of the elders of the citie, and said, Sit ye downe here. And they sate downe.

3 And he said vnto the kinseman: Naomi that is come againe out of the countrey of Moab, selleth a parcell of land, which was our brother Elimelechs.

4 And † I thought to aduertise thee, saying, Buy it before the inhabitants, and before the Elders of my people. If thou wilt redeeme it, redeeme it, but if thou wilt not redeeme it, then tell mee, that I may know: for there is none to redeeme it, besides thee, and I am after thee. And he said, I will redeeme it.

5 Then said Boaz, what day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitesse, the wife of the dead, to raise vp the name of the dead vpon his inheritance.

6 ¶ And the kinseman said, I cannot redeeme it for my selfe, lest I marre mine owne inheritance: redeeme thou my right to thy selfe, for I cannot redeeme it.

7 * Now this was the maner in former time in Israel, concerning redeeming and concerning changing, for to confirme all things: a man plucked off his shooe, and gaue it to his neighbour: and this was a testimonie in Israel.

8 Therefore the kinseman said vnto Boaz, Buy it for thee: so he drew off his shooe.

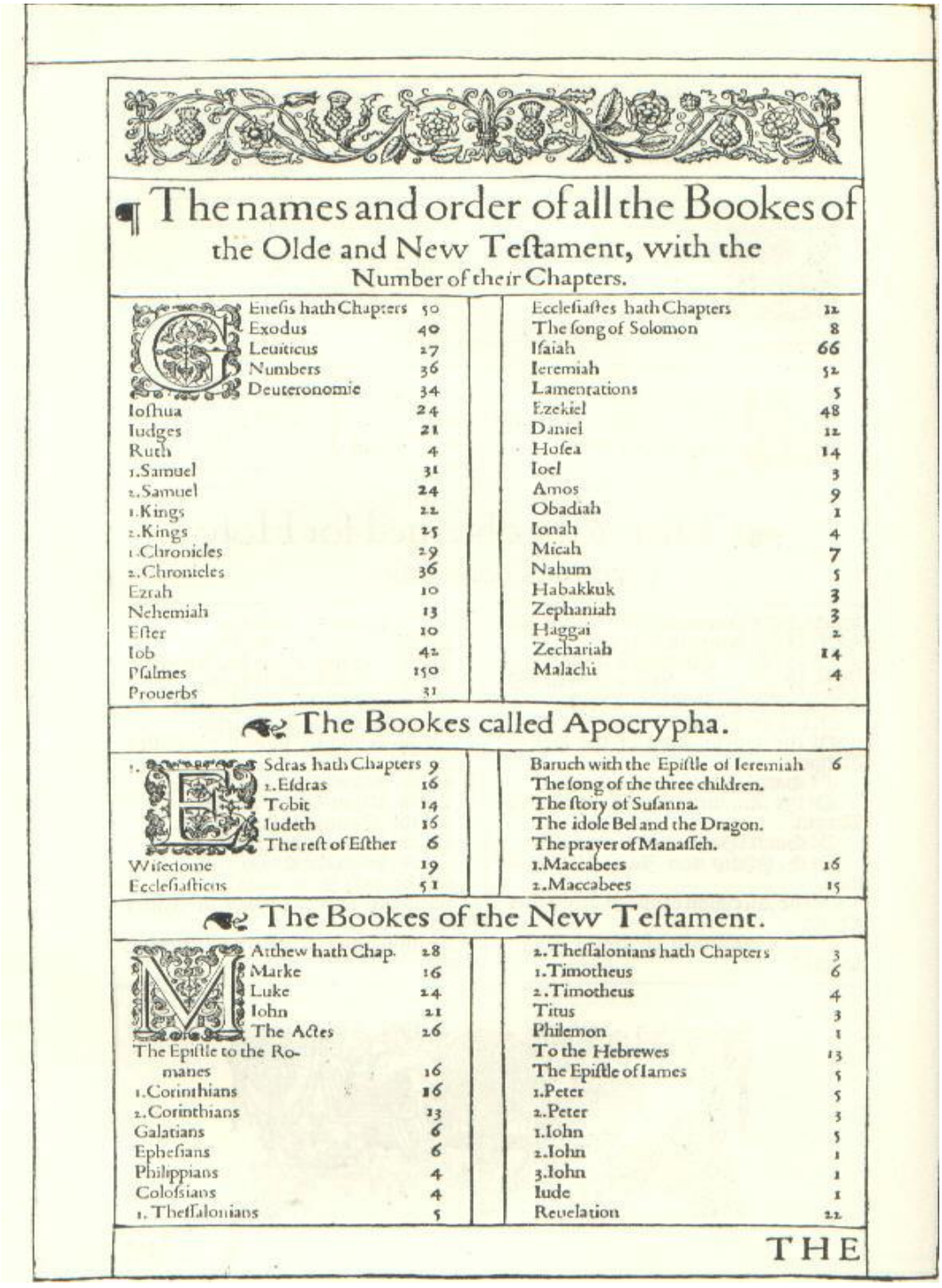
9 ¶ And Boaz saide vnto the Elders, and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hande of Naomi.

10 Moreouer, Ruth the Moabitesse, the wife of Mahlon, haue I purchased to be my wife, to raise vp the name of the dead vpon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, Wee are witnesses: The LORD make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and † bee famous in Bethlehem.

12 And let thy house be like the house of Pharez, (* whom Tamar bare vn-

KJV 1611 at Ruth 3:10-4:12



¶ The names and order of all the Bookes of the Olde and New Teſtament, with the Number of their Chapters.

Geneſis	50	Eccleſiaſtes	12
Exodus	40	The ſong of Solomon	8
Leuiticus	27	Iſaiah	66
Numbers	36	Ieremiah	52
Deuteronomie	34	Lamentations	5
Ioſhua	24	Ezekiel	48
Iudges	21	Daniel	12
Ruth	4	Hoſea	14
1.Samuel	31	Ioel	3
2.Samuel	24	Amos	9
1.Kings	22	Obadiah	1
2.Kings	25	Ionah	4
1.Chronicles	29	Micah	7
2.Chronicles	36	Nahum	3
Ezrah	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4
Prouerbs	31		

The Bookes called Apocrypha.

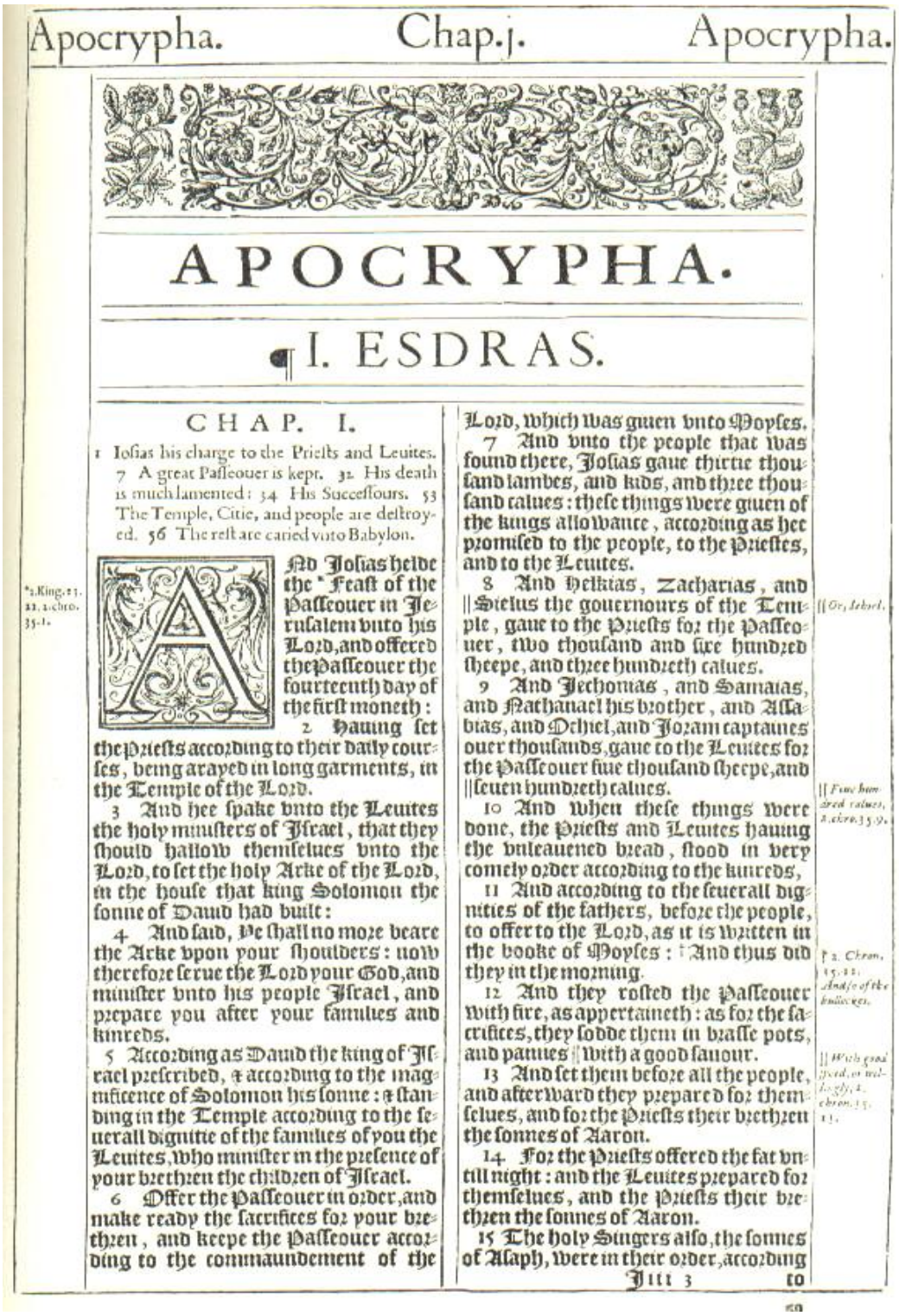
1. Eſdras	9	Baruch with the Epiſtle of Ieremiah	6
2.Eſdras	16	The ſong of the three children.	
Tobit	14	The ſtory of Suſanna.	
Iudeth	16	The idole Bel and the Dragon.	
The reſt of Eſther	6	The prayer of Manaſſeh.	
Wiſedome	19	1.Maccabees	16
Eccleſiaſticus	51	2.Maccabees	15

The Bookes of the New Teſtament.

Matthew hath Chap.	28	2.Theſſalonians hath Chapters	3
Marke	16	1.Timotheus	6
Luke	24	2.Timotheus	4
Iohn	21	Titus	3
The Actes	26	Philemon	1
The Epiſtle to the Romanes	16	To the Hebrewes	13
1.Corinthians	16	The Epiſtle of Iames	5
2.Corinthians	13	1.Peter	5
Galatians	6	2.Peter	3
Epheſians	6	1.Iohn	5
Philippians	4	2.Iohn	1
Coloſsians	4	3.Iohn	1
1.Theſſalonians	5	Iude	1
		Reuelation	22

THE

Table of Contents of the KJV 1611



Apocrypha. Chap. j. Apocrypha.

APOCRYPHA.

¶ I. ESDRAS.

CHAP. I.

1 Iosias his charge to the Priests and Leuites. 7 A great Passeouer is kept. 32 His death is much lamented: 34 His Successours. 53 The Temple, Citie, and people are destroyed. 56 The rest are caried vnto Babylon.

*2.King.23. 22.2.chro. 35.1.

AND Iosias held the *Feast of the Passeouer in Ierusalem vnto his Lord, and offered the Passeouer the fourteenth day of the first moneth:

2 Hauing set the Priests according to their daily courses, being arayed in long garments, in the Temple of the Lord.

3 And hee spake vnto the Leuites the holy ministers of Israel, that they should hallow themselues vnto the Lord, to set the holy Arke of the Lord, in the house that king Solomon the sonne of Dauid had built:

4 And said, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and minister vnto his people Israel, and prepare you after your families and kinreds.

5 According as Dauid the king of Israel prescribed, & according to the magnificence of Solomon his sonne: & standing in the Temple according to the seuerall dignitie of the families of you the Leuites, who minister in the presence of your brethren the children of Israel.

6 Offer the Passeouer in order, and make ready the sacrifices for your brethren, and keepe the Passeouer according to the commaundement of the Lord, which was giuen vnto Moyses.

7 And vnto the people that was found there, Iosias gaue thirtie thousand lambes, and kids, and three thousand calues: these things were giuen of the kings allowance, according as hee promised to the people, to the Priestes, and to the Leuites.

8 And Helkias, Zacharias, and ||Sielus the gouernours of the Temple, gaue to the Priests for the Passeouer, two thousand and fiue hundred sheepe, and three hundreth calues.

||Or, Iehiel.

9 And Iechonias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Iozam captaines ouer thousands, gaue to the Leuites for the Passeouer fiue thousand sheepe, and ||seuen hundreth calues.

||Fiue hundred calues, 2.chro.35.9.

10 And when these things were done, the Priests and Leuites hauing the vnleauened bread, stood in very comely order according to the kinreds,

11 And according to the seuerall dignities of the fathers, before the people, to offer to the Lord, as it is written in the booke of Moyses: †And thus did they in the morning.

†2. Chron. 35.12. And so of the fatlings.

12 And they rosted the Passeouer with fire, as appertaineth: as for the sacrifices, they sodde them in brasse pots, and pannes ||with a good sauour.

||With good speed, or willingly, 2. chron. 35. 13.

13 And set them before all the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vntill night: and the Leuites prepared for themselues, and the Priests their brethren the sonnes of Aaron.

15 The holy Singers also, the sonnes of Asaph, were in their order, according

KJV 1611 Apocrypha