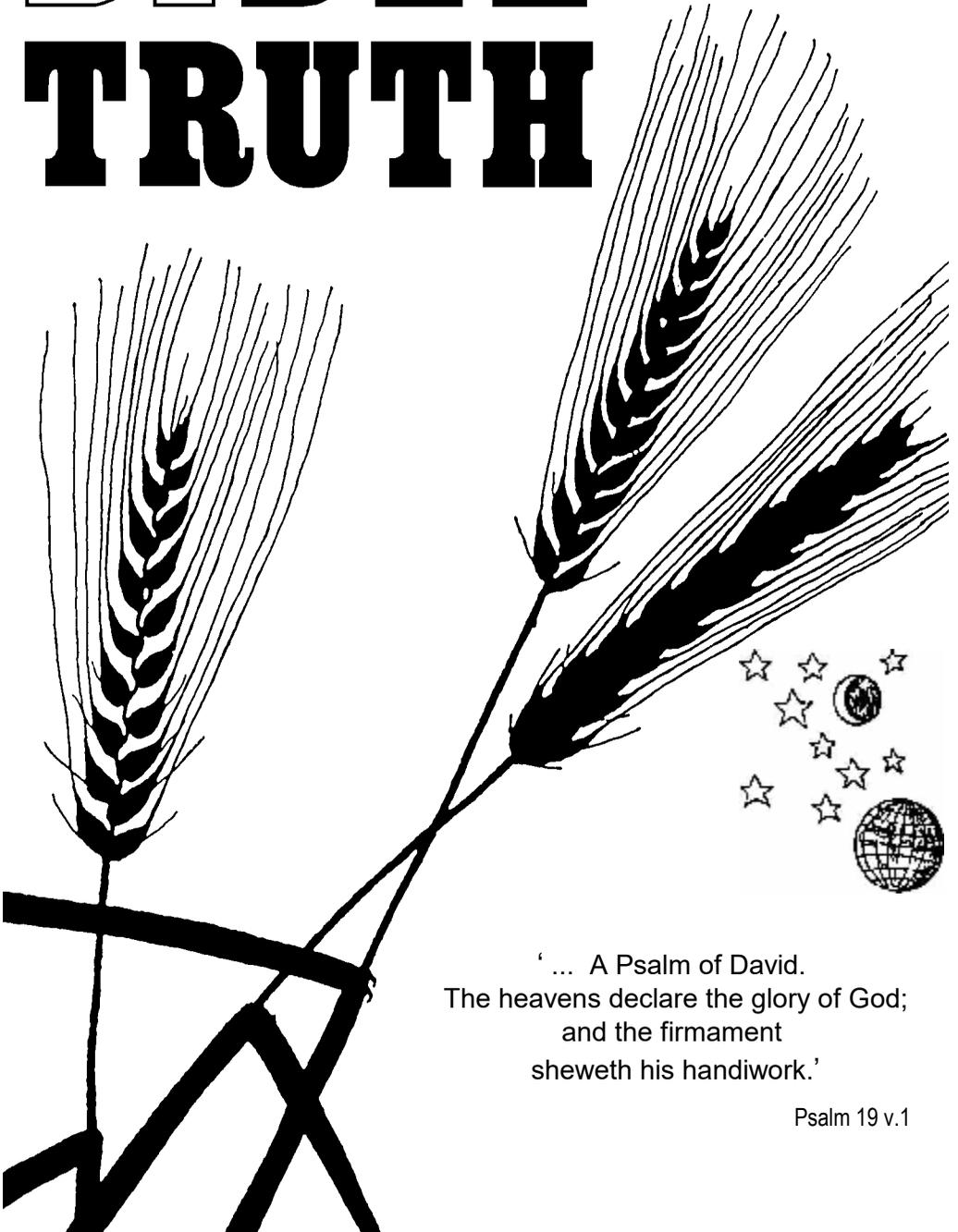


BIBLE TRUTH

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'... A Psalm of David.
The heavens declare the glory of God;
and the firmament
sheweth his handiwork.'

Psalm 19 v.1

Debug Your Bible Language of the King James Version

by Lynne Gray

The Language of the KJV: Archaic or Apt?

It is said, that the *King James Version* (KJV) of the Bible is the most faithful translation available. Although these days some people say the language is archaic, outdated and lacks meaning, that is not the case because it actually retains the depth and meaning where many modern translations do not.

It is a faithful translation using the original Hebrew and Greek texts. Later translations of the Bible have altered much of the original meaning by taking out, omitting, or changing the language used in the *KJV*. This article will look at just some of these changes and the difference they have made to understanding the biblical text.

Thee vs You

One of the biggest changes in modern Bible translations is the absence of distinction with the second person pronoun between the second person singular (thou, thee, thine, thy) and the second person plural (ye, your, yours, you). In modern Bible versions this distinction is gone, but the original wording was crucial to the text. For example,

‘And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do’.

Exodus ch.4 v.15

Modern translations substitute ‘thee’, ‘thy’, ‘you’, and ‘ye’ for the pronoun ‘you’ but readers can see how that would change the original meaning of the verse. God is speaking to Moses and putting the words in Moses’ mouth, and God will be with Moses’ mouth with which mouth Moses will teach Aaron and himself (you and ye — plural) what to do.

Proverbs ch.18 v.24

The table below shows a comparison of how this verse has been dealt with by the *KJV* of the Bible and some modern translations.

KJV	Jewish Bible	NRSV*	NIV*	The Message
A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.	A man acquires friends with whom to associate, and there is a friend who sticks closer than a brother.	Some friends play at friendship but a true friend sticks closer than one's nearest kin.	A man of many companions may come to ruin, but there is a friend who sticks closer than a brother.	Friends come and friends go, but a true friend sticks by you like family.

As you can see the *King James* and the *Jewish Bible* are in agreement with this passage but the changes in meaning given in the modern versions of the Bible differ completely from the original.

Revelation ch.14 v.5

KJV	ESV*	NRSV	NIV	The Message
And in their mouth was found no guile: for they are without fault before the throne of God.	And in their mouth no lie was found for they are blameless.	And in their mouth no lie was found. They are blameless.	No lie was found in their mouths: they are blameless.	Not a false word in their mouths. A perfect offering.

First we need to examine the meaning of the word 'guile' the English word transcribed from the Greek word 'pseudos' from which word we get 'pseudo' meaning 'a pretentious or insincere person', and pseudonym meaning 'false name'. Translators have translated pseudos as a 'lie' and removed completely the mention of 'the throne of God'. Standing before the throne of God is where all believers have to take responsibility for the sins they have committed in this world. Jesus died for the sins of all mankind, so incorporating all the Old Testament sacrifices (the burnt offering, the grain offering, the peace offering, the sin offering and the trespass offering). However, that does not absolve mankind of taking responsibility for their sins, showing genuine repentance and remorse, before the Throne of God for those sins.

Mark ch.11 vv 25 & 26

‘And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.’

This passage is rendered in the *New International Version* as,

‘And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins’.

Verse 26 is completely removed and replaced with a footnote saying ‘some manuscripts include here words similar to Matthew ch.6 v.15’. This is an important verse to display showing how we are meant to forgive, for as we forgive others is how God will forgive us, but the verse has been completely removed.

Shew vs Show

The word ‘shew’ is the past tense of ‘show’ and in modern English has fallen into disuse. Generally ‘shew’ is corrected to ‘show’ but again this alters the context of the passage, taking ‘shew’ as being past tense and changing it to ‘show’ which is present tense. A quick check in the concordance and the word ‘show’ does not appear in the King James Version of the Bible, but the word ‘shew’ appears 401 times. When reading your *King James Version* it is worth remembering that ‘shew’ is the past tense and the Bible was written after events had occurred. That is why passages such as Genesis ch.12 v.1 ‘... unto a land that I will shew thee’, uses ‘shew’ because it is the past tense. Modern translations change the passage ‘...to the land I will show you’, placing it in the present tense which is not the way the Bible was written.

The Ten Commandments

Modern translations have been just as brutal in their translation of the Ten Commandments found in Exodus chapter twenty.

King James Version (KJV)	New International Version (NIV)	Notes
Thou shalt have no other gods before me.	You shall have no other gods before me.	Changing the singular person pronoun 'thou' to 'you' has changed the audience from the singular person to a plural audience.
Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me , and keep my commandments.	You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the water below. You shall not bow down to them or worship them: for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.	The 'or' has been removed taking away the option that a 'graven image' is anything that holds a greater place in the heart than God does (money, cars, real estate), etc., then after the 'or' it includes the making of an idol. The NIV has made the 'image' solely a man-made idol. 'Mercy' and 'love' have different meanings. 'Visiting' and 'punishing' are very different in meaning. 'Thousands of them that love me' is completely different to 'a thousand generations of those who love me'. The NIV has narrowed the scope.
Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.	You shall not misuse the name of the Lord your God for the Lord will not hold anyone guiltless who misuses his name.	The word 'misuse' does not have the same depth as taking the Lord's name in vain (blasphemy).
Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.	Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your town. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.	Changed ' <u>the</u> Sabbath' to ' <u>a</u> Sabbath'.

Divers vs Diverse

Divers means 'various, many' but diverse means 'having great variety'. For example a group of three can be called diverse if all three elements differ from one another, but the group is not divers because three are not many. Unfortunately, today, the two words have combined thereby taking away the unique usage of 'divers'.

For example, 'Thou shalt not let thy cattle gender with a diverse kind' (Leviticus ch.19 v.19), showing that you are not to let your cattle mingle with a great variety of other cattle. 'Thou shalt not have in thine house divers measures, a great and a small' (Deuteronomy ch.25 v.14 also Proverbs ch.20 v.10, showing that you should not have various or many different weights, but one weight for one type of measure. In everyday language - He adopted divers tricks to cheat her and her interests are very diverse.

The New International Version deals with Leviticus ch.19 v.9 in this way. Do not mate different kinds of animals, and Deuteronomy ch.25 v.14 'Do not have two differing measures in your house - one large and one small' - translators have limited 'divers' to two measures, large or small, rather than the original meaning of 'various, many'.

Always vs Alway

The word 'always' means 'at every time' and 'on every occasion', but the word 'alway' means 'all the time' and 'perpetually'. Jesus said, 'lo, I am with you alway, even unto the end of the world' (Matthew ch.28 v.20), but he also said, 'but me ye have not always' (John ch.12 v.8), which two statements would appear to be a contradiction with modern bibles changing alway to always. What the statements are saying is not a contradiction but rather John is describing the physical presence of Jesus where Matthew is describing the everpresent presence of Christ (the Holy Spirit) in the world spiritually.

Specially vs Especially

'Especially' means 'particularly, above all', and 'specially' means 'in a special or careful manner, specifically'. An example can be seen in 1 Timothy ch.4 v.10. 'For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe'. *The New International Version* has changed this to read 'That is why we labour and strive, because we have put our hope in the living God, who is the Saviour of all

people, and especially of those who believe'. Although it is only one small word, with the addition of only one letter (e) the meaning of the passage has been altered, so rather than being something special and specific, it is now particular.

Contemn vs Condemn

Contemn means to treat with contempt but condemn means to express strong disapproval of (related to the roots 'con' and 'damn'). For example, 'Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it', (Psalm 10 v.13). 'It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? It contemneth the rod of my son, as every tree', (Ezekiel ch.21 v.10). The word 'contemn' is used here to denote utter contempt, it is a stronger word than 'condemn'.

'If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse', (Job ch.9 v.20). 'A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn', (Proverbs ch.12 v.2). Here the word 'condemn' is used to demote the strong disapproval that will be given.

What is a Collop?

'Because he covereth his face with his fatness, and maketh collops of fat on his flanks', (Job ch.15 v.27). A collop is a small slice of meat where the slice can be either thick or thin.

What is a Cockatrice?

Spoken of in Isaiah ch.11 v.8, ch.14 v.29, ch.59 v.5 and Jeremiah ch.8 v.17. Mythical beast half rooster and half snake, supposedly produced from a cock's egg. The original Hebrew word is 'tsepha' and the original transcribers had difficulty translating the word so the *King James Version* used the word 'cockatrice'. The Hebrew word 'tsepha' actually means 'a serpent, viper, reptile, poisonous snake'. Modern versions such as the *New International Version* have translated the word as 'cobra'.

What is concupiscence?

Concupiscence is strong sexual desire, as found in Romans ch.7 v.8, Colossians ch.3 v.5 and 1 Thessalonians ch.4 v.5. 'But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead', Romans ch.7 v.8. Modern Bible versions have altered the passage completely, for

example the *New International Version* renders the Bible quote, 'But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead'. Here the word 'concupiscence' has been replaced by the word 'coveting' but as can be seen concupiscence has a different meaning to coveting — to covet is 'to yearn to possess something, especially something belonging to somebody else'. The original is speaking of sexual desire and lust, the modern translations have changed it to just the desire for something, which could be a house, car, money, etc.

Descry vs Decry

Descry means 'to see, to catch sight of, to discover, to discern', but decry means to denounce or disparage. Descry is only used in Judges ch.1 v.23, 'And the house of Joseph sent to descry Bethel'. So this sentence is saying that the House of Joseph were sent to see, discover, or discern Bethel (not to denounce or disparage Bethel).

Leviticus ch.13 vv 47- 48

The *King James Version* renders this passage, 'The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in anything made of skin'.

The 'warp and woof' of a fabric are the threads, with the warp running lengthways, and the woof (called in English today weft) running across, indicative of the fact that the fabric is woven. The *New International Version* translates this passage,

'As for any fabric that is spoiled with a defiling mold — any woollen or linen clothing, any woven or knitted material of linen or wool, any leather or anything made of leather...'

So 'leprosy' has been altered to a 'defiling mold', and the basis of weaving threads (the warp and woof) has been completely removed, removing again the life lesson within the passage.

What does earing mean?

Not something you wear in your ear, that is an earring. Genesis ch.45 v.6, 'For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest' (also mentioned in Exodus ch.34 v.21). The word 'earing'

means 'ploughing', so they were not allowed to plough or harvest in the two years mentioned in the quote.

Adjure vs Charge

In Matthew ch.26 v.63 we have the following statement. 'But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.' The word 'adjure' means 'to command or enjoin solemnly' but modern translations of the Bible have changed the word adjure to 'charge' which undermines the intensity of solemnity of the original word 'adjure'.

Ensample vs Example

Both 'ensample' and 'example' are used in the New Testament so if they mean the same thing why use different words? They use different words because they mean different things.

An 'ensample' is a pattern or model for imitation, therefore meaning to exemplify or to show by example. An 'example' is to be an illustration of something.

'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come', 1 Corinthians ch.10 v.11.

'Neither as being lords over God's heritage, but being ensamples to the flock', 1 Peter ch.5 v.3. In these two passages the word ensample is used because they are to be a pattern or model exemplifying the Christian life.

'Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.' Matthew ch.1 v.19.

'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps', 1 Peter ch.2 v.21.

Joseph did not want to make a public example of Mary, and Jesus left us an example in how he lived his life that showed us how we are to live ours.

Froward

The word 'froward' means 'turning back to one's own ways, difficult to deal with, disobedient, contrary, wilful'. It comes from an Old English word 'froward' meaning 'in a direction leading away from'.

It is a translation of the Hebrew word 'showbab', meaning 'apostate, backsliding, turnaway'.

'For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart', Isaiah ch.57 v.17. The *New International Version* translates the same passage, 'I was enraged by their sinful greed; I punished them, and hid my face in anger, yet they kept on in their wilful ways'.

Assay

This word is used six times in the *King James Version* of the Bible and it means 'to attempt, to try' and 'to analyse and judge the significance of'. For example, 'Or hath God assayed to go and take him a nation from the midst of another nation', (Deuteronomy ch.4 v.34) as rendered in the *King James Version*, but the *New International Version* has translated the passage 'Has any god ever tried to take for himself one nation out of another nation'. Translating 'assay' as 'try', limits the meaning of the passage and completely obscures the meaning of 'to analyse and judge the significance of' which may be the more relevant translation of the word 'assay' in this Deuteronomic passage. Using the lower case god has spread the meaning to include other gods, not just our unique God, thus altering the passage irretrievably.

Turtle

Leviticus ch.12 v.8, ch.15 v.29, Numbers ch.6 v.10, Song of Solomon ch.2 v.12, Jeremiah ch.8 v.7 refer to the sacrificing of 'turtles' or the voice of the 'turtle' but when compared with other passages the word used is 'turtledove' (Leviticus ch.14 v.22) so a 'turtle' in the Old Testament is actually a 'turtledove'. Apparently the 'turtledove' is an Old World dove that has a soft purring call and is very affectionate to its mate (remember most birds bond with another bird for life). What a beautiful bird to complete the metaphor in Song of Solomon, 'The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land', speaking of the bride finding her bridegroom.

Proverbs ch.28 v.21

'To have respect of persons is not good: for for a piece of bread that man will transgress.' The word 'respect' is translated from the Hebrew word "nasa'phanim", meaning 'lift up the face', 'show partiality', so had quite a different meaning to how we use the word

‘respect’ today (show admiration for, admire). This is one passage where the true meaning can be found in analysing the original Hebrew and accommodating a change in understanding in the last 400 years of the English word ‘respect’.

Text Totally Removed

Listed below are the verses that the *New International Version* compilers have completely **removed** from the text.

‘Howbeit this kind goeth not out but by prayer and fasting.’ Matthew ch.17 v.21	‘For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.’ John ch.5 v.4
‘For the Son of man is come to save that which was lost.’ Matthew ch.18 v.11	‘And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.’ Acts ch.8 v.37
‘Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.’ Matthew ch.23 v.14	‘Notwithstanding it pleased Silas to abide there still.’ Acts ch.15 v.34
‘Where their worm dieth not, and the fire is not quenched.’ Mark ch.9 v.46	‘But the chief captain Lysias came upon us, and with great violence took him away out of our hands.’ Acts ch.24 v.7
‘But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.’ Mark ch.11 v.26	‘And when he had said these words, the Jews departed, and had great reasoning among themselves.’ Acts ch.28 v.29
‘And the scripture was fulfilled, which saith, And he was numbered with the transgressors.’ Mark ch.15 v.28	‘The grace of our Lord Jesus Christ be with you all. Amen.’ Romans ch. 16 v.24
‘Two men shall be in the field; the one shall be taken, and the other left.’ Luke ch17 v.36	‘For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.’ 1 John ch.5 v.7
‘(For of necessity he must release one unto them at the feast.)’ Luke ch.23 v.17	

Italicised Words in the King James Version

Have you ever noticed that some words in the *King James Version* of the Bible are italicised? These were added by the translators to assist the reader in understanding the text, but the additions were left in italics so the reader would know that they were a translator's addition to give clarity to the text. For example, Genesis ch.17 v.15 without italics would read, 'And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah her name'. The translators have added two words to the text so it reads, 'And God said unto Abraham, As for Sarai thy wife, thou shall not call her name Sarai, but Sarah **shall** her name **be**'. The words 'shall' and 'be' have been added in italics to give the text clarity.

*NRSV = New Revised Standard Version

NIV = New International Version

ESV = English Standard Version
