



## RBP & English Translation

The biblical and historic fundamentalist view on the inspiration of Scripture is that the original writings were God-breathed (“inspired,” both verbally [to the selection of individual words] and plenary [as a whole]) and therefore authoritative, without error, unfailing, and sufficient to make one wise to salvation and completely equipped for every good work. Regular Baptist Press is committed to that view, as expressed in our Articles of Faith:

### I. Of the Scriptures

**We believe in the authority and sufficiency of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally and plenary inspired and is the product of Spirit-controlled men, and therefore is infallible and inerrant in all matters of which it speaks.**

**We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried.**

**2 Timothy 3:16, 17; 2 Peter 1:19–21**

*The Scriptural statements about inspiration directly apply to the sixty-six books “as originally written,” which is why it has been a tradition among Bible believers to use that phrase. Copies of the original writings in Hebrew, Aramaic, and Greek are trustworthy in so far as they were copied accurately. Translations into languages other than the original Hebrew, Aramaic, and Greek are trustworthy to the degree that they accurately convey the words and thoughts of the originals. As the Fundamental Baptist Fellowship has stated: “The FBF, while recognizing that God has used the King James version of the Bible in a special way in the English speaking world, reaffirms its belief that the original manuscripts of Scripture are the documents which are inspired by God and that Bible translations may be considered trustworthy only if they accurately reflect the original manuscripts (II Timothy 3:16). . . . Additionally, proper evaluation of the doctrinal integrity of any particular English translation can be done by examining its faithfulness to the original languages, not by comparing it to another English translation.” (Resolution of the Fundamental Baptist Fellowship, “Regarding Translations,” adopted June 13-15, 1995).*

Although we do not have access to the original manuscripts, we believe that God has preserved His Word, even in the face of horrendous attempts to eliminate it. The Scriptures do not reveal the method by which God would preserve His Word. We believe He has done this through the many ancient manuscripts, fragments, and translations in existence. The abundant manuscript evidence available assures us that we have God’s Word. *We can say with full confidence that we have God’s Word today.* However, unless one were to claim that God inspired the work of some particular translator or translators – and there is no Scriptural foundation for that – then one could not say that any translation is totally, absolutely perfect in the sense that the original writings were.



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The translators of the 1611 edition of the King James Version wrote in The Translators to the Reader: ". . . wee affirme and avow, that the meanest [of poor or inferior quality] translation of the Bible in English . . . containeth the word of God, nay, is the word of God." *The KJV translators believed that all English translations were the Word of God.* They proceeded to illustrate their point by mentioning how a man may be counted virtuous though he has made many slips and a man may be counted comely or handsome though he has some warts, freckles or scars. They conclude: "No cause therefore why the word translated should bee denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting foorth of it." The translators of the King James Version had a view of translation work, including their own, that differed radically from the views some advocate today. They realized that translations, although not the inspired autographs, are in fact the Word of God. Similarly the New Testament often cites the Greek translation of the Old Testament (i.e. the Septuagint or LXX) with the certainty that it is the Word of God.

*"Historically fundamentalists have not declared one translation or a particular manuscript family to be the only written Word of God"* ("Inspiration & Preservation of Scripture" by the Detroit Baptist Theological Seminary faculty). Regular Baptist Press does not hold that any one English translation or any one translation in any other language is exclusively the Word of God.

The King James Version is the English translation used in our Sunday School and VBS curriculum. We use the KJV because it is a trustworthy translation and it suits the need for uniformity. For decades we have also used a number of English translations in publications other than Sunday School and VBS materials. While our customers find the KJV in our Sunday School and VBS curriculum, they may encounter other selected translations quoted in our books, pamphlets, tracts, and Bible study materials.

*"In light of the considerable discussion and controversy among fundamentalists about versions, translation theories, manuscripts, texts, and text types, no particular belief about the best textual and translation theories should be elevated to the status of core fundamentalist beliefs. That is, fundamentalists may hold the doctrine of the verbal inspiration and inerrancy of Scripture with equal strength without sharing the same beliefs about text-critical matters and theories of translation"* ("Inspiration & Preservation of Scripture" by the Detroit Baptist Theological Seminary faculty).