

WHY I'M NOT KJVO

Introduction:

KJVO (King James Version Only) teaching is one of the most destructive errors that has crept into the Grace Movement, Mid-Acts Dispensationalism. Just as when Israel's power was broken (Lev. 26:17) when the nation divided into two kingdoms, so too a great deal of the Grace Movement's power was broken when the KJVO teachings divided it into two groups. It has closed doors of fellowship, dividing fellow-believers, whole churches, long-time friends and even close-knit families. If this were a Trump Rally, I would chant: Purge it out! Purge it out! And if it were a Reagan Rally, I would say: KJVO leaders, TEAR THIS WALL DOWN!

If you read to the end of this short booklet, you will be rewarded with an informative quote from the King James Bible translators themselves, a wonderful illustration a reader gave me that sums up everything I will try to say in the next 15 pages, and a list of the major biblical principles KJVO teachings violate.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same *thing*, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment (1 Cor. 1:10).

Part #1: THE RULE OF MULTIPLICITY

One error that has crept into Mid-Acts Dispensationalism relatively recently (1980s) is KJVO—King James Version Only teaching. Its proponents claim, in one way or another, that the KJV is a perfect, inerrant, translation of God's Word in English, and, as such, is the only translation needed. While we all might wish this were true, wishing doesn't actually make it true. Here is WHY I'M NOT KJVO:

1. The most fundamental reason I'm not KJVO is BECAUSE IT OBVIOUSLY ISN'T TRUE! Our recent studies of Ephesians and John demonstrate this. In Eph. 1:5, the KJV has "adoption of children." The problem with this is that God and Paul don't say "adoption of children." They say "son-placement" or as in the New King James Version (NKJV) "adoption of sons," which is a very different concept than that portrayed by "adoption of children." In other words, if you only use the KJV, you will miss out on the main thrust of Paul's teaching in the first half of Eph. 1.

And in the Gospel of John, the KJV uses the word "miracles" throughout (Jn. 1:11; 2:23; et al.). The problem with this is the God and John NEVER use the word "miracles" in John. They use the word "signs" ONLY as the NKJV makes clear. A "sign" may be miraculous, but it doesn't have to be. "Signs" can also be prophetic, as demonstrated repeatedly in the Old Testament. In other words, if you only use the KJV, you will miss out to some degree on one of the major

themes God wants us to get from John's Gospel (Jn. 20:30-31). We could easily add to these examples, but this suffices to demonstrate the point.

To try to gain assurance by pretending something is true when it is obviously and plainly is NOT true is not faith. It is just wishful thinking. It is not real assurance. It is false assurance. We like living in a fantasy world of our own making where we can be in control, but if we stay there too long the harder it is to return to the REAL world.

So, the question is not: Did God promise to preserve His Word/s? We all agree He did! The question is: HOW DID HE PRESERVE HIS WORD/S?

2. KJVO proponents say He did this by creating a singularity, one single inerrant English translation, the KJV. But what they miss is that in any area of life and in every operation in the world, this is the worst kind of preservation that gives only the lowest level of assurance of accuracy and truth. A single event or account is never the best witness to something because it might just be a fluke, an anomaly, a coincidence, an accident, a misperception; it might just not be true at all. Single events, anecdotal accounts (like most of what we read on the internet) assume connections and make conclusions that upon closer evaluation and with more evidence are not true.

I knew a woman who heard an account of a man who used OFF Insect Repellent and soon after had a heart attack and died. Based on this 1, single account, she assumed using OFF causes heart attacks and warned everyone she knew to stop using OFF, including her husband. Ironically, after he stopped using OFF, the husband soon after had a heart attack. So, now she has 2, single accounts—one that said using OFF caused heart attacks and the other that said NOT using OFF causes heart attacks. What did she really need to assure her of the truth? She needed multiple accounts, a multiplicity of evidence that comes through a preponderance of data. There have been many studies on the health effect of using OFF, involving tens of thousands of people that assure us of the truth that there is no correlation between using or not using OFF and having heart attacks.

This is true in every area of life. The best way to assure the preservation of the truth is not through a single account but through multiple accounts. This is called the Principle/Law/Rule of Multiplicity. It is a universal operating principle, including the biblical world. Let's look at some examples. Think about the Law System. The best form of evidence is not the account of one witness. It is hard to establish the truth and convince a jury to convict based on one event or account. One account may be incomplete or a misperception. Even a straightforward confession alone isn't enough. The person may not have done the crime but confesses to it because they are mentally ill or on drugs or protecting someone else. Who knows? The police need to send the Crime Lab in to collect as much evidence as possible to provide the greatest assurance of truth. The BEST assurance of the truth comes not from a single account but from a MULTIPLICITY of accounts.

I worked as a scientist, and when I first started, I was chided for trying to make decisions and establish “truths” based on little data from just 1 or 2 experiments. My manager called it a rookie mistake and told me not to bother him again until I had run a Design of Experiment that required hundreds of experiments, so that there would be a multiplicity of evidence that could be used to provide assurance of the truth so that we could make the best decisions possible.

Or think of the miraculous healing claims of charismatic Christianity. It is always single accounts, usually occurring in distant lands where they cannot be verified. But when you look at the data on millions who self-identify as charismatic, the multiplicity of evidence shows that charismatics get sick and die at the same rate as everyone else, including unbelievers. If they could really do this, why wouldn't they just go down the street to Children's Memorial Hospital and heal all the sick babies, assuring what they claimed with a multiplicity of accounts?

In conclusion, in the real world, the best way to provide the assurance of the preservation of the truth is not through a single account but through a multiplicity of accounts, and the more the better. A single account may be good and reliable and useful, but additional good and reliable accounts are even better. But does this hold true in the biblical world as well?

3. Yes, it does. One of the most fundamental principles in the Bible as commanded in the Law of Moses is that 1 witness is not enough to provide assurance of the truth. There must be at least 2 or 3 witnesses who agree (Deut. 19:15). One witness is not enough. The bare minimum is 2 witnesses and preferably 3. But the very best is as many witnesses as you can find, a MULTIPLICITY of witnesses!

This is an inter-dispensational principle. Paul used it to provide the assurance of the preservation of his word (2 Cor. 13:1; 1 Tim. 5:19). We could add to this the countless witnesses to Jesus (Jn. 1 and 5:33-36; et al.), and the 500+ witnesses God used to assure the preservation of the truth of the Resurrection (1 Cor. 15:6).

So, we see that the same principle that operates in the real world also operates in the biblical world. The best way to preserve the truth, definitely and assuredly, is not through a single event or account (as good as that might be!) but through a multiplicity of events and accounts, that take into account the preponderance of evidence. And this leads us to our next question. How did God preserve His Word through history? We will just be looking at the New Testament background through the Greek Majority/Received Texts, but everything said here about them also holds true for the Hebrew Masoretic Text, which is the basis for the Old Testament.

4. God did not preserve His Word through the 2,000 years of Christian history through a single manuscript but through a multiplicity of manuscripts as preserved in what is now called the Majority Text (M) and Textus Receptus (TR). The former (M) consists of 5,600+ manuscripts and the latter (TR), depending who you talk to, is the collation of at least 40-50 and most likely 100s of manuscripts.

The great textual expert Dean Burgon in the 1800s said he defended the KJV (though he was not KJV-ONLY—he thought it was the best translation at that time) because it used the Textus Receptus, which represented the Majority Text. What is uncertain is what he meant by “represented.” Some take it to mean that TR represented M in the sense of across-the-board sample, an exact picture of M in miniature. Others take it to mean TR represented M in the sense of being the best of M, kind of like a music group who has 20 albums but only 1 Greatest Hits album. Since the collators of the TR collection probably didn’t know of or have access to all 5,000+ manuscripts of the M collection, the latter is probably the best option. They took what they had access to either on hand or were given access to during their extensive travels, which Providentially turned out to be the best of M.

But let’s not get side-tracked with M or TR. That’s a good discussion for another day but either way it has no bearing on what we are talking about here because BOTH HAVE WILDLY EXCESSIVE MULTIPLICITY. To demonstrate the significance of multiplicity, I will use M with its 5600+ manuscripts because we know its number more specifically. But everything we say about the excessive multiplicity of M (with its thousands of manuscripts) also holds true for the excessive multiplicity of TR (with its 100s of manuscripts).

Through a scan of some KJVO literature and websites, I think we would all at least generally agree about the importance of the multiplicity of manuscripts that form the basis of the KJV. One argument KJVO proponents make to explain the superiority of the KJV is that it is based on a large number of Greek manuscripts while most modern translations are based on only 1-2 shorter/corrupt manuscripts.

But what they miss, is that the same Rule of Multiplicity they use to RULE IN Textus Receptus and to RULE OUT the Critical Text, and, therefore, most modern translations, also RULES OUT the notion that the best way to provide assurance of the preservation of God’s Word in translation is with just 1, single English translation, the KJV. It may be an excellent translation (and it is!). It may provide assurance of preservation (and it does!). But because in KJVO it is alone, a singularity, it cannot provide the BEST AND HIGHEST level of assurance of preservation.

KJVO proponents themselves betray the truth of this by the numerous times they refer to the underlying Greek text, Greek-English translation helps like concordances and Bible dictionaries and even the NKJV! They inherently recognize the value of a multiplicity of evidence. It is a simple fact of life that no one can deny, and if we do, we do so at our own peril.

God decided that assurance of the preservation of truth required at least 2-3 and the more witnesses the better! For instance, He decided that the assurance of the truth of the Resurrection required 500+ witnesses. So too, He decided that when it came to the assurance of the preservation of His Word through history it required the hundreds of witnesses in TR and the thousands of witnesses in M. And if multiplicity was necessary in Greek, multiplicity is no less necessary in English. God did not throw away His basic Law of Multiplicity when it came to translation by producing only 1, single witness in English (as good as that is!). Assurance of the

preservation of the truth requires at least 2 and preferably 3 faithful translations: AND THE MORE THE BETTER!

While 1 account can be good and even the best, and all we have at times, having multiple faithful accounts is always better. We need to be consistent. We can't apply the Rule of Multiplicity when it is convenient and works with us (ruling in TR and ruling out CT), and then throw it away when it becomes inconvenient and works against us (only 1 English translation, the KJV)! That would be dishonest. That would be like making all the players of a board game follow the rules except ourselves. There is a word for that: Cheating!

5. Let's see how the Rule of Multiplicity works to enhance the assurance of the preservation of God's Word. The KJV is the best and most reliable translation not because God supernaturally/miraculously created it inerrant, but because it is the faithful representation of the multiplicity of Greek manuscripts. Here is how multiplicity works. Again, we are going to use the 5600 number of M to demonstrate this. In the last century, they used to say that M consisted of 5,000+ manuscripts with 99% agreement. Now in the 21st century they say M consists of 5,600+ manuscripts with 99.5% agreement. Of that, 0.5% variants, 75% are minor differences in name spellings and pronoun use. If we exclude those, it brings the whole COLLECTION into more than 99.9% agreement.

And this leads to the most amazing thing about multiplicity: As it increases IT BECOMES SELF-CORRECTING! At the 99.9% level of agreement, for every 1 manuscript with a variant there are 999 others that don't have that variant. It's obvious which one to go with. Even if we use the 99.5% level of agreement, that means that for every 5 manuscripts with a variant there are 995 others that don't. Again, it is clear which one to go with.

But we need to go one step further. This means that the best assurance of the preservation of God's Word doesn't come through any 1, single perfect INERRANT witness but through the multiplicity of imperfect ERRANT witnesses that work together to overrule variants with overwhelming data that AUTO-CORRECTS with a preponderance of evidence, resulting in a COLLECTION that AS A WHOLE is inerrant.

If this was the best way to preserve God's Word in Greek, it is also the best way to preserve God's Word in English. The English world is fortunate to have many complete and partial translations of TR that can begin to provide multiplicity of evidence to enhance the assurance of the preservation of God's Word. We have the KJV, the NKJV, many Greek-English translation helps like concordances and bible dictionaries, several Greek-English Interlinears, which together increase multiplicity well beyond the required 2 and preferably 3 witnesses. The NKJV is especially helpful NOT to replace the KJV, but to increase multiplicity by giving an additional faithful translation of TR that was carried out according to specific translation rules—like more stringent care in translating verb tenses and consistency in word usage. In addition, the NKJV also includes the M readings in the margin notes. Finally, it also modernizes the language for future generations.

6. Summary and Conclusion

- a. Because of the Rule of Multiplicity, the KJV is a good and even the best faithful translation because it is based on a faithful representation of the multiplicity of Greek Manuscripts.
- b. Because of the Rule of Multiplicity, modern translations based on the CT's 1-2 manuscripts that don't agree with the others are inferior.
- c. Just as the Rule of Multiplicity provided the assurance of the preservation of God's Word in Greek copies, it also provides assurance of the preservation of God's Word in English translations. We cannot use the Rule of Multiplicity when it is convenient and agrees with us, and then throw it away when it is inconvenient and disagrees with us!
- d. Other partial and whole translations like the NKJV and Interlinears, concordance and dictionary translation helps, work together with the KJV to provide multiplicity that works together to establish, clarify, and even correct when there is a preponderance of evidence.
- e. In reality, even those who claim to be KJVO recognize the Rule of Multiplicity. In other words, those who claim to be KJVO in WORD are not really KJVO in PRACTICE.
- f. As with the multiplicity of Greek manuscript evidence, God's truth going all the way back to Moses is never best preserved through 1, single witness but through a multiplicity of faithful witnesses that function together to mutually support and correct, bringing us into the fullest light of God's Word. The same is true of translations, including the KJV.
- g. To close the door on all other faithful witnesses that would increase multiplicity diminishes the assurance of the preservation of God's Word and is, therefore, not only irresponsible but foolish as well.
- h. KJVO is an over-reaction to the threat of 1-2 modern manuscripts that scholars put so much confidence in since the 1800s and perhaps in addition to a perceived threat from the NKJV in 1982. But the answer is not KJVO that pretends the KJV is inerrant when it is obviously is not, but through the real-world way God works via the biblical Rule of Multiplicity of witnesses.

Part #2: Busting The Myths Of KJVO

The KJVO position violates two (and perhaps more) of the most fundamental Laws of Scripture. The first is the Biblical Law of Multiplicity (Deut. 17:6; et al.), which we looked at in Part 1, and the second is the Biblical Law that God is no respecter of persons (Acts 10:34; Rom. 2:11; et al.). When we realize this, it removes the stinger from their unbiblical propositions and implications of their position, reducing them to mere man-made myths, worthy to be discarded.

MYTH #1:

The best way for God to assure the establishment and preservation of His Word is through 1 inerrant English translation.

We exposed the fallacy of this myth in Part 1, showing that this violates one of the most fundamental laws of Scripture and, for that matter, the world. According to God, the best way to establish and preserve the truth is not through **1, SINGLE** witness, not even **1, SINGLE INERRANT** witness, but through a **MULTIPLICITY OF ERRANT** witnesses that through the self-correcting capacity of multiplicity brings the collection *as a whole* into the full assurance of the truth. This law comes straight out of the Law (Deut. 17:6) and is true in every aspect of life. Just think of the multiplicity of Persons in the Trinity (of course, in this case each witness is inerrant!)—1 wasn't enough. And the numerous witnesses of Jesus in the Gospel of John (some errant and some not)—1 wasn't enough (Jn. 1, 5). And the 500+ witnesses of the resurrection (all errant)—1 wasn't enough (1 Cor. 15:6). And when Paul established his word with the Corinthians, 1 witness wasn't enough either; it required a multiplicity of witnesses (2 Cor. 13:1).

The overwhelming example of how God assures the establishment and preservation of His Truth is found in the WILDLY EXCESSIVE MULTIPLICITY of Greek manuscripts with their more than 5,600 witnesses that are in 99.5% agreement if we include minor variants like alternative spellings of names and pronoun use, and astoundingly more than 99.9% agreement if we don't. Due to the self-correcting capacity of multiplicity, the sheer weight of evidence overwhelms and auto-corrects these few variants (as demonstrated in Part 1), making the collection inerrant as a whole.

To conclude: Yes, KJV, but KJV not in singularity but in multiplicity, which brings us into the fullness of God's Word.

MYTH #2:

If you don't follow the KJVO teachings, then you don't have the complete Word of God in your language!

This claim relies on two basic implications that KJVO proponents hope we will make to instill fear and get us to follow them. The first implication is that God won't be able to work in and through me if I don't have His COMPLETE Word, and that's pretty scary. The second implication is that God's complete Word is only available in English in the KJV. While I know there are as many different nuances to the KJVO position, I'm just going to speak about the ones I have encountered.

Rather than accepting these partial truth implications, we ought to just ask more questions. For instance, does God really only or even best work through people who have His complete Word? For that matter has anyone in, say, the first 1600 years of Christian history ever actually had access to His complete Word in their language?

God Has No Problem Working Through Incomplete Bibles and, in Fact, Usually Does!:

Let's take the deceptiveness, the "stinger," the fear, out of these implications. Does God need people to have His complete Word of God to work in and through them? Let's look at an

example from the history of the Nation of Israel. God had given Israel His written word (what was available up to that time anyway), but Israel lost it because of neglect and rebelliousness. Then they got it back again when Hilkiah stumbled on a copy of the Law in the Temple in the days of Josiah (Deut. 22:8). But when they got it back it was only the INCOMPLETE Word of God, just the Law—the 5 books of Moses or, as some think, just the Book of Deuteronomy! But did this hinder God from working in and through them? NO. Even with only an incomplete errant copy of His Word, He brought about a great national revival in Israel (2 Kgs. 22-23)!

Now, what was God's ideal plan? What should have been in the Temple? Moses commanded Israel that the first thing all kings were supposed to do was **WRITE A COPY OF THIS LAW IN A BOOK OUT OF THAT WHICH IS BEFORE THE PRIESTS AND LEVITES** (Deut. 17:18)! Depending on how and who you count, there were 30- 40 kings through Israel's history so at the time of Josiah there should have been at least 30-40 copies of the Law in the Temple. In other words, there should have been a MULTICPLICITY OF COPIES! That's God's way of establishing and preserving His Word.

The point is that God can accomplish all His purposes even when all we have is His incomplete Word. People get saved all the time through just a few verses from Romans or copy of John's Gospel or a salvation tract or a memory verse. People are edified and grow spiritually even with an NIV. The idea of not having the complete Bible need not cause panic and fear. Realizing this, removes the "stinger" from this myth and its attempted manipulation with fear. While the ideal may be for everyone to have a complete copy of God's Word, the fact is that most people throughout Christian history, especially in the first 17 centuries, never had access to the complete Bible in any language let alone their own. They would have just gotten bits and pieces of it from public readings at church, which in an agrarian society might have been limited to only a few times a year. But God worked powerfully in human history anyway.

To conclude: God can work through errant and incomplete copies of His Word, and He does so all the time. When proponents of KJVO try to manipulate us with the implications of this MYTH, just say NO: It is not true. I don't believe you. And then add: But even if it were true (which it is not), but even if it were, it still wouldn't scare me because I would still have infinitely more of God's Word than virtually anyone else has had in all Christian history!

If God Provided an Inerrant Complete Bible to the English, Shouldn't He Also Provide One for All Other People and Languages Everywhere?:

If God provided a complete inerrant Bible to the English, shouldn't He also provide one to the other nations and languages as well? Or does God just love and specially bless people who read and speak English? I have asked several regular, everyday KJVO people these questions, and they invariably answered: Yes, it seems like He should give all nations an inerrant Bible.

This may not be what their leaders would answer, but as one of the Bible's most well-known proverbs says: **Out of the mouths of babes** (Ps. 8:2)! While these everyday KJVO people may not know much about KJVO teachings, they do know a lot about the justice and righteousness and fairness of God!! They inherently recognize that if the KJVO position is correct that God has provided English speakers with an inerrant translation, then a fair and just God, who is **no respecter of peoples**, not only should provide an inerrant Bible in all the world's languages but **MUST** do so! If KJVO proponents say otherwise, they violate another Biblical Law, *The Law that With God there is no respect of persons* (Acts 10:34; Rom. 3:11; Eph. 2:11ff, et al), and to add insult to injury they also violate *God's operating principle for today in the Dispensation of Grace: God is now dealing with all nations equally* (Rom. 2:11, 3:21-30; Eph. 2-3). Now, God gives all believers everywhere all spiritual blessings the moment they believe (Eph. 1:3), and the English speakers get no more and no less through Christ than anyone else.

When I point out to my everyday KJVO acquaintances that to date, the complete Bible has been translated (whether from the Greek or English KJV) completely into only 670 languages and incompletely (just the New Testament) into only 1,521 out of a total of 7,099 known languages spoken in the world today; which means that a full 90% of all languages do not have the complete Word of God and only 20-25% have even an incomplete Word of God; and that in the world today, even after the advent of the printing press, at least 20% of the world's population (1.5+ billion people) and 75% of the world's languages have no complete Bible; they go silent. They should use that silence to wonder if, perhaps, the teachings of KJVO are really NOT true.

To conclude: If God provided English believers with His inerrant complete Word, then based on all Biblical Principles and the very nature of God Himself, He must provide everyone everywhere with a complete Bible in their own language. If that is not the case, then either God has failed miserably. Or the KJVO teachings are wrong! I'll stick with God, thank you.

MYTH #3:

God didn't promise everyone everywhere a complete Bible in their own language but just one in English (the KJV) because He knew English would become the "language of the world," making the English KJV the Bible of the world.

One KJVO leader told a group of Mexicans (in Mexico!) that God's Word is in the English KJV, and if they wanted to access it the best way was to learn English! Another said that they could try translating the KJV into their language, but there would be no guarantee that it was complete and inerrant. But all this is very self-absorbed and prejudicial. Let's have a reality check. English may be called the "world's language," but it is only the language of the "world" of the rich and the famous, businessmen and elite, the powerful and educated, NOT the "world" as a whole. The vast majority of the world's population is uneducated, poor and powerless without even a rudimentary understanding of modern English let alone the older English of the KJV.

For instance, of China's total population of 1.4 billion people, only 10 million speak English, and that very rudimentarily not going much beyond hello, goodbye, thank you and where's the bathroom. Of India's 1.35 billion people, only 200 million speak English. Of 147 million Russians only 5 million speak English. In fact, of the 7.8 billion people on earth today, only 1.1 billion speak English, less than 15% of the world's population! While Tyndale's desire to put the Bible in the hand of every plowboy was admirable, it needs to be noted that when he said that he was being polemical because he very well knew that the vast majority of English plowboys at that time were illiterate and wouldn't have been able to read the Word of God in whole or in part even if it was put into their hands! And too bad for the rest of the world's non-English speaking plowboys!

Which brings us to another important statistic: Literacy. In the days before the 17th and 18th centuries, less than 6% of the population—all males and virtually no females—could read. Only males who belonged to rich and powerful families would be literate. Needless to say, not many plowboys belonged to the rich and well-educated. The only way they would gain from the Bible in their hands was if someone read it to them. Virtually no one for the first 1600 years of Christian history had their own bible. It would have been far too expensive. And even if they did have a Bible, they most likely wouldn't have been able to read it! If their church was big enough to have its own Bible, and they happened to live close enough to attend most likely just a few times a year, it would be read to them a few verses or short passages at a time, no doubt cherishing them in their hearts. But God was still able to be save these plowboys and work in and through them anyway.

Which brings all the greater shame on us in the modern world with our numerous complete Bibles sitting around the house, easily accessible! We have something that virtually no one else had in the history of Christianity, and we waste it. We put it on our coffee table and only open it to record births, marriages and deaths. Dare I ask, how many KJVO who make such a strong pronouncement of the need of having the complete Bible actually open and read it, know it and cherish it, and operate in accord with it? Remember another fundamental Biblical Law: The issue is not HAVING and TEACHING God's Word but BELIEVING AND DOING God's Word (Rom. 2:11-24)! I would rather work with someone who knows only a few verses but operates according to them, then someone lugging around their whole Bible while operating contrary to it!

To conclude: While we might wish that God provided every person, nation and language with a complete Bible in their own language, that isn't the way He did it. Not in English or any other language. And, as we have seen, He doesn't need to do it that way.

Conclusion: The Right Answer

God gave us the assurance of the establishment and preservation of His Truth by providentially working through the hands of fallible humans to produce a huge multiplicity of Greek copies of His Word. While no 1 single copy is inerrant and perfect, the self-correcting capacity of

multiplicity removes the errant fingerprints of men, making the collection of 5,600+ copies as a whole an inerrant and perfect representation of that group of copies. This is THE unique production of human history. No other work approaches it in its multiplicity and agreement.

This is what God has made available to the whole world, especially as collated in Textus Receptus--the BEST OF the Majority Text. All peoples and nations and languages can draw from it to produce faithful translations of God's Word, preferably in multiplicity. What was true for the Greek copies also holds true for translations. While no 1 single copy or translation is inerrant because it passes through the hands of fallible humans, in the multiplicity of copies and translations, and its capacity for self-correction, we are brought into the fullness of God's Word. In short, we have God's complete Word in the Bible in our hands, and multiplicity brings us into its fullness.

The goal of this section was to remove the "stingers" of fear in KJVO teachings so that they can no longer scare and manipulate us into following them. When you are told these MYTHS of KJVO and others like them, just realize they don't come from the Bible and the real world, but from the pretend, make-believe world in their own minds. Sticking with reality always pays off in the end!

EXAMPLES OF HOW MULTIPLICITY WORKS

1. Eph. 1:5: The KJV has "adoption of children." But let's add some multiplicity by looking at the NKJV, which has "adoption of sons." Now that's interesting. Why do two translations of the same underlying Greek text (TR--Textus Receptus) have different translations here? Is it significant? Let's add some more multiplicity by turning to a Greek Interlinear also based on the TR. It says the underlying Greek word here is the word for "son-placed." Let's add even more multiplicity by going to a Bible dictionary, which explains that "son-placing," refers to adopting someone into the family as ADULT sons (and daughters) so that they can receive the inheritance and be heirs of God and co-heirs of Christ! For good measure, let's throw in one more level of multiplicity by looking at the Majority Text, which has "adoption of sons" as well. The overwhelming preponderance of evidence indicates the best translation is "adoption of sons" (NKJV) not "adoption of children" (KJV).

2. Jn. 2:11, 23 et al.: Throughout the Gospel of John the KJV has the word "miracles," which is usually a translation of the Greek word "dynamis." But when we look at the NKJV, these verses use the word "signs," which is a translation of the Greek word "semeion." Well, why is that? If we add some more multiplicity through a concordance translation help we discover the surprising thing that God and John, in fact, NEVER use the word "miracles/dynamis" in the whole Gospel of John! Rather, they only use the word "signs/semion!" This is important because while signs may be miraculous, they don't have to be. The Old Testament is full of non-miraculous signs. Prophetic signs.

When we appreciate this, the whole Gospel of John opens up like a rose bud. John said his reason for recording **these** (signs) **was that ye might believe that Jesus is the Christ, the Son of God** (Jn. 20:31). Signs permeate the whole book, and we are brought into the fullness of them when through multiplicity we realize that they might not all be miraculous. This frees us to at least ask if the clearing of the Temple in Jn. 2 might just be one of those signs, albeit a prophetic not a miraculous sign? And what about in John 3 where Jesus refers back to **when Moses lifted up the serpent on a pole**. Wait, what did Moses do? Why, he made a sign out the serpent! So too, God the Father must lift Jesus in His earthly ministry, making a sign of Him to be looked upon for Israel's healing and national salvation! Might this be another link in John's record of the SIGNS? And what about the Cross itself? We could go on and on. Multiplicity has accomplished its purpose. It took the complete Word of God and brought us into its fullness.

3. Rom. 16:26: Just one more quick example. The KJV says "**by the scriptures of the prophets.**" But the NKJV, as well as the Interlinear and a multiplicity of other translations indicate that the word for "prophet" here is not a noun (as the KJV) but is an adjective (as the NKJV). Therefore, the better translation is "prophetic Scriptures," specifically referring to: THE PROPHETIC SCRIPTURES OF PAUL. Once again multiplicity has done its work.

FINAL THOUGHTS: Phil. 1:7-18

At least in the Chicagoland area, the KJVO error was brought into Mid-Acts Dispensationalism in the 1980s from the Mormon cult and some mainline denominations. It was an over-reaction to the threat of the critical text that scholars have valued so highly since the 1800s, and perhaps, a perceived threat of the New King James Version, which was published in 1982, although the project began years before. But in **deceiving the hearts of the simple with good words and fair speeches** (Rom. 16:18), and energizing the flesh of the proud, it has done enough damage to the Grace Movement. It is high time to send it back from whence it came.

Adding anything to Pauline Grace Mystery Truth—whether it be professional Christian music and programs or politics or KJVO or anything else—pollutes and corrupts Grace, always diminishes it, and ultimately ruins it because they compete, they contend, with it, removing Christ, Grace and the Cross from the spotlight and replacing them with something else.

In accord with Phil. 1:5-11, our job is to protect, defend and confirm the purity of Pauline Grace Mystery Truth—with no admixture. Let's stand together with the Philippians, **fellowshipping in the Gospel from the first day until now ... in the defense and confirmation of the Gospel as partakers of my (Paul's) grace ... that your Love might abound yet more and more in (full) knowledge and in all judgment ... approving the things that are EXCELLENT that ye may be sincere (PURE) and without offense till the day of Christ**. But Paul goes on to say what happened when he was imprisoned and taken out of the way. His followers react in two very different ways. Some, **waxing confident by my (Paul's) bonds, are much more bold to speak the word without fear ... of good will ... out of Love, knowing I (Paul) am set for the defense of**

the Gospel ... in truth Christ is preached (Phil. 1:14, 15b, 17, 18b). This group were content to just continue the ministry as Paul would, as though he was there in person.

But others preach Christ out of envy and strife ... preach Christ of contention, not sincerely (NOT IN PURITY) ... in pretense (Phil. 1:15-16, 18a). This group, desiring to gain followers, added things to Pauline Grace Mystery Truth. It is important to realize that both groups were preaching Christ according to Paul's Gospel and the revelation of the Mystery. Paul doesn't say the latter group was preaching a false Christ or false Gospel. But the former preachers were content to selflessly carry on Paul's ministry in his absence, defending the purity of grace. The latter group, however, added things to Paul's ministry that contended, competed, with Pauline Grace to gain followers, bringing envy and strife into the Grace Movement of that day.

So, while we can rejoice with Paul when he says: **Whether in pretense, or in truth, Christ is preached: and I therein do rejoice, yea and will rejoice** (Phil. 1:18)! How much better would it have been if both groups preached God together in unison **with one mind and one mouth glorifying God** (Rom. 15:6), working together side-by-side for the sole objective of defending and proclaiming Pauline Grace in Love and all Purity, without envy and strife—on guard constantly, not allowing anything to enter that might compete and contend with it, pollute and diminish it, ruining it.

AND THAT IS WHY I'M NOT KJVO.

A QUOTE FROM THE KING JAMES TRANSLATORS

Here is a short quote from the King James Translators themselves: "We do not deny, we affirm and avow, that the very meanest" (older English meaning EARNEST, perhaps we would say faithful) "translation of the Bible in English, set forth by men of our profession ... containeth the word of God, nay, IS THE WORD OF GOD" (capitals mine).

And we all (should) say Amen. All the KJV translators claimed to be doing is making a good translation better, not perfect in itself. In short, what they said they were doing is what I have been talking about here: They were ADDING MULTIPLICITY. I'll go with the King James Translators on this: The Bible you have in your hand does not just contain the Word of God; it is the complete Word of God. Multiplicity is God's tool for bringing us into the splendor of its fullness.

A GREAT ILLUSTRATION

A woman told me that when she read this booklet, it reminded her of something that happened in her childhood. Her Mother worked and would drop her off at her Grandma's for the day. Her Grandma had a curio cabinet that contained many Swarovski Crystal figurines. The girl was warned not to touch that curio cabinet, but one day after Grandma went off to do some housework, the girl opened the cabinet and took out a beautifully sparkling figurine of a horse. She turned it around in the sunlight and played with it until she suddenly heard Grandma returning. She quickly returned it to the case, fell onto the couch and pretended to be reading.

When Grandma arrived, she came to the cabinet and stopped dead in her tracks and asked the girl: "Have you been in my curio cabinet?" The girl answered honestly, yes, and then asked how she knew. Grandma said she knew "because her fingerprints were all over the horse crystal figurine, hiding some of its sparkle."

Now what solved the problem of the fingerprints? Did Grandma close her eyes and just pretend they weren't there? No, she proceeded to wipe them away with a soft damp towel, bringing Grandma and the girl back into the fullness of its sparkle!

The woman's point was that even with the fingerprints, the crystal was still a complete and perfect and whole Swarovski crystal figurine. So too, the Bible in your hands is the complete and perfect and whole Word of God, but it has passed through the hands of fallible humans in the copying and translating process. The KJVO answer to the fingerprints is to close our eyes and pretend they aren't there. But that accomplishes nothing. The better solution, Grandma's solution, is to open our eyes wide and use the soft damp cloth of multiplicity to wipe the fingerprints away, bringing us into the fullness of the splendor of God's Word!

THE MAJOR BIBLE PRINCIPLES KJVO TEACHINGS VIOLATE

1. Its very foundation rests on the proposition that the best way for God to assure the establishment and preservation of His Word is through a single witness. This violates one of the most fundamental biblical principles in the Bible. The Bible commands that 1 witness is not enough. To establish and preserve the truth you need a multiplicity of witnesses (Deut. 19:15). **This in itself is enough to bring the whole KJVO system crashing down. VIOLATION OF THE LAW OF MULTIPLICITY.**
2. If they say God is dealing with English nations and speakers in a way that He is not dealing with all other nations and their speakers, it violates the basic biblical principle that God is **no respecter of persons** (Acts 10:34; Rom. 2:11), and violates His operating principle for today in the Dispensation of Grace: **He has no regard for national distinctions.** He is dealing with all nations equally. All believers in all nations receive ALL the blessings God is giving today the moment they believe (Eph. 1:3). English speakers don't get more blessings than others. **VIOLATION OF THE LAW THAT WITH GOD THERE IS NO RESPECT OF PEOPLES** and **VIOLATION OF THE BASIC OPERATING PRINCIPLE IN THE DISPENSATION OF GRACE**—The Gospel of Grace to the Gentiles, the ALL nations.
3. In suggesting that the most important thing of all is HAVING, POSSESSING, God's Word "in your hand," this violates the biblical law that Paul states so clearly in Rom. 2:12-24: Israel HAD, Israel POSSESSED, the whole Law but they broke it and blasphemed the Name of the God among the Gentiles! This is because HAVING and even TEACHING the Law isn't the main goal. The main goal is BELIEVING and DOING the Law. In fact, it would be better to have just one tiny little marred incomplete piece of God's Word that you believe and obey, than to have the whole Word of God that you don't believe and

disobey! VIOLATION OF THE LAW THAT WHAT'S MOST IMPORTANT WHEN IT COMES TO GOD'S WORD IS NOT HAVING IT BUT DOING IT.