

Archaic and Obsolete Words of the Authorized Version.

No.1. pp. 77 - 80

The articles in this series are concerned with words in the Authorized Version of the Bible that have become obsolete and archaic or have changed in meaning or acquired new meanings so that they no longer convey to the reader the sense that the A.V. translators intended to express. Most of these words were accurate translations in 1611, but today they have become misleading. Language is always in a state of flux. New words come in, others change or become obsolete. Sometimes this happens only in districts of the English speaking world. The word 'gotten' is an example. It is still used in U.S.A., but has become obsolete in Great Britain.

Words nearly always degenerate in meaning. This is an evidence of the Fall of Man. Seldom does a word improve or take on higher meanings than it had originally. Our A.V. of the Bible is nearly 400 years old and though it was sixteenth-century English at its best, 'the noblest monument of English prose', the English language has so changed since then, that a revision has been necessary. Not that the A.V. can be set aside. In our estimation this will never be done; it has become part and parcel of our life and rightly so. But if we are to understand the God-breathed revelation of Himself and His purposes for humanity as they are expressed in the original inspired Hebrew of the O.T. and the Greek of the N.T., then we must have a version which expresses as accurately as possible in modern English what God the Holy Spirit caused to be written through the human instrumentality of the O.T. and N.T. authors. These articles are not intended to give a history of the English versions of the Bible. For this fascinating subject we would recommend Professor F. F. Bruce's *The English Bible* published by the Lutterworth Press.

We have to face the fact that something is always lost in translating from one language to another for the simple reason that there are often no exact equivalents. This is true in translating contemporary languages and even more so when there is a large time gap between them, as for instance the original texts of the Scriptures and the English A.V. some 1600 years later. As Professor F. F. Bruce says "no Bible translator who knows his business counts himself to have attained perfection" and the translators of the A.V. certainly made no such claim, nor those of scores of renderings made since this time. If we are not Hebrew and Greek scholars the best thing we can do is to obtain several of the modern versions and read them side by side with the A.V. The Parallel Bible which places the Authorized and the Revised Versions side by side is helpful. If we do not do this, then we are bound to come across passages of our English version which are unintelligible or even misleading. In Judges ix. 53 we read "and a certain woman cast a piece of a millstone upon Abimelech's head, and *all to brake* his skull". What does 'all to break' mean in modern English? I Thess. iv. 15 reads ". . . . we which are alive and remain unto the coming of the Lord shall not *prevent* them that are asleep". 'Prevent' in

modern English means to hinder or stop. In what sense can living believers stop or hinder those believers who have died?

We read in Mark i. 30 “But Simon’s wife’s mother lay sick of a fever, and *anon* they tell Him of her”. We might be pardoned for deducting from this that the disciples waited a while before telling the Lord of this illness. But Mark wrote *eutheos, immediately*, just the opposite of this. A similar context is Matt. xiii. 20, 21 where the A.V. again uses ‘anon’ for *euthus* reading,

“But he that received the seed into stony places, the same is he that heareth the word, and *anon* with joy receiveth it; yet he hath not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, *by and by* he is offended.”

The natural meaning of these words today is that when persecution arises because of the Word, *later on* some are offended, but this again is exactly opposite to what Matthew was inspired by the Holy Spirit to write, for again he uses *euthus, immediately*, teaching that such offence follows straight away *during and after persecution*. There is no interval between the two.

The A.V. renders *exautes* also as ‘by and by’ in Mark vi. 25 where the daughter of Herodias asks Herod for the head of John the Baptist. She said “I will that thou give me *by and by* in a charger the head of John the Baptist”. She was not asking to received this *some time later*, but *immediately* as *exautes* means.

Again in Deut. xxii. 18, 19 we read “and the elders of that city shall take that man and chastise him; and they shall *amerce* him in an hundred shekels of silver”. What does “amerce” mean in modern English? It is possible that not one in a hundred people would know.

It should be clear from these examples (and there are many more) that if we are to get anything like an exact rendering in English of what the Holy Spirit wrote in Hebrew and Greek through the instrumentality of men nearly 2000 years ago, we need some of these archaic and obsolete words expressed in contemporary language, or else we are going to lose truth and this would be tragic indeed, for as we have seen above, the old English of 1611 is sometimes opposite to the truth of the original inspired Scriptures through the change of language. In practically every case the difficulty has arisen through the change of meaning of words and nothing can prevent this happening, for it is constantly going on in all languages. Not only this, but the development of the study of the Holy Scriptures, the discovery of important ancient manuscripts since 1611, and the new knowledge of Bible lands and languages afforded by archaeology, have made up-to-date translations necessary as companions to the A.V., although by no means supplanting it. We should constantly praise the Lord for all the valuable evidence that, under His guidance we believe, has been dug up from the soil of the Middle East, confirming the truth of His Word and throwing a flood of light on the meaning of *koine* Greek in which the Holy Spirit chose to write the N.T. Much of this information was denied to the translators of our English Bible, for it was discovered since their day. That they would have used this further knowledge had it been possible, there is no doubt, for in their Introduction,

written to King James, they state that their translation was from “the *original sacred tongues*, together with comparing of the labours, both in our own and other foreign languages, *of many worthy men who went before us*, there should be one *more exact* translation of the holy Scriptures into the English tongue”.

It should be noted that they did not claim *infallibility*, but that their work should be *more exact*. Infallibility was kept for the original sacred Scriptures alone and in this they were undoubtedly correct. Their translation was itself a revision of English versions that went back to Wyclif in the late fourteenth century and to Tyndale and his successors from 1525 onwards. John Wyclif’s work was the first translation of the whole Bible into English and he was the most eminent theologian of his day. The later version of Tyndale greatly influenced the A.V. translators. Professor J. Isaacs writes “Tyndale’s honesty, sincerity, and scrupulous integrity, his simple directness, his magical simplicity of phrase, his modest music, have given an authority to his wording that has imposed itself on all later versions nine tenths of the Authorized New Testament is still Tyndale, and the best is still his”. How grateful we should be to the Lord for raising up such faithful men so that we can read the Word of God in our own language!

We now propose to note some of the archaic and obsolete English in the A.V. and seek to give the modern equivalent.

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ADMIRE, ADMIRATION. These words in the seventeenth century simply meant wonder or astonishment without any thought of praise or approval that they have today. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was ‘*admirable* how that senseless religion should gain so much ground on Christianity’, by which he meant that this fact was *amazing*. In no sense did he mean that this was a good thing. He also told of a Cardinal Pole delivering “a dry sermon many much *admiring* his discourse”, that is, they were *astonished* at its poverty. The Apostle John in Rev. xvii. 6, according to the A.V., states, after giving a graphic description of the antichristian harlot in verses 3-5, “and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, *I wondered with great admiration*”. Now it cannot be that John admired or approved of this symbol of iniquity in the modern sense of the word, but rather that he was *astonished* at what he saw.

ADVERTISE. This word appears twice in the A.V., namely Numb. xxiv. 14 and Ruth iv. 4. In the former Balaam tells Balak “I will *advertise* thee what this people shall do to thy people in the latter days”. This word in 1611 meant simply to inform without any idea of wide public notice. Balaam is saying, “I will let you know”. In Ruth iv. 4 the statement of Boaz to Ruth’s kinsman “I thought to *advertise* thee”, was not a threat to

make him a public exhibition. Rather he meant, “I thought I would tell you”. When we understand these facts the contexts become clear and intelligible.

AFFINITY. Today this word means to join with anything, whereas in the Authorized Version of the Bible it is only used in the primitive sense of the Latin *affinitas*, relationship by marriage. In I Kings iii. 1 “And Solomon made affinity with Pharaoh King of Egypt”, means “Solomon made a *marriage alliance* with Pharaoh King of Egypt”. Likewise II Chron. xviii. 1 “Jehoshaphat *joined affinity* with Ahab”, means Jehoshaphat made a marriage alliance with Ahab. In the prayer of Ezra (ix. 14) “join in affinity with the people of these abominations” means more than making contact with them, rather it means *intermarrying* with them.

AGAINST. Today this means opposite or confronting. Generally this word is used understandably in the A.V., but there are one or two obsolete usages. In Gen. xliii. 25 we read “And they made ready the present against Joseph came at noon”. This does not make sense in modern English, but in the A.V. ‘against’ means “for” and should read “for Joseph’s coming”. Exod. vii. 15 also sounds puzzling. The Lord said to Moses “Get thee unto Pharaoh in the morning and thou shalt stand by the river’s brink *against he come*”. This latter phrase means “for him” and the sense is “stand and wait *for him* by the river’s brink”.

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ALL TO BREAK. Judges ix. 53 records the fact of “a certain woman cast a piece of millstone upon Abimelech’s head and *all to break* his skull”. Does this phrase state the woman’s *purpose*, or the *result* of her action? Does it mean ‘almost broke’ or ‘quite broke’? The Hebrew means ‘crushed his skull’ and this is what the Middle English meant. The prefix ‘to’ expressed separation and ‘to-break’ meant break asunder or in pieces and with verbs of separation it simply emphasized or intensified their meaning. “All to” began to be regarded as an adverb meaning completely or entirely. In Bunyan’s *Pilgrim’s Progress*, Christina tells the interpreter about the efforts of Mrs. Timorous to persuade her not to make the journey, and she says ‘She all-to-be-fooled me’.

AMAZE, AMAZAMENT. These were all stronger words than they are now. To amaze was to stun or stupefy by a blow, or to terrify by fear. Thus warriors were said to fall to the ground ‘amazed’ i.e. stunned. The statement in the N.T. (Mark xiv. 33) that the Lord “began to be sore *amazed*, and to be very heavy” in the garden of Gethsemane is not nearly strong enough in modern English. “He began to be greatly distressed and troubled.” “Horror and dismay came over Him” (N.E.B.). Let us never forget that here He was confronting Satan and the powers of darkness (Luke xxii. 53). In I Pet. iii. 6,

counsel is given to Christian wives to be “not afraid with any *amazement*”, which means “let nothing terrify you”.

No.4. pp. 138 - 140

AMERCE. This is a good example of an obsolete word used in the A.V. Deuteronomy xxii. 18 reads: “And the elders of that city shall take that man and chastise him; and they shall *amerce* him in an hundred shekels of silver”. This is an old Latin-French form which adds the idea of mulcting to that of a simple fine, having the victim at one’s mercy. The angry Prince in *Romeo and Juliet* (III, 1, 195) says:

“But I’ll *amerce* you with so strong a fine
That you shall all repent the loss of mine.”

However, it is not a suitable word in the reference given. This is part of the code of the law of God given through Moses which is one of justice and the Hebrew word means to fine, “they shall fine him a hundred shekels of silver”. There was no thought that he was being mulcted by this fine.

ANGLE. This is used in the A.V. in its original sense of a fish-hook. “. . . . They that cast *angle* into the brooks” (Isa. xix. 8) means casting fish-hooks into the Nile. “They take up all of them with the angle” (Hab. i. 15) would be rendered today “with the hook”. The word came to be used for the rod and line as well.

APPARENTLY and EVIDENTLY. These were originally strong words referring to sight. They meant, visibly, manifestly, clearly, but in usage their meaning has now weakened to seemingly, and ‘evidently’ is more often used in cases of inference than with respect to matters of sight. In Numb. xii. 8 God says “My servant Moses is not so, who is faithful in Mine house. With him I will speak mouth to mouth, even *apparently* and not in dark speeches; and the similitude of the Lord shall he behold”. The statement that God spoke ‘apparently’ to Moses sounds today as though He only *seemed* to do so but the context makes this impossible. Substitute ‘clearly’ for ‘apparently’ and there is no contradiction.

We are told of Cornelius in Acts x. 3 “He saw in a vision *evidently* about the ninth hour of the day an angel of God coming”. Here again the word ‘evidently’ gives a sense of uncertainty, whereas the meaning is “he saw *clearly* in a vision”. In Gal. iii. 1 “before whose eyes Jesus Christ hath been *evidently* set forth, crucified among you”, means “before whose eyes Jesus Christ was publicly portrayed as crucified”.

ARK. The word is frequently used of the ark built by Noah, and the ark of the covenant in the Tabernacle. The word is a common one meaning a chest or box. The

name *Arkwright* means a manufacturer of boxes. *Wright* is middle English for a workman coming from the Anglo-Saxon *Wryhta*. We read too of the *ark* of bulrushes in which the baby Moses was placed for safety. This of course was a *basket* made of bulrushes and daubed with bitumen and pitch to make it waterproof.

ARMHOLE. This meant originally *armpit* not a hole in clothing. Jer. xxxviii. 12 reads “put now these old casts clouts and rotten rags under thine *armholes* under the cords”. The R.S.V. renders this “put the rags and clothes between your armpits and the ropes”. The Hebrew word for *armpit* means joints of the arms, elbows, or wrists. Instead of “Sew pillows to all armholes” (Ezek. xiii. 18) which is puzzling to say the least, the meaning in modern English is “sew magic bands upon all wrists” (as R.S.V.).

ARTILLERY. The word was used long before there were cannons or howitzers. Bows and arrows could be *artillery*. *The Oxford English Dictionary* cites a sixteenth century diarist as listing under artillery ‘drumes, flutes, trumpets . . .’. We read of Jonathan giving to a lad “his *artillery*”, i.e. his bows and arrows which the *Geneva Bible* so renders the words. *Tyndale’s* and *Coverdale’s Versions* had *weapons* to which the modern versions have returned (see R.S.V.).

ASTONIED, ASTONISHED, ASTONISHMENT. These words are derived from the obsolete word *astone* which appeared also as *astun* and *astony*. It meant like the word ‘amaze’, to stun, to overwhelm, being much stronger in meaning than the modern usage and we must be careful to give the words this sense when we meet them in the Bible. Instead of *astonied* in Ezra ix. 3 we should read *appalled*. Ezra says “I sat down appalled”, likewise in Jer. ii. 12; I. 13 and li. 37 where the fate of Babylon is dealt with and she will become not just an *astonishment* (A.V.) but a *horror*. Zech. xii. 4 God says “I will strike every horse with *astonishment*” (A.V.) meaning I will strike every horse with *panic*.

AWAY WITH. In Isa. i. 13 we read God’s lament concerning Israel “. . . . the new moons and sabbaths, the calling of assemblies, I cannot *away with*; it is iniquity, even the solemn meeting”. In the sixteenth and seventeenth centuries this meant tolerate, put up with. The sinful state of Israel made all their rituals empty and unendurable by God. Tyndale rendered Matt. xix. 11 “all men cannot *away with* that sayinge” instead of received or tolerate.

BARBARIAN, BARBAROUS. Originally these words were applied to all non-Greek speaking peoples, who were regarded as *foreigners* not necessarily uneducated people. Later on they took on the meaning of rude or uncivilized but in the N.T. *barbaros* is used only in its original sense and the modern word *foreigner* should be substituted for it.

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No.5. pp. 174 - 180

BASE. This word as an adjective does not mean worthless or wicked, but of low rank, lowly, humble. “The basest of men” (Dan. iv. 17) does not mean men of bad character but the “lowliest of men”. In II Cor. x. 1 Paul refers to himself as “who in presence am *base* among you”, i.e. humble among you. Likewise Ezek. xxix. 15, “the basest of kingdoms” means “the most lowly of the kingdoms”.

BESTEAD originally meant placed or situated, and then came to be used only in cases of difficulty or hostility. In Isa. viii. 21 we read, “And they shall pass through it hardly *bestead* and hungry”. This means ‘hard-pressed and hungry’. Shakespeare uses it in this sense.

BEWRAY means to reveal or disclose, almost the same as ‘betray’, except it did not have the thought of treachery or disloyalty behind it. Of Peter after his denial of the Lord it was said ‘thy speech bewrayeth thee’, that is, your pronunciation reveals your identity or your origin.

BOLLED. In Exod. ix. 31 we are told that through the Lord’s judgments on Pharaoh and Egypt, the flax and barely were ruined, “for the barley was in the ear, and the flax was *bolled*”. The Hebrew word means *bud*, so the A.S.V. translates ‘the flax was in bloom’ and the R.S.V. ‘the flax was in bud’.

BOOTIES is the plural, now obsolete, of booty and occurs once in the A.V. namely Hab. ii. 7 “shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for *booties* unto them?”. Now we should use ‘booty’ always in the singular and this is followed by modern translations.

BRAVERY. This word has nothing to do with being brave but with women’s *finery*. Its occurrence in Isa. iii. 18-23 makes this clear. “In that day the Lord will take away the *bravery* of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.” *Cauls* comes from the old French *cale* and means *cap* or *headgear*. *Tire* has no connection with fatigue, but is a shortened form of *attire*, another word for headgear or an ornament worn on the head.

BRUIT. This means a report spread abroad, a rumour or tidings. “All they that hear the *bruit* of thee shall clap the hands over thee” (Nahum iii. 19), that is the news spread around concerning the Divine judgment on the king of Assyria. Jeremiah says concerning Judah, “Behold, the noise of the *bruit* is come”, that is the rumour of the coming devastation of Judah.

BUNCH. This has nothing to do with a collection of anything as it is used today. It is an obsolete term for a *hump* on a camel’s back or of a deformed person. “They will carry their treasures upon the *bunches* of camels” (Isa. xxx. 6), means they will carry their treasures on the camels’ humps or backs. In Shakespeare’s *King Richard III* the humpbacked Richard is called ‘that poisonous *bunch-backed* toad’ (Acts 1, Scene 3).

BY AND BY. This is another instance where a phrase has completely changed its meaning in England since the fifteenth and sixteenth centuries. At that time it meant *immediately*, as also did the words ‘anon’ and ‘presently’. These words gradually lost this sense and came to mean ‘after a while’, or at some indefinite time in the future.

In the account of John the Baptist’s beheading recorded in Mark’s Gospel, it is odd to read of Salome’s haste in coming before the King and in contrast her apparently leisurely request that John’s head be given here ‘by and by’ (vi. 25, 27). But the word she used meant ‘immediately’, ‘instantly’. She was not prepared to wait.

In the parable of the sower (Matt. xiii. 21) the Lord says of the stony ground hearer ‘for when tribulation or persecution ariseth *by and by* he is offended’. The A.V. archaism here suggests ‘at some time later on’ he is offended. But the Lord said “*immediately* he is offended”; which is very different and as the phrase is used today it completely misses the sense.

Another important reference is Luke xxi. 8, 9 where the Lord Jesus is dealing with the solemn times leading up to the destruction of Jerusalem (70A.D.), and then later in the chapter in connection with His Second Advent He said:

“But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; *but the end is not by and by*”,

in which case, in modern English, it would mean the fulfillment will not be later on, but at once. But this is the opposite of what the Lord was teaching. What He actually said was “the end will *not* be at once, or immediately” which only shows the care that must be exercised when using the A.V. by itself.

BY COURSE. In I Cor. xiv. 27, the A.V. reads:

“If any man speak in an unknown tongue, let it be by two, or at the most by three, and that *by course*.”

The last two words rendered in modern English mean ‘in turns’. Paul did not use the word ‘unknown’ and this is an addition of the translators. The sense is, “If any speak in tongue (or dialect), let there be only two or at the most three, and each *in turn* (not at once), and let one interpret”.

CARE, CAREFUL, CAREFULNESS. These words can easily be misunderstood, for today they mean the opposite of being careless or indifferent. They have lost the meaning of anxiety or worry which they had originally and which is obvious in the Greek original. The Lord gently reproved Martha for being ‘careful about many things’ (Luke x. 41) which is certainly not a fault in its modern usage. What He actually said was, “Martha, you are *worried* and troubled about many things”.

In Phil. iv. 6 the Apostle Paul gives the injunction, “Be careful for nothing” (A.V.), but this would be terrible advice if these words were used in their modern meaning. “Have no anxiety about anything” the Apostle actually wrote. It was freedom from the stress of worry and tension he was concerned about which is also evident in ICor.vii.32, “I would have you without carefulness”, or in up-to-date English, “I want you to be free from worry”. Imagine believers being advised in the sacred Scriptures, not to be careful!

CARRIAGE. “After those days we took up our *carriages* and went up to Jerusalem” (Acts xxi. 15). What does Luke mean by this, for it was a well-known fact that, rather than a road, there was little more than a mountain track between Caesarea and Jerusalem? What sort of carriages could traverse such a track? Some who disbelieve Scripture have made merry over this, but they are ignorant of the fact that in the sixteenth or seventeenth centuries the English word ‘carriage’ referred to *baggage* and not the vehicle that carries it. The Great Bible and the Bishop’s Bible (contemporary with the A.V.) render the phrase ‘took up our burdens’, but Tyndale is even nearer to the original, “After those days we made ourselves ready and went up to Jerusalem”.

In I Sam. xvii. 22 we read “David left his carriage in the hand of the keeper of the carriage” has no reference to any vehicle but means “David left the things in charge of the keeper of the baggage”. The A.V. of Isa. x. 28, “laid up his carriages” means “stores his baggage”.

CASTAWAY. The Greek work behind this A.V. translation is *adokimos* referring to metals or coins that fail to meet the test. It has no reference whatsoever to shipwrecked people. The word is the opposite of *dokimos*, translated “*approved* unto God” in II Tim. ii. 15. In I Cor. ix. 27 the Apostle is stating the possibility that, after proclaiming the truth to others, he might himself fail to finish the race through unfaithfulness or other reasons, and so receive the Lord’s *disapproval* and loss of reward. He is not saying that there was the possibility of his losing his salvation which has its source in God’s infinite grace (not works or attainment) and grace characterizes this salvation right to the end. Salvation basically is the free gift of God in Christ which He

never takes away for the ‘gifts and calling of God are without repentance’ (i.e. change of mind on His part, Rom. xi. 29).

CAST DOWN. These words appear in Daniel’s description of the overwhelming vision that he records in the seventh chapter, “I beheld till the thrones were cast down, and the Ancient of days did sit” (vii. 9). But in what sense could these thrones which were intimately connected with God, be cast down or overthrown? In which case, how could they be sat on? The contemporary translations of Coverdale, Matthew and the Great Bible render it “until the seates *were prepared*” and the Geneva and the Bishop’s Bible had “till the thrones *were set up*”. The Septuagint and Vulgate have words which mean “*were placed*” and undoubtedly this is the correct meaning and fits the context, which the A.V. translation does not.

CHAMPAIGN. This word occurs in Deut. xi. 30 “. . . . in the land of the Canaanites, which dwell in the Champaign over against Gilgal, beside the plains of Moreh”. It was an old French word meaning “open, level country or plain” and this is its meaning in Deuteronomy.

CHAPMEN. The A.V. uses this word in II Chron. ix. 13, 14:

“. . . . the weight of gold that came to Solomon in one year was six hundred and threescore and six talents (666) of gold, beside that which *chapmen* and merchants brought”

Chapmen were traders who traveled about selling goods. Even in 1611 the word had begun to lose its primary significance of ‘merchant’ and came to be used of itinerant hawkers and peddlars, and was looked on with disdain, as is expressed in Shakespeare’s lines from *Troilus and Cressida*:

“Fair Diomed, you do as *chapmen* do,
Disguise the thing that you desire to buy” (Act 2, scene 1),

and in another context he speaks of the “base sale of chapmen’s tongues”. “Traders” is the meaning in II Chron. ix. 14.

CHARGEABLE. This word in 1611 meant ‘burdensome’ and refers to persons rather than commodities. In Neh. v. 15 we read of governors ‘who were *chargeable* unto the people’, that is, they laid heavy burdens on the people. The Apostle Paul reminds the Thessalonians that he worked night and day so that he ‘might not be *chargeable*’ to them (I Thess. ii. 9; II Thess. iii. 8). “I was *chargeable* to no man” (II Cor. xi. 9) means I did not burden anyone.

CIEL, CIELING (I Kings vi. 15). These words are obsolete spelling of CEIL and CEILING, and mean walls lined with wood paneling. In II Chron. iii. 5 it states that

Solomon's "greater house was *cieled* with fir tree" which means overlaid with this wood. The Lord complains through Haggai the prophet "Is it time for you, O ye, to dwell in your *cieled* houses and this house (the Temple) lie waste?" The Israelites had luxuriously decorated their own homes and showed little interest in the Lord's house which lay in ruins (Hag. i. 4).

COME BY. In the storm and shipwreck so vividly described in Acts xxvii. 16 we read, "we have much work to *come by* the boat". This is old English meaning it was hard to *control* the boat and so secure it.

COMFORT. This comes from the Latin *comferto*, meaning to strengthen, and this often is its meaning in Scripture in addition to soothing or consoling. It is interesting to note examples from Wyclif's translation which preceded the A.V., "he comforteth hym with nailes" (Isa. xli. 7) sounding peculiar to us today. Also "he comforteth the lockis of thi gatis" (Psa. cxlvii. 13). In each case our modern equivalent would be 'strengthen'.

In the N.T. the word occurs many times meaning 'encourage or strengthen' in addition to consoling and this should be borne in mind in the contexts where it occurs.

COMFORTLESS. John xiv. 18 reads, "I will not leave you *comfortless*" where the Greek means 'left as orphans' and the thought behind this precious promise is that, though the Lord was to leave them shortly, they would not be bereft or destitute.

COMMUNICATE. Basically this means 'to share' rather than to pass on a message. It refers to practical fellowship and generous acts. "To do good and to *communicate* forget not" (Heb. xiii. 16), that is practical sharing among believers. Paul commended the Philippian church because they *communicated* with his affliction when he was imprisoned (Phil. iv. 14). This does not mean that they sent letters to him, but rather practical gifts to help him, as the context makes perfectly clear. "Evil communications corrupt good manners" (I Cor. xv. 33). This means something deeper than bad language or writings and embraces *all* social influences in which conversation plays only a part. It means moral character as a whole and what Paul meant was 'bad company ruins good morals'.

COMPREHEND. This word comes from a Latin verb that means to seize or grasp and in the sixteenth century was used in both the physical and intellectual senses, whereas today it is only used in the latter sense. In John i. 5 we read "the light shineth in darkness, and the darkness *comprehended* it not". This does not mean "the darkness did not understand it", but rather the darkness did not grasp and extinguish the light, in other words, did not overcome it. In Christ was "the light of men, the light shines in the darkness, and the darkness has not overcome it". This is a triumphant assertion that fits in with the glorious revelation of the opening words of John's Gospel. Other translations

back this up. “Did not master it” (Moffatt); “Has never put it out” (Goodspeed); “Has never overpowered it” (Weymouth); “Did not conquer it” (Rien).

No.6. pp. 196 - 200

CONDESCEND. This word is defined in the *Oxford English Dictionary* as “to stoop from one’s position of dignity or pride”. This is its modern meaning, but not that of its one occurrence in our A.V. namely Rom. xii. 16 “Mind not high things, but condescend to men of low estate”. Today the word nearly always has a snobbish meaning, but in Romans there is none of this. The sense is “Do not be proud, but *associate with* the lowly or humble”. The last word here is used by the Saviour concerning Himself—“I am meek and lowly in heart” (Matt. xi. 29) and He was the One Who ‘humbled Himself’ (Phil.ii.8) and as a noun the word appears as ‘humility’ (Acts xx. 19) or ‘lowliness’ (Eph. iv. 2). These are the types of people with whom we should associate.

CONFECTION, CONFECTIONARY. Today these words are confined to sweetmeats and sugar foods. In the days of the A.V. they referred to *spices* and *perfumes*, and this can be seen in Exod. xxx. 35, where God’s instruction to Moses concerning the holy incense was “thou shalt make it a perfume, a confection after the art of the apothecary”. Confectionary is used in I Sam. viii. 13 where Samuel warned the Israelites that if they insisted on a king “he will take your daughters to be *confectionaries*, and to be cooks and to be bakers”. Here “confectionaries” means “perfumers”.

CONVENIENT. This word originally had the meaning of proper, becoming, right. It has lost these meanings and is now applied to what is suitable to one’s self. In Eph. v. 4 unclean talking is not *convenient* (A.V.) which today should be translated ‘proper’ or ‘right’. In Philemon 8 “to enjoin thee that which is convenient” means ‘to command thee to do what is required’. In Rom. i. 28 “to do those things which are not convenient” signifies “to act improperly”.

CONVERSATION. In 1611 this always referred to conduct or manner of life, never just to talking. The “vain conversation received by tradition from your fathers” (I Pet. i. 18) was not their words, but their actions, in fact their whole lives. In IPet.iii.1,2, the Apostle exhorts Christian wives to be in subjection to their husbands, so that, if they were not saved, they might be won by the conversation of the wives. But he did not mean that wives could *talk* their husbands into receiving the truth, rather he exhorted that their whole manner of life might be a testimony to them. Every time the reader of the A.V. comes across the word ‘conversation’, he should be careful to read it as ‘conduct’.

Once, the A.V. translates another Greek word (*politeuma*) as conversation (Phil.iii.20), “our conversation is in heaven” which, needless to say, does not mean ‘our talking is in heaven’, but “our citizenship exists in heaven”.

CONVINCE. This word occurs in the A.V. in an obsolete sense. Its modern meaning is *convict*. “Which of you *convinceth* Me of sin” (John viii. 46) should now read “*convicteth* Me of sin”. In I Cor. xiv. 24 the phrase ‘convinced of all’ means “convicted by all”. In James ii. 9 our A.V. reads “If ye have respect to persons, ye commit sin, and are *convinced* of the law as transgressors”. “*Convicted* by the law” is what is meant. “To *convince* all that are ungodly” (Jude 15) should now read “to *convict* all the ungodly”.

COUNTERVAIL. This is another word that has become obsolete. “. . . . The enemy could not countervail the king’s damage” is meaningless in modern English. The word used has the sense of ‘compensating’ or ‘making up for’. The Bible in Basic English renders it “for our trouble is little in comparison with the king’s loss”.

COUNTRY. John xi. 54 reads in the A.V. “Jesus went into *a* country near to the wilderness” which gives the impression that the Lord went into another land and nation, but this is not so. The inspired Greek has *the* country, meaning “countryside”. The Rheims Version of 1582 correctly renders this as “*the* country” and John Wesley corrected the A.V. in 1755 on this point and has been followed by modern translators generally.

COUSIN. This word as used in the A.V. means any relative and the modern word would be ‘kinsfolk’. This should be noted in Luke i. 36 and 58.

CUNNING is used in both good and bad senses in the A.V. whereas today it is only used in a bad sense. In a good sense it meant one who was skilful. Esau was a “cunning (skilful) hunter” (Gen. xxv. 27). Saul’s servants, in order to sooth him, sought for “a cunning player on the harp” (I Sam. xvi. 16) i.e. a skilful player. In I Kings vii. 14 we are told that Hiram was “filled with wisdom, and understanding, and cunning to work all works in brass”, that is, a skilful worker in metal, and in preparation for the Tabernacle we read of ‘cunning men’ and ‘cunning workmen’ and ‘cunning work’.

CURIOUS. The old English meant ‘made with care’ not ‘peculiar’. Exod. xxviii. 8 rendered in the A.V. “and the curious girdle of the ephod” means “a skillfully woven band”. Bezaleel devised ‘curious works’ (Exod. xxxv. 32), that is, ‘artistic designs’. Psa. cxxxix. 15 is an interesting reference to the unborn child “. . . . made in secret, and curiously wrought in the lowest parts of the earth”. The formation of different members

of the body before birth is likened to embroidery or the arranging of the threads and colours in a beautiful piece of tapestry.

DAYSPRING. This word means daybreak or dawn and should be understood as this in such passages as Job xxxviii. 12 and Luke i. 78.

DELICACY and DELICIOUSLY. Rev. xviii. 3, 7, 9 does not refer to the plentiful supply of dainties in Babylon but is used in the sense of sensual luxury and voluptuousness. The kings of the earth who 'lived deliciously with her' indulged in lust and sensual pleasures. Tyndale renders it 'lived wantonly with her'.

DESCRY. This word means to discover, or perceive, investigate or spy out. Judg.i.23 states that "the house of Joseph sent to descry Bethel" which means that the house of Joseph sent to spy out Bethel.

DIVERS and DIVERSE. These were originally the spelling of the same word. In 1611 'divers' meant various, several, more than one (without stating how many). The word occurs 36 times in the A.V. but is completely obsolete today. "Divers of Asher" (II Chron. xxx. 11) means "a few men of Asher". In Mark viii. 3 we read that the Lord Jesus had compassion on the multitude "for divers of them came from afar", which means, in modern English, "Some of them had come a long way". The prohibition of sowing a vineyard "with divers seeds" (Deut. xxii. 9) means sowing with two or more different kinds of seeds. "Divers diseases" (Matt. iv. 24) means "various illnesses", "divers trials", "various test".

DOCTOR. This word originally meant nothing more than teacher. In Luke ii. 46 we have the occasion of the Lord Jesus visiting the Temple as a boy and "sitting in the midst of the doctors". These were not medical men but teachers of the law as in Luke v. 17. "Doctrine" likewise means "teaching", and in the A.V. the act of teaching as well.

DUKE. This word, in the A.V., is used for the Chief of Edom. It has no thought of a hereditary title of nobility as used in Great Britain. The word just means a leader, coming from the Latin *dux* (leader). Wyclif translates Matt. ii. 6 "for of thee a *duke* shall go out that shall govern my people Israel", referring to the Lord Jesus, but he was translating from the Latin. Tyndale used the word "captayne" and the A.V. the word "governor".

EAR and PLOW. Both these words are old verbs which have the same meaning, to prepare the soil for sowing by turning it over in furrows. The word 'ear' is used by the

A.V. in Gen. xlv. 6, Exod. xxxiv. 21, Deut. xxi. 4 and I Sam. viii. 12 and in other places, meaning ploughing the ground. It is quite obsolete today.

ENSUE. This word was used in the sixteenth and seventeenth centuries in the sense of pursue. So in I Pet. iii. 11 “seek peace, and ensue it” means “seek peace and pursue it”.

EQUAL. In these centuries ‘equal’ had the moral meaning of what is fair, just and right as well as stating size or quantity. Ezekiel makes the protest in the name of the Lord: “Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel; is not My way equal? Are not your ways unequal?”. In modern English we should say “Is not My way just or right? Are not your ways wrong?”. In Col. iv. 1, “give to your servants that which is just and equal” means, “treat your slaves justly and fairly”.

ESCHEW. This obsolete word means to avoid wrong doing or escape a danger or inconvenience. Job is described as “one that feared God and eschewed evil” (Job i. 1). Peter says, in his first epistle, let those who would see good days “eschew evil and do good” (iii. 11), which means, of course, turn away from evil and do what is good and right.

No.7. pp. 215 - 220

EXPECT, EXPECTATION. The word ‘expect’ occurs in the obsolete sense of ‘wait’ in Heb. x. 13: “From henceforth *expecting* till His enemies be made His footstool”. The word expectation as used in the A.V. means ‘hope’. In Psa. ix. 18, “the *expectation* of the poor” means “the *hope* of the poor”. In Psa. lxii. 5 the writer says, “My soul, wait thou only upon God, for my *expectation* is from Him”. In modern English it would read “for my *hope* is from Him”. Prov. xxiv. 14 says, “Thy *expectation* shall not be cut off” meaning “Your *hope* will not be cut off”. Jer. xxix. 11 “to give you an *expected end*” is “to give you a future and a *hope*”.

FAIN. This obsolete word as a noun, adjective or verb means ‘glad’, coming from the Old Saxon *fagan*, ‘glad’. The word occurs in the parable of the Prodigal Son, “he would *fain* have filled his belly with the husks that the swine did eat”. In modern English this reads, “he would *gladly* have fed on the pods that the swine ate” (Luke xv. 16 R.S.V.). Coverdale, in the Prayer Book version of the Psalms renders Psa. lxxi. 23 “my lips will be *fain* when I sing unto Thee”.

FAMILIAR SPIRIT. Those who ‘have familiar spirits’ are often referred to in the O.T. and these are evil powers under the control of Satan, and those who deal with them are called ‘wizards’. These were nothing more than spiritist mediums who claimed to be in communication with the spirit powers and such spirits to be responsive as a servant (*famulus*) to their call. Under the law in the Old Testament such were to be put to death (Lev. xx. 27). Such stringent rules were to prevent contact with the evil spirit world. It is significant that spiritism is increasing today under various guises and the Lord’s people need to be warned to avoid any contact with this evil that Satan so easily uses to enslave the minds of people with his lie and deceit.

FEEBLE MINDED. In Elizabethan days this word did not mean mentally deficient but ‘discouraged’. So in I Thess. v. 14 “comfort the *feeble minded*” in modern English should be rendered ‘encourage the *faint hearted*’.

FETCH ABOUT. This is an obsolete expression occurring in II Sam. xiv. 20 “to *fetch about* this form of speech hath thy servant Joab done this thing” and today such a sentence is unintelligible. “Fetch about” means to contrive, devise or change, and the R.V. greatly improves things by rendering “to *change* the face of the matter”.

FETCH A COMPASS. This is another obsolete phrase and sounds strange today. Needless to say it has nothing to do with a compass in the modern sense, but means take a roundabout course, or make a circuit. It occurs five times in the A.V., one of these being in the N.T. After Paul’s shipwreck, Luke tells us he (Paul), his guards and companions sailed from Syracuse. “From thence we *fetch* a compass, and came to Rhegium” which means “from there we *made a circuit* and arrived at Rhegium”. In II Sam. v. 23 the phrase means “to go round to their rear”.

FLUX. This is an old English word for dysentery and it was this illness (a ‘bloody flux’) that affected the father of Publius (Acts xxviii. 8).

FOOTMEN. These are not servants, but men who are in military service—foot soldiers (II Kings xiii. 7).

FORETELL. This word in the A.V. means more than predict. It is used in the A.V. to tell or warn someone beforehand and in II Cor. xiii. 2 this is its sense. “I *foretell* you” means “I *warn* you”.

FRANKLY. Luke vii. 42 is its one occurrence in our English Bible “he *frankly* forgave them both”. It is not used in the modern sense of openly or candidly but freely or

generously; though why the A.V. uses the word at all is not clear, as there is no word in the original Greek for it.

FRAY. This is a shortened form of the verb “affray” which in 1611 meant frighten or to make afraid. The word ‘afraid’ is just the modern form of the past participle “affrayed”. In Deut. xxviii. 26 comes the warning—“thy carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall *fray* them away” that is, “*frighten* them away”. Likewise Jer. vii. 33. In the vision of Zechariah, four carpenters came to *fray* or terrify the four horns which had scattered Judah (Zechariah i. 18-21).

FRET. This word occurs four times in the A.V. in the obsolete sense of eat into, gnaw, decay. A *fretting* leprosy is referred to in Lev. xiii. 51, 52; xiv. 44 and “it is *fret* inward” in xiii. 55, that is leprous decay of the flesh. These are Tyndale’s terms which were accepted by the A.V. translators.

FROWARD—NESS. This obsolete word is cognate with ‘from-ward’, like the phrase “to and fro” for “to and from”. It is the opposite of ‘toward’. It had the meaning of contrary, perverse, crooked or devious and 17 of the 24 occurrences are to be found in Proverbs.

GENDER. When used as a verb this word refers to the breeding of cattle (Lev. xix. 19; Job xxi. 10). The well-known phrase in Gal. iv. 24 “Mount Sinai, which *gendereth to bondage*” means “which bears children for slavery”, and in II Tim. ii. 23 we are warned against foolish questions which “*gender* strifes” or breed quarrels.

GHOST. Except in connection with the Holy Spirit, this old word only occurs in the phrases, ‘give up the ghost’ (16 times) and ‘yield up the ghost’ (3 times). Both phrases mean the same thing and represent a single Hebrew or Greek word meaning ‘to die’. The word ‘ghost’ in 1611 did not mean an apparition, but the spirit or immaterial part of a person as distinct from his body and ‘ghostly’ meant spiritual. The literature of this period is full of references to church ministers being called ghostly advisers, ghostly instructors, ghostly fathers, etc. Ghostly counsel was spiritual counsel. The word is now quite obsolete in this sense. The Holy Ghost should now be rendered the Holy Spirit.

When a ghost in the modern sense is used in the N.T. the Greek has the word *phantasma* not *pneuma*, spirit. When they saw the Lord Jesus walking on the water, the disciples said, “it is spirit” (Mark vi. 49) according to the A.V. But the word is *phantasma* not *pneuma* and should be rendered, as in the modern versions, “it is a ghost”.

GOVERNOR. In James iii. 4 this is used in the obsolete sense of a pilot of a ship. Paul, in Gal. iv. 1, 2 writes ‘the heir as long as he is a child is under tutors and governors, until the time appointed of the father’. “Tutors and Governors” is better translated ‘guardians and trustees’. We have ‘the governor of the feast’ in connection with the marriage at Cana. He was the same as ‘the ruler of the feast’ (John ii. 8, 9) which is equivalent today of the head waiter or steward whose duty was to manage all the details and procedures of the wedding breakfast.

GRUDGE. This word originally meant to murmur, grumble or complain from an earlier variant ‘grutch’ which corresponds to the modern colloquial ‘grouse’. In James v. 9 the A.V. reads “*Grudge* not one against another”, meaning “do not *grumble* against one another”. In Psa. lix. 6, 7, 14, 15 the Psalmist compares his enemies to dogs and says, “let them wander up and down for meat and *grudge* if they be not satisfied”. This does not make sense today. The R.S.V. gives the meaning more clearly: “they roam about for food and *growl* if they do not get their fill”.

HABERGEON. This means a coat of mail. In the Authorized Version this word is used for three Hebrew words, but it only properly applies to one, *shiryon*, which occurs in II Chron. xxvi. 14 and Neh. iv. 16.

HAP means chance or fortune either good or bad. The good meanings cluster round the related words happy, happily, happiness. The neutral ones are linked with such words as happen, happening, haply, perhaps. In Ruth ii. 3 the A.V. renders the sentence “her *hap* was to light on a part of the field belonging unto Boaz”. Put in modern English, this would be “she *happened* to come to the part of the field belonging to Boaz”. “Haply” means perchance or perhaps.

HARDLY in 1611 meant ‘with difficulty’. “How *hardly* shall they that have riches enter into the kingdom of God” (Mark x. 23) is equivalent to “how *hard or difficult* it will be for those who have riches to enter the kingdom of God”.

In Isa. viii. 21 the words ‘hardly bestead’ mean ‘greatly distressed’. The phrase is quite obsolete today.

HEADY. This word means precipitate, headstrong, rash and occurs in the list of vices of the last days listed in II Tim. iii. 1-5. The Greek adjective mean reckless, rushing headlong, and is used in Acts xix. 36 where the town clerk urged the citizens of Ephesus ‘to be quiet and do nothing rash’.

HEAVE OFFERING. The Hebrew word is *ternmah* which the A.V. renders oblation 18 times, offering 28 times, heave offering 24 times. The term heave offering is

misleading for it implies the rite of elevation which is doubtful and the word 'heave' suggests strenuous effort, lifting or throwing something very heavy. The word 'heave' is best omitted. Numb. xviii. 32 reads in the A.V. "ye shall bear no sin by reason of it, when ye have heaved from it the best of it". This is unintelligible today. The sentence means "ye shall bear no sin by reason of it, when ye have offered the best of it".

HEAVINESS appears 14 times in the A.V. but never in the sense of physical weight. It always has a psychological meaning denoting a state of mind. It is a pity that the A.V. uses 'heaviness' to represent 7 different Hebrew words and 3 different Greek words, each of which has its own shade of meaning and this has therefore been lost in our old English Version. Some of these anxiety, sorrow, fasting, despair, have to suffer, painful. Proverbs xii. 25 reads, "*Heaviness* in the heart of man maketh it stoop", which is better render "*Anxiety* in a man's heart weighs him down".

HEAVY. Some usages of this word by the A.V. are not very happy. Ahab's vexation over Naboth's refusal to let him have his vineyard is described by the A.V. as being 'heavy and displeased' (I Kings xxi. 4). In the garden of Gethsemane the Lord Jesus "began to be very heavy" (Mark xiv. 33), but the Lord's attitude was the very opposite of Ahab's. When his greed was thwarted, Ahab became 'vexed' or 'resentful', whereas in connection with our Saviour, "He began to be deeply distressed and troubled. My soul is overwhelmed with sorrow to the point of death, He said to them" (N.I.V.). The translation 'heavy' in both these cases is misleading and inaccurate.

HIGH, HIGH-MINDED. The word 'high' is used in the sense of 'haughty' in Psalms xvii. 27; ci. 5. In Isa. x. 12 we have the king of Assyria and 'the glory of his high looks' which means his haughty pride. "High-minded" is now always used in a good sense. We speak of those who have 'high principles'. In the 16th century the word was more often used in a bad sense, so in Rom. xi. 20 and xii. 16 "high-minded" meant haughty or proud. In II Tim. iii. 4, "high-minded" occurs in a long list of evil dispositions of the last days. The Greek word means 'swollen with conceit'.

No.8. p. 240

HOLPEN. This word is the old past participle of 'help'. From the 14th to the 17th century it was also spelled 'holpe' or 'holp' and these were gradually displaced by 'helped'. The A.V. uses both 'holpen' and 'helped' in about equal numbers. In Mary's Magnificat we have the rendering "He hath holpen His servant Israel" in which the Book of Common Prayer had influenced the A.V. translators. In Tyndale's first translation he used 'holpen' (1525) in Luke i. 54, but he rejected it in his final edition (1534) and used 'helped'. No English version previous to the A.V. used 'holpen'. The Great Bible and the Bishop's Bible had 'helped' in this context. We should remember that Tyndale's Version greatly influenced the translators of our A.V. as did the Prayer Book.

HONEST occurs seven times in the N.T. not as the opposite to deceit, but in the sense of honourable, noble, worthy of honour. "Having your conversation honest among the Gentiles", means, "maintain honourable conduct among the Gentiles" and this is its meaning in II Cor. viii. 21; xiii. 7; Phil. iv. 8 and Rom. xii. 17.

Archaic and Obsolete Words of the Authorized Version.

No.9. p. 60

HOUGH. This belongs to the series of English words with different pronunciations as cough, though, plough, rough, tough, etc. The word is only used as a verb in the A.V. and is pronounced 'hock'. It means to cut the tendons at the back of the foot of a horse or other animal, in other words "to sever the hamstring" (Josh. xi. 6, 9; II Sam. viii. 4; I Chron. xviii. 4).

HUSBANDMAN. This meant a tiller of the soil and is used of Noah (Gen. ix. 20) and others. Sometimes it is equivalent to 'farmer' as in II Tim. ii. 6. Where the cultivation of vines is concerned, the word means a 'vine-dresser'.

INDITE. This word originally meant to dictate a form of words to be repeated or written down and then it came to mean any expression of one's thought in writing. In Psa. xlv. 1 we have 'my heart is inditing a good matter'. The Hebrew verb however, is more vivid meaning to bubble up or boil over. So the R.S.V. renders it "my heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a ready scribe".

INFIDEL occurs twice in the A.V., 'what part hath he that believeth with an infidel' (II Cor. vi. 15) and "if any provide not for his own he is worse than an infidel" (I Tim. v. 8). The word comes from Tyndale, who meant 'one who is without faith' rather than a person who denies or deliberately rejects it, in other words an unbeliever or unsaved person. II Cor. vi. 15 clearly teaches that the marriage of a believer with an unbeliever is disobedience in God's sight, whether the unbeliever opposes the truth or not, and young believers should constantly remember this if they want to avoid a life of misery and spiritual unfruitfulness.

No.10. p. 80

INJURIOUS. This is an A.V. translation of the Greek *hubristes* and ‘injurious’ is not strong enough in modern English. The equivalent today would be insolent or insulting, the conduct of a bully (I Tim. i. 13). This is the Apostle Paul’s description of himself before the grace of God saved him.

INQUISITION. The word is often linked in the mind with persecution and torture because of the Inquisition of the 13th century in Spain set up by Pope Innocent III for the suppression of heresy and punishment of so-called heretics. But its normal meaning is ‘inquiry’, specially of judicial investigation. “The judges shall make diligent inquisition” (Deut. xix. 18), that is, they shall inquire diligently. In Esther ii. 23, “when inquisition was made of the matter” means, “when the affair was investigated”.

No.11. pp. 119, 120

INSTANT, INSTANTLY. In the A.V. these words do not refer to time but to the manner of an action. The Jewish elders besought the Lord to heal the servant of the centurion. “They besought Him instantly”, means “they besought Him earnestly”. Paul, in Acts xxvi. 6, 7 declares that the twelve tribes “instantly serve God day and night”. In modern English “they earnestly serve (or worship) day and night”.

INTELLIGENCE. In Dan. xi. 30 we read the ‘vile person’ will ‘have intelligence with them that forsake the holy covenant’. This means ‘have an understanding with’ or ‘give heed to’. In Dan. xi. 37 the Hebrew word is translated ‘regard’.

INWARD. In Job xix. 19 we have ‘all my inward friends abhorred me’. In the sixteenth and seventeenth centuries the word ‘inward’ meant intimate, belonging to the inner circle of one’s friends. Job is lamenting that even his closest friends had deserted him.

KNOP is an old word for the bud of a flower or an ornamental knob. It is used in the description of the golden lampstand in Exod. xxv. 31-36; xxxvii. 17-22, which Bezaleel made under the direction of Moses.

LATCHET does not mean a small latch, but a shoelace or thong to fasten a shoe or sandal. In Gen. xiv. 23 Abraham tells the king of Sodom, "I will not take from a thread even to a shoe latchet" (from him), and John the Baptist, referring to the Lord declares: "there cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose".

LEASING. This is an archaic word for lying or falsehood. In Psa. iv. 2 we have in the A.V. "how long will ye love vanity, and seek after leasing", and in Psa. v. 6 we read, "Thou shalt destroy them that speak leasing". In I Tim. i. 10 Wyclif's version reads "lesyngmongers" for liars. Both words are quite obsolete today.

LET. There are two English verbs spelled LET, but which come from two distinct Anglo-Saxon roots and they have opposite meanings. One means to hinder or prevent and the other, permit or allow. Both were used in 1611 and occur in the A.V. Only the second is in use today except in the legal phrase 'without let or hindrance'. In our old English Bible the first meaning occurs three times: Isa. xliii. 13, "There is none that can deliver out of My hand: I will work, and who shall let it?" This means "who can hinder it?" Paul speaks of his intention to visit the believers at Rome: "often times I purposed to come to you, (but was let hitherto)", that is, he had been prevented from coming.

In II Thess. ii. 6, 7 we have an important occurrence: "He Who now letteth will let, until he be taken out of the way". The difficulty of these verses is increased by this obsolete English word. The Greek word means to hold fast or restrain. The N.I.V. renders the passage "And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the One Who now holds it back will continue to do so till he is taken out of the way".

No.12. pp. 139, 140

LIBERTINES. This occurs only once in the A.V.: "then there arose certain of the synagogue, which is called the synagogue of the Libertines disputing with Stephen" (Acts vi. 9). These were not dissolute or licentious men, but respectable freedmen, probably descending from the Jews who had been taken as prisoners to Rome by Pompey in B.C.63 and there sold as slaves. In modern English we should render the phrase as 'the synagogue of the Freedmen'.

LIGHT. In the A.V. this is easily understood as a verb or adjective when applied to things, but twice the translators use it of persons in the obsolete sense of shallow character. Abimelech, we are told, 'hired vain and light persons, which followed him' (Judges ix. 4). But the word 'light', in its obsolete sense, is not strong enough. The

R.S.V. translates ‘worthless and reckless fellows’ which is nearer the sense of the Hebrew.

In Numb. xxi. 5 we have the record of the people of Israel complaining they had no bread or water and saying ‘our soul loatheth this light bread’, referring to the manna. Here again the A.V. is not strong enough. In their backsliding the Israelites actually said ‘we loathe this worthless food’ (R.S.V.). What a shocking state of mind to get into, describing the delicious food which the Lord provided for them freshly every day! This but anticipated the Israel of later centuries to whom He Who was the true manna, the Bread of Life, came and was rejected. As Isaiah foretold “He was despised and rejected of men” (Isa. liii. 3).

LIGHTNESS. This word is now obsolete in the sense the A.V. uses it. God condemns the false prophets ‘who cause My people to err by their lies, and by their lightness’ (Jer. xxiii. 32). “Recklessness” would be far better.

When Paul says in II Cor. i. 17 “when I therefore was thus minded, did I use lightness?”, he means ‘was I vacillating when I wanted to do this?’.

LIST. This occurs four times in the A.V. meaning to desire or wish. “Whatsoever they listed” (Matt. xvii. 12) means “whatever they pleased”. “The wind bloweth where it listeth” (John iii. 8) can be rendered “where it pleases”. In James iii. 4 “Whithersoever the governor listeth” means “Wherever the will of the pilot directs”.

LIVELY. This word does not mean spritely or active in the A.V. but *living*. Moses received ‘the lively (living) oracles’ from God (Acts vii. 38). I Pet. i. 3 speaks of a ‘lively (living) hope’ and in ii. 5 we have ‘lively (living) stones’.

LUCRE. This word means ‘gain’, but in the Scriptures it is only used in the sense of dishonest gain. There is one occurrence of it in the O.T. in I Sam. viii. 3 where we are told that the sons of Samuel, as judges, “walked not in his ways, but turned aside after *lucre*, and took bribes and perverted judgment”. The expression ‘filthy lucre’ is found in I Pet. v. 2 where it means dishonest gain. There is no basis in the Scriptures for the habit of referring to money as ‘filthy lucre’.

LUNATICK. Some of those brought to the Lord Jesus for healing are termed in the A.V. ‘lunatick’ (Matt. iv. 24; xvii. 15). The Greek word means ‘moon-struck’, the Latin equivalent being *lunaticus*, from which the English word is taken. Mental disorders were thought to be influenced by the moon, but it is probable that epilepsy is referred to in Matthew’s Gospel rather than people suffering from insanity.

LUST. This word was used at the time of the A.V. for any desire for something good, but it later became limited to the bad sense that it has today. The Greek verb *epithume* means to long eagerly, to desire strongly and is used in a good sense as well as a bad one. This is seen in Luke xxii. 15 where the Lord says “with desire I have desired to eat this Passover with you before I suffer”. We should take great care with our strong desires and inclinations to see that they are totally in line with the Lord’s will.

No.13. pp. 177 - 180

MANSIONS. This word in the seventeenth century had no reference to a manor house or a large building: It simply meant a place of abode and would have described the smallest dwelling place. We must keep this meaning in John xiv. 2, “In My Father’s house are many mansions”. The Father’s house evidently describes the whole of the final new creation embodying heaven and earth and in this vast and wonderful dominion there are many ‘abodes’, some earthly and some heavenly into which God wills that His redeemed children shall enter in resurrection and enjoy for ever.

MAUL. This word occurs once in Prov. xxv. 18, “A man that beareth false witness against his neighbour is a *maul*, and a sword and a sharp arrow”. “Maul” means the same as “mace”, a heavy club made of metal and was used as a weapon of war.

MEAT is used in the A.V. for food in general and not restricted to flesh foods. In Ezekiel xlvi. 12 “tress for *meat*” means “trees for food”. “Purging all *meats*” in Mark vii. 19 means “thus He declared all foods clean” (that is, from a ceremonial standpoint). The Lord said to the disciples “I have *meat* to eat that ye know not of” (John iv. 32) which refers to nourishment generally and not the flesh of animals (see also verse 8). In the O.T. we have the ‘meat offering’ mentioned over 100 times, but it contained no flesh and was a meal or cereal offering. We still sometimes use the phrase ‘grace before meat’ and this of course means saying grace before any meal.

MESS. This is an old word for a portion of food. We are told that Joseph sent to his brethren “*messes* unto them from before him: but Benjamin’s *mess* was five times so much as any of theirs” (Gen. xliii. 34). We would point out that the often used phrase ‘a mess of pottage’ in connection with Esau’s sale of his birthright is not Scriptural. It does not occur in the Bible.

METEYARD. This word occurs once in Lev. xix. 35, “Ye shall do no unrighteousness in judgment, in *meteyard*, in weight or in measure”. “Meteyard” is an ancient word for a rod to measure length. It is now obsolete.

MOTION. In Rom. vii. 5 this word is found in the plural and it is its only occurrence. “For when we were in the flesh, the *motions* of sins, which were by the law, did work in our members to bring forth fruit unto death.” Here it is used in the obsolete sense of inward passions or impulses and means ‘sinful passions’ in this verse.

MUNITION. In the A.V. the word is used in the obsolete sense of a fortification or fortress. Isa. xxxiii. 16 reads “his place of defence shall be the *munitions* of rocks” which in modern English would be ‘fortress of rocks’. The same can be said of xxix. 7 “even all that fight against her and her munition” which refers to Ariel’s stronghold.

NAUGHTINESS, NAUGHTY. This word is used in our English Bible of something worse than trivial misbehaviour. It means downright wickedness. The command in James i. 21 to ‘lay apart all filthiness and superfluity of *naughtiness*’ should be rendered ‘all filthiness and rank growth of wickedness’. In his vision recorded in xxiv. 2, Jeremiah refers to ‘*naughty* figs’, but this means that they were so bad that they could not be eaten.

NEESING. This is an old word for sneezing and is found once in Job (xli. 18), “by his *neesings* a light doth shine”. The Hebrew word is *atishah*, matching the sound exactly.

NEPHEW. One should bear in mind that, according to the Oxford English Dictionary, ‘nephew’ meaning ‘grandson’ was common in the 17th century. “If a widow have children or *nephews*” (I Tim. v. 4) means children or grandchildren.

OCCUPY. Luke xix. 13 gives the best known context where this word occurs. “He called his ten servants, and delivered them ten pounds and said unto them, *occupy* till I come.” Here it is used in the obsolete sense of ‘use’ or ‘trade with’. The Greek verb means ‘to do business’, but the translators followed Coverdale here and rendered it ‘occupy’. In the Book of Common Prayer Psa. cvii. 23 reads “they that go down to the sea in ships, and *occupy* their business in great waters”. In Exod. xxxviii. 24 we read “all the gold that was *occupied* for the work”, meaning “that was used for the work”.

OFFEND. In addition to its usual meanings the word is used as a translation of *skandalizo*—to place something in another’s way causing him to stumble or fall, or sin. “If thy right eye *offend* thee, pluck it out” has the meaning “If your right eye causes you to stumble or sin”. Paul’s statement, “if meat make my brother to *offend*, I will eat no flesh while the world standeth, lest I make my brother to *offend*” in modern English

would read, “if food is a cause of my brother’s falling, I will never eat meat, lest I cause my brother to fall”. Again, in II Cor. xi. 29, “who is offended, I burn not?” should be rendered, “Who is made to fall and I am not indignant?”.

OUCHES. Here is a word that was already becoming obsolete in 1611. Tyndale had used it in his translation of Exodus with a note of explanation, “ouches, ornaments fit to display jewels or precious stones”. It was the gold filigree work that surrounded the jewel and this is its meaning in Exod. xxviii. 11, 13, 14, 25; xxxix. 6, 13, 16, 18.

OUTLANDISH. This is used concerning Solomon in Neh. xiii. 26 where it means alien or foreigner, “nevertheless even him did *outlandish* women cause to sin”. These were foreign women who brought their false religion with them.

PASSENGER. The word is used in the old sense of a passer-by, a traveler and not one who is carried in a vehicle or ship. Prov. ix. 15 should be rendered ‘calling to those who pass by’ rather than ‘to call passengers’ and the former reading should obtain in Ezekiel, chapter xxxix.

No.14. pp. 199, 200

PECULIAR. It is a difficulty with some that the word of God should refer to believers being ‘peculiar people’ (Titus ii. 14; I Pet. ii. 9). Today the word has the meaning of odd or eccentric, but this was a later development after 1611. At that time it meant “one’s very own” and was used of private property distinguished from what is owned in common. Israel were a “special people” belonging to the Lord, or treasure that He valued. The Hebrew *segullah* is rendered ‘peculiar treasure’ in Exod. xix. 5; Psa. cxxxv. 4; Eccles. ii. 8. The Body of Christ are ‘a people of His own’ (Titus ii. 14) which may consist of oddities by nature, but by redeeming grace become ‘holy, unblameable and unreprouvable in His sight’ (Col. i. 22).

PEELED. This translates a Hebrew verb which means to make smooth or bare, to scour or polish. In Ezek. xxix. 18 we read ‘every shoulder was *peeled*’ which means ‘every shoulder was rubbed bare’. In Isa. xviii. 2 Ethiopia is referred to as ‘a nation scattered and *peeled*’. The R.V. renders the phrase ‘tall and smooth’ which means ‘sleek’ in appearance.

TO PILL. Pill, as a verb, means to peel or strip off the skin or rind of anything. “And Jacob took him rods of green poplar, and of the hazel and chestnut tree and *pilled* white strakes in them” (Gen. xxx. 37, 38) means ‘peeled white streaks in them’.

POLL. The basic meaning of this words is the human head. “To take a poll” is to count heads. “Every male by their *polls*” means “every male head by head”.

As a verb it means to cut the hair. Hence Absalom “*polled* his head” (II Sam. xiv. 26) or cut it once a year.

POMMEL. This refers to the bowl-like ornament at the top of a pillar (see I Kings vii. 41, 42).

PORTER. In the Bible a porter is not used in the sense of a luggage porter, but means a gate-keeper or door-keeper. In I Chron. xvi. 42 we are told that ‘the sons of Jeduthun were *porters*’, but the margin reads ‘for the gate’.

POST. The word is used eight times in the sense of running or a runner. II Chron. xxx. 6, 10 reads: “So the *posts* went with the letters of the king and his princes”. “So the *posts* passed from city to city”. These were royal messengers which were used in the king’s service.

PRESENTLY is used in the A.V. meaning immediately, at once, not later on. The withering of the fig tree after the Lord’s pronouncement was immediately not presently in the modern sense (Matt. xxi. 19). In Matt. xxvi. 53 the Lord asserts that the Father could *presently* (A.V.) give Him more than twelve legions of angels, but of course He meant *immediately* on asking. This would have avoided Calvary and all that God had planned for redemption, so this request was never made, for which we can praise the Lord.

PREVENT. This word is used 17 times in the Scriptures and always in the obsolete sense of go before, anticipate or precede. “Prevent” comes from the Latin *prae* before and *venire* to come. In Psa. cxix. 147 the writer says “I *prevented* the dawning of the morning” which is mystifying to the modern English reader for, in no way whatsoever could he have stopped day and night. What he meant was that he anticipated the dawning of the morning, by rising before dawn for meditation in the Word of God. In verse 148 the psalmist says “Mine eyes *prevent* the night watches”, that is, “My eyes are awake before the watches of the night”.

The well known reference in I Thess. iv. 15, “we which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep”, means shall not precede or get before them which are asleep.

No.15. pp. 219, 220

PROPER GOOD. When David announced to Israel the plans for building the Temple and the store of materials he had provided, he made a personal gift of 3000 talents of gold, 7000 talents of silver which he described as “mine own proper good” (I Chron. xxix. 3, 4). “Proper” meant “owned as property”, an archaic use of the word and “good” is archaic for “goods”, and so the meaning is “I have a treasure of my own of gold and silver”, out of which he gave generously to the Lord, realizing that all of it came originally as the Lord’s gift and was really His, not David’s. He said “for all things come of Thee, and *of Thine own* have we given Thee” (xxix. 14). Would that all believers would remember this. “The silver is Mine, and the gold is Mine, saith the Lord of Hosts” (Hag. ii. 8). We talk about money being ours, but who gave us the health and ability to earn it or superintended the means that provided it?

PUBLICAN. This word in the Scriptures has no reference to modern usage. It denoted one who had the right to collect taxes in a particular district. Often this was exercised in greed and unfairness and therefore publicans were hated and despised by the Jews, especially as they had to maintain continual contact with Gentiles which forced them to be regarded as ceremonially unclean.

Zacchaeus is described as “a chief among the publicans and rich” (Luke xix. 2). He was probably the head of the tax organization for the Jericho district.

QUICK, QUICKEN. The adverb ‘quickly’ is used in all the English translations and causes no problem. But the adjective ‘quick’ translates different words and always means ‘alive’ or ‘living’. “The *quick* and the dead” is “the *living* and the dead” (Acts x. 42; II Tim. iv. 1; I Pet. iv. 5). “The Word of God is *quick* and powerful” (Hebrews iv. 12) means *living* and powerful. In the O.T. we are told that Korah and his company went down *quick* into the mouth of the earth (Numb. xvi. 23-33). This does not refer to the speed of their descent but to the fact that they were buried alive. The verb ‘*quicken*’ occurs 11 times in the N.T. and should be rendered ‘makes alive’. “It is the Spirit that makes alive” (John vi. 63). In I Cor. xv. 45 “The last Adam became a life-giving Spirit” is clearer than “a quickening Spirit”. “Hath *quicken*ed us together with Christ” (Eph. ii. 5) means “hath made us alive with Christ”.

RECORD. The word occurs 34 times, 27 of which use the obsolete meaning of witness or testimony. “I call heaven and earth to *record* this day against you” (Deuteronomy xxx. 19) means ‘witness against you this day’. “God is my *record*, how greatly I long after you all in the bowels of Jesus Christ” (Phil. i. 8) means “God is my witness, how I yearn for you all with the affection of Jesus Christ”.

“To bear record” is used some 12 times in John’s epistles and means ‘to bear witness’ or ‘testify’. “I take you *to record*” (Acts xx. 26) is obsolete for “I call you to witness”, but more accurately it should be “I testify to you”.

RISING. This word, as a noun, occurs in Lev. xiii. 2, 10, 19, 28; xiv. 56 in a medical context and refers to a body swelling which is a symptom of disease. Lev.xiii.28 reads “it is a rising of the burning” which is equivalent to “it is a swelling from the burn”.

No.16. pp. 239, 240

REINS. This is a name for the kidneys or kidney region—the loins. It comes through the French from the Latin *renes*. The word often has a figurative meaning and is the equivalent of the word ‘heart’. “I the Lord search the heart, I try the *reins* (kidneys)” (Jer. xvii. 10). The second phrase repeats the sense for emphasis. “My *reins* also instruct me in the night seasons” means “In the night my heart instructs me” (Psa. xvi. 7).

RUDE. The word goes back to Tyndale and is used in the archaic meaning of inexperienced, or unskilled. It does not mean rough or unrefined in the Bible. When Paul said he was “*rude* in speech” he meant that he was not a professional orator.

SCALL. This is only found in Lev. xiii. 30-37; xiv. 54. It means a scab, an eruption on the skin. *The Oxford English Dictionary* says that dry scall is psoriasis and humid scall is eczema.

SEETHE, SOD, SODDEN. These words are now obsolete and mean to cook by boiling or stewing. “Sod” is used as the past tense of the verb and “sodden” its past participle. Gen. xxv. 29 says Jacob “*sod* pottage” meaning that he was boiling pottage. Regarding the passover, it was definitely stated that the lamb must not be boiled but roasted. “Eat not of it raw, nor *sodden* at all with water, but roast with fire” (Exod.xii.9). “Sodden at all with water” now means “boiled with water” as it also does in II Chron. xxxv. 13.

SEVERAL is sometimes used in the obsolete sense of ‘separate’. King Azariah “dwelt in a *several* house” because he was a leper (II Kings xv. 5; II Chron. xxvi. 21). In other cases it is a tautology and can be omitted. “Every *several* gate was of one pearl” (Rev. xxi. 21). “Each one of the gates” would be modern English. “To every man according to his *several* ability” (Matt. xxv. 15), the word “several” can be omitted.

SHAMBLES is often used today to describe a scene of wreckage but originally it referred to a slaughterhouse. In I Cor. x. 25 we have 'whatsoever is sold in the *shambles*, that eat, asking no question for conscience sake'. 'Meat market' would be an up-to-date rendering.

SIMPLE. Paul wrote in Rom. xvi. 19 "I would have you wise unto that which is good and *simple* concerning evil". He did not mean to be gullible or foolish, but free from duplicity, innocent and so the Greek should now be rendered.

Archaic and Obsolete Words of the Authorized Version.

No.17. pp. 19, 20

SIMPLICITY. It is difficult to know why the A.V. translators used ‘simplicity’ in Rom. xii. 8, “he that giveth, let him do it with *simplicity*”, specially as they have correctly rendered it “liberality” in II Cor. viii. 2. The Greek word means generosity or bountifulness which comes from singleness of mind. The Apostle is exhorting giving to be done with liberality.

SITH is an ancient word meaning ‘since’ and occurs once in the Bible in Ezek.xxxv.6 “*Sith* thou hast not hated blood, even blood shall pursue thee”. Shakespeare uses it a number of times.

SKILL. There is an obsolete phrase “can skill” used in Solomon’s message to Hiram, king of Tyre. “There is not among us any that *can skill* to hew timber like unto the Sidonians.” The words mean “have knowledge” or “know how to do” a thing. “Can skill of” occurs in II Chron. xxxiv. 12 “all that *could skill of* instruments of music”, meaning skilful with musical instruments.

SLEIGHT has practically passed out of modern usage except in phrases like “sleight of hand” used in juggling or tricks. ‘Sleight’ in Eph. iv. 14 means literally dice-playing, cheating or trickery, which is a warning against the wiles of the arch-deceiver, Satan.

SLIME was a word Tyndale used in his translation and the A.V. translators followed him “*Slime* they had for mortar” (Gen. xi. 3). “The vale of Siddim was full of *slime pits*”. The Hebrew word means bitumen or asphalt and the Greek Septuagint uses *asphaltos*. Bitumen should be used in these contexts.

SNUFF. This is an Elizabethan word which means to inhale the breath audibly. To “snuff at” something expressed disdain or contempt. This is now replaced by “sniff at”. Mal. i. 6-14 accuses the priests of apostasy and showing contempt for the altar. Verse 13 says “ye *snuffed* at it”. We should say now “You sniffed at it” (in contempt).

SOTTISH. Up to the 17th century a ‘sot’ was a foolish person and then the word ‘besotted’ became restricted to drunkards. “Sottish” occurs once in our old English translation, “For My people is foolish, they have not known Me; they are *sottish* children: they have none understanding” (Jer. iv. 22). “Stupid” would be the modern equivalent here.

STILL. The old sense of this word meant continually, constantly. In Psa. lxxxiv. 4 we read “Blessed are they who dwell in Thy house; they will be *still* praising Thee” meaning “they will be *ever* singing Thy praise”. May this constant attitude of praise and thanksgiving be ours!

STOMACHER. This old word means an ornamental covering for the chest which was worn by women under the bodice. The word in the original means a rich rope, so its one occurrence in Isa. iii. 24 should read “. . . . instead of a rich rope, a girding of sackcloth”.

STRAIN AT. “Strain at a gnat” (Matt. xxiii. 24) does not represent what the Greek actually says, which should read “strain *out* a gnat”, and was thus correctly rendered by Tyndale and all the other sixteenth century versions. There is the possibility that this “strain at” was a printer’s error which was never corrected. This was the opinion of Bishop Lightfoot and Archbishop French (*Trench*). If this was not true, it is difficult to see how the A.V. translators made this mistake. “Strain *out* a gnat” is correct and understandable.

No.18. p. 40

STRAWED. This is the past tense of the obsolete verb ‘straw’, which means the same as ‘strew’. We read in Exod. xxxii. 20 that Moses burnt the golden calf which Aaron had made, “and ground it to powder and *strawed* it upon the water, and made the children of Israel drink it”. II Chron. xxxiv. 4 tells us that king Josiah “brake in pieces” the images Israel had been worshipping “and made dust of them and *strowed* it upon the graves of them that had sacrificed unto them”. In Matt. xxi. 8 we read of those who cut down branches of trees and “*strawed* them in the way” of the Lord Jesus as He came to Jerusalem. In Matt. xxv. 24-26 a different word is used in the Greek and means “to winnow”: “. . . . An hard man, reaping where thou hast not sown, and gathering where thou hast not *strawed*”. The last phrase should read “gathering where you did not winnow”.

No.19. pp. 99, 100

STUDY. In the verse so well known and vital to most of us who read this Bible study magazine (II Tim. ii. 15) it is important to realize that the Apostle Paul is not referring to study books. The Greek verb *spoudazo* means “be zealous”, “be keen” to do a thing. In II Tim. iv. 21 it is rendered “*do thy diligence* to come before winter” which in modern English means “do your utmost to come before winter” because of the difficulty of traveling at that time of the year. We can be keen about many things, some of which are not really important, but the keenness of II Tim. ii. 15 is absolutely vital to the believer who earnestly desires to win the Lord’s approval of his service and to stand before Him in resurrection unashamed.

SUBURBS. This word occurs over 100 times in our A.V., but hardly has the modern meaning of the word which is now kept to the outskirts of a city. *Migrash* means “common or pasture lands”.

SUCCOUR. This old word comes from the Latin through the French and means “to run to the aid of”. In Rom. xvi. 1, 2, Paul commends “Phoebe, our sister, which is a servant of the church which is at Cenchrea that ye assist her in whatsoever business she hath need of you, for she hath been a *succourer* of many and of myself also”. We know nothing of this Christian woman who was probably of some wealth and importance and could afford to aid and give hospitality to the Apostle and others in their journeys. Arndt and Gingrich translate, “she has been of great assistance to many, including myself”.

SUFFER. This word is often used in the A.V. as it is in modern English, meaning to feel pain and endure hardship. But it is often used in the nearly obsolete sense of “permit”. The Lord said, “Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven” (Matt. xix. 14). This is not an injunction to tolerate little children, but the meaning is “Let the little children come to me and do not hinder them”. All the modern versions reject the word “suffer” owing to its change of meaning today.

SWELL, SWELLING. There is one reference in the A.V. which is not clear from the standpoint of modern English. “The swelling of Jordan” (Jer. xii. 5; xlix. 19; 1. 44) does not refer to a swelling flood of water, but to the lush vegetation on its banks. Jeremiah xii. 5 reads “If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trusteth, they wearied thee, then how wilt thou do in the *swelling* of Jordan?” This is not very understandable today. The R.S.V. here is much better, “If you have raced with men

on foot, and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you do in the *jungle* of the Jordan?"

In II Cor. xii. 20 the Apostle Paul mentions a list of sins which he fears he will find in the Corinthian church. Among these are "swellings" which means, in modern English, conceit.

No.20. pp. 139, 140

TABERING. This obsolete word occurs once in Nahum ii. 6, 7 where we read ". . . she shall be brought up, and her maids shall lead her as with the voice of doves, *tabering* upon their breasts". "Taber" meant a drum and the verb "taber" meant "to beat as upon a drum". The lamenting maidens, beating upon their breasts in dismay, are a natural part of the context.

TABRET is the diminutive of 'taber', meaning a small drum or tambourine. Sometimes the A.V. translates it as 'timbrel'.

TACHE. This old word means a fastening which links two parts together. Originally the word "tack" had the same meaning and both are connected with "attach" and "detach". In Exodus "tache" describes the golden clasps that fitted into the loops on the Tabernacle curtains to hold them together.

TAKEN WITH THE MANNER. In Numb. v. 11-31 we have the hypothetical case of a wife's infidelity and the statement if "there be no witness against her, neither she be *taken with the manner*". This phrase was used by Tyndale who greatly influenced the A.V. translators. It means "taken in the act". The word 'manner' came from 'mainour', an Anglo-French term and refers to someone who is discovered doing something unlawful.

TEACHER. The word *didaskalos* is frequently used of the Lord Jesus in His earthly ministry, but this fact is veiled from the reader because 41 times the A.V. renders the word 'master' instead of 'teacher' which they only use once in connection with His witness. The Lord chose the role of teacher in His ministry to men. How wise were those who listened and responded to this greatest of all teachers! In James iii. 1 we have "My brethren, be not many *masters*, knowing that we shall receive the greater condemnation". The word is 'teachers' and James is reminding his readers of the deeper responsibility a teacher has than the pupil. While it is a glad privilege to teach the truth of the Scriptures, all teachers should constantly remember that there is the judgment seat of Christ to face in the next life when their service will come under His review. Teaching

is therefore a solemn responsibility, for God does not treat lightly those who have wrongly taught and misled others.

The word 'master' meaning a 'teacher' probably came from the usage in schools where teachers are called 'masters'. "Doctor" also originally meant a teacher. The earthly parents of the Lord Jesus, found Him "sitting in the midst of the *doctors*" in the Temple. He was sitting among the teachers. A "doctor of law" (Luke v. 17; Acts v. 34) stands for a "teacher of the law".

TELL. This occurs 8 times in the obsolete sense of number or count. The Lord said to Abram "Look now toward and *tell* the stars, if thou be able to number them". The command was to count the stars. "They *told* the money" (II Kings xii. 10) would be in modern English "they *counted* the money". "I may *tell* all my bones" (Psa. xxii. 17) means "I can *count* all my bones".

TEMPERANCE. This word in the Bible must not be restricted to alcohol. It means *self-control* and is part of the fruit of the Spirit (Gal. v. 22, 23). In I Cor. ix. 25 Paul states "every man that striveth for the mastery is *temperate* in all things". The modern equivalent is "Every athlete exercises *self-control* in all things". Other occurrences are Acts xxiv. 25 and Titus i. 7, 8.

No.21. p. 160

TEMPT, TEMPTATION. These words are sometimes used in the Scriptures meaning "to put to the test", "make trial of" without any sense of enticing to sin and they need to be used with care, specially when applied to God. "And it came to pass after these things, that God did *tempt* Abraham" (Gen. xxi. 1). This means "God tested Abraham". In no sense did God try to lead Abraham to commit sin. James i. 13, 14 asserts, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed".

TENDER EYED. The Scriptures testify to the fact that Jacob preferred Rachel to Leah. "Leah was *tender eyed*, but Rachel was beautiful and well favoured". This does not mean that Leah had beautiful or attractive eyes, but rather that her eyes were weak. The Septuagint and the Hebrew make this clear.

THOUGHT. This word is found 13 times in the Scriptures in the sense of anxiety or worry and it is important to know this, otherwise quite the wrong sense of a passage may be taken. "Take no thought for the morrow" in the sermon on the mount means "Do not

worry about tomorrow” (Matt. vi. 34). Not to make legitimate provision for the future is a sin as I Tim. v. 8 shows: “But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel (unbeliever)”. It is worry regarding future things for which he has made provision, that the Lord wants to save us from.

TIRE. This word has no connection with tiredness or exhaustion, but is a shortened form of ‘attire’. As a substantive it means an ornament or headdress and as a verb it means to adorn. “Bind the *tire* of thine head upon thee” (Ezek. xxiv. 17) means “bind on your turban”. “Round *tires* like the moon” (Isa. iii. 18) were crescent-shaped ornaments that were worn by women.

No.22. pp. 207 - 209

TO. This common word occurs hundreds of times in our English Version, but in two passages it is used in an obsolete sense. “I have a Levite *to* my priest” (Judges xvii. 13) and in Matt. iii. 9 “We have Abraham *to* our father”. In these cases it is used in an archaic sense, meaning “for”, “by way of”, “in the capacity of”. With this meaning it can also be found in Shakespeare and Spenser.

TRIBUTE. The A.V. never uses this word in the modern sense of praise. It means a tax paid or compulsory work by a vassal or subject state. In Josh. xvii. 13 Israel “put the Canaanites to tribute” means “put the Canaanites to forced labour”. II Sam. xx. 24 reads “Adoram was over the tribute” and this is equivalent to “Adoram was in charge of the forced labour”. Solomon likewise used conscription “upon those did Solomon levy a *tribute* of bondservice unto this day” (I Kings ix. 21) the meaning of which is “these Solomon made a forced levy of slaves, and so they are to this day”.

TROW is an old word meaning “think”, “to be of opinion”, and occurs once in Luke xvii. 9, “Doth he thank that servant because he did the things that were commanded him? I *throw* not”.

TRUE is sometimes used in the A.V. in an archaic sense. “We are *true* men, thy servants are no spies”. Here true means honest. In John xix. 35 we have “And he that saw it bear record, and his record is true: and he knoweth that *he saith true*, that ye might believe”. Today we would render it “He who saw it has borne witness—his testimony is true and he knows that he speaks the truth, that you also may believe”.

TURTLE. The A.V. uses this word five times for the turtle-dove and not the animal. The Song of Solomon ii. 12 is a well known sentence “. . . . the voice of the *turtle* is heard in our land” and it would seem that “turtle” was used in a more endearing sense than “turtle-dove”.

TUTOR. In its one occurrence in our old English Version (Gal. iv. 1, 2) the word does not mean a teacher, but a *guardian* and this was its meaning in 1611. The Apostle Paul is dealing with the position of a young person who was not fully grown up. The N.I.V. renders the verses, “What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father”.

TWAIN. This old word has the meaning of “two”. “Which of the *twain* will ye that I release unto you?” means “which of the two do you want me to release for you?”. “For to make in Himself of *twain* one new man” (Eph. ii. 13-18) in modern English would be “in order that He might create in Himself one new man in place of the two (Jew and Gentile)”. It is important to note that the word ‘make’ should be rendered “create”. The joint-Body of Christ is an entirely new creation taken from Jewish and Gentile believers, in which the status of Jew and Gentile has completely vanished and a new company of the redeemed has been formed with a new destiny in view—the heavenly places where Christ is now enthroned (Eph. ii. 6).

VAINGLORY. This word means idle boasting or conceit “Let nothing be done through strife or *vainglory*” (Phil. ii. 3) is a warning against warring and empty conceit, springing from the parent sin of pride which is so detested by the Lord.

VANITY. In the A.V. the word is never used in the modern sense of conceit which is inherent in “vainglory”. It means emptiness, worthlessness, futility and is one of the key words of Ecclesiastes where so many things of this world, now ruined by sin and Satan, are regarded as empty and devoid of any lasting or eternal worth. Often it is connected with idols and idolatry. “Are there any among the *vanities* of the Gentiles that can cause rain?” (Jer. xiv. 22), means “can any of the false gods of the nations bring rain?”. In Jer. viii. 19 “strange vanities” refers to foreign idols. “Lying vanities” in Psa. xxxi. 6 are vain idols. God says in Deut. xxxii. 21, “They have provoked Me to anger with their *vanities*”, meaning their idolatry.

VEX. In Elizabethan English this word had a much stronger meaning than it has today, when it usually means little more than irritation. In 1611 the word stood for physical aggression, to hurt, afflict or torment. In Exod. xxii. 21 “to *vex* a stranger” meant to hurt or harm a stranger. In the N.T. the son who was “lunatic and *sore vexed*”

means he was an epileptic who “suffered terribly”. “Those vexed with unclean spirits” were afflicted or harmed by unclean spirits.

VEXATION. In the same way, this was a strong term in the sixteenth century for terror or anguish. “It shall be a *vexation* to understand the report” is better rendered in the R.V. “. . . . it shall be naught but terror to understand the message”.

VILE. Originally this word from the Latin *vilis* meant lowly, cheap or worthless. Later on it acquired the meaning of disgusting either morally or physically, but this meaning is quite absent from this word as used in the Bible. The A.V. translators were fond of ‘vile’ which they used in order to translate a number of different Hebrew words. When Job said “I am vile” (Job xl. 4) what he really meant was “I am nothing”, “of no value”. In the N.T., Phil. iii. 21 in the A.V. talks about “the *vile* body”, but here the Greek word means lowly or humble. There is nothing vile in the modern sense with respect to our bodies. It is rather “the body of our humiliation or humbling”. In James.ii.2 we have a poor man coming into the synagogue in “*vile* raiment”. This meant “shabby clothing” because of his poverty. There was nothing disgraceful about it.

VIRTUE. In two of its occurrences in the N.T. the word virtue is misleading in the A.V. The Lord said “Somebody touched Me; for I perceive *virtue* is gone out of Me” (Luke viii. 46). Virtue here and in Luke vi. 19 is *dunamis* power. The Lord sensed that *power* had left Him, not virtue.

Archaic and Obsolete Words of the Authorized Version.

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WANT. At the marriage at Cana in Galilee described in John ii. 1-11, we read “And when they *wanted* wine, the mother of Jesus saith unto Him, They have no wine”. The A.V. is ambiguous judged by modern usage of this word. Did they *desire* wine or did they *lack* wine? The latter is true. The bridegroom who had supplied the wine according to Jewish custom, had evidently miscalculated and not provided enough. “And when the wine failed” or “ran short” is the correct meaning. The verb “want” did not begin to have the meaning of desire until almost a hundred years later than 1611.

WARD. As a suffix, “ward” means in the direction of, occurring in words like inward, outward, upward, downward, etc. In middle English it was optional whether *-ward* was put as a prefix or a suffix. “And such trust have we to *God-ward*” (II.Cor.iii.4) or towards God. “His works have been to *thee-ward* very good” (I.Sam.xix.4). Likewise we have “Thy thoughts which are to *us-ward*” (Psa. xl. 5). “His power to *us-ward* who believe” (Ephesians i. 19). “More abundantly to *you-ward*” (II.Cor.i.12) means “still more toward you”. “Which to *you-ward* is not weak” (II.Cor.xiii.3). Most of these now archaic phrases were derived by the A.V. translators from the Bishops’ Bible and from Tyndale. We have pointed out before how greatly the translators of the A.V. were indebted to him.

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WAX. This is quite a common word in our English Bible and simply means to grow. It only seems to be used today of the moon, waxing and waning. In modern English it sometimes means “become”. The mustard seed in Luke xiii. 19 “grew and *waxed* a great tree”, meaning it “became a great tree”. “*Wax* old” is equivalent to growing old. “Is the Lord’s hand *waxed* short?” (Numb. xi. 23) today would be rendered “is the Lord’s hand shortened?”.

WEALTH. In I Cor. x. 24 we read, “Let no man seek his own, but every man another’s *wealth*”. On the surface this appears to countenance theft in thought or action, but in 1611 *wealth* meant more than money. It denoted well-being or welfare and so the N.I.V. renders the verse, “Nobody should seek his own good, but the good of others”.

WIT, WIST, WOT. These are old English words meaning to know or discover. In Gen. xxiv. 21 we have Abraham's servant and his attitude to Rebekah "wondering at her held his peace, *to wit* whether the Lord had made his journey prosperous or not", that is *to learn or know* whether the Lord had prospered his journey or not. Later on, when Moses as a baby was put in a basket by the river's bank, "his sister stood afar off, *to wit* what would be done to him" (Exod. ii. 4). She wanted *to know* what the result of this action would be.

There is a well-known verse in Luke ii. 49 giving the Lord's reply to His parents' reproach, "*Wist* ye not that I must be about My Father's business?". The N.I.V. renders it "Didn't you know I had to be in My Father's house?". There is no word for "business" in the Greek. In II Cor. viii. 1 the A.V. rendering is, "Moreover, brethren, we do you *to wit* of the grace of God", which means we cause you to know. Sixteen times the A.V. translators insert *to wit*, without any corresponding Hebrew or Greek word or words. This was done in 1611 for clarity. One well-known verse is Rom. viii. 23 ". . . waiting for the adoption, *to wit*, the redemption of our body". Wit, wist, and wot are quite obsolete today.

WITCH. Twice this word appears in the A.V. (Exod. xxii. 18 and Deut. xviii. 10). In the second occurrence the word is masculine and it is difficult to know why the translators used the word "witch" here, specially as they have rendered it "sorcerers" where it occurs in Exod. vii. 11, Dan. ii. 2 and Mal. iii. 5. These people were equivalent to spiritist mediums in touch with the demonic world under Satan's domination. The great danger of this and the possibility of it affecting the Lord's people accounts for the extreme penalty that God prescribed.

WITHAL. This preposition is an archaic form of "with" which found its place at the end of a clause or question. "To overlay the walls of the houses *withal*" (I.Chron.xxix.4) is typical. In the majority of cases, it can be omitted as the sense is perfectly clear without it. The A.V. uses it 24 times.

WITHS. Delilah, we are told, bound Samson with "seven green *withs*" (Judges xvi. 7-9). These were seven bow-strings such as we have in Psa. xi. 2 "For, lo, the wicked bend their bow, they make ready their arrow upon the string". In these texts "withs" and "string" are the same Hebrew word *yether*.

WOE WORTH. Once only does this archaic expression appear in the Bible, namely in Ezek. xxx. 2 "Son of man, prophesy and say, Thus saith the Lord God; Howl ye, *Woe worth* the day". This means "alas, for the day". "Worth" is an obsolete verb meaning become or happen. "Woe betide the day" is less archaic and would be understood at the present time.

WORSHIP. Up to the 17th century, this word meant to give due honour or respect to human beings as well as to God. “Then thou shalt have *worship* in the presence of them that sit at meat with thee” (Luke xiv. 10) just means “you will be honoured”. In the parable of the king and his servants recorded in Matt. xviii. 23-35 we have “the servant therefore fell down, and *worshipped* him (the king), saying”. This is equivalent to the servant falling on his knees and imploring the king. Wyclif’s version of John xii. 26 sounds strange today: “If any man serve Me, My Fadir schal *worschip* hym”. The idea of God worshipping a man is impossible in the modern meaning of the word. “My Father will honour him” is what is really means.

In the N.T. *proskuneo* means to kneel in supplication to a human being in asking for a favour, or to do this in worship of God. When referring to man it can be rendered “kneel before” or “do obeisance”. When used of God or the Lord Jesus Christ “worship” is the normal translation. The context alone should decide. The older meaning is still retained in such titles as “your worship” applied to mayors or magistrates.

WORTHY. Not only does this word express worth or excellence, it is also used in the A.V. in the sense of “deserving”. “If the wicked man be *worthy* to be beaten” (Deuteronomy xxv. 2) means “deserves to be beaten”. “Did commit things *worthy* of stripes” (Luke xii. 48) would be rendered today “did what deserved a beating”. When Solomon said to Abiathar (I Kings ii. 26) “. . . . thou art *worthy* of death”, he meant, “you deserve death”. In Rev. xvi. 6 in connection with the judgments of God on the followers of the Beast, we read “For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are *worthy*”. This means “they have their due” or “as they deserve”.

WREST. This verb means to twist or pervert. “Thou shalt not *wrest* judgment” means “you shall not pervert justice”. Peter likewise talks of the opposers who “*wrest*” or twist (the Scriptures) “to their own destruction” (II Pet. iii. 16). This is surely a solemn warning to any who tamper with the Word of God.

YESTERNIGHT meaning last night occurs in Gen. xix. 34 and xxxi. 29. We still retain “yesterday” but have dropped yestermorn, yesternoon and yesterweek.

In this series we have pointed out scores of English words used in our A.V. which are obsolete or have completely changed their meaning since 1611. This is inevitable with language which is always in a state of flux or change. Some words or expressions have altered so much that they have now come to mean exactly the opposite to their usage in the sixteenth and seventeenth centuries. “By and by” is an example of this which today means later on or presently. In 1611 it meant immediately, or at once.

There is therefore a real need for a version in modern English which faithfully reflects the original languages. In recent years we have had quite a number of new translations of the Scriptures and in our opinion, there have been too many of them. Some are only loose paraphrases hardly fit for the designation of translations and are useless to the serious student of the Word of God.

We should avoid two extremes. (1) Accepting every version that comes along, however highly publicized. (2) Rejecting all modern translations and treating the A.V. as though it was as fully inspired by God as much as the original autographs. Our old English Version is an excellent version on the whole and will never be superseded. Its matchless prose and general reliability are too well known to need advertising. However, it has marks of human frailty on it, as all translations have, and we do not further the truth by ignoring this. One of its most stalwart defenders, Archbishop French (*Trench?*), who was one of the foremost scholars of his day, wrote *On the Authorized Version of the New Testament* and discussed some of its weaknesses, and this book, together with others, can still be obtained second-hand. A parallel Bible, with the A.V. and R.V. side by side, together with one of the more reliable modern versions, will prove helpful to those lovers of the Word of God who have no access to the original languages.

Let us constantly thank God for all those lovers of His Word who down the centuries have laboured to give us a reliable original text and translations in our own language.