

THE PERFECT BIBLE

# Five honest questions.

## About the King James Bible

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Plain answers. Real examples.  
Evidence you can examine.



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## AN INVITATION TO EXAMINE THE EVIDENCE

# A Bible you can understand. And trust.

You want a Bible you can understand - and trust. Perhaps someone has told you the King James Bible is outdated. Perhaps you have noticed a verse missing from another version. Or perhaps you wonder what an English king had to do with your Bible.

Those are fair questions. You should be able to ask them without being talked down to.

The central case for the King James Bible is not that every modern translation is worthless, that every difference proves corruption, or that one disputed verse settles the whole matter. It is that God has preserved his Word, that the KJV faithfully represents the traditional English Bible received by generations of Christians, and that its wording and underlying text deserve our confidence rather than dismissal. That case must be made by examining the translation, its history, its textual readings, and the evidence for and against particular passages.

We will explain why we trust the KJV as God's preserved Word in English, show you examples, and give you sources you can examine for yourself. We will also distinguish historical facts from the conclusions we draw from them. Some evidence is strong; some is disputed; and no individual example proves every part of the case.

Begin with question one, or choose the question that brought you here.

## CONTENTS

# Begin with your question.

01 Why use the King James when newer Bibles are easier to read?

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02 Aren't all Bible translations basically saying the same thing?

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03 Did King James change the Bible to suit himself?

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04 Why are some verses missing from newer Bibles?

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05 Has the Bible been changed too many times to trust?

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Read straight through, or tap any question above. Each chapter offers a short answer, an example and links to the evidence.

KJV and KJB refer to the King James Version, also called the King James Bible.

QUESTION 01

# Why use the King James when newer Bibles are easier to read?

**The short answer:** Ease of reading matters. So does faithfully carrying the meaning of Scripture. An unfamiliar word is a reason to seek an explanation; it does not, by itself, show that the translation is wrong.

We encourage you to read the King James Bible with help for older words. That help should explain what the words mean, without making you feel foolish for asking.

**Look at an example:** In 2 Thessalonians 2:7, the KJV uses “letteth.” Here the sense is restraining or holding back - not giving permission. Reading that word with its usual modern meaning can lead you in the wrong direction.

| Wording              | Meaning in this passage               |
|----------------------|---------------------------------------|
| KJV: “letteth”       | Restrains or holds back               |
| NIV: “holds it back” | Makes that restraining sense explicit |

A brief explanation makes the KJV wording clearer. We should provide those explanations, not pretend the difficulty does not exist. Older language alone proves neither greater accuracy nor greater error. The broader case for the KJV must rest on more than familiarity or tradition: it must consider how faithfully the translation conveys the biblical text.

**Check the evidence:** [Read 2 Thessalonians 2:7 in both versions.](#)

**Continue:** If some differences are matters of wording, are all Bible versions saying the same thing?

QUESTION 02

# Aren't all Bible translations basically saying the same thing?

**The short answer:** They share much, but they are not identical. We need to examine the particular difference before deciding what it means.

Some differences involve English wording. Others involve which words belong in the underlying biblical text. Those are different questions, and mixing them together causes confusion.

**Look at an example:** Both versions of John 3:16 speak of God’s love, his Son, faith, and life. Their wording is not identical:

| KJV                 | NIV                |
|---------------------|--------------------|
| “only begotten Son” | “one and only Son” |
| “everlasting life”  | “eternal life”     |

The first pair deserves a closer study of how the description of the Son is translated. The second illustrates how different English words can express closely related meanings. Simply circling every different word would not explain either question.

The KJV’s wording deserves careful attention. Our case should show why a particular reading matters, rather than asking you to assume every difference changes a doctrine. At the same time, we should not minimize differences that may affect meaning or reflect different underlying textual decisions.

**Check the evidence:** [Compare John 3:16](#), then read the surrounding chapter.

**Continue:** Before we examine missing verses, what part did King James actually play?

QUESTION 03

# Did King James change the Bible to suit himself?

**The short answer:** James commissioned the translation; teams of scholars did the translating. Its name does not mean he personally wrote its verses. But the project did have royal and church oversight, which we should acknowledge.

**Look at the actual instructions:** The translators were directed to use the Bishops’ Bible as a starting point, while allowing changes required by the original languages. They were also directed to retain established church terminology.

| Claim you may hear                         | What the historical record shows                               |
|--------------------------------------------|----------------------------------------------------------------|
| James personally rewrote the Bible         | Translation work was assigned to scholarly companies.          |
| The project had no institutional influence | Its rules specified terminology and restricted marginal notes. |

For example, the instructions retained “church” rather than “congregation.” That is a real editorial constraint. It does not establish that James personally invented biblical teaching, but it does mean we should answer questions about influence honestly.

The strongest defence is to examine the translation and its records. A king’s sponsorship, by itself, proves neither corruption nor divine perfection. The KJV’s authority must be argued from the faithfulness of its translation and textual basis, not merely from the identity of its patron.

**Check the evidence:** [Read the translators’ instructions, especially rules 1, 3 and 6, and Bridwell Library’s account of James and the translators.](#)

**Continue:** What explains a verse printed in one Bible but placed in a footnote in another?

QUESTION 04

# Why are some verses missing from newer Bibles?

**The short answer:** In cases such as Acts 8:37, the issue concerns differences among textual witnesses, not simply a change to easier English. Translators and editors disagree about which reading belongs in the main text.

**Look at an example:** Read the account of Philip and the Ethiopian eunuch in Acts 8:36-38.

| KJV                                                                                                       | NIV                                                                                           |
|-----------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| Verse 37 prints Philip’s condition about belief and the eunuch’s confession of Jesus Christ as God’s Son. | The main passage passes from verse 36 to verse 38; a footnote supplies the disputed exchange. |

That is a meaningful difference in what the reader encounters. It is also important to show the NIV footnote, rather than suggest the reading has been hidden from view altogether.

**Evidence worth examining:** In *Against Heresies* III.12.8, Irenaeus records the eunuch’s confession of Jesus Christ as the Son of God. This is evidence that the confession was known long before the KJV. It deserves a place in the discussion.

That witness does not, on its own, settle whether every word of Acts 8:37 belonged to Luke’s original text. Our argument for retaining the verse should consider evidence both for its presence and for its absence. Acts 8:37 is therefore an important case study, but it cannot by itself prove the status of every disputed passage or establish the whole KJV position.

The question to investigate is: **Was a reading lost, or was it added? What evidence supports each explanation?**

**Check the evidence:** [Read Acts 8:36-38, including the footnote.](#) Then read [Irenaeus, book III, chapter 12, section 8.](#)

**Continue:** Do disagreements like this mean we can no longer trust the Bible?

QUESTION 05

# Has the Bible been changed too many times to trust?

**The short answer:** The Bible’s history is not simply a chain of people translating someone else’s translation until the original meaning disappears. Translation and copying are different processes.

The KJV translators worked with the original languages and earlier translations. Modern translation projects also work with Hebrew, Aramaic and Greek texts. That does not make all their choices equally correct; it identifies the real questions we need to examine.

| Concern                            | What to investigate                                |
|------------------------------------|----------------------------------------------------|
| A word sounds different in English | How was the source-language expression translated? |
| Copies have different readings     | What textual evidence supports each reading?       |
| A Bible has been revised           | What changed in that particular edition?           |

**Look at an example:** Return to Acts 8:37. We can compare the printed versions, their notes, and an early Christian writer’s testimony. There is evidence to inspect, rather than only a rumour that somebody changed something.

The KJV translators’ preface also acknowledges other English translations as God’s Word. A case for the KJV should engage with that statement honestly. We should not give the translators claims they did not make.

The positive case for the KJV is therefore cumulative. It includes the translators’ work from the original languages, the continuity of the traditional English Bible, the readings preserved in the KJV’s textual tradition, and the conviction that God has not left his people without a trustworthy Bible. That case remains a case to examine, not a conclusion established by one quotation or one example.

**Check the evidence:** Read [the translators’ dedication describing their work with the original languages](#), [their preface on other translations](#), and [Biblica’s description of its translation process](#).

## THE CASE CONTINUES

# Read. Examine. Know why you trust.

Our conviction is that God has preserved his Word and that the King James Bible is the Bible we should trust and use in English. We do not base that conviction on the claim that every modern translation is corrupt, that every KJV wording is immediately clear, or that one disputed verse proves the whole argument. We base it on the cumulative case that the KJV faithfully preserves the traditional English Bible and gives us a reliable form of God's Word in our language.

In Matthew 24:35, Jesus promises that his words will endure. That gives Christians a foundation for confidence in his words. The verse does not name an English translation; identifying the KJV as the preserved English Bible requires a further argument.

These five chapters begin that argument by clearing away misunderstandings and showing why the wording, textual history, and translation history deserve your attention. They also acknowledge contrary evidence and the limits of individual examples. A careful reader should be able to see not only why we trust the KJV, but also where further study is needed.

Start reading the King James Bible. Ask about words you do not understand. Examine the passages people dispute. Compare the evidence, including evidence that challenges your first impression. Then follow the argument far enough to know why you trust what you are reading.

[Read Matthew 24:35.](#)