

“Which King James Bible?”
Isaiah 40:8

Introduction: Many a preacher has suggested to their congregation that they should use the King James Version (formerly known as the Authorized Version) as their Bible. However, given the many translations of the King James Version, they need to state specifically which one to use. It must be brought to our attention that there are many varieties of the King James Version on the market today. A simple listing of the more prominent translations is:

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| 1. AMG | 9. Kregel |
| 2. Baker | 10. Mathis |
| 3. Bethany | 11. Moody (Ryrie) |
| 4. Broadman and Holman | 12. Nelson (Thomas Nelson Publishers) |
| 5. Cambridge | 13. Oxford (University) (Scofield) |
| 6. Dake | 14. Tyndale |
| 7. Hendrickson | 15. World |
| 8. Kirkbride (Thompson Chain-Reference®) | 16. Zondervan |

Body: Does it really matter from which company you purchase your King James Version of the Bible? Are not they all the same? After a careful examination of the text of these, we find that not all of these are the same. This is the point of our study. The following is some excerpts from the texts that some of the major companies use. Notice the slight variations that completely change the meaning.

1. Joshua 19:2
 - a. Authorized Version 1611- “...Beer-sheba, **or** Sheba, and Moladah,”
 - b. Cambridge- “...Beer-sheba, **or** Sheba, and Moladah,”
 - c. Kirkbride- “...Beer-sheba, **or** Sheba, and Moladah,”
 - d. Nelson- “...Beer-sheba, **or** Sheba, and Moladah,”
 - e. Oxford- “...Beer-sheba, **and** Sheba, and Moladah,”
 - (1) The Oxford text offers a discrepancy from the 1611 and other texts. It describes the inheritance of the families of Simeon receiving Beer-sheba and Sheba as an inheritance.
 - (2) If this were true, then it would contradict verse number six. In verse six, it states that these families received 13 cities. Counting all the cities, we see that it had to be Beer-sheba or Sheba in order to calculate 13 cities. If it were "and Sheba", then that would make 14 cities.

2. II Chronicles 33:19
 - a. Authorized Version 1611- “...and all his **sinne**...”
 - b. Cambridge- “...and all his **sin**...”
 - c. Kirkbride- “...and all his **sins**...”

- d. Nelson- "...and all his **sin**..."
- e. Oxford- "...and all his **sins**..."
 - (1) In this comparison, only the Cambridge and the Nelson cited "sin" as singular. Others pen it as "sins".
 - (2) The significance of using "sin" is that it relates to the next word "trespass". It describes the particular "sin" and "trespass" that caused blight on the character of Manasseh.
 - (3) Distinguishing "sin" from "sins" is also important when we come to I John chapter one. I John 1:8 states, "If we say that we have no sin..." Then, verse nine asserts, "If we confess our sins..." Verse eight concerns someone denying a sin nature while verse nine relates to a believer confessing his individual sins. There is a difference between a sin nature (v. 8- "sin") and individual sins (v. 9- "sins").

3. Jeremiah 34:16

- a. Authorized Version 1611- "...whome **ye** had set..."
- b. Cambridge- "...whom **ye** had set..."
- c. Kirkbride- "...whom **he** had set..."
- d. Nelson- "...whom **he** had set..."
- e. Oxford- "...whom **he** had set..."
 - (1) Only the 1611 and the Cambridge texts hold true to the word "ye" in this verse.
 - (2) We must understand that there is a difference between "ye" and "he". "Ye" is plural relating to a group of people. "He" is singular concerning a certain individual that is of the male gender.
 - (3) In this passage, Zedekiah, the 20th king of the Southern Kingdom (Judah), is described. It reveals his and the people's crooked dealings with the servants of the land as he made a covenant that he would set them at liberty (vs. 8-11). This is a principal found in Exodus 21:2. However, they (Zedekiah and the people of Judah) did not fulfill their promise.
 - (4) From verse 14 through verse 17, the plural form is found. The words "ye", "thou", "thee" and "you" are used repeatedly referring to the entire people of Judah. Therefore, verse 16 needs to use the word "ye" to remain in the context of the passage. Changing this word to "he" (referring to Zedekiah) would break the flow of thought and the intent of the rebuke.

4. Nahum 3:16

- a. Authorized Version 1611- "...the cankerworme spoileth & **flieth** away."
- b. Cambridge- "...the cankerworm spoileth, and **flieth** away."
- c. Kirkbride- "...the cankerworm spoileth, and **fleeth** away."
- d. Nelson- "...the cankerworm spoileth, and **fleeth** away."
- e. Oxford- "...the cankerworm spoileth, and **fleeth** away."
 - (1) Yet another passage where the 1611 and the Cambridge texts are the only texts that agree (in this illustration) in found in Nahum 3:16.

- (2) There seems to be a difference between “flieth” and “fleeth”. “Flieth” refers to the air while “fleeth” alludes to the land. Webster’s 1828 dictionary will be helpful to establish the diversity between these two words.
 - (a) “fly”- “To move through air by the aid of wings, as fowls. To pass or move in air, by the force of wind or other impulse;”
 - (b) “flee”- “To run with rapidity, as from danger; to attempt to escape; to hasten from danger or expected evil.”
- (3) The cankerworm is a young locust (as found in v. 15- “cankerworm” “locusts”; as found in v. 17- “locusts” “grasshoppers”) which is an insect of the grasshopper family. While it was in the early stages as a caterpillar, it spoiled the land. Then it developed into the locust, thus flying away.
- (4) The correct interpretation is that the cankerworm eventually flies away through the air. Therefore, we understand that it did not run on the land to another place as these other texts suggest.

5. Matthew 4:1

- a. Authorized Version 1611- “...Jesus led up of the **Spirit** into...”
- b. Cambridge- “...Jesus led up of the **Spirit** into...”
- c. Kirkbride- “...Jesus led up of the **Spirit** into...”
- d. Nelson- “...Jesus led up of the **spirit** into...”
- e. Oxford- “...Jesus led up of the **spirit** into...”
 - (1) The 1611, the Cambridge, and the Kirkbride translations reveal that the Spirit that led Jesus into the wilderness was the Holy Spirit.
 - (2) We see the same Spirit of God that descended like a dove and lighted upon Jesus at His baptism in chapter three (Matthew 3:16) was the same Spirit of God that led Him into the wilderness in chapter four.
 - (3) Certainly, the importance of translating this passage as the Holy Spirit is to show that Jesus was being led by the Spirit of God and not the spirit of antichrist (I John 4:3). We should try the spirits (I John 4:1) because there are many spirits that desire to lead us astray (I Timothy 4:1). This passage firmly states that Jesus was not being led by some devil but by the Spirit of God.

6. Matthew 26:39

- a. Authorized Version 1611- “...he went a little **further**...”
- b. Cambridge- “...he went a little **further**...”
- c. Kirkbride- “...he went a little **further**...”
- d. Nelson- “...he went a little **farther**...”
- e. Oxford- “...he went a little **farther**...”
 - (1) Although these words are almost similar, there is still a difference that the 1611, the Cambridge, and the Kirkbride retains. (Keep in mind that there are several places in these other translations that change “further” to “farther”.)

- (2) Referring to the Webster's 1828 dictionary will prove helpful in this instance.
 - (a) "further"- "More or most distant; as the further end of the field. To a greater distance. He went further."
 - (b) "farther"- "More remote; more distant than something else. Longer; tending to a greater distance."
- (3) Meditating on these definitions reveals that "farther" is going beyond most things ("more distant than something else") while "further" is taking it to the extremes (hence the "end"). When someone goes "further", no more distance can be traveled. It is to the "end". It is the "most" distance that can be trod.
- (4) We can take solace in the fact that Jesus bore all of our shame, sin, and sorrow taking it to the very "end".

Conclusion: From these illustrations, we see that there are differences in the texts from publisher to publisher. However, in almost all these instances the Cambridge text held true to the original Authorized Version (1611). Therefore, we must conclude that the Cambridge text is the only text that is reliable enough for our daily reading, study, teaching, and preaching of the Bible.