

**Simply Christ**  
Gospel Newsletter  
*Sharing the simplicity that is in Christ*

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## **A Gospel Plea for the KJV**

I have always used a Kings James Bible (KJV) even though I am not a “Kings James Only” believer. I find words like “*thee,*” “*thou,*” “*ye,*” “*hast,*” “*thinkest,*” and “*wouldest*” to be tiresome and at times a distraction from the true message of the verses being read. As with everything man is involved with, there are flaws in the KJV. Yet, the more I see and understand of other Bible versions, the more I see the importance of persuading people to take the KJV as the benchmark for the truth of God’s word. As a minister of the gospel of Christ, I can clearly see how the truth of the gospel is literally being written out of the modern Bible versions. I will share a few important gospel passages where the more modern “easier to read” translations have stripped the gospel message of its God given power.

For decades, we had the following verse in raised letters on the wall of our Church: “*For the preaching of the cross is to them that perish foolishness; but **unto us which are saved** it is the power of God.*” I Corinthians 1:18. I was actually shocked when I discovered that every Bible version I could find which was translated in the last 120 years changes this passage to say, “...us

*which are **being saved.***” This is not a small change. It exchanges the finished work of Christ on the cross for a progressive salvation. It says, “You are not in fact saved, but you are in the process of being saved.” It also says, “The cross of Christ is not an absolute work. It is the philosophies and programs of the church which contain the power to save your soul.”

Another seemingly small change by modern translators in the Book of Hebrews redefines the entire message of the blood of Christ. The central theme of Hebrews is our completion through the sacrifice of Jesus Christ. The KJV uses the words “*perfect,*” “*perfected,*” and “*perfection,*” but in every case speaks of “*completion.*” This completion is described as having both the outward flesh and the inward conscience washed from sin. If either is left undone, the worshiper is incomplete. The Bible says, “*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, **sanctifieth to the purifying of the flesh:** How much more shall **the blood of Christ,** who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works to serve the living God?***” Hebrews 9:13-14. The blood of Christ completes us when it washes dead works from our inner parts. We again see this completion when we are told to draw near “*...having **our hearts sprinkled from an evil conscience, and our bodies washed with pure water.***” Hebrews 10:22. Christ has completed us by sanctifying us with his own body and blood. Hebrews 10:10, 13:12.

Jesus Christ now sits at the right hand of God, having finished our redemption. The Scripture says, *“For by one offering he hath perfected (completed) forever them that are sanctified.”*

Hebrews 10:14. It is in this passage that the truth has once again been written out of the scripture. A majority of the modern translations change this passage to say Christ has completed those who **“are being sanctified.”** This one additional word changes the message of the sanctifying power of the blood of Christ from a finished work to being a lifelong cleansing process which will never be complete.

The great absurdity of this new translation is the evident contradiction that something which has already been completed is said to be in the process of being completed. Those who are *“being sanctified”* are not sanctified, and to say, *“They are sanctified but also still in the process of being sanctified”* is mere doubletalk. If Christ has washed you by his blood, you are sanctified and sin has lost its place and power in you. However, if you are *“being sanctified”* you will never be clean until you believe the truth of finished work of the blood of Christ.

Another great violence modern translations have done to the gospel message in God’s word is found in John’s first epistle. John wrote, *“Whosoever is born of God **doth not commit sin**; for his seed remaineth in him: and **he cannot sin**, because he is born of God.”* 1 John 3:9. The phrase *“remaineth (abide) in him”* is used over ten times in this epistle. When you understand that we are the *“seed”* who *“abide”* in Christ, this verse

becomes very clear. **“Those who are born of God do not commit sin because they cannot sin while they abide in Christ.”**

Most modern translations have changed *“doth not commit sin”* to *“they do not practice sin,”* or, *“they do not continue to sin.”* Both these revisions carry the message that those who abide in Christ commit sin, but just not habitually. Consider the following questions about a person who is born of God and abides in Christ. Do they not commit adultery, or, do they just not practice adultery? Do they not commit rape, or, do they just not practice rape? Do they not commit murder, or, do they just not practice murder? Do they not lie, or, do they just not practice lying? Do they not steal, or, do they just not practice stealing? John is clear. They do not do these things because they cannot do these things. Yes, someone who has left their abiding place in Christ may be capable of all these things, but not those who *“abide in Him!”*

The Greek word translated as *“commit”* in this verse is *“poieō G4160”* and, according to Strong’s Dictionary Concordance, it means *“to make or do.”* Strong’s sheds more light on this word in the definition of another Greek word *“prassō” G4238*, which means to *“practise,”* that is, *perform repeatedly or habitually* (thus differing from **G4160 {“poieō”}, which properly refers to a single act**.) The word translated *“commit”* means *“to make or do”* and refers to *“a single act.”* It is used 576 times in the Bible, and in a vast number of those usages absolutely cannot be construed as anything but a singular act.

These seemingly small changes strike at the very heart of the gospel of Christ. It destroys its absolute power and changes everything into a philosophical process. No one is really saved. No one is really holy. No one is really free. It also only takes a few snips to castrate the greatest of beasts. It only takes a few changes to make the gospel preached from our pulpits impotent, without the power to deliver a single soul.