

OVERVIEW OF THE KJV ONLY POSITION

- KJV Onlyism: belief that the King James Version is the only valid English Bible.
- Modern translations seen as corrupted, untrustworthy, and unreliable.
- Rooted in a high view of Scripture and the doctrine of preservation.

WHAT IS THE MOVEMENT?

- KJV as THE Word of God for English speakers, not just one translation among many.
- Rejection of modern versions like NIV, ESV, NASB for altering doctrine and removing vital passages.

THE KJV AS THE ONLY VALID ENGLISH BIBLE

- Belief that the KJV is divinely preserved and free from error.
- Modern translations considered spiritually hazardous.

A HIGH VIEW OF SCRIPTURE AND PRESERVATION

- Conviction that the KJV represents God's preserved Word.
- Abandoning the KJV is seen as compromising the integrity of the Bible.

COMMITMENT TO THE AUTHORITY OF SCRIPTURE

- KJV serves as the foundation of faith for adherents.
- Evangelism and preaching are fueled by loyalty to the KJV.

THE DOCTRINE OF PRESERVATION

- God has preserved His Word perfectly through history, culminating in the KJV.
- Preservation is not an abstract theological concept, but a tangible reality in the KJV.

PRESERVATION VS. INSPIRATION

- Emphasis on God preserving His Word, not just inspiring it.
- KJV seen as the culmination of divine preservation.

PRESERVATION AS A TANGIBLE REALITY

- The KJV is viewed as the embodiment of God's promise to keep His Word intact.

KJV ONLY VS. KJV PREFERRED

- Overview of the varying levels of loyalty to the KJV within Christian communities.

KJV ONLY

- KJV is the **ONLY** legitimate Bible.
- All other translations seen as dangerous and corrupt.

KJV SUPERIOR

- KJV preferred for its textual foundation and theological accuracy.
- Other translations viewed as inferior but not entirely rejected.

KJV PREFERRED

- KJV respected for historical importance and literary quality.

- Modern translations allowed for study, understanding, and teaching.

HISTORICAL CONTEXT

- For nearly 300 years, the KJV was the definitive English Bible.
- New translations like the English Revised Version (1881) and American Standard Version (1901) challenged its dominance.

EARLY ROOTS OF KJV ONLYISM IN THE 19TH AND EARLY 20TH CENTURY

- Emerged in reaction to textual criticism and the discovery of new manuscripts.
- Modern translations viewed as a departure from the trusted Textus Receptus.

EMERGENCE OF PRESERVATIONISM

- Defense of the KJV as God's preserved Word, rejecting modern scholarship and translations.

BENJAMIN G. WILKINSON

- Argued that the KJV was the culmination of God's preserved Word, rejecting modern texts as corrupt.

EDWARD F. HILLS

- Theological framework for KJV preservation, aligning it with divinely preserved Scripture.

DAVID OTIS FULLER

- Popularized the idea that the KJV represents God's perfectly preserved Word.

EMERGENCE OF THE DOCTRINE OF PRESERVATION IN THE CONTEXT OF KJV ONLYISM

- Belief that God preserved the KJV as the divinely authorized Bible for English speakers.

RISE OF KJV ONLYISM IN FUNDAMENTALIST CIRCLES

- During the 1960s and 70s, KJV became a symbol of doctrinal purity, particularly among Independent Baptist churches.

PASTOR JACK HYLES

- Prominent figure who emphasized the KJV as foundational to faith and separation from liberalism.

DR. PETER RUCKMAN

- Advocated for "double inspiration," believing the KJV to be re-inspired by God and superior to the original manuscripts.