

Why We Hold to the KJV

Part 1 – The Inspiration of the Scriptures

Text: Psalm 138:2

Introduction:

1. Our aim at the start of this vital series will be to lay down a doctrinal foundation for an effective consideration of this important issue.
2. There is no subject more important than the Word of God itself! If we do not have the pure Word of God, we are in a truly hopeless place in this sin saturated world.
3. In these first messages we will study what the Bible says about itself. The Bible claims, unequivocally, to be the inspired, infallible, inerrant Word of the Living God. It is the Divine nature of the Bible that makes it absolutely trustworthy in all that it reveals. We will then move to the reasons why we hold to the KJV which to this day is still the most printed Book in the history of the world.
4. In this sermon we will consider the foundational doctrine of the inspiration of the Scriptures. We will consider this under three headings:
 - The Declaration of the Bible's Inspiration.
 - The Definition of the Bible's Inspiration.
 - The Defence of the Bible's Inspiration.

I. THE DECLARATION OF THE BIBLE'S INSPIRATION

The Bible declares itself to be the inspired Word of God in multiple places but we will consider some of the outstanding references in the New Testament to this truth. Observe the declaration of the Bible's inspiration through:

A. The Apostle Paul (2 Tim. 3:16-17)

1. The Source of the Scriptures (Vs. 16a)

- a. "All Scripture" = the scope of inspiration. Inspiration extends to every part of the Bible. This refutes the idea that the Bible merely "contains" the Word of God, implying some of it is not.
- b. "is given by inspiration of God" = comes from one compound Greek word, θεοπνευστος, made up of 'God' (theos) and 'blow' or 'wind' (pneo). So, it means "God-breathed". The Scripture is literally breathed out by God. This is the strongest possible concept of Divine inspiration. Because the Scriptures are God breathed, it means:
 - i. God's Word is Alive! Hebrews 4:12 "For the word of God is **quick**, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Jesus said, "...the

words that I speak unto you, they are spirit, and they are life.” (John 6:63)

- ii. God’s Word is Divine! Ephesians 6:17 “And take the helmet of salvation, and the sword of the Spirit, which is **the word of God**.” 1 Thess. 2:13 “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it not as the word of men, but as it is in truth, the word of God*, which effectually worketh also in you that believe.”
- iii. Phrases such as “thus saith the Lord”, “the word of God”, and “the word of the Lord” permeate the Bible. David Cloud says by his own personal count, these phrases are used 2,448 times in the Old Testament. Henry C. Theissen in his “Lectures in Systematic Theology” claims that the number is over 3,800!
- c. Albert Barnes: “Let us, then, study and prize the Bible. It is a holy and a safe guide. It has conducted millions along the dark and dangerous way of life, and has never led one astray. The human mind, in its investigations of truth, has never gone beyond its teachings; nor has man ever advanced into a region so bright that its light has become dim, or where it has not thrown its beams of glory on still far distant objects.”

2. The Service of the Scriptures (Vs. 16b)

The Divinely inspired Scriptures are profitable for four purposes:

- a. Doctrine = teaching. Doctrine is important! This is the first use of the Scriptures listed. This is totally reverse priority to the modern user-friendly church that would have us set aside doctrine in the name of “unity”. Our doctrine is to come entirely from the Scriptures. It is the sole authority for faith and practice. It is not Scripture plus tradition but Sola Scriptura (Scripture alone!).
- b. Reproof = to convict, convince, tell a fault, rebuke. Means to refute error, to show that a certain teaching or action is wrong. Sin and error must be dealt with in a direct and plain manner (Cloud). Note ‘reprove’ and ‘rebuke’ are at the top of the list in 4:2.
- c. Correction = to straighten up again, to rectify, to set wrong things right (Cloud). “Restoration to an upright or right state, setting right.” (Wuest) The Word of God keeps us on a straight course in our Christian lives. When we begin to drift in the wrong direction, it pulls us back on track if we submit to its admonitions and instructions.
- d. Instruction = lit. “child training” and includes discipline, training and education. Word translated ‘nurture’ (Eph. 6:4) and

'chastening' (Heb. 12:5,7,8, 11). God's Word shapes and molds the whole man.

3. The Sufficiency of the Scriptures (Vs. 17)

- a. 'that' = the end/goal of these various functions of Scripture
- b. 'perfect' = complete, brought to maturity.
- c. "thoroughly furnished" = to completely outfit, fully furnish, fully equip or supply. We have all we need in the Living Word (Col. 2:9-10) and the written Word. No need for tradition or extra biblical revelations.
- d. "all good works" = the Word of God sufficient to for every form of Christian service and ministry.

B. The Apostle Peter (2 Peter 1:16-21)

We note two truths about the nature of the Scriptures from this passage:

1. **The Superiority of the Written Word** – "We have also a more sure word of prophecy" (Vs. 19a). Look at the context of this statement. Peter has just referred to his eyewitness account of the Mount of Transfiguration (See Vs. 16-18). He then declares that we have "**a more sure** word of prophecy". The word 'sure' comes from the Greek word 'bebaios' meaning "fixed, certain, stable, established & secure". It is also translated 'steadfast' (2 Cor. 1:7) and 'firm' (Heb. 3:6).

- a. Peter is staying that the Written Word of God is more sure than visions and direct encounters with the supernatural (e.g., like what he experienced on the Mount of Transfiguration). This is a remarkable statement. There is nothing more sure, certain and reliable than the Word of God. How this exposes the modern "signs and wonders" movement that de-emphasizes the Written Word for so called visions, dreams, revelations and experiences. "In other words, Peter's idea was this: 'It is true I saw the second advent unfolded in the transfiguration, but you are not dependent on what I saw. You have for your guidance the unerring Word of God.'" (B.H. Carroll).
- b. The Word of God is more reliable than miracles. Note Abraham's words to the rich man in hell. Luke 16:29-31 "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**"

2. The Divinity of the Written Word (Vs. 21)

This is expressed in two ways – one negative and one positive.

- a. How the Word was NOT produced – "For the prophecy came not in old time by the will of man". This refutes the world's claims

that the Bible was merely written by men according to their own will and wisdom.

- b. How the Word WAS GIVEN – “but holy men of God spake as they were moved by the Holy Ghost.” God’s Word clearly teaches:
 1. Human Penmanship – “...**holy men** of God spake...” God used men he set apart (‘holy’) as His instruments to write the Scriptures.
 2. Divine Authorship – “...moved by the Holy Ghost.” The word ‘moved’ means “to be born or carried along by”. The same word is used in Acts 27:17 to describe the ship being ‘driven’ by the wind. The same word is also used of the man sick of the palsy who was ‘brought’ by four men to Christ for healing (Luke 5:18).

C. The Lord Jesus Christ

What was the Son of God’s view of the Scriptures? Will you trust Christ?

1. Jesus Christ believed the Word was Inspired, Infallible & Indestructible.

- a. John 10:35 “**If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**” Illustration: The ancient anvil. Sceptics hammers come and go but the anvil of God’s indestructible Word remains!
- b. Luke 16:17 “**And it is easier for heaven and earth to pass, than one tittle of the law to fail.**”
- c. Matt. 5:18 “**For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**”
- d. Matt. 24:35 “**Heaven and earth shall pass away, but my words shall not pass away.**”
- e. Mark 13:31 “**Heaven and earth shall pass away: but my words shall not pass away.**”
- a. Luke 21:33 “**Heaven and earth shall pass away: but my words shall not pass away.**”

2. Jesus Christ believed every Word of God was Essential.

Matthew 4:4 “**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**”

3. Jesus Christ believed the Word was Literal and Authoritative.

Christ put his stamp of approval upon the entire Old Testament. Luke 24:27 “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Christ believed in:

- a. The historical account of creation as described in Genesis (Mk. 13:19).
- b. A literal Adam and Eve (Mt. 19:4-6; Mk. 10:6-7).
- c. A literal Cain and Abel (Mt. 23:35; Lk. 11:50-51).
- d. Noah and the worldwide flood (Mt. 24:37-39).
- e. A literal Abraham (Jn. 8:39-40).
- f. The destruction of Sodom and Gomorrah (Lk. 17:28-29).
- g. Lot's wife turning to salt (Lk. 17:32).
- h. Moses and the burning bush (Mk. 12:26).
- i. Manna from heaven (Jn. 6:31-32).
- j. The brazen serpent (Jn. 3:14-15).
- k. Jonah and the whale (Mt. 12:39-41; Lk. 11:29-32).
- l. Nineveh repenting at Jonah's preaching (Lk. 11:32).
- m. The queen of Sheba's visit to Solomon (Lk. 11:31).

II. THE DEFINITION OF THE BIBLE'S INSPIRATION

We understand and believe that God's Word is inspired but it is useful and necessary to define accurately what we mean by that. There are numerous man-made views of inspiration so it is vital that we define the doctrine of inspiration clearly. We believe in:

A. Confluent Inspiration

1. Definition: "By this we mean that the Holy Scriptures are a product of two agents – human and divine. The word 'confluent' means two streams joining and flowing together." (Sargent)
2. Inspiration is distinct to the concept of "dictation". Of course, there are plenty of direct quotations in the Scriptures (e.g., Christ's discourses) but inspiration does not refer to a form of mechanical dictation. By inspiration we mean that "the Holy Spirit moved the human writers of the Bible in such a way that they recorded the very words and sense of God, though couched in their own literary style". (Sargent)
3. Illustration: A man picks up a writing instrument and begins writing on a sheet of paper. Having done so, he may then say to another, "I have written these words." Strictly speaking he is incorrect for it is the writing instrument that has done the writing. Nevertheless, the instrument could not write anything unless it was moved by the hand of the man. Furthermore, the words written down are not those of the instrument but the man. The physical appearance of the writing will vary according to the instrument selected. A word written with a fine-point pen will look different to the same word written in crayon, or with a 6-inch paint brush, or with a felt-tipped marker. In the same way, God had men write down His words. The Bible is not the word of men, because they wrote only as they were

moved by the Holy Ghost. Yet, like the different kinds of pens, God retained the individual characteristics of these men. He used their style, memories, intuitions, judgments, idiosyncrasies, and their research.

B. Verbal Inspiration

1. Definition: By “verbal inspiration” we mean “that the very words of Scripture are God’s Words. Inspiration goes beyond the concepts and overall message of the Bible to its actual words.” (Sargent)
2. Prov. 30:5 “**Every word** of God *is* pure: he *is* a shield unto them that put their trust in him.”
3. Psalm 12:6 “The **words** of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.”
4. Matthew 4:4 “**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**”
5. Matt. 24:35 “**Heaven and earth shall pass away, but my words shall not pass away.**”
6. 2 Tim. 1:13 “Hold fast the form of **sound words**, which thou hast heard of me, in faith and love which is in Christ Jesus.”
7. In fact, according to Matthew 5:18, inspiration extends even to the letters (“jot” – the smallest Hebrew letter) and punctuation marks (“tittle” – a little mark that was an appurtenance to some Hebrew letters). It would be analogous to crossing a ‘t’ or dotting an ‘i’ in our alphabet. “The significance is that even the smallest part of God’s Word will be fulfilled. Not only have the words of God been preserved, but also the smallest parts thereof. If even the jots and titles of the Word of God will be fulfilled, of how much greater importance must be the very words which have been inspired and preserved by God.” (Sorenson)
8. Note: The method of translation is therefore of great importance. Do the translators reverence the very words of Scripture or do they subscribe to the modern theory of Dynamic Equivalency?
9. Consider the testimony of William Tyndale who was martyred for his translation of the Bible, “I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God’s Word against my conscience, nor would I so alter it this day, if all that is in the earth, whether it be pleasure, honor or riches, might be given me.”
10. Consider the modern versions and their lack of reverence for the words of Scripture. For example:
 - a. The omission of the Lord’s name. In the New International Version, references to “Lord” are omitted **39 times**, “Jesus”, **87 times** and “Christ” **52 times**. How precious is the name of Jesus Christ? There is none other name given under heaven whereby

we must be saved (Acts 4:12). Christ's Name is exalted "above every name" (Phil. 2:9). Devils tremble at the sound of that Great and Mighty Name.

- b. The casting of doubt upon whole sections of Scripture in the notes – e.g., Mark 16:9-19; John 7:53-8:11 (account of the woman taken in adultery). Remember, judge the notes by the Bible, not the Bible by the notes!
- c. The omission of whole verses – For example, see Matt. 17:21; 18:11; 23:14; Lk. 9:55-56 (mostly removed), Mark 9:44, 46; 11:26; 15:28; Acts 8:37; Rom. 16:24.

C. Plenary Inspiration

1. The word 'plenary' means "full, complete and entire"; it means "extending to all parts alike." So, by plenary inspiration "we mean all of the Bible is inspired and every part of the Bible is equally inspired." (Sargent)
2. 2 Timothy 3:16 "**All** Scripture is given by inspiration of God..."

D. Inerrant Inspiration

1. The word 'inerrant' means "free from error". In reference to the Bible, it means "the Bible was written down correct in every detail."
2. This doctrine is based in the veracity of God. Because God cannot lie, we know that the Word He gave is totally inerrant.
 - a. Numbers 23:19 "God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?"
 - b. Titus 1:2 "In hope of eternal life, which **God, that cannot lie**, promised before the world began;"
 - c. Hebrews 6:18 "That by two immutable things, in which *it was impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"
3. Harold Lindsell in his book "The Battle for the Bible" wrote, "The Bible is not a textbook on chemistry, astronomy, philosophy, or medicine. But when it speaks on matters having to do with these or any other subjects, the Bible does not lie to us. It does not contain error of any kind. Thus, the Bible, if true in all its parts, cannot possibly teach that the earth is flat, that two and two make five, or that events happened at times other than we know they did. The Bible could not, if it is trustworthy say that Julius Caesar was emperor when Jesus was crucified, or that Caesar Augustus perpetrated the sack of Jerusalem in A.D. 70."

III. THE DEFENCE OF THE BIBLE'S INSPIRATION

Equipped with the Scriptural understanding of the Bible's inspiration above, we can be in a position to defend ourselves against false views of inspiration. Let's note some of the false theories concerning Scripture and expose them in light of the truth we have studied.

A. Modernism – "The Bible contains the Word".

1. This is a partial inspiration view that proposes that some parts of the Bible are inspired and some are not.
2. The problem with this view is that it leaves man (scholars, theologians etc....) as the final authority, rather than God and His Word. The question of which parts are inspired and which can never be settled with this view.
3. **Answer:** The Bible teaches plenary inspiration not partial inspiration (2 Tim. 3:16).

B. Neo-Orthodoxy – “The Bible becomes the Word of God when it speaks to me subjectively”.

1. “Neo-Orthodoxy developed after the First World War as a reaction to 19th century liberal theology and its failed social gospel. Its development was initially influenced by the writings of two Swiss theologians, Karl Barth (1886-1968) and Emil Brunner (1899-1966).” (Sargent)
2. This view sees the Bible as being written in the legendary style of its day and the task of the modern-day reader to “demythologize” it – i.e., to peel away the myths and find the truth. (Sargent) An example of this approach to the Bible is the belief in theistic evolution. The first two chapters of Genesis are viewed as myth and it is believed that God used evolutionary processes to bring man into existence.
3. This theory sees the Bible as an imperfect record which becomes the Word of God when it speaks in a personal way to the reader.
4. **Answer:** Again, the problem with this view is that it leaves man as the final authority over what he will or will not accept as authentic and authoritative truth for his life. The Biblical view is that all Scripture is inspired and is totally sufficient for every aspect of the Christian life. 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.”

C. Romanism – “The Bible alone is not sufficient; church tradition is an equal source of truth”

1. This is a denial of the doctrine of Sola Scriptura. Catholicism views church tradition as being an equal standard of truth to the Bible. In fact, what happens in practice is the elevation of man-made tradition over the truth. Clear Scripture that exposes the errors of many of the Catholic churches doctrines and practices are dismissed on the basis of “church tradition” and “papal infallibility”.
2. Christ warned about this when dealing with the Pharisees and their un-Scriptural traditions that had replaced the truth. Mark 7:7-9, 13 – (7) “**Howbeit in vain do they worship me, teaching for doctrines the commandments of men.** (8) **For laying aside the commandment**

of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. (9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. (13) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

3. **Answer:** The Bible teaches the total sufficiency of the Scriptures for all of faith and practice (2 Tim. 3:16-17). The only traditions we are to hold to are the Apostolic traditions that are taught in the Word of God (2 Thess. 2:15). To try and extrapolate from this verse that this is somehow a reference to the church creating its own truth down through the centuries is dishonest and wrong. It is a clear reference to Apostolic truth which was revealed by God and then recorded in the New Testament Epistles (See Eph. 2:20; 3:5).

D. Charismatic movement – “We need to seek new Revelations from God (e.g., through tongues, visions, dreams etc...)”

1. This view opens the believer up to being deceived by the devil as he is no longer looking to the Bible alone as the sole authority for faith and practice. Truth is sought through subjective, often emotionally charged experiences.
2. **Answer:** We have the completed Revelation of God in the 66 Books of the Bible and should therefore not look for any extra revelation. Scripture is totally sufficient as noted repeatedly above and is therefore the sole authority for all matters of faith and practice. The devil can easily get involved in charismatic confusion, and he does! The devil can even do miraculous signs and wonders (See Revelation 13) so to rely on them as an infallible guide is very dangerous.

E. Cults – “The Bible must be interpreted by a latter-day prophet, whose writings are held to be equal or superior to the Scriptures”.

Examples:

1. The Mormon church with its adherence to the Book of Mormon as “Another Testament of Jesus Christ”.
2. The Seventh Day Adventist Church with its adherence to the writings of Ellen G. White as being an authoritative guide to truth (e.g., the Great Controversy).
3. The Jehovah’s Witness Church which its elevation of the Watchtower teachings above the Scriptures.

F. New Evangelicalism – “The Bible is inspired in matters of salvation and doctrine, but not in matters like science and history”. Here is a summary of New Evangelicalism drawn from David Cloud’s extensive research.¹

¹ Notes from “The Doctrine which Ye have Learned”

1. New Evangelicalism broke down the walls of separation between Bible believers and unbelieving modernists. New Evangelicals represented a new generation that did not like separation and contending for the faith and other aspects of old-time Christianity.
2. The term “New Evangelicalism” was coined by the late Harold Ockenga (1905-1985) to define a new type of evangelicalism and to distinguish it from those who had previously borne that label. He has had a phenomenal influence upon today’s evangelicalism. He was the founder of the National Association of Evangelicals, co-founder and one-time president of the World Evangelical Fellowship, a director of the Billy Graham Evangelistic Association, and chairman of the board and one-time editor of Christianity Today.
3. Ockenga defined what he meant by the term New Evangelicalism. “Neo-evangelism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of Fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for **A REPUDIATION OF SEPARATISM** and the summons to social involvement received a hearty response from many Evangelicals. **IT DIFFERED FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM** and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life.” (Emphasis mine)
4. The New Evangelical philosophy called for dialogue with modernists rather than separation from them. Christians were called upon to remain in the modernistic mainline denominations rather than separate from them and seek to be an influence from within. What happened? Instead of the Evangelicals influencing the modernists, over time the modernists influence the Evangelicals to where many liberal ideas that would have been rejected by the old Evangelical camp are now embraced and even promoted within mainstream Evangelicalism. Through the influence of high-profile Evangelical leaders such as Billy Graham, New Evangelical thought has swept the globe.
5. David Cloud writes, “Today it is no exaggeration to say that almost without exception those who call themselves evangelicals are New Evangelicals; the terms have become synonymous. Old-line evangelicals, with rare exceptions, have either aligned with the fundamentalist movement or have adopted New Evangelicalism. The breakdown of separation from modernism among New Evangelicals has resulted in the downgrade of the doctrine of biblical inspiration.”

6. He further warns, “We must be careful about labels in this confused hour. The term “evangelical” is meaningless. It can refer to a Modernist or a Roman Catholic or a drunk-in-the-spirit Charismatic or a Psychobabbler who believes the key to mental health is the recovery of hidden memories. I don’t care what label a man bears, if he denies the perfect divine inspiration of Scripture, he is a heretic and an apostate (both of which are biblical terms) and God’s people should treat him as the dangerous false teacher that he is. The Bible is the foundation for everything in the Christian life and faith, and if the Bible is not infallible, Jesus Christ and the apostles were either deceived or were liars, and we are foolish to follow them.”
7. The Bible warns, “Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). It also warns that “A little leaven leaveneth the whole lump” (Gal. 5:9)

G. Neo-Fundamentalism – The inroads of compromise on the Scriptures amongst Fundamental Independent Baptists. Many Independent Baptist Churches are being influenced by New Evangelical thought on an alarming scale. Some of the outward trappings of their fundamental roots may still be in place, but they have largely given up biblical separation from error.

CONCLUSION: You can trust the Word of God! Build your life upon it!