



Books in Review

KING JAMES ONLY?

by Robert A. Joyner

Community Baptist Church, 143 pages, \$8.99

There are those who say that the King James Version is the *one and only* Bible translation for mankind. It alone, they say, is the most accurate, most faithful, and most reverent of any translation known to man. Moreover, many key “KJV-Only” advocates indict any and all modern translations, charging the translators of these versions with abandoning the cardinal doctrines of the faith and stunting the spiritual growth of those who read these translations. One KJV-Only advocate says modern translations are occultic.

The average layperson can become mired in the marsh of rhetoric and minutiae of a KJV-Only advocate. Robert Joyner’s volume is a great asset for the Christian who wants to know the facts, but has no knowledge of Hebrew and Greek. *King James Only?* is simple in presentation and non-technical in its approach. Yet it is competent and convincing in dealing with the key issues of KJV-Only arguments.

Joyner evaluates the purported superiority of the KJV from a variety of angles. He establishes for the reader, chapter by chapter, how the claims of pre-eminence for the KJV collapse under the weight of historical evidence, doctrinal study, common sense, logic, and comments made by the King James Version translators themselves. He reminds readers that the genesis of the KJV-Only movement is but a half-century old and was founded by Benjamin G. Wilkinson, a Seventh-day Adventist who died in 1968.

Joyner is not opposed to using the King James Version. He states, “The King James Version is accurate and trustworthy” (pg. 36). Joyner, like many other critics of the KJV-Only position, stands for balance and honesty when examining any translation. “If a person wants to use only the KJV, that is well and good. However, if they tear down all other versions, they are destroying people’s faith in God’s word,” he writes (pg. 49).

The closing pages of the book contain a word-for-word reprint of “The Translators to the Reader,” the preface of the 1611 version of the KJV. This is a valuable essay, because the translators themselves contradict much of what KJV-Only advocates attribute to them. While the translators’ memoirs are wordy and cumbersome, Joyner

underscores the salient pronouncements: those which undermine the tenets of KJV-Only belief.

Joyner effectively shows just how inconsistent it is to be a KJV-Only advocate. He demonstrates clearly the Bible truth that God will preserve His Word forever, not only in the King James Version but in other and more modern translations. The book is a fine defense against the cult of KJV-Onlyism.

—MKG

THIS LITTLE CHURCH WENT TO MARKET

by Gary E. Gilley

Xulon Press, 144 pages, \$10.99

Pastor and author Gary Gilley again takes on pragmatism in the Church. His previous book, “*I Just Wanted More Land*” — *Jabez*, unraveled the defective Bible interpretation found in the “Prayer of Jabez” frenzy. His new book evaluates the Church on a much larger scale — namely how the Christian community has moved from being Scripture-based to being market-driven.

The nucleus of Gilley’s judgment, while simple, is quite serious. “The old gospel is about God; the new gospel is about us. The old gospel is about sin; the new gospel is about needs. The old gospel is about our need for righteousness; the new gospel is about our need for fulfillment. The old gospel is foolishness to those who are perishing; the new gospel is attractive,” he writes (pg. 94).

What is this “new gospel”? Gilley tells us, “its focus is on what the consumer (unchurched Harry) wants and thinks he needs, rather than on what God wants and what He says Harry needs. In other words, market-driven churches are built upon the foundation of polls, surveys and the latest techniques instead of upon the Word of God” (pg. 56).

Along the way, the reader is introduced to the prime promoters of the megachurch movement, namely Bill Hybels (Willow Creek Community Church) and Rick Warren (Saddleback Valley Community Church). Gilley does recognize what’s right (and/or benign) about these churches and their methods, but that which is unbiblical or detrimental to the cause of Christ far outweighs that which is admirable.

Gilley draws from a wide source of men whose writings are likewise critical of the market-driven church

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