THE DIFFICULTY OF THE KING JAMES VERSION OF THE BIBLE FOR THE MODERN READER

by

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A. B., University of Kansas, 1927.

Submitted to the Department of English and the Faculty of the Graduate School of the University of Kansas in partial fulfillment of the requirements for the degree of Master of Arts.

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Oct. 1929
ACKNOWLEDGEMENTS

This study was made at the suggestion of Professor Josephine Burnham, and it was written under her careful guidance. Her kind suggestions and encouragement have been invaluable, and I wish to make grateful acknowledgements to her for all that she has done. Professor O'Leary and Professor Whitcomb, I wish also to thank for their helpful suggestions.

I also desire to express my deep appreciation to the library of the University of Kansas and the Public Library of Kansas City, Missouri for making available the reading material necessary for this work.

August, 1929

H. E. B.
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INTRODUCTION

The purpose of this discussion is to point out two things, first the evidence, some of which is but mere straws indicating the direction in which the wind is blowing, of the modern reader's misunderstanding the thought which the translators of the King James Version of the Bible wished to convey, and secondly, to point out the cause for that misunderstanding, namely the archaic and obsolete language.

The method for doing this will be first to discuss the history of antecedent English versions and of the King James Version. The history will be as inclusive as is necessary to give the background needed for a consideration of the Version. Secondly, a presentation of the two phases of the problem, as above explained, side by side in comparison and contrast. Material gathered concerning the modern reader's knowledge will be interwoven with material found in the passages themselves.

The entire King James Version has not been covered, but only selected samplings of the various literary types that are more frequently read and quoted. The selection was made on the basis of passages frequently heard, read, or quoted, and of Passages of the Bible Chosen for their Literary Beauty, by J. G. Frazer. The passages studied are as follows:

Old Testament

2. Job, Chapters I-VI inclusive.

3. Psalms, I, XXII, XXIII, XXVII, XCI, XCVIII, CIV, CXXI, CXXIII, CXXXVII.

4. Isaiah, Chapters LII, LIX inclusive.

For carrying out this method the following steps were taken: In these books, the outstanding grammatical constructions, idioms, words, and meanings which we do not find in current English were noted. Comparisons of these were made with the Douay Version, the Standard Revised Version, the American Standard Revised Version, Fenton's Complete Bible in Modern English, Moffatt's A New Translation of the New Testament, and Goodspeed's The New Testament, an American Translation. For the historical development of words various dictionaries and Wright's Bible Word-book were used. Clarke's Commentary and Strong's Exhaustive Concordance were helpful in selecting words also.

The modern reader was kept in mind as being a person of adult age with the literary background that a high school education affords, who is familiar with, reads, and sometimes quotes the Scriptures. Various applications of Bible quotations, uses of Biblical language, and written allusions or Bible quotations such as are found in newspapers and magazines were observed and noted. Moreover a questionnaire (to be fully discussed later) was given to verify the general impressions that the observations caused and to make the difficulty more palpable and tangible.

The stand that this problem of understanding thoughts presented in the language of a former day is significant needs not
the feeble championing of this study, for Bible scholars have long since been aroused to the action of discussions, commenting, and making new translations, but the actual attempt to measure and gauge the problem is yet to be done. This work is a small step in that direction. The results of this investigation are here set forth, but what is to be done about the matter is left for more competent efforts.
CHAPTER I

THE HISTORY OF ANTECEDENT ENGLISH VERSIONS
OF THE BIBLE AND OF THE KING JAMES VERSION

A. The Important Antecedent English Versions

The Wyclif Version, the first English version of the entire Bible, was made about 1380-1383. It was a translation of the Latin Bible or Vulgate, instead of the original tongues. Greek was an unknown tongue in England at that time, and even in Italy, humanists like Boccaccio were just beginning to learn it. Although called the Wyclif Version, it is popularly stated that the Old Testament was translated by Nicholas of Hereford, one of Wyclif's devoted disciples and fellow-workers, and the New Testament by Wyclif himself. Evidence of this dual authorship is shown by the break in the manuscript at the Bodleian Library, Oxford, which is thought to point to the time when Nicholas of Hereford was summoned to London to answer a charge of heresy. The rest of the authorship is unknown, and because it is unknown is ascribed to Wyclif, although it is improbable, because at the time, Wyclif "was old and ill" and it is unusual for the master to take up the work of his disciple. Further evidence is found in the express statements by the

chronicler, Knighton, who was nearly contemporary and anti-Wyclifite, and of Hus (1411), that Wyclif had translated the whole Bible into English. Also Archbishop Arundel, in a letter to the Pope (1492), asking for Wyclif's condemnation, speaks of Wyclif having filled up the measure of his malice by the design to render the Scriptures into English. 

In 1388, perhaps, a revision of this work was completed. The authorship of the second version is unknown, but was ascribed by Daniel Waterlon, in 1729, to another of Wyclif's followers, John Purvey. Forshall and Madden accept this as a fact in their edition of the two versions in 1850. The only statement about the work made by the translator is that he worked with "diverse felawis and helpars" and "manie gode felawis and kunnynge at the correccon of his translation." Mr. Pollard suggests that the version of John of Trevisa, mentioned by Caxton, "may perhaps be identified with the completion of the first version begun by Nicholas of Hereford, or with the second version which has somewhat lightly been assigned to Purvey."

There has been pointed out a distinct difference of style in the first version and its revised form, due to "three
differing conceptions of the art of translation," ascribed to Hereford, Wyclif and Purvey, the first being the most literal, exact, and scholarly, though stiff, and the latter the most idiomatic and free, while Wyclif lies between these two. So far as language is concerned, Purvey's revision "deserves higher praise" than the first translation.

The effect that the Wyclifite Version has had on subsequent English renderings has been estimated from almost nil to a very great deal. It is generally acknowledged that some of our most familiar expressions today are from Wyclif, such as "strait gate," "make whole," "compass land and sea," "son of perdition," "enter thou into the joy of the Lord," "the Comforter." These show that the Wyclif Version does have some influence, if such is their source.

However, in the fifteenth century there were so many gradual changes in vocabulary, in inflections, and in syntax, that the language of the Wyclifite Version was quite obsolete when Tyndale's Version, the next important one, was made.

This version appeared in 1525, and was, according to

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6Krapp, The Rise of English Literary Prose, Ch. V, pp. 25-26
8Price, Ancestry of Our English Bible, Ch. XX, p. 227.
9Penniman, A Book About Our English Bible, Ch. XVI, p. 341.
Tyndale, independent of predecessors. He says he "had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like thing in the scripture before time"\(^{10}\) ... To hear this out, it is now accepted that Tyndale was a competent Greek scholar before he began his translation, and that he knew enough Hebrew to undertake independent translation from that language. (He took his Master's degree at Oxford in 1515 and proceeded to Cambridge for further study where he doubtless saw the Erasmus edition of the New Testament in Greek, which appeared in 1516, revision and reprinting in 1519 and 1522\(^{11}\),\(^{12}\) His main sources were, undoubtedly, the original Hebrew and Greek texts (Erasmus' revision of 1522), and a Latin translation referred to, in preference to the Greek; his mechanical arrangement and marginal glosses which accompanied the fragmentary edition of the New Testament followed the model of Luther's translation of the New Testament in German, printed in 1522. It seems, therefore, that Tyndale was chiefly influenced by the Greek, than by Luther's translation, and after Luther, by the Vulgate.

Though Tyndale employed this very scholarly method in

\(^{10}\)Quoted from the Epistle to the Reader of the Worms edition of the New Testament, in Krapp's Rise of Literary English Prose, Ch. V, p. 237

\(^{11}\)Dates taken from Pollard's Records, Intro., p. 4.


making his "more or less eclectic translation," he attempted to translate the original Greek into the common English of his day. As evidence that such was his aim, we have his own remark to a certain learned man, "If God spare my lyfe, ere many yeres I wyl cause a boye that dryveth the plough shall know more of the scripture than thou doest!" Again, he says he "perceaved by experyence how that it was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their mother tonge," "which thing onlye," he adds, "moved me to translate the new testament." The history of Tyndale's activities in translating makes a dramatic story. Taking the translation he had made of a speech of Isocrates, as proof of his ability to translate Greek, he went to London to seek a place in the service of Cuthbert Tunstall, Bishop of London, and reputed friend of learning. However, having been informed by the Bishop that he, the bishop, 'had more then he could finde,' he lived for six months, at the house of a merchant and alderman of

14 Ibid.
16 Ibid.
London, who gave him a subsidy of 510, where he probably began his translation. Tyndale says, "In London I abode almoste an yere... and understode at the laste not only that there was no rowme in my lorde of londons palace to translate the new testament, but also that there was no place to do it in all eglonde." 18

For this reason, in 1524, Tyndale betook himself to Hamburg and thence to Wittenberg, perhaps to visit Luther. In 1525 he went to Cologne, where he completed his translation, which was given to a printer, connected with the printing house of Peter Quentell, founded some fifty years earlier. The work was hardly begun before it was reported to the authorities by Johann Dobneck, better known as Cochlaeus, who was an anti-Lutheran controversialist. Tyndale and his amanuensis, Page, escaped by boat to Worms, saving ten quires (eighty pages) of the 3,000 copies in small quarto that had been printed. At Worms, supported by certain English merchants, the printing being done by Peter Schoefffer, Tyndale completed the octavo in 1525 (begun at Worms last) and then the quarto, and both editions reached London in 1526.

This new translation was eagerly received and read in England, but was zealously campaigned against by Tunstall and many of the church authorities. The glosses they

18 Quoted Ibid.
19 Pollard, Records of the English Bible, Intro., p. 4.
particularly objected to, because of their extreme views. King Henry decided that it should "be breasted" (1527), and Archbishop Warham issued a decree for its destruction; consequently the books were brought to London and burned there. 20

Tyndale also translated the Pentateuch, which he published in 1550. This work was accompanied by marginal notes that were very controversial. The type (Genesis and Numbers are in black face type, while the others are plain Roman) would indicate that the books were printed separately. In 1531, the book of Jonah appeared in translation 21 and this with the Pentateuch, are the only portions of the Old Testament published during Tyndale's life-time. They too were episcopally denounced.

In 1534, Tyndale published a revision of both the Pentateuch and of the edition of 1525. The latter he made because of the Bishop's criticism of the first edition and also because of the appearance of an unauthorized edition, edited by George Joye in August 1534, which contained not only press corrections, but substitutions of expressions, and changes

20 Of all the first printings, 6000 copies according to Dobsneck, (Pollard; Records, Intro., p. 5) there now exists one little fragment of the quarto edition begun at Cologne and completed at Worms, which consists of thirty-one leaves and contains a prologue, a list of the New Testament books, and a wood cut. Of the 18,000 copies made in 1525-1528, in the Baptist College at Bristol, England, is preserved one copy of the octavo edition, perfect, except for a missing title page. There is also another very imperfect copy in the library of St. Paul's London. (Price; Ancestry of Our English Bible, Ch. XXI, pp. 239-240).

21 A copy is now in the British Museum.
which "not only botched Tyndale's English in places where he (Joye) thought it obscure, but in certain passages gave practical effect to views which he had expressed in private controversy with Tyndale, by substituting, for example, 'the life after this' and similar phrases for Tyndale's 'the resurrection.'"22 Moreover, in December 1534, the Upper House of Convocation of the province of Canterbury had petitioned the King that the Bible might be translated by authorized translators.23

Besides being influenced by these facts, Tyndale had a desire to alter and improve his work for its literary and linguistic value. Many changes were made in the 1525 edition, "some for the sake of more exact correspondence in meaning between the English and the originals, some for the sake of brevity, and a multitude of minute corrections for the sake of 'more proper English.' The great majority of the changes of this latter sort were made in order to avoid a certain meagerness of phrasing, and also to correct rapid and awkward transition from one thought to another. The style which lay at the base of Tyndale's translation was the easy, polysyndetic, and naive style of simple narrative."24 In his revision he carefully corrected locutions which interrupted the simple

23 Ibid. p. 9.
24 Krapp, The Rise of English Literary Prose, Ch. V, p. 239.
rhythm; (2) he often added connectives which improved it, for example, he used and to soften an abrupt beginning, or but if, and though; (3) the word order he changed, for example, in John VIII, 45 believe ye nott me (1525) became ye believe me not (1534); (4) he made also grammatical changes, and (5) he substituted words of more appropriate meaning. Tyndale also made use of phonetic spelling devices. This edition of 1534 was followed by many others, but it has been of the most importance for subsequent versions in general and the King James Version in particular. Cook says, "It is agreed on all hands that the Authorized Version is in essentials that of Tyndale's. Minor modifications were made by translators and revisers for the next eighty years or so, but, speaking broadly, the Authorized Version is Tyndale's." Pollard goes much farther than this and says, "Tyndale's own work fixed, once and for all, the style and tone of the English Bible, and supplied not merely the basis for all subsequent Protestant renderings of the books (with unimportant exceptions) on which he laboured, but their very substance and

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25 Recounted Ibid.
26 Pollard, Records, Intro., p. 9.
27 In 1536, the year of Tyndale's martyrdom, (Oct. 6), seven issues of editions of his New Testament appeared. Between 1525 and 1566 when the last dated edition was issued, more than forty editions were printed, of which definite evidence has been preserved. Pollard, Records, Intro., p. 10.
28 The Authorized Version and its Influence p. 43.
29 King James Version and Authorized Version are the same.
body, so that those subsequent versions must be looked upon as revisions of his, not as independent translations."

Besides the qualities that Pollard gives that Tyndale's version afforded those versions following, Cook points out that the very spirit of Tyndale possessed qualities that carried over into other translations. These were; (1) his desire that his version be made for all the people, even the humblest; (2) his surrender of himself to God; (3) his theory that Greek and Hebrew agreed more with English than did Latin; (4) his scrupulous fidelity; (5) his humility. Because of the qualities enumerated and his method of translating, always "of a pure intent, singly, and faithfully" he used a religious vocabulary that affected that of the subsequent versions. He used largely words that were in general use, avoiding learned Greek and Latin coinages, and he attempted to substitute for conventionalized technical, ecclesiastical terms, words more familiar and of fresher values. For example he used seniors for elders, congregation for church (in the sense of membership not of physical structure), love for charity. Indeed a contemporary critic exclaims, "By this

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translation shall we losse al thies christian wordes penance, charitie, confession, grace, prest, chirche which he alway calleth congregation." The King James Version took over much of this vocabulary, for it derived not merely phrases from Tyndale's version but whole connected passages. There have been some careful calculations to determine just how large a part Tyndale may have had in the production of 1611. A comparison of Tyndale's version of John I with that of the King James Version shows that nine-tenths of the latter is retained from Tyndale's work. Paul's Epistle to the Ephesians retains five-sixths of Tyndale's translation. These proportions are maintained throughout the entire New Testament. The next important Bible version from our view-point is that of Miles Coverdale, a Yorkshireman educated at Cambridge where he received the degree of Bachelor of Law in 1531, but who was of far less scholarship than Tyndale. This version was the first complete English Bible between two covers, for it contained the Old Testament, the Apocrypha, and the New Testament. It is not known by whom this Bible was printed, since the title pages merely said, "Biblia- The Bible, that is, the Holy Scripture of the Old and New Testament, faithfully and

32 Quoted in Penniman, A book About the English Bible Ch. XVII, p. 252.
33 Price, Ancestry of Our English Bible, Ch. XXI, p. 246.
34 Pollard, Records, Intro., p. 11.
truly translated out of the Douche (meaning German) and Latyn into Englishe MDXXV." It is now inferred that Zurich was the place and Froeschauer the printer. Because of a petition by the upper house of Convocation, consisting of the Bishops, Abbots, and Priors of the Province of Canterbury, under the primacy of Sir Thomas Cromwell (an intimate friend of Coverdale's, who encouraged him to make his translation) presented to the king on December 9, 1534, that: "the king's majesty should think fit to decree that the holy scripture shall be translated into the vulgar English tongue by certain upright and learned men to be named by the said most illustrious king and meted out and delivered to the people for instruction," the barriers to the circulation of the English Bible were practically removed, if the version met the Bishop's approval. Consequently, when the circulation was assured, Coverdale's translation was issued with a revised title page, the words "Douche and Latyn," being omitted and a dedication to the king added. The printed sheets of this issue were brought unbound to England ("There would be less difficulty in doing this, as under the Act passed in 1534, books printed abroad

35 Quoted in Penniman, A Book About the English Bible, Ch. XVIII, p. 355.
36 Pollard, Records, Intro., pp. 12-13. The type was compared with that of a Swiss-German Bible, a complete copy of which, 1529-30, was once in the possession of Dr. Christian Ginsburg.
37 Quoted in Penniman's A Book About the English Bible, Ch. XVIII, p. 357.
could not be imported into England ready bound, but only in sheets, ... and there was thus no need to pull the book to pieces in order to make the change.

[38] Where with a new title page and preliminary leaves, reprinted in folio and quarto by James Nicholson at Southwark, in 1537, each edition bearing on its title, the words "newly oversene and correcte."[39] and the quarto title to which was added, "Set forth with the Kings most gracious license,"[40] the version circulated, evidently favoured but not authorized.

As the title page indicates, Coverdale's translation was a translation of a translation, but yet it had a significant influence upon the King James Version. Investigation, provoked by the statement made in his dedication, "I have nether wrested nor altered so much as one worde for the mayntenance of any maner of secte; but have with a clear conscience purely and faythfully translated this out of fyne sundry interpreters, havyng onely the manyfest trueth of the scripture before myne eyes,"[41] has revealed the following as a basis for Coverdale's translation: (1) the Swiss-German version of Zwingli and Leo Juda, first printed at Zurich by Christopher Froschoner in 1527-29; (2) Luther's German version, New Testament printed in 1522, the Old Testament, as far as the Song of Songs, in 1523-24 and the complete edition in 1534; (3) two Latin versions, namely, the new rendering of Sanetes Paginus.

[40] Ibid.
(an Italian Catholic theologian), published with papal sanction at Lyons in 1527-28, and (4) the Vulgate; and (5) Tyndale's English translation of the Pentateuch and the New Testament. Coverdale so selected and modified these versions as to construct a Bible meeting both popular and ecclesiastical authority. To do this he used a style that did not replace Tyndale's, but was more free and ample at the same time having a more "feminine cast." He, moreover, restored many beloved ecclesiastical terms that Tyndale had discarded for new and more exact translations of the original Greek and Hebrew texts. As to his sentence structure Westcott's statement has been agreed upon as true, that is, "he allowed himself considerable freedom in dealing with the shape of the original sentences... There is in every part an endeavor to transfuse the spirit as well as the letter into English rendering." Some of the phrasings that resulted from this method have been perpetuated in the King James Version.

The version that "formed the starting point in the successive revisions which resulted in the version of 1611," and hence, the next significant one for our study, was the Matthew's Bible. It consisted of Coverdale's version of the

42 Ibid. p. 12.
44 Ibid., pp. 43-49.
45 Penniman, A Book About the English Bible, Ch. XVII, p. 364.
Old Testament from the end of Chronicles, including the Apocrypha, but Tyndale's New Testament, as revised by him for the edition of May 1535, and also his Pentateuch and a hitherto unprinted version of Joshua (apocryphal) and Second Chronicles, which is thought to be Tyndale's continuation of his translation. This material was revised with few changes, furnished with introductions, and some controversial marginal notes and sold with the king's permission. John Rogers, a disciple of Tyndale's, performed this task, but the work was put forward as "truly and purely translated into English by Thomas Matthews," supposed to be either a pseudonym for John Rogers or the name of some merchant who backed up the enterprise in a financial way. This was probably an effort to conceal Tyndale's share in the work. However, as has been pointed out, the contents, except for "Nehemiah, Jonah, and the Epistles" from the Old Testament, were the translation of Tyndale; therefore this version contained more of the work of Tyndale than any other.

The next attempt to make a version having more idiomatic English phrasing and vocabulary was made by R. Tavener, a lawyer by profession and later a clergyman, whose revision appeared as a printer's or publisher's edition in 1539. His knowledge of Greek led him to make some changes in the translation of the New Testament, a few of which have become permanent, such as parable for similitude (used by Wyclif).
This version was soon crowded out of use by the Great Bible, which appeared in the same year. It was the work of Coverdale, who was to revise and expunge all the controversial annotations of the Matthew Bible. It proved to be merely a revised edition of the Matthew Bible; although it superseded it. It had been printed in Paris, for "no English office was sufficiently well equipped to produce so large a book in a handsome manner." The various editions, with the approval of King Henry VIII himself, was placed in all the churches.

Two other revisions, superior to former ones, were the Geneva Bible and the Bishops' Bible. The former appeared in 1560 at Geneva, where many English biblical scholars had taken refuge during the reign of "Bloody Mary." It was the work of Wittingham and others who labored "for the space of two years and more, day and night," on the Great Bible, the printing being done at the expense of the congregation at Geneva. This version "attains accuracy sometimes at the expense of literalness." It had verse divisions, and innovation, and was a quarto in size (smaller than the Matthew, Coverdale, or Great Bible). Although it was very popular.

47 Penniman, A Book About the English Bible, Ch. XVII, p. 364.
48 Pollard, Records, Intro., p. 17.
49 Price, Ancestry of Our English Bible, Ch. XXIII, p. 265.
it did not replace the Great Bible, which remained the official Bible of the Church of England.

The Bishops' Bible appeared in 1568, at the leadership of Parker, Archbishop of Canterbury, who undertook the work, perhaps, at the instigation of Richard Cox, Bishop of Ely. The revisers were a number of Bishops who were assigned various portions to do. However, they never checked each others' work and consequently produced a book that improved on the Great Bible, especially in the New Testament, but can hardly be regarded as more than a makeshift. 50

All of the versions thus far mentioned have been the work of Reformers or Protestants. However, in 1582, at Rheims, where one of the English Roman Catholic colonies of refugees was located, appeared a translation of the New Testament, which had been prepared, (the work of three and one-half years), by Gregory Martin, under the leadership of Cardinal Allen. The translation was published "in order to supply English Roman Catholics with an approved text of the Bible in their native tongue." 51 The vocabulary of this version differed from any of the others because it followed closely the "old vulgar Latin text not the common Greek text." 52 This New Testament was printed at Antwerp in 1600. In 1593, the College returned from Rheims to Douae, and in 1609-10 a press

50 Pollard, Records, Intro., p. 32.
51 Krapp, The Rise of English Literary Prose, Ch. V, p. 244.
52 Quoted in Pollard's Records, p. 301-302.
having been set up, the Old Testament was printed there. This Old Testament was not used by the Anglican revisers, "but in his excellent study, *The Role of the Rheims in the Making of the English Bible* (1902), Dr. James G. Carelton has shown that the influence of the Rheims New Testament on the version of 1611 was considerable." 53

This brief review of significant antecedent English translations shows two types of translators: (1) those who strove to use English idioms and simple words generally native in origin, and (2) those inclined to employ formal and Latinized words. The outstanding version was Tyndale's which markedly followed the inclination of the first type of translators.

B. The History of the King James Version.

Of all of the comments read in studying the histories of the various English versions none was as striking as the statement of Dr. Newell Dwight Hillis:

"The year 1611 was a great year for old England. In that year Shakespeare wrote two of his greatest plays. In that year Bacon wrote the first draft of his greatest book, the Advancement of Learning. In that year imperial Spain, hitherto counting herself the only first-class nation, recognized little England as her equal on land and sea. In that year William Brewster took the second half of the Pilgrim Fathers, from Scrooby across to Leyden, preparatory to the great voyage, when the architects of the new states, tossing on the May-flower, were to sign that compact that was to be the seed of our constitution. But the world now knows that the greatest event for England in 1611 was the translation of the Bible into the language of the common people. From that hour they searched the Scriptures and found life therein, and also found the springs of law, liberty, and progress."54

In an account of the history of a work inspiring such a statement and many others no less earnest though not as richly vivid it seems justifiable to include all the available bits of information, and such an attempt has been made.

It is necessary to recall, first of all, that when James I ascended the throne in 1603 there was dissension between the Roman Catholic subjects and the Protestant ones, and moreover, dissension within the Protestant group. The controversy among Bible translators is apparent in the varying translations and the accompanying notes and comments, in the fact that men read...

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54 Quoted in C. A. Barbour's *The Bible in the World of Today*, Ch. I, p. 28.
one Bible at home and heard another at church. Because of this lack of agreement James was forced to call a conference at Hampton Court, by a proclamation dated Oct. 24, to ascertain how far the Puritan complaints could be met.

At this meeting, held in the drawing room of Hampton Court, on Saturday, Monday, and Wednesday, the 14th, 16th, and 18th of January, 1604, were present nine Bishops, eight Deans, an Arch-deacon, two Professors of Divinity from Oxford, two from Cambridge, and one native of Scotland; Mr. Patrick Galloway formerly of Perth, but none of these on any one day. The body was not official because James was not, according to law, King, for Parliament had not assembled.55

On Monday, January 16, Dr. John Reynolds, President of Corpus Christi College, Oxford proposed that a new translation be made. William Barlow, gives this account of the procedure:

After that, he moved his Maiestie, that there might bee a newe translation of the Bible, because, those which were allow-ed in the raigins of Henrie the eight, and Edward the sixt, were corrupt and not answerable to the truth of the Original. For example, first, Galathians 4, 25, the Greek word is not well translated, as nowe it is, Bordreth, neither expressing the force of the wordes, nor the Apostles sense, nor the situation of the place.

Secondly, Psalme 105, 28, they were not obedient; the Original beeing, They were not disobedient.

Thirdly, Psalme, 106, verse 30. Then stood up Phinees and prayed, the Hebrew hath Executed judgement. To which motion, there was, at the present, no gainsaying, the objections being triuall and old, and alreadie, in print, often answered; one-ly, my Lord of London well added, that if every mans humour should be followed, there would be no ende of translating. Whereupon his Highnesse wished that some espeoiall paines should be taken in that behalfe for one vniforme translation (profes-sing that hee could never yet, see a Bible well translated in

English; but the worst of all, his Maiestie thought the Geneva to bee) and this to bee done by the best learned in both the Universities, after them to be reviewed by the Bishops, and the chiefe learned of the Church; from them to bee presented to the Privie-Councell; and lastly to be ratified by his Royall authoritie; and so this whole Church to be bound unto it, and none other; Harry, withall, hee gave this cauеst (vpon a word cast out by my Lord of London) that no marginall notes should be added, having found in them which are annexed to the Geneva translation (which he saw in a Bible given him by an English Lady) some notes very partiall, vntrue, seditious, and samouring too much of daungerous, and trayterous conceites. As for example, Exod. 1, 19, where the marginall note alloweth disobedience to Kings. And 2. Chron. 15, 16, the note taxeth Asa for deposing his mother, onely, and not killing her; And so conclude this point, as all the rest with a grave and judicious advise. First, that errors in matters of faith might bee rectified and amended. Secondly, that matters indifferent might rather be interrupted and a glosse added; alleging from Bartolus de regno, that as better a King with some weaknesses, then still a change; so rather, a Church with some faultes, then an innovation. And surely, seyth his Maiestie, if these bee the greatest matters you be grieved with, I neede not have beene troubled with such importunitie and complaintes, as haue beene made unto me; some other more privaite course might haue beene taken for your satisfaction, and withall looking vpon the Lords, he shooke his head, smiling.

The King was evidently quite interested in the proposal made by Dr. Reynolds, and must have instracted the Dean of Westminster and Regius, Professors of Hebrew at the Universities of Oxford and Cambridge, without delay, to suggest the names of revisers. By the end of June a list was handed James for his inspection. On June 30, Bancroft, Bishop of London (in the vacancy of the see of Canterbury) notified his Majesty's acceptance of the names given him saying that it was his pleasure that they should "with all possible speed

56Barlow had no love for the Puritans who favored the Geneva Version, and his report is highly prejudiced. Pollard, Records, Intro., p. 46.
57Quoted in Pollard, Records, Intro., pp. 46-47.
By July 61, Bancroft was ready and sent to all the Bishops a letter from the king to the effect that "he had appointed 'certain learned men to the number of four and fifty for translating of the Bible,' and that in this number divers of them have either no ecclesiastical preferment at all, or else so very small, as the same is far unmeet for their deserts." Various lists of the names of the translators differ, only forty-seven being on any one list. These translators were divided into six groups, each being assigned a different portion of the Bible. They were to meet at Oxford, Cambridge, and Westminster, respectively. The size of the groups and their work was as follows:

1. Westminster, 10 men

   Pentateuchon.
   The Story from Joshua to the first Book of Chronicles, exclusive.

2. Cambridge, 8 men

   from the First of the Chronicles, with the rest of the Story, and the
   Hagioiographi, viz.
   Job, Psalms, Proverbs, Canticles, Ecclesiastes.

3. Oxford, 7 men

   The four, or greater Prophets, with the Lamentations, and the
   twelve lesser Prophets.

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58 Ibid., p. 48.
59 Ibid.
60 The most trustworthy list is that of Bishop Burnet in his History of the Reformation. Pollard, Records, p. 49.
61 Penniman, A Book About the English Bible, Ch. XX, p. 393.


To these men the king is reported to have given these rules to be observed in translating the Bible:

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.

2. The Names of the Prophets, and the Holy Writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used.

3. The Old Ecclesiastical Words to be kept, viz., the Word Church not to be translated Congregation etc.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The Division of the Chapters to be altered, either not at all, or as little as may be, if necessity so require.

6. No marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution, so briefly and fitly be express'd in the text.

7. Such Quotations of Places to be marginally set down as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each Company, to take the same chapter, or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together,

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62 This, and the names of the men and their positions are found in Pollard's Records, Intro., pp. 49-53.
confer what they have done, and agree for their Parts what shall stand.

9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be consider'd of seriously and judiciously, for His Majesty is very careful in this Point.

10. If any one Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be of the chief Persons of each Company, at the end of the Work.

11. When any Place of special Obscurity is doubted of Letters to be directed, by Authority, to send to any Learned Man in the Land, for his Judgment of such a Place.

12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as being skilful in the Tongues; and having taken Pains in the kind, to send his particular Observations to the Company, either at Westminster, Cambridge or Oxford.

13. The Directors in each Company, to be the Deans of Westminster and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

14. These translations to be used when they agree better with the Text than the Bishops' Bible

15. Besides the said Directors before mentioned, three of four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the Vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better Observation of the 4th Rule above specified.53

Rules 1, 2, 3, 4, and 14 show very clearly that the translators were to make much use of the vocabularies of the early versions, making changes only when absolutely necessary. Rules 8, 9, and 10 made it possible for every man in the entire com-

53 Ibid., pp. 53-55.
pany of forty-seven to pass upon the work of every other man in the company.

After the groups had finished their work, two members of each of the divisions of the company went to Stationers' Hall to serve as a board of revision. There is evidence that no money had been paid the forty-seven men individually nor the six groups working separately, but when the board met in London, pecuniary supply, to a moderate extent, had become necessary. The entire Bible was now before the twelve men, who were daily occupied in their second revision, for nine months, or thirty-nine weeks. They were paid weekly, thirty shillings each, a total of £702, more than a thousand marks. The source of this money was not the treasury of the King or of any of the prelates or parties, but was, perhaps, from the "Bible Stock" of the Company of Stationers (a company within this company, which edited with licenses certain sizes of the Bible not monopolized by Jugge)64.

When this board of revision had completed the whole Bible, then the final finishing touches were given by Bilson, Bishop of Winchester, who was not a member of the board of revisers, and to Miles Smith, afterwards Bishop of London. It is said that Bishop Bancroft of London also insisted upon fourteen alterations.65 The whole process of revising took perhaps

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64 Pollard, Records, Intro., p. 41 and also p. 56.
65 Ibid., p. 49.
four years, the years 1605, 1606 being allotted to private research, the years, 1607-1609 to the sessions of the six companies, part of 1610 to the work of the twelve revisers at Stationers' Hall, and the rest of 1610 and part of 1611 to printing. Whether the version was presented by the Bishops to the Privy Council and lastly ratified cannot be ascertained. However, it is well-known that "no authority has ever been discovered for the words, 'Appointed to be read in the Churches,' which appear on the title page of all editions, nor for the phrase, 'the authorized Version' by which the Bible is usually known." The work of the revisers was influenced by some Bible versions not mentioned in the fifteen rules. Efforts were made to harmonize the Bishops' version with the Geneva version, "and the desire to do this accounts for the vast majority of the changes which in any way affect the sense." The translators also attempted to meet the criticisms which the notes of the Rheims New Testament had made against all of the Protestant versions. Their study of two new Latin versions, the Old Testament by Arias Montanus given in the Antwerp Polygot of 1569-72, the Old and New Testaments by Trémeullus in 1580, 1584, with the Apochrypha by his son-in-law, Franciscus Junius; also the Geneva French version (1587-88), Diodatis' Italian version (1607), and the Spanish version of Cipriano de Valera (1602)
influenced the translators to make changes. The Greek text which they usually followed was the 1589 edition of Beza's Greek New Testament based on that of Stephanus. John Seldon says of the translators and their use of these foreign texts:

They met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues or of French, Spanish, Italian, etc.\(^{69}\)

In the preface are mentioned Spanish, French, Italian and Dutch translators and commentators as well as the Chaldee, Hebrewe, Syrian, Greek and Latin.

At the conclusion of the work of the translators the version appeared in 1611, from the press of Robert Barker, who had obtained a patent for printing the Bible.\(^{70}\) However, there were two issues of this version, both bearing the date 1611. There are several thousand differences in the text of these two, and critics have debated which was first. They are called the "Great He Bible" and the "Great She Bible," for in Ruth 3:15 one reads, "he went" and the other "she went." Pollard believes that the "Great He Bible," which is a folio volume consisting of "366 sheets of two leaves, or four pages each, grouped in 123 quires or gatherings signed as follows:

- Preliminaries: A-D.

is the only edition, the 'Great She Bible,' being an entirely distinct and separate edition, save that a few leaves of the

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\(^{69}\)Penniman, *A Book About the English Bible*, Ch. XX, p. 397.

\(^{70}\)This one family held interests and received emoluments from the printing of English Bibles for 132 years. (From the 19th year of the reign of Queen Elizabeth through the eighth year of that of Queen Anne), according to Anderson in his *Annals of the English Bible*, Vol. II, Section IV, p. 385.
original edition, of which an excessive number had been print-
ed by some mistake, are sometimes found and used in it." Pollard, in substance, describes this edition as follows. It has no notes and is printed in black-letter type with the inserted words (now printed in Italic) in small roman. The type is on excellent paper. There is an engraved title page, dedication, preface, calendar and almanac for XXXIX years, 1603-1641, directions to find Easter forever; the "Table and Kalendes," expressing the order of the Psalmses and Lessons to be said at Morning and Evening prayer;" and a table headed, "These to be observed for Holy dayses and none other;" "The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters." Inserted at the binder's pleasure, after the preface, or elsewhere, are usually eighteen leaves of Genealogies of Holy Scripture and a sheet containing a map of Canaan with a table of places printed on the reverse (the work of John Speed). The New Testament has a separate title page, with a woodcut "previously used in editions of the Bishops' Bible."72

The appearance of this handsome well-printed Bible, was not loudly heralded, notwithstanding its royal origin, scholar-
liness, and richness of language. It had to compete with the Geneva Version for fully fifty years; although the King's printers "were encouraged to print no more Geneva Bibles and

71 Pollard, Records, Intro., p. 64.
72 Ibid., p. 64.
the production of them was driven under ground."73 However, it soon out-ran the popularity of the Bishops' Bible, which had not been printed since 1606.

From 1611 to 1881, no copy of the 1611 version was "sealed" as the standard, as was done in the case of the prayer-book; therefore subsequent editions made various changes, some of which were laudable and others, productive of errors. The Cambridge edition of 1629 bears marks of careful revision, carried still farther in the edition of 1688. However, a Cambridge edition of 1651 was fined for omitting the word, not in the seventh commandment. In 1716, an edition printed by Baskett contained its "basketful" of errors; although he was a careful printer. Notable among these there was "vinegar" for "vineyard," in the headline to Luke, chapter XX; hence this edition is called the Vinegar Bible. There are other versions with various nicknames.

Many individual scholars have made revisions, but these had little influence on others. In 1762, a Bible revised by Dr. Thomas Paris of Trinity College was printed at Cambridge and seven years later a similar version by Dr. Benjamin Slaney of Hertford College was printed at Oxford. The Oxford press printed also, in 1833, a line for line reprint of the "Great He Bible" of 1611. This edition helped to check changes that were serious departures from the original text. Other attempts of this kind have been made. In 1911, the 1611 version was reprinted page for page with an introduction by

73Pollard, Records, Intro., p. 73.
A. W. Pollard. The American Bible Society published an edition in 1851-1852 which was intended to be an accurate reprint of the 1611 edition. That the number of variations made before there was any effort to check them was enormous is shown by the fact that the Committee of Versions of the American Bible Society (1851) found in six different editions of the King James Bible about twenty-four thousand variations, and the Cambridge Paragraph Bible, in 1873, gave a list of variations, from the text of the King James Version as it appeared in 1611 that covered sixteen closely printed pages. In spite of these changes and variations, however, the King James Version in any edition has its characteristic language which is so rhythmic, melodious and dignified that it in itself sets it apart from various other versions.

The history of the King James Version makes a few facts about it quite evident. First of all, its language is not altogether that of the time in which it was made, but was even then largely archaic. The translators were warned to keep, in all possible instances, the words used by the antecedent versions, especially the Bishops' Bible which was, you will recall, in the main, the work of Tyndale. Secondly, the changes made in the language were for a better understanding of the Bible by the people of that time. For example, the translators substituted the word candle for lamp, because candles were common in that day; although candles were

74Price, Ancestry of Our English Bible, Ch. XXIV, p. 282.
unknown to the apostles who depended upon oil lamps for illumination. Thirdly, there has been a constant process of altering passages and substituting words by editors who felt that they could thus make the Bible more accurate and intelligible. Dr. E. J. Goodspeed says, "Few verses indeed of that great literary landmark remain as they were first printed, and it is not so very long, since about one-tenth of the King James Bible—the Apocrypha—was quietly dropped from its contents. It is no real King James, therefore, but in very truth a mere blanched and pallid ghost of him that walks abroad and frights them in the dead vast and middle of the night."75

Using, therefore, not a copy of the 1611 edition, but quite a modern one, let us see, as nearly as possible, just how much difficulty it affords the modern reader.

The most obvious difference to the modern reader, between the language of the King James Version and his own, is the manner in which words are grouped and modified or inflected to express various meanings. To illustrate, in the Public Mind Column of the Kansas City Star, there appeared, during the presidential campaign of 1928, an article giving an account of the Democratic Convention at Houston, Texas. It was headed, "The Story of Houston After the Scriptural Manner." This title was undoubtedly given because the writer had made use of certain inflections, syntactical arrangements, and idioms of the King James Version. Here is a quotation from the article:

And it came to pass that the party, no longer governed by words of wisdom, sold itself to Tammany for a mess of pottage, and was no longer in the way of heeding the words of Holy Writ, which sayeth on this wise: Son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding....then shalt thou understand righteousness, and judgment, and equity; yea every good path.

And when the days of the wheat harvest were fully come, there was a great convocation of office seekers and plum hunters, and a mighty host of holier-than-thou fellows both divers and sundry. And they assembled at a place called Houston, as thou goest down to Galveston. And there was in this assembly no Bryan with his palm leaf fan and alpaca coat and words of wisdom to prevent a travesty on decency and sobriety. Howbeit there were some there who think manhood and character are spiritual assets not to be compared to office seeking and worldly emoluments. And it came to pass that when much noise was made, and there was shouting and tumult, mighty men of character arose and demanded a dry plank in the platform.

This indicates what has caught the attention of the
would-be imitator of Biblical style. There are few archaic words, except for pronominal and verb forms, which belong to the realm of grammar, the grouping of words, and with these are interwoven so many modern phrases that the imitation is quite unsuccessful. The ordinary reader easily recognizes archaic words such as those just illustrated, but he does not so easily understand the use of them. Perhaps, for idioms, such knowledge is unnecessary, but, for the comprehension of general meaning, ignorance of grammar offers difficulty, and the lack of popular understanding contrasts so sharply with the number of archaic word-groups in the King James Version that it is worthy of note. We shall consider here two types of word-groups, first, grammatical constructions, and secondly, idioms.

A. The Grammar of the King James Version

During the writer's study of the text of the King James Version, the following facts were observed. The University Daily Kansan in April 1929, in giving an account of the final rehearsal for the performance of Handel's "Messiah," said among other things, "With exquisite beauty throughout the numbers in such solos as 'I Know That My Redeemer Liveth,' 'He Was Despiseth,' and 'Why do the Nations Rage?.'" Another newspaper, The Chicago Defender, offered its readers a challenge, in the publication of a test on the Bible, consisting of fifty questions. The thirty-sixth one was, "Of whom was it said, Thou are weighed in the balance and art found wanting?"
In the *Kansas City Star* appeared a cartoon headed "Unto Them That Hath," also one of the morning Bible quotations was headed, "An Officer Smitest Jesus," and again Will Rogers in his message for Aug. 10, 1928 in which he uses scriptural language, says, "So saith the word of Senator Moses, Amen." Moreover, William E. Barton, clergyman and author of works whose titles occupy a column and a third in *Who's Who Among North American Writers*, in his "Parables of Safed the Sage" (published in the issue for July 12, 1928 of the Congregationalist, a religious weekly paper) is guilty of the following: ..."For Simon Peter spake not in wrath saying, We be all of us Prohibitionists and thou art slanderers in accusing us of Intoxication..." Again, a graduate student in the course of his oral examinations for the degree of Master of Arts in English (May 1928), when asked about the relation of thou and you was unable to answer correctly, although he had studied Old English.

All of these examples illustrate failures to follow accurately the grammar of the King James Version, due, perhaps, not so much to theoretical ignorance as to lack of familiarity with such forms. All of these persons who made the errors wanted to be accurate in spelling and grammar and succeeded except in the less familiar material. The student in his oral examination wished to be correct in his replies, but was unable, in a tense situation, to reproduce unfamiliar material.

The errors made in all of the illustrations pertain to
the pronoun and the verb, the two parts of speech which have undergone the most appreciable modification in structure and use during the modern English period. The passages in the King James Version studied by the present writer, so far as grammar was concerned, contained no archaic or obsolete material that did not involve the pronoun or the verb. Therefore, the results of the study of the grammar have been grouped under the heading "pronoun," subdivided structure and use, and "verb," subdivided structure and use.

I Pronoun

A. Structure
(1) Singular Forms

First person, singular

1. For the first person, singular we find one form that is now archaic, that is the possessive, mine, used before a vowel sound, as in the following:

And now shall mine head be lifted up above mine enemies...

Second person, singular.

The second person, singular has now been levelled to the second person, plural, but in the King James Version we find it constantly used in all cases, as follows:

2. Nominative, thou
Ex. 1...And of whom hast thou been afraid or feared, that thou, hast lied. Isa. L VIII: 11.

3. Possessive, thy, thine (before vowel sounds).
Ex. 1...and didst increase thy perfumes and didst send thy
messenger far off, and didst debase thyself even unto hell. Isa. LVIII: 9.

[Note the use of thy as a pronominal adjective with self.]

Ex. 2...Thou openest thine hand. Psalm CIV: 28.

4. Objective, thee

Ex. 1...I cannot rise and give thee. Luke XI: 7.
Ex. 2...What have I to do with thee,...I beseech thee, torment me not. Luke VIII: 28.

[Note that thee is used both as an indirect and as a direct object, both as the direct object of a preposition and of a verb.] Third person, singular

Except for the neuter gender, the third person singular forms are the same as those now used. Its does not occur in any of the passages studied, or for that matter in all the King James Version. 1

Ex. For every tree is known by his own fruit. Luke VI: 44.

(2) Plural Forms

The plural forms of the pronoun have fewer variations, from those now used, than has the singular.

Second person, plural, nominative

Ex. ...that ye increase more and more. I Thes. IV: 10.

This is the complete list of archaic pronominal forms found in the King James Version.

1 Wright, Bible Word Book, p. 317.
Since articles are, in the broadest sense pronouns, it would be well to note here some interesting examples of the use of the an form of the indefinite article before an aspirate. They are as follows:

Ex. 1...putting on the breast plate of faith and love; and for an helmet the hope of salvation. I Thes. V: 8.

Ex. 2 Hast thou made an hedge.... Job I: 10.

Ex. 3 And there was an herd of many swine. Luke VIII: 32.

Ex. 4 And hath raised up an horn of his salvation for us.... Luke I: 69.

Ex. 5 ...which built an house. Luke VI: 48.

Ex. 6 ...When himself was an hungered.... Luke VI: 3.

Ex. 7 ...to have an husband. Ruth I: 12.

For further study of phonology recall the use of the pronoun forms mine and thine before a vowel sound.

B. Use of Pronoun Forms

We find, in the King James Version of the Bible, uses of the pronoun, which would be decidedly incorrect, according to our grammar. In the index to the book, The English in English Bibles by J. P. Sheahan, we find certain of these uses in a list of quotations headed, "Some poor English in the King James Version." The poorness of grammar depends upon the usage of the time, and in the present-day reader's mind, therefore, must arise some questionings, unless he assumes a mental set for the day in which the language he is reading was in
vogue, or an uncriticalness inspired by awe for Holy Writ.

In the particular passages studied many such uses were found, but they could all be grouped as (1) archaic uses of pronoun case-forms and (2) archaic uses of types of pronouns.

In this first group we find the following:

1. Compounds alone used as the subject.

Ex. 1...for yourselves know that we are appointed thereunto. I Thes. III: 3.

Now, we should use either you yourselves or simply you.

Ex. 2...what David did when himself was an hungred.... Luke VI: 3.

Again, we should either use the personal pronoun (he) with the compound (himself) or use the personal pronoun alone.

A review of the history of these compounds will explain why they are used in the King James Version, as the examples above indicate. In Anglo-Saxon self was an intensive adjective, agreeing with whatever noun or pronoun it was inflected to agree with. The syntactical arrangement was "pronoun subject plus verb plus pronoun reflexive object plus self." Later the common form of the object of the personal pronoun for the third person in the masculine gender came to be him. This him and the adjective self, being placed side by side, were then mechanically combined to form the compound himself, which was treated syntactically, in its relation to the other words of the sentence, as if it were simply the word self.

2Krapp, The Knowledge of English, Ch. IX, pp. 303-304.
that is, it was an intensive reflexive pronoun agreeing with the subject. The adjective self because of its emphasis became substantivized, so that it came to be felt as a noun, and is in our modern usage completely a noun. When it came to be felt as a noun, naturally, the pronoun before it came to be the adjective, so that yourself became yourself. In the time of the King James Version the compound had not yet come to be regarded as simply an intensive, but its components still had their individual force.

In the second group (which deals with the use of types of pronouns) we find the following:

(1) Use of that as a non-restrictive
Ex. ...I am Gabriel that stand in the presence of God;...

(2) Use of the personal pronoun form for the reflexive form
Ex. 1...I hid me... Isa. LVII: 17.
Ex. 2 ...and thou shalt go...and lay thee down. ... Ruth III: 4.
Ex. 3 ...they gather themselves together and lay them down in their dens. Psalm CIV: 22.
Ex. 4 Then went Boaz up to the gate and sat him down there...
Ruth IV: 1.

In all of these examples, we should now use the verb alone.

(3) Use of which to relate to masculine or

3Fully discussed in the passage of Krapp just given.
4This use we are familiar with, for it is found in the prayer of the old New England Primer, "Now I lay me down to sleep."
feminine antecedents (we use it to refer only to neuter antecedents).

Ex. 1 And a woman...which had spent all her living upon physicians. Luke VIII: 43.

Ex. 2 ...the son of Joseph which was the son of Heli...

Ex. 3 And it was told them by certain which said,... Luke VIII: 20.

(4) Adjectival use of what

Ex. What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess,... Ruth IV: 5.

The Douay Bible instead of what day uses when, and Fenton in his Bible in Modern English says on that day.

And now let us turn to the other part of speech which offers the greatest number of changes, the verb. We shall treat structure and uses (as was done with the pronoun) found in the King James Version which are no longer in good use.

II Verb

A. Structure

(1) Tense

Present Tense

The present tense, in the days when the King James Version was made, had several endings that have now been levelled. Except for the verbs to be and to have, we have now only one distinctive form, that is, the third person, singular, ending in s, but in the King James Version, both the second and third persons singular are consistently inflected.
Second person, singular

Ex. 1 Thou art clothed... Psalm CIV: 1.
Ex. 2 Thou hast drunk... Isa. LI: 17.
Ex. 3 Who coverest thyself with light... who stretchest out the heavens... Psalm CIV: 2.

Third person, singular

Ex. 1 Wherefore God also hath highly exalted him... Phil. II: II: 9.
Ex. 2 For it is God which worketh in you... Phil. II: 13.

Preterit Tense

(a) In the simple preterit tenses we find this list of words whose forms have changed:

1) bare New English bore
2) brake New English broke
3) spake New English spoke
   Ex. As he spake... Luke I: 55.
4) swore New English swore
   Ex. The oath which he swore... Luke I: 73.
5) trode New English trod
   Ex. ...they trode one upon another... Luke XII: 1.
6) ware New English wore
   Ex. ...a certain man which had devils long time, and were no clothes... Luke VIII: 27.

5This term will be used for the English now current, in preference to modern English, because the Modern English period dates much farther back.
(b) Compound preterit forms whose past participles have been replaced by new forms are found in the King James Version. A list of such participles found is as follows:

1. **drunken**
   - New English: *drunk*
   - Ex.: *thou hast drunken the dregs...* Isa. LI: 17.

2. **built**
   - New English: *built*
   - Ex.: *Jerusalem is built...* Psalm CXXII: 3.

3. **gotten**
   - New English: *got*
   - Ex.: *...and his holy arm hath gotten him the victory.* Psalm XCVIII: 1.

4. **helpen**
   - New English: *helped*
   - Ex.: *He hath helpen his servant...* Luke I: 54.

There are a few past participles in the King James Version, without endings now in use. In the passages studied were these two:

1. **hid**
   - New English: *hidden*
   - Ex.: *...a man whose way is hid...* Job II: 23.

2. **lift**
   - New English: *lifted*
   - Ex.: *and be ye lift up, ye everlasting doors...* Psalm XXIV: 7.

(c) In the compound preterit tenses, we find, besides the variance in past participial forms, some auxiliaries which we do not employ with certain verbs.

- Ex. 1 *...there were Pharisees and doctors of law sitting by which were come out of every town...* Luke V: 17.

(II) **Periphrastic Conjugation with do and did**

In both the present and past tenses we find the peri-
phrastic conjugation used where the modern reader would not employ it and, on the other hand, we find it lacking where he uses it.

(a) Use of periphrasis in simple affirmative statement

Ex. 1 ...all the beasts of the forest do creep forth. Psalm CIV: 20.
Ex. 2 ...I herein do rejoice,... Phil. I: 18.
Ex. 3 ...the terrors of God do set themselves against me. Job VI: 4.
Ex. 4 Even the very dust of your city which cleaveth to us, we do wipe off against you... Luke X: 11.
Ex. 5 ...and his disciples plucked the ears of corn and did eat,... Luke VI: 1.
Ex. 6 ...he... did take and eat the shewbread. Luke VI: 4.

(b) Simple forms where we employ the periphrastic

(1) Interrogation


(2) Negative Expressions

Ex. 1 ...and forsook not the ordinance of their God...
Isa. LVIII: 2.
Ex. 2 ...only upon himself put not forth thine hand. Job I: 12.
Ex. 3 Intreat me not to leave thee... Ruth I: 16.
Ex. 4 and Joseph and his mother knew not of it. Luke II: 43.
Ex. 5 ...let not God regard it from above. Job III: 4.
Ex. 6 Because it shut not up the doors... Job III: 10.
Ex. 7 ...and they please not God... I Thes. II: 16.
Ex. 8 But they understood not this saying... Luke IX: 45
Ex. 9 ...provide yourselves bags which wax not old Luke XII: 35.
Ex. 10 For neither at any time used we flattering words...
I Thes. II: 5.
Ex. 11 Nor of men sought we glory... I Thes. II: 6.
Ex. 12 ...Weep not;... Luke VIII: 52.

In structure we find that the verb does not present as many changes as the pronoun, most of them being in the second and third persons of the present tense. As separate words the verbs offer little difficulty, but it is the combining of the pronoun with its differences and the verb with its differences that probably affords the difficulty. Hence arise such errors as God forsookest them not\(^6\) and inconsistencies such as "not many days hence a reply cometh from the son and with mixed fear and gladness the father brake the seal"\(^7\). Differences in the usages found in the King James Version and those now current do not offer anything so outstanding as loss of inflections, but the writer's study has yielded some things worth noting.

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\(^6\)Title for a Bible quotation used in the Kansas City Times.

B. Uses of Verb Forms

We find, in the King James Version, several forms that we readily understand, but which, in the most modern English period, have fallen into disuse. They are the following:

(I) Moods

(a) Treatment of the Imperative Mood

So far as actual form is concerned, the imperative in the King James Version is identical with that now in use, but the language of the King James Version includes the pronoun also, while we omit the pronoun unless it has the force of the demonstrative; or if it is retained, the subject precedes the verb as it does in the indicative mood, and hence the form itself does not reveal the mood.

Ex. When thou saidst, Seek ye my face... Psalm XXVII: 8; Fenton, in his Complete Bible in Modern English, says Seek my face.

(b) Treatment of the Subjunctive Mood

Fowler, in his article, "Subjunctives in Modern English," says that the subjunctive is moribund, except in a few special uses. The uses that are still alive, he says, are these:

Go away (and all second person, imperatives)
Manners be hanged! (and such third person curses).
Come what may, Be that as it may. Far be it from me to... (and other such stereotyped formulas).
I shall be seventy come Tuesday.
If he were here now (and all if...were clauses expressing
a hypothesis that is not a fact; were and not be, and not
a fact, are essential).
I wish it were over.
Though all care be exercised (the difference is still a
practical one between Though...is, = In spite of the fact
that, and Though...be, = Even on supposition that). 8
Of the specimens listed the most common now is that of con-
dition contrary to face.
In the King James Version of the Bible we find very often
several uses of the subjunctive which are no longer alive.
Ex. 1 If there be therefore any consolation... Phil. II: 1.
If there is, Fenton says, in his Complete Bible in the
Modern English.
Ex. 2 Let us therefore, as many as be perfect... Phil. III:
15. Fenton says, as many of us therefore who are per-
fect,...
Ex. 3 ...for the man will not be in rest, until he have fin-
ished this day. Ruth III: 18.
This completes the material which pertains to the struc-
ture and use of the verb, and these two, as has been said, con-
stitute the important differences in the grammar of the King
James Version and that of our modern reader.

8"Subjunctives in Modern English," S. P. E. Tract No. XVIII,
P. 4.
B. Idioms of the King James Version

The King James Version of the Bible contains, besides the word-groups discussed under the topic, grammar, many others which now seem to be exceptional, in relation to more general grammatical laws. There are two explanations for this. First, the translators retained some of the constructions of the original tongues from which they were translating. Selden made this criticism of the rendering of the King James Version: "The Bible is rather translated into English words than into English phrases. The Hebraisms are kept, and the phrase of that language is kept." Secondly, the translators made use of phrasings which were more easily understood then than now, because the historical conditions under which they have grown up are no longer familiar to us.

In the passages studied few of the phrasings retained from the original tongues were found. However, here is one that occurred frequently:

Ex. 1 The earth is the Lord's and the fulness thereof. Psalm XXIV: 1.

Ex. 2 Let the sea roar and the fulness thereof... Psalm XCVIII: 7.

Besides the phrasings retained from the original tongues,

9 Quoted in Cook's The Authorized Version of the Bible and its Influence, p. 73.
10 The New English Dictionary labels this a Hebraism, meaning "all that is contained in (the world etc.)."
there are also some retained from older translations. One of these was found in this study:

...for the man will not be in rest, until he have finished the thing this day. Ruth III: 18. "The phrase, in rest, has come down from the Roger's Bible of 1537."11

Although few idioms evidently taken directly from other Bibles were found, many were found that were peculiar to the language of the King James Version. These have been roughly classified into various groups which are neither mutually exclusive nor all-inclusive.

There are, first of all, a group of idioms which, because of their frequent occurrence in the Bible, or in literature that employs archaic terminology, are thoroughly familiar though seldom used.

Ex. 1 And the angel answered and said unto her,... Luke I: 36.

Ex. 2 ...work out your own salvation with fear and trembling.

Phil. II: 12.

Ex. 3 ...I pray you, let me glean... Ruth II: 7.

Ex. 4 And there was one Anna, a prophetess... Luke II: 36.12

The general word-order offers more difficulty to the modern reader than phrases of the kind just given. Often, we must, because of the word-order, go back and re-read rather

11 Wright, Bible Word-Book.
12 Used in legal terminology today.
simple statements, in order not to misinterpret them. The less we know about inflections the more often is this the case, Smith gives a striking illustration of this difficulty, in his book on English syntax. He quotes Luke II: 29, "Lord now lettest thou thy servant depart in peace," and says, "Ask anyone not trained in technical grammar what the writer of that sentence meant, and his reply will be: 'Why, he just asks the Lord to let him depart in peace,' and this in spite of the prohibitive -est,".

One difference between the word order of the King James Version and our own is that we, as a rule, utter the subject then the predicate, while the makers of the King James Version sometimes changed this order.

Ex. 1 Then went Boaz up to the gate... Ruth IV: 1.
Ex. 2 Then took he him up in his arms... Luke II: 28.
Ex. 3 After this opened Job his mouth... Job III: 1.

(Note the inversion after then or an adverbial expression.)

We find, also, phrases or modifiers in positions where we no longer place them.

Ex. 1 My head with oil, thou didst not anoint... Luke VII: 46.
Ex. 2... be followers together of me. Phil. III: 17.
Ex. 3... and calling one to another. Luke VII: 32.
Ex. 4... and they marvelled all. Luke I: 63.

Ex. 5 ...the Lord appointed other seventy also,... Luke X: 1.

here we should also inflect other

The uses of the infinitive give rise to still another group of idiomatic expressions:

1. The infinitive is used after parts of speech after which we no longer use it.
Ex. 1 ...he... stood up for to read. Luke IV: 16.
Ex. 2 ...what went ye out into the wilderness for to see?... Luke VII: 24.
Ex. 3 ...for my salvation is near to come... Isa. LVI: 1.

2. The form of the infinitive with to is used as a complementary infinitive where we use the form without the preposition.
Ex. 1 ...and oil to make his face to shine. Psalm CIV: 15.
Ex. 2 And the Lord make you to increase. I Thes. III: 12.
Ex. 3 ...which made all my bones to shake. Job IV: 14.
Ex. 4 ...and make the desolate cities to be inhabited. Isa. LIV: 3.
Ex. 5 ...to make your voice to be heard... Isa. LVIII: 4.

The infinitive with the preposition is used also where we should have to use either a verbal noun ending in -ing with the preposition, or some other kind of phrase.
Ex. 1 Yet they seek me daily, and delight to know my ways... Isa. LVIII: 2.
Ex. 2 ...and he commanded to give her meat. Luke VIII: 55.
[Here we might simply add reference to the person commanded.]
There occur sometimes, in the King James Version, tautological expressions, some of which are used again and again.

Ex. 1 For our conversation is in heaven; from whence also we look for the Savior... Phil. III: 20.

Ex. 2 I will lift up mine eyes unto the hills, from whence cometh my help. Psalm CXXI: 1.

Ex. 3 ...and he went up into the ship and returned back again. Luke VIII: 37.

Ex. 4 ...do ye also to them likewise. Luke VI: 31.

Ex. 5 ...and I only am escaped alone... Job I: 15.

Ex. 6 ...like as a shock of corn... Job V: 26.

In one passage we find not tautology, but a double comparative (still prevalent but not in standard use).

...how much more are ye better than the fowls? Luke XII: 24.

A large group of idioms we may attribute to the presence or position of particles or relational adverbs.

1. a, an obsolete preposition

Ex. 1 And as he was not yet a coming, the devil drew him down... Luke IX: 42.

Ex. 2 ...and she lay a dying. Luke VIII: 42.

This a is a worn-down proclitic form of the Old English preposition an, on. In compounds and common phrases this became a even in Old English. The separate a is now rarely used, being replaced by the full on, in or one of the prepositions which represent them in modern idiom. This form does
survive in a few verbal constructions, such as to go a beg-
ging, and in compound words like afloat. 14

2. and

Ex. 1 ...sent them two and two... Luke X: 1. (Here we
should either say "by twos" or two by two.")

Ex. 2 But and if that servant say in his heart... Luke
XII: 45.

3. at

At is used where we should use some other preposition.

Ex. 1 Then came to him his mother and brethren, and could

This phrase come at is replaced by Fenton in his modern
version, with approach. Wright defines it as "to come near." 15

4. even

This word is used in phrases where we should either omit
it or use the equivalent, just.

Ex. 1 But we were gentle unto you, even as a nurse cherisheth

Ex. 2 ...and hath continued even from morning until now...
Kuth II: 7.

Ex. 3 But as we were allowed of God to be put in trust with
the gospel, even so we speak,... I Thes. II: 4.

Ex. 4 ...Let us go even unto Bethlehem,... Luke II: 15.

14 New English Dictionary.
15 Wright, Bible-Word Book.
5. into for to
Ex. They returned into Galilee,... Luke II: 39.

6. no ... neither
Ex. ...Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on... Luke XII: 22.

7. of
Of sometimes represents the Latin a or ab and sometimes de.
Thus in Ruth II: 16, 'of purpose' is in the Vulgate 'de industria'... 16
In some instances where of is used we should now use from.
Ex. 1 ...For of thorns men do not gather figs... Luke VI: 44.
Ex. 2 ...if any comfort of love... Phil. II: 1.
Again, we find of used where we should use by.
Ex. 1 ...But we were allowed of God to be put in trust of the gospel... I Thes. II: 4.
Ex. 2 ...being not baptized of him. Luke VII: 30.
Ex. 3 Being forth days tempted of the devil... Luke IV: 2.
Ex. 4 ...and was driven of the devil into the wilderness.
Ex. 5 ...and be rejected of the elders, and the chief priests... Luke IX: 22.

8. On
On is used after verbs that we no longer use it after.
Ex. 1 ...to believe on him... Phil I: 29.
Ex. 2 ...came and looked on him. Luke X: 32.
Ex. 3 ...Master, say on. Luke VII: 40.

16Ibid.
9. Out of
We find out of used where we should probably use from.
Ex. 1 ...bring forth food out of the earth. Psalm CIV: 14.
Fenton says, in his modern translation, Bring bread from
the earth.
Ex. 2 Let sinners be consumed out of the earth,... Psalm
CIV: 35.
10. that
There are so many uses of that in the King James Ver-
sion which we no longer employ, that they have afforded
Hubert G. Shearin sufficient material for a sixty-eight page
study which he calls The That-Clause in the Authorized Ver-
sion of the Bible. The uses found in the passages studied
were as follows:
(1) after that
Ex. But even after that we had suffered before, and
were shamefully entreated... I Thes. II: 2.
(2) because that
That no man go beyond and defraud his brother in any
matter;

17"The Temporal Clause" in Shearin's The That-Clause in the
Authorized Version of the Bible, p. 60. He says "This is
used far more frequently than the remaining types following"...
(In the group of temporal clauses introduced by various pre-
positions plus that)

18"The Casual Clause" Ibid., p. 56. He says, "as to function,
because that is perhaps more strongly conjunctive than
because, standing frequently in long sentences after a colon
or semicolon, or else in initial clauses out of their natural
order."
Ex., because that the Lord is avenger of such,... I Thes. IV: 6.

(3) for that
Ex., ...Let me find favor in thy sight my lord; for that thou hast comforted me, and for that thou hast spoken friendly... Matt II: 13.

(4) how that
Ex., ...for she had heard in that country of Moab how that the Lord had visited his people... Matt I: 6.

II. to, with a dative of person and a substantive.
Ex., And they laughed him to scorn,... Luke VIII: 53.

A number of adverbs occur in idiomatic expressions which, if used today, belong to the language of poetry. They are as follows:

1. Afar off, meaning at a distance, far off.
   "Afar is from on far, which in Early English appears in the forms on ferram, on fer, on fear, and finally afar or afer"20
   Ex., ...and justice standeth afar off... Isa. LIX: 14.

2. forth
   We now use in current English other adverbial expressions.

18"The Casual Clause" Ibid., p. 56. He says, "as to function, because that is perhaps more strongly conjunctive than because, standing frequently in long sentences after a colon or semicolon, or else in initial clauses out of their natural order."

19"The how-that clause as object" Ibid., p. 56. He says, "this is frequent after verbs of apprehension"...

20Wright, Bible Word Book, p. 17.
(1) forth, in New English out of or from
Ex. Although affliction cometh not forth of the dust, ...
Job V: 6.

(2) forth, in New English off
Ex. ...and they launched forth. Luke VIII: 22.

3. thereof (Combination of there with a preposition)
meaning of it, its, a possessive genitive.
Ex. We hanged our harps upon the willows in the midst thereof.
Psalm CXXXVII: 2.

4. round about
We simply use for this idiom around, or round.
Ex. And looking round about upon them all... Luke VI: 10.

A number of idioms, in the passages studied, we have reduced to shorter expressions, so that these idioms now seem to us to be round about. A few of these are:

1. making mention; in New English mention
Ex. We give thanks to God always for you all, making mention of you in our prayers. I Thes. I: 2.

2. had need of; in New English needed

21 There in combination with adverbs and prepositions originated, as in other Teutonic languages, in the juxtaposition of here and another adverb qualifying the same verb. But as many adverbs were identical in form with prepositions, and there was little, or no difference between "here, at an earlier place" and "before or at an earlier place than this," the adverb came to be felt as a preposition governing here (= this place); and on analogy of this new combinations were freely formed of here, (there, where) with prepositions which had never been adverbs (substance of discussion in New English Dictionary).
Ex. ...them that had need of healing, Luke IX: 11.
3. had lack of; in New English lacked
Ex. that ye may have lack of nothing, I Thes. IV: 12.
4. make whole for heal
Ex. ...he woundeth, and his hands make whole. Job V: 18.

On the other hand, there are a number of idioms, used in the King James Version, which we now replace with fuller expressions.

Ex. 1 And his sons went out and feasted in their houses, every one his day... Job I: 4.

We could place on before his and use this same expression, but Fenton in his Complete Bible in Modern English, says everyone on his day.

Ex. 2 ...help those women which laboured with me in the gospel...and with other my fellow labourers,...

Phil. IV: 3.

We should say "with others of my fellow labourers," Fenton says, with the rest of my companions.

Ex. 3 Give ye them to eat... Luke IX: 13. In colloquial language we should say something to eat, but in literary language, probably, food, for the whole expression.

Ex. 4 Laying wait for him... Luke XI: 54. Lying in wait is the expression we should use here.

Ex. 5 Master, master we perish... Luke VIII: 24. We are

22 For discussion of whole, see page
perishing or we shall perish is what we should say for this thought.

Ex. 6 ...which had devils long time.... Luke VIII: 27. We always use for a long time.

Ex. 7 When all denied,... Luke VIII: 45. After denied we should use the pronoun, it.

Ex. 8....all they that heard.... Luke I: 66. We should say all of those instead of all they

Figurative idioms occur very frequently in the Bible. Some of these we have discarded for simple phrases, but others we still use, though sometimes modified in form.

1. Those for which we now use simple expressions are as follows:

(1) in the sight of; in New English before
Ex. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; I Thes. I: 3.

(2) before his face; in New English ahead
Ex. And sent his messengers before his face... Luke IX: 52

(3) sprang up; in New English grew or, perhaps, sprouted
Ex. ...and the thorns sprang up with it.... Luke VIII: 7.

(4) full of heaviness; in New English sad, depressed
Ex. For he longed after all of you and was full of heavi-

ness,... Phil. II: 26.

(5) fall out; in New English result (Cf. Colloq. turn out,
Ex. ...the things which happened unto me have fallen out rather unto the furtherance of the gospel; Phil. I: 12.
(6) cast in her mind; in New English thought or reflected.

Ex. ...she was troubled at his saying, and cast in her mind what manner of salutation his should be. Luke I: 29.
(7) laid them up in their hearts; in New English, treasured

Ex. And all they that heard them laid them up in their hearts... Luke I: 66.
(8) well stricken with years; in New English advanced in age, old.

Ex. ...and they were both well stricken with years. Luke I: 7
(9) noised abroad; in New English, rumoured

Ex. ...and all these sayings were noised abroad throughout all the hill country of Judea. Luke I: 65.

2. Figurative idioms which we still use, though perhaps in a different form:

Ex. 1 Against whom do ye sport yourselves? Against whom make ye a wide mouth, and draw out the tongue?...
   Isa. LVII: 4.

Ex. 2' ...and they lifted up their voices and wept. Ruth I: 9.

Ex. 3...he steadfastly set his face to go to Jerusalem,

Ex. 4 And when the day began to wear away... Luke IX: 12.
The idioms given here do not include all of those found even in the few passages studied, but they show the types to be found in the King James Version and they suggest the difficulties that even the simplest can afford persons who know nothing of their history.
CHAPTER III

THE VOCABULARY OF THE KING JAMES VERSION
OF THE BIBLE IN RELATION TO THE MODERN
READER

Bible scholars and students of the English language have felt the need for an explanation of many of the words in the King James Version of the Bible, and so we have available Bible dictionaries and modern translations. The efforts of these men have been hooted at by many members of the reading public, whose general opinion seems to be that the Version of 1611 cannot be improved upon. This attitude is shown in these quotations:

"No other English Version of the Bible, and probably no other version of the Bible that ever has been made, can equal the King James Version in simplicity, purity, accuracy and strength of diction, in directness and moving power of expression, and in beauty and majesty of utterance."

"The assertion that the King James Version is hard to understand is the sheerest nonsense. ... Any translation of the Bible that would 'simplify' the King James Version would be painting the lily, and be certain to introduce terms more dubious in meaning than those in the older
version, whose chaste diction and style cannot be improved upon."

"But those who repair or paraphrase and dilute the classic diction of three centuries ago have usually little feeling for the beauty and grace of the phrases on which they lay violent hands. They forget that the prose poetry which they turn into commonplace modern speech may be worth more for its inspiring power than mere literal accuracy. Nobody is obliged to the maladroit painter who touches the ancient masterpieces."

"Theologians and laymen alike will wait with awe for God to strike him dead for thus laying his calloused hands upon the sacred and inspired word of God," is the comment made by "one good brother," in a newspaper interview. He refers to Dr. Edgar J. Goodspeed, the maker of An American Translation of the New Testament, in 1925.

It seems that the average reader, unaware of any difficulties in the language of the Version, reads on, giving to the words the meanings that he knows, and in this method lies the greatest difficulty of all, for true comprehension.

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1In the Public Mind Column of the Kansas City Star, April, 1928, in an article headed "The King James Version Cannot Be Improved Upon," by Charles Hooper.

2Quoted from the New York Evening Post, in the article, "The Old Testament Done Over," Literary Digest LXXXIII (Dec. 20, 1924), 30.

In order to estimate, to a very slight degree, just how much difficulty changed meanings of words would give readers, from the passages studied by the writer sixteen verses were selected to be used as material for a questionnaire, whose results would give a fair estimate of the reader’s understanding. This questionnaire was given to twenty students who were much better equipped for reading the King James Version than the average reader, for they were all English majors, one-half of them graduate students, who, presumably knew something of the history of the language. No time limit was set, and they were allowed to take the questionnaires home, but were asked not to consult dictionaries or the like. The questionnaire had the following form:

**Questionnaire**

1. Translate each of the Bible verses below into current modern English. Replace words with words, not phrases.
2. Underline the words which present the most difficulty.
3. Do not make unnecessary changes.

**Example**

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John"

**Translation**

And all the people who heard him and the tax-collectors, gave thanks to God, having been baptized with the baptism of John.

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4 Students whose special field was English.
I "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts."

II "And Mary abode with her about three months and returned to her own house."

III "Whose fan is in his hand, and he will thoroughly purge his floor and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

IV "Through the tender mercy of our God; whereby the dayspring from on high hath visited us."

V "And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

VI "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Phillippi with the bishops and deacons."

VII "Only let your conversation be as it becometh the gospel of Christ."

VIII "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, as perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movest me against him to destroy him without cause."

IX "And Jesus answering said, Have ye not read so much as this, what David did when himself was an hungered, and they which were with him."

X "Let your moderation be known unto all men."

XI "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus."

XII "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded God shall reveal even this unto you."

XIII "And when they had nothing to pay he frankly forgave them both."

XIV "And blessed is he, whosoever shall not be offended in me."

XV "Now when he had ended all his sayings in the
audience of the people he entered into Capernum."

XVI "Prove all things; hold fast that which is good."

The words of particular interest and the frequency of their occurrence in the King James Version of the Bible were as follows:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Word</th>
<th>Times used in the Bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Luke I: 51</td>
<td>imagination</td>
<td>14</td>
</tr>
<tr>
<td>2. Luke I: 56</td>
<td>abode</td>
<td>69</td>
</tr>
<tr>
<td>3. Luke III: 17</td>
<td>fan</td>
<td>8</td>
</tr>
<tr>
<td>5. Luke I: 78</td>
<td>dayspring</td>
<td>2</td>
</tr>
<tr>
<td>7. Phil. I: 1</td>
<td>saints</td>
<td>95</td>
</tr>
<tr>
<td>8. Phil. I: 27</td>
<td>conversation</td>
<td>20</td>
</tr>
<tr>
<td>9. Job II: 3</td>
<td>perfect</td>
<td>99</td>
</tr>
<tr>
<td>10. Job II: 3</td>
<td>integrity</td>
<td>16</td>
</tr>
<tr>
<td>11. Phil. IV: 5</td>
<td>moderation</td>
<td>1</td>
</tr>
<tr>
<td>12. Phil. III: 13</td>
<td>apprehended</td>
<td>3</td>
</tr>
<tr>
<td>13. Luke VII: 42</td>
<td>frankly</td>
<td>1</td>
</tr>
</tbody>
</table>

These words were not pointed out in the questionnaire, so that it was left to the individual's judgment whether these words had changed in meaning, and if so, to give just what the meanings in the passages were. For possible meanings of the words in the King James Version, Wright's Bible Word Book and The Shakespeare Lexicon, by Schmidt, were consulted, and in some cases the New English Dictionary, and Webster's New International Dictionary. The results were these:

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5This reference was used because the translators of the King James Version and Shakespeare wrote for the same reading public so far as the English was concerned.
1. imagination  Luke I: 51

Five persons did not attempt to translate the verse.

Of those who did, five ignored the word, imagination; five indicated that the word afforded difficulty, but did not offer any other, and five made the following suggestions:

1. conceit  
2. haughtiness  
3. secret or secrets  
4. estimation of themselves  
5. scheming  
6. vanity  
7. evil devising  
8. pride  
9. beliefs  
10. purpose

According to Wright, imagination, as used in the King James Version, means "device, contrivance." The Shakespeare Lexicon, Vol. I gives three meanings, the most appropriate for this passage being, "Conception, idea, thought, especially a wrong idea." Seven passages, in Shakespeare, that have this use are cited.

In their modern translations Moffett says for imagination, purpose, Fenton, designs, Goodspeed has proud-minded (for the King James Version's "proud in the imagination of their hearts.")

2. abide  Luke I: 56

Everyone suggested a modern expression for this word.

The suggestions were: (1) visited; (2) remained (3 persons); (3) stayed with (3 persons); (4) lived with (8 persons); (5) resided.

The Bible Word-Book by Wright makes no note of this passage, but the Shakespeare Lexicon, Vol. I, by Schmidt,
gives a meaning appropriate here, that is, "to remain, not to depart." Three passages in Shakespeare, having this meaning, are cited.

In their modern translations, Goodspeed and Moffatt say stayed with and Fenton, remained with for abode.

3. fan Luke III: 17

The verse was not translated, by two persons. Of those translating it, fourteen ignored the word, fan and four suggested these words:

(1) winnowing machine
(2) fate
(3) threshing implement
(4) shovel

Wright explains that, in this passage, the word means winnowing fan. The Shakespeare Lexicon, Vol. I, gives a meaning similar to this, that is, "an instrument to winnow grain." (This meaning is to be found in Troil. I.iii. 27).

Fenton says for fan, winnower, Moffatt, winnowing-fan, and Goodspeed winnowing-fork.

4. purge Luke III: 17

Only one person did not translate this verse, and only two ignored the word, purge. Seventeen suggested the following expressions:

(1) clean (11 persons)
(2) thoroughly clean (1 person)
(3) cleanse (3 persons)
Wright says that *purge* is used in the Bible passages to mean "to purify." The Shakespeare Lexicon, Vol. II, gives as its first definition of the word, "to purify, cleanse," and fifteen passages where the word has this meaning are given.

Moffatt retains *purge* here, but Fenton says *cleanse*, and Goodspeed *clean up*.


One person did not attempt to translate this verse, and three ignored the word, *dayspring*, but sixteen gave these suggestions:

(1) *dawn*  (7 persons)
(2) *blessings*  (2 persons)
(3) *spiritual light*
(4) *heavenly light*
(5) *morning*
(6) *day*
(7) *light*
(8) *daybreak*  (2 persons)

Wright defines *dayspring* as "the dawn, daybreak, or sun-rising"... The Shakespeare Lexicon does not include the word.

Fenton says *daybreak* instead of *dayspring*, and Moffatt
and Goodspeed both use *dawn*.

6. substance  Luke VIII: 3

The verse was not translated by one person, and the word *substance* was ignored by one. Eighteen persons gave these suggestions:

(1) means
(2) resources (2 persons)
(3) worldly possessions
(4) provisions
(5) wealth
(6) material possessions
(7) property (2 persons)
(8) goods (2 persons)
(9) supplies
(10) food
(11) room and board
(12) clothing (2 persons)

Wright says that in this passage *substance* means *possession, property*. The *Shakespeare Lexicon* gives five meanings for the word but only one that is relevant here, that is "material means and resources (2 passages) hence, " goods, means of living, treasure." Nine passages having this meaning are cited.

Fenton uses *property* instead of *substance*, and both Moffatt and Goodspeed say *means*.

7. saint Phil. I: 1
Only one person left the whole verse untranslated, but ten ignored the word, *saint*. Nine persons suggested these modern expressions:

| (1) Christians | (4 persons) |
| (2) brethren | |
| (3) followers of Christ | (2 persons) |
| (4) believers | |
| (5) holy persons | |

Wright defines *saint* as a "holy person." The only definition that the *Shakespeare Lexicon*, Vol. II. gives is "a person sanctified and canonized or deserving to be so."

Moffatt does not substitute a word for *saint*, but Fenton uses *the holy in Jesus Christ* and Goodspeed, *the devoted adherents of Christ Jesus*.

8. conversation Phil. I: 27

Everyone translated this verse, but only five persons offered suggestions for the word, *conversation*. The words offered were these:

| (1) discourse or mode of life |
| (2) life |
| (3) conduct |
| (4) words |
| (5) speech |

Wright says that in the New Testament *conversation* means "general deportment or behavior, especially as regards morals; and in all but two passages corresponds exactly to the word in the original (אַוּדְמִיָּה). In Hebrews XIII: 5,
however, the Greek word means 'disposition;' and in Phil. I: 20, 'citizenship,' as if in the last passage the Apostle had said, 'The community to which we belong is heaven.' In Phil. I: 27, it is the corresponding verb which is rendered 'let your conversation be etc....' The Shakespeare Lexicon, Vol. I, has five meanings, one of which is relevant here, that is, "address, deportment." Five passages are cited.

Fenton says, instead of let your conversation be, conduct yourselves; Moffatt, do lead a life, and Goodspeed, show yourselves citizens worthy of.

9. perfect Job II: 3

Although everyone translated this verse, only two persons suggested another word for perfect; it was good.

Wright does not include perfect in his Bible Word-Book, and, though the Shakespeare Lexicon gives seven meanings for the word none of them are relevant for this verse. The New English Dictionary includes among its meanings, "of supreme moral excellence, righteous, holy, immaculate."

Fenton uses honest instead of perfect. 6

10. integrity Job II: 3

Everyone translated this verse, nine persons ignoring the word, integrity, and ten giving these suggestions:

(1) faith
(2 persons)

6Recall that the Moffatt and Goodspeed translations are of the New Testament, only.
(2) uprightness
(3) goodness
(4) righteousness
(5) honesty
(6) belief

Wright does not include integrity in his Bible Word-Book, but the New English Dictionary gives this meaning that seems appropriate, "In a moral sense, an unimpaired moral state; freedom from moral corruption, innocence, sinlessness. Obsolete." The Shakespeare Lexicon, Vol. I, gives only one meaning; that is, "perfect uprightness." Twenty passages are cited.

Fenton replaces the word integrity with virtues.

II. moderation Phil. IV: 5

There was only one person who did not translate this verse at all, but three ignored the word moderation and one indicated that the word was difficult, offering no suggestion. Fifteen, however, gave these modern words:

(1) temperance (8 persons)
(2) temperateness (3 persons)
(3) temper
(4) conservatism
(5) calmness
(6) sense of moderation

Wright does not include moderation in his Bible Word-Book. The Webster's New International Dictionary, however,
gives a meaning that seems relevant, ... "a keeping within due bounds, now rare." The *Shakespeare Lexicon* gives only one meaning, which is similar to this, that is, "forbearance of excess" (sic).

Moffatt uses the word, *forbearance* and Goodspeed the form *forbearing*. Fenton uses *good conduct* instead of *moderation*.

12. apprehend  Phil. III: 13

Two persons did not translate this verse, and two ignored the word, *apprehend*. Sixteen suggested the following:

(1) arrested
(2) understood  (10 persons)
(3) taken
(4) attained
(5) laid hold (active)
(6) apprehensive
(7) be understood

Wright says that *apprehend* in this passage has its literal meaning, "to lay hold of, to take by the hand." He explains, "the passage throughout has reference to the Grecian games; *apprehend* in the first part of the sentence meaning to lay hold of the goal, and so receive the prize; in the second part, meaning take hold of by the hand and introduce to the course, as was customary ..." The *Shakespeare Lexicon*, Vol. I, gives as its first meaning one in accord with this, being, "to take, seize,..." Five passages are cited.
Goodspeed uses secured for apprehended, Moffatt, appropriated and Fenton, won.


Three persons translated the verse but ignored the word frankly, but seventeen offered these suggestions:

(1) openly (5 persons)
(2) freely (8 persons)
(3) readily
(4) soon
(5) generously (2 persons)

Wright says that in this particular passage frankly means "freely." The Shakespeare Lexicon, Vol. I, gives as its first meaning (there are four given) "freely, without restraint."

Moffatt uses the word freely for frankly, but both Fenton and Goodspeed give no equivalent.


Six persons ignored the word offended, and two marked it as difficult but gave no suggestions. Twelve gave the following suggestions:

(1) ashamed of (2 persons)
(2) find cause to sin
(3) disappointed
(4) be opposed
(5) be vexed
(6) disbelieve in (2 persons)
(7) sin against (2 persons)

(8) be offensive

Wright does not include the word offend, in his Bible Word-Book. The New English Dictionary says that in Biblical use offend means "to be a stumbling block, or cause spiritual or moral difficulty to (a person); to shock; to cause to stumble or sin." Obsolete." The Shakespeare Lexicon, Vol. I, gives no meaning relevant to this passage, though four are given.

The modern translators' suggestions do not agree very well with the definition given. Fenton says for he offended in me, be ashamed of me. Moffatt, is repelled by nothing in me, and Goodspeed, finds nothing that repels him in me.

15. audience Luke VII: 1

Nine persons ignored the word, audience, but eleven gave these suggestions,

(1) hearing (3 persons)
(2) midst
(3) presence (2 persons)
(4) before the people
(5) to the people
(6) assembly

Wright says the word means "hearing" and the Shakespeare Lexicon, Vol. I, gives this as its first meaning, citing twenty passages.

All three of the modern translators use hearing instead
of audience.

16. prove I Thes. V: 21

Four persons ignored the word, prove, but sixteen gave these suggestions:

(1) speak the truth (8 persons)
(2) test
(3) verify (2 persons)
(4) weigh or consider
(5) investigate
(6) try out

Wright defines prove, "to test, try, put to the proof."
The first meaning given in the Shakespeare Lexicon, Vol. II, is similar, "to try, bring to the test." Twenty-two passages are cited.

Both Goodspeed and Moffatt use test, instead of prove.
Fenton says examine.

These results indicate a number of interesting things about the modern reader of the Bible. In this rather highly selected group we find these things to be true:

1. Only eight of the verses (exactly one-half the total) did everyone feel able to put into modern English.
In other words, each one in the group felt that he understood only one-half the verses.

2. For only one word, abode, did everyone feel the need of supplying a modern word with a different meaning. Three of the twenty persons made an accurate translation.
3. The three words ignored by the greatest number of persons are now in common use, but the meanings, as found in the Bible passages, are not common. The words are:

(1) perfect, ignored by eighteen persons
(2) audience, " fifteen "
(3) offend, " fourteen "

4. The words about which the greatest number agreed in their suggestions, were, (1) purge, the word suggested being clean, suggested by eleven persons. (2) apprehended, the word suggested being understood, given by ten persons.

The word suggested for purge is correct, but purge with this general meaning is in common use, though not applied to cleaning floors. The other word, apprehended, is wrongly interpreted.

5. The three words for which those questioned found the greatest difficulty in supplying a suggestion were words which are now in use but whose meanings are not the same. They were:

(1) imagination; five persons were unable to translate this word.
(2) offend; two could not translate this one
(3) moderation; two could not translate this one

6. The words for which the most varying responses were given were:

(1) substance

Eighteen persons gave twelve different suggestions,
three of which were accurate, namely, worldly possessions, material possessions, property.

(2) offend

Twelve persons suggested eight words, or phrases, for this word, one of which approached the meaning, namely, find cause to stumble.

(3) imagination

Ten suggestions were made by five persons, the most accurate being (evil) devising.

Although only a few words were given, in this questionnaire, to a small group, these results suggest very strongly that the language offers difficulty to the modern reader and that some of the words whose meanings have changed are read by many persons without their being aware of the fact, which condition, in itself, raises for the reader a difficulty in getting an understanding of the King James Version.

The abbreviations to be used in the remainder of the discussion will be the following:

1. References
   1. Wright. Bible Word-Book, B. W-B.
   2. New English Dictionary, N. E. D.
   5. Modern translators' names will be used but not the titles of their versions.

(1) Fenton. The Complete Bible in Modern English


2. Etymological and Grammatical Terminology

1. adjective  a.  9. obsolete  obs.
2. adverb  adv.  10. present participle  p.
3. archaic  arch.  11. past participle  pp.
4. conjunction  conj.  12. preterit tense  pret.
5. dialectal  dial.  13. pronoun  pron.
6. example  ex.  14. substantive  sb.
7. figurative  fig.  15. intransitive verb  v.i.
8. interjection  interj.  16. transitive verb  v.t.

9. meaning in the passage studied  m.

A. Archaic and Obsolete Words.

The writer of the "The King James Version Cannot Be Improved Upon" says, "The assertion that the King James Version is hard to understand is the sheerest nonsense. There are a few words in this version (notably the word "charity" for "love") that have lost their former meanings, or that are not now in common use; but the meanings, of such words may be easily ascertained." Our problem now is to see just how nearly correct this statement is, by presenting the results found in the passages studied. First,

7See page 47, note 1.
we shall discuss the words found that are now archaic or obsolete, and secondly, those that have meanings now obsolete or archaic.

The list of words now archaic or obsolete is as follows:

1. aforetime, **adv.**, **obs.**
   M. In old times, of old (B. W-B).
   Ex. ...my people went down aforetime into Egypt... Isa. LII: 4.

2. alway, **adv.**, **arch.**, or **poetic**.
   M. Always.
   Ex. Rejoice in the Lord alway... Phil. IV: 4.

3. assay, **v.t.**, **obs.**, or **arch.**
   M. To try, attempt (B. W-B).
   Ex. If we assay to commune with thee... Job IV: 2.

4. astonished, **pp.** of **astonished**, **arch.** (B. W-B).
   M. Astonished.
   Our form astonished came into existence in the Middle English Period. The suffix *ish* was added to aston, for astonen. (S. Ety. D.)
   Ex. As many were astonished at thee... Isa. LII: 14.

5. athirst, **s.**, **arch.**
   M. Thirsty.
   This is "a worn-down form of Old English *byrsted*, pp. of *byrstan*, to suffer thirst, to be thirsty (N. E. D.)
   Ex. ...and when thou art athirst... Ruth II: 9.

6. begat, **arch.**, **pret.** of **beget**.
M. Procreate.
Ex. Pharez begat Hezron... Ruth IV: 18.

7. behold, interj., arch.
Ex. And behold there came a man... Luke VIII: 41.

8. besought, pret. and pp. of beseech, obs. or rare.
M. I. To ask, request.
Ex. ...a certain Pharisee besought him to dine with him... Luke XI: 5.
M. 2. To entreat, beg earnestly.
Ex. and when they came to Jesus; they besought him instantly, saying, That he was worthy for whom he should do this: Luke VII: 4.

9. betwixt, prep., arch.
M. Between.
Ex. ...in a strait betwixt two... Phil. I: 23.

10. born, v.t., obs.
The form, born is "used now only in the passive when not followed by by and mention of the mother: it has rather neuter signification - come into existence, sprung, without explicity reference to maternal action, hence it is the form used adjectivally and figuratively." (N. E. D.)
Ex. ...for they daughter-in-law, which is better to thee than seven sons, hath born him Ruth IV: 15.

11. brethren, special plural of brother.
The standard English plural down to 1600 was bre(e)ren, brethren. Brothers after its first early appearance in Layamon is not quoted again till the end of the sixteenth
century, when it is used by Shakespeare indiscriminately with brethren. In the seventeenth century brothers became the ordinary form in the literal sense, brethren being retained in reference to spiritual, ecclesiastical or professional relationship. (Discussed in M.E.D.)

In the King James Version we find these uses of brethren:

M. 1. The sons of the same parents.
Ex. Then came his mother and brethren... Luke VIII: 19.

M. 2. Including more distant kin.
Ex. 1. My brethren have dealt deceitfully as a brook...
Job VI: 15.
Ex. 2. For my brethren and companions' sake... Psalm CXXII: 8.

M. 3. The members of the early Christian church.
Ex. Finally, my brethren, rejoice in the Lord... Phil. III: 1.

This meaning we have broadened to include members of various Christian associations adhering to New Testament principles. Sometimes we use the term, ironically:

12. cleave, v.t., pret. = clave, arch.
M. Stick, adhere, cling to.
Ex. 1. even the very dust of your city, which cleaveth on us,... Luke X: 11.
Fenton here uses sticks, but in the second example, clung.
Ex. 2. ...and Orpha kissed her mother-in-law, but Ruth clave unto her. Ruth I: 14.
13. concupiscence, sb., arch. and scholarly ethical.
   M. Eager desire, lust.
   Ex. not in the lust of concupiscence... I Thes. IV: 5.
   Fenton, the American Standard Revised Version, and the Douay version all use "passion," instead of concupiscence.

14. cumbered, pp. of cumber, v.t., obs.
   Our cumber is the compound form of this word.
   M. Vex., annoy (B: W-B.).
   Ex. But Martha was cumbered about much serving,...

15. damsel, sb., arch. or poetical.
   M. A young unmarried woman (without connotation of rank or respect, -sometimes slightly); a maid, a maiden, girl, country lass.
   Since the seventeenth century archaic and literary or playful; not in ordinary spoken use. (N. E. D.).
   Ex. ...whose damsel is this? Ruth II: 5.

16. dayspring, sb., arch., poetical or figurative.
   M. Daybreak, early dawn.
   Ex. ...wherein the dayspring from on high... Luke I: 78.

17. despitefully (use), adv. of despite, sb., rare.
   M. Contemptuously, approbiously, insolently, shamefully, arch. (N. E. D.).
   Ex. ...and pray for them which despitefully use you.

18. divers, a., obs.
M. Different in kind or species.
Ex. ...sick with divers diseases... Luke IV: 40.

19. *ensample*, _sb., arch._

M. A precedent which may be followed or imitated; a pattern or model of conduct. (N.E.D.).
Ex. So that ye were enamples to all that believe in Macedonia and Achaia. I Thes. I: 7.

In three of the Bible passages the meaning of *ensample* is, "a deterrent instance of the evil consequences of any course of conduct; a practical warning." Const. to of (N.E.D.).

The modern archaistic use of *ensample* "is almost wholly due to reminiscence of the passages in which the word occurs in the New Testament." (N.E.D.).

20. *eschew*, _v.t., arch._

M. To shun, avoid.
Ex. ...one that feared God and eschewed evil. Job I: 1.

21. *epistle*, _sb., arch._

M. Fenton uses _letter_ for _epistle_.
Ex. ...that this _epistle_ be read unto all the holy brethren. I Thes. V: 27.

The word, _epistle_ we have come to apply to "formal, didactic, elegant letters,"... to "one of the letters of the New Testament,"... to "a selection to be read or sung in service of liturgical churches." (W.N.I.).

22. *even*, _sb., arch._
M. Dusk, evening.
Ex. So she gleaned in the field until even... Ruth II: 17.

23. evermore, adv. arch.
M. Always, at all times, constantly, continually (N. E. D.).
Nevermore is in current use now more than evermore.

M. To admonish earnestly; to urge by stimulating words to conduct regarded as laudable... (N. E. D.).
Ex. Now we exhort you, brethren, warn them... I Thes. V: 14.

25. friendly, adv. obs.
Ex. thou hast spoken friendly unto thine handmaid...
Ruth II: 13.

26. frowardly, adv. arch.
M. Perversely (B. W-B.).
Ex. ...and he went frowardly in the way of his heart.
Isa. LVII: 17.

27. froward, a. arch.
M. Perverse.
Has the original sense of from-ward, i.e., averse, perverse. (S. Ety. D.).
Ex. ...the counsel of the froward is carried headlong.
28. garner, sb., obs.
M. An old form of granary (B. W-B.).
Ex. ...will gather the wheat into his garner... Luke III: 17.

29. grievous, a., arch.
M. Painful, severe (B. W-B.).
Ex. To write the same things to you, to me indeed is not grievous... Phil. III: 1.
For the expression, to me... "is not grievous" Goodspeed says, 'I do not mind," Moffatt, "does not tire me," and Fenton, "is no trouble for me." These expressions give a better idea of what the word means, in this passage, than the above definition.

30. hairs, pl. of hair, sb., obs., or arch., as in gray hairs (N. E. D.).
The plural, hairs was formerly used in the collective sense, (N. E. D.).
Ex. ...and wiped them with the hairs of her head. Luke VII: 44.

31. hale, v.t., superseded in ordinary speech by haul (N. E. D.).
M. To draw or pull along, from one place to another, esp. with force or violence, to drag, tug (N. E. D.).
Ex. ...lest he hale thee to the judge... Luke XII: 58.
Fenton says "commit you to the judge," here.

32. hap, sb., arch.
M. Chance, fortune (B. W-B.).

Ex. ...and her hap was to light on a part of the field belonging unto Boaz... Ruth II: 3.
"This word is now seldom used except as in mishap, perhaps, hapless etc." (B. W-B.).

33. hearken v.t., arch.
M. To give heed to, to hear attentively (W. N. I.).
Ex. ...hearken diligently unto me... Isa. LV: 2.
Fenton says attend to and hear me for hearken.

34. heed, sb., now chiefly literary (N. E. D.).
M. Careful attention, care, observation, regard.

35. kinsman, sb., now chiefly literary (N. E. D.).
M. Relative.
Ex. ...a kinsman of her husband's,... Ruth II: 1.

36. lade, v.t., now used exclusively of ships. (W. N. I.).
M. To load.

37. manifold, a., rare.
M. Numerous, many.
Ex. O Lord how manifold are thy works!... Psalm CIV: 24.

38. meet, a., arch.
M. Fitting, according to measure, suitable (S. Ety. D.).
Ex. Even as it is meet for me to think this of you.
Phil. I: 7.
39. *morrow, sb., arch.*
M. The next day, tomorrow.
Ex. And on the *morrow*, when he departed... Luke X: 35.

40. *mote, sb., rare*
M. A small particle of dust.
Ex. ...let me pull out the *mote* that is in thine eye,... Luke VI: 42.

41. *nay, adv., now arch. or dial.*
M. A word used to express negation, dissent, denial or refusal, in answer to some statement, question or command etc. (N. E. D.).
Ex. ...*nay*, my daughters... Ruth I: 13.

42. *needful, a., arch. or dial.*
M. Necessary, requisite.
Ex. But one thing is *needful*... Luke X: 42.

43. *nigh, adv., arch. or dial.*
M. Near, which in all senses has taken the place of *nigh* except in *arch. or dial*. use (N. E. D.).
Ex. ...but it shall not come *nigh* thee. Psalm XCI: 7.

44. *nought, sb., now literary (N. E. D.).*
M. 1 Nothing.
Ex. ...Ye have sold yourselves for *nought*; and ye shall be redeemed without money. Isa. LII: 3.
M. 2 In vain, to no purpose, obs.
Ex. ...Doth Job fear God for *nought*? Job I: 9.
The Douay Bible says *in vain*, here.

45. ought, *ab.* , *obs.*

This form was the usual one with English writers from 1300-1550, but since then *ought* has been preferred to distinguish it from the verb, *ought* (N. E. D.).

M. Anything at all, *ought* (W. N. I.).

Ex. ...if *ought* but death... Ruth I: 17.

46. potsherd, *ab.* , now somewhat arch. (N. E. D.).

M. A fragment of broken earthenware pot; a broken piece of earthenware.

Ex. And he took him a *potsherd* to scrape himself withal;... Job II: 8.

47. raiment, *ab.* , abbr. for arraient. (W. N. I.).

M. Clothing, vesture, now rhetorical.

Ex. ...and his *raiment* was white and glistened. Luke IX: 29.


M. Rapacity.

Ex. ...but your inward part is full of *ravening* and wickedness. Luke XI: 39.


M. To tear, pull asunder or in pieces.

Ex. Then Job rose and *rent* his mantle... Job I: 20.

50. rereward, *ab.*, variant of rearward, *obs.* , ex. arch.

M. The rear-guard of an army or fleet, that is, the
part stationed behind the main body; the third division of a force drawn up for battle (N. E. D.).

Ex. ... the glory of the Lord shall be thy **reward**.
Isa. LVIII: 8.

Fenton uses **will guard your rear** instead of **reward**.
(Isa. LII: 12 and Isa. LVIII: 6.)

An interesting case of a difficulty arising from this word is found in the Precious Promise Holy Bible, marked (that is, passages containing promises underlined in red) by J. G. Lawson, Evangelist. Instead of **reward** in Isa. LII: 12 we find, "and the God of Israel will be your reward. This passage is marked L. (meaning the Lord's Love and Care for His Children). However, Isa. LII: 8 is printed by Lawson **reward** and this passage is marked U. (meaning "The Upright are Blessed and Prospered") In other editions studied both passages have **reward**.

51. scrip, sb., arch.
M. A wallet or small bag.
Ex. ...neither staves nor **scrip**... Luke IX: 3.

52. slay, v.t., arch.
M. Kill or murder (now used instead).
Ex. ...and some of them they shall **slay**... Luke XI: 49.

53. smite, v.t., pret. smote, pp. smitten.
M. 1 To strike.
Ex. ...and to **smite** with the fist... Isa. LVIII: 4.
M. 2 To affect disastrously, hence to afflict...
(W. N. I.).
Ex. ...and smote Job with sore boils... Job II: 7.

54. sojourn, v.i., not in colloquial use.
M. To dwell for a time (literally, to stay the day). The word is especially applied to denote residence away from home. (B. W-B.).
Ex. A certain man of Bethlehem went to sojourn in the country of Moab... Ruth I: 1.

55. somewhat, sb.
M. A certain amount, especially in the way of a statement, information, now arch.
Ex. I have somewhat to say to thee... Luke VII: 40.

56. sore, adv. Now chiefly arch. or dial.
M. With verbs of weeping, or lamenting.
Ex. ...and mourn sore, like doves... Isa. LIX: 11.

57. stablish, v.t., arch.
M. Aphetic form of establish (W. N. I.).
Ex. To the end that he may stablish your hearts unblameable in holiness... I Thes. III: 13.

58. stanch, v.i., obs. as an intransitive verb.
M. To stop, cease to flow, as blood.
Ex. ...and immediately her issue of blood stanch'd. Luke VIII: 44.

59. stave, sb., a back formation from staves, plural of staff. (N. E. D.).
M. A stick, cudgel, staff.
Ex. Take nothing for your journey... neither staves...

60. stripe, sb., now arch. Chiefly in the plural (N. E. D.).
M. Stroke, lash with a whip or scourge.
Ex. ...shall be beaten with many stripes. Luke XII: 47.

61. sunder, sb., now poetic or rhetorical.
M. Asunder, apart or separate from another or from one another (N. E. D.).
Ex. ...and will cut him in sunder... Luke XII: 46.

M. To stay, wait for.
Ex. Would ye tarry for them till they were grown?...
Ruth I: 13.

63. thank, sb., obs. Rare except in the plural.
M. Kindly thought or feeling entertained towards anyone for favour or services received; grateful thought, gratitude.
Ex. For if ye love them which love you, what thank have ye? Luke VI: 32.

64. thence, adv., now chiefly literary (N. E. D.).
M. From that place, from there.

65. tidings, sb., obs. or arch.
M. The announcement of an event or occurrence; piece of news, usually in pl. (N. E. D.).
Ex. ...to shew thee these glad tidings. Luke I: 19.
66. trump, sb., chiefly poetic or arch.
M. Trumpet.
Ex. ...the trumpet of God... I Thes. IV: 16.
67. unto, prep. and conj.
"Since the end of the seventeenth century less frequent, and employed now chiefly in poetry, or in formal, dignified, or archaic style, or after Biblical use. Very rare in standard writers of the eighteenth century, hence noted by Johnson as 'now obsolete.'" (N. E. D.).
M. 1 With object, to.
Ex. ...unto the place... Psalm CIV: 8.
M. 2 In the direction of, towards.
Ex. I will lift up mine eyes unto the hills... Psalm CXXI: 1.
M. 3 Like for.
Ex. ...and I pray God your whole spirit and soul be preserved blameless unto the coming of the Lord Jesus Christ. I Thes. V: 23.
M. 4 Indicating a means of access, obs.
Ex. ...that when he cometh and knocketh, they may open unto him immediately. Luke XII: 36.
M. 5 Expressing relative location, (especially with nigh or near).
Ex. And when he came **nigh unto** the gate... Luke VII: 12.

**Figurative.**

Ex. ...he was sick **nigh unto** death... Phil. II: 27.

M. & For comparison.

Ex. ...that it may be fashioned **like unto** his glorious body. Phil. III: 21.

68. **victual,** sb., now chiefly *colloquial* or *dial.* (W. N. I.).

M. food, sustenance.

Ex. ...send the multitude away, that they may go... and lodge, and get **victuals**... Luke IX: 12.

69. **ward,** adv., now *vulgar* or *dialectal* as a termination. (W. N. I.).

M. Used to denote motion towards a place; "to **ward**" signifying "with regard to," when used of an action, and "towards" when actual direction is indicated. (B. W-B.).

Ex. ...but in every place your faith to God-ward is spread abroad,... I Thes. I: 8.

Fenton uses **towards,** in this passage.

70. **wax,** v.i.

"Originally a more frequent synonym of **Grow,** v., which has now superseded it in general colloquial use except with reference to the moon. Other uses that still survive are confined to literary use, and have, in varying degrees, a somewhat archaic flavour; some survive only in the traditional
antithesis with \textit{wane}. The verb is said to be current in some dialects." \textit{(N. E. D.)}. 

Ex. And the child grew and \textit{waxed} strong in spirit... Luke I: 80.

71. whatsoever, \textit{pron.} A more formal intensive form of \textit{whatever}. \textit{(W. N. I.)}. 

Ex. \ldots and \textit{whatsoever he doeth} shall prosper. Psalm I: 3.

This word occurs frequently in the King James Version.

72. wherefore, \textit{conj.} 

M. 1 For which reason, so. 

Ex. \textit{Wherefore comfort} yourselves together... I Thes. V: 11.

Fenton uses \textit{therefore} here. 

M. 2 Why, for what reason. 

Ex. \textit{Wherefore have} we fasted... Isa. LVIII: 3.

73. wherein, \textit{adv.}, now \textit{formal} or \textit{arch.} \textit{(N. E. D.)} 

M. In which. 

Ex. Let the day perish \textit{wherein} I was born,... Job III: 3.

74. whereunto, \textit{adv.}, now \textit{formal} or \textit{arch.} \textit{(N. E. D.)}. 

M. Unto what; and so, for what purpose, to what end... \textit{(B. W-E.)} 


Fenton says \textit{to what} instead of \textit{whereunto}. 
75. **whither**, **adv.**

M. Now in all senses, only archaic or literary; replaced in ordinary use by where, or colloquial where...to.

(N. E. D.).

Ex. *...whither the tribes go up...* Psalm CXXII: 4.

76. **whosoever**, **pron.**

M. Who.

Ex. *...Blessed is he whosoever shall not be offended in me.* Luke VII: 23.

Whomsoever, **obj. case, obs. or dial.** (N. E. D.).

Ex. *...and to whomsoever I will give it.* Luke IV: 6.

77. **withal**, **adv., arch.**

"Used adverbially in the sense of likewise, besides, at the same time; and also where we should use with simply,..." (B, W-B.).

Ex. 1. For with the same measure that ye meet withal it shall be measured to you again. Luke VI: 38.

Ex. 2 *...to scrape himself withal.* Job II: 8.

78. **wist**, **v.t., pseudo. - arch.** (N. E. D.).

M. Know (pret. of wit, know).

Ex. *...wist ye not that I must be about my Father's business?* Luke II: 49.

79. **wot**, **v.t., arch.**

M. know.

Ex. *I wot not.* Phil. I: 22.

80. **wroth**, **a.**

In very frequent use c. 1250-c. 1450. Rare (exc. in or
after Biblical usage), c. 1530–c. 1850, being regarded as 'out of use' by Johnson, 'nearly obsolete,' by Ash, but as an excellent word and not obsolete' by Webster (1828–32). Revived in sense 1 [stirred to wrath; moved or exasperated to ire or indignation; very angry or indignant; wrathful, incensed, irate] esp. in formal or dignified style, c. 1800. (N. E. D.).

Ex. ...so I have sworn that I would not be wroth with thee... Isa. LIV: 9.

81. wrought, irreg. wk. pret. Now less common than worked. Ex. ...where hast thou gleaned today and where wroughtest thou? Ruth II: 19.

82. yea, adv., now dial or arch.

M. Yes, used to introduce a statement, phrase, or word, stronger than that immediately preceding; -'indeed;' 'and more;'... (N. E. D.).

Ex. And the Sabeans fell upon them [oxen and asses] and took them away; yea, they have slain the servants with the edge of the sword,... Job I: 15.

The foregoing words comprise the list of those which are now archaic or obsolete. Now, let us turn to the words that are still in current use, but whose meanings have changed so that those meanings found in the King James Version are now archaic or obsolete.
B. Obsolete or Archaic Meanings

In this group of words more than any other lies a great difficulty for the modern reader, because here he "knows not and knows not that he knows not." He uses a word to express a certain meaning, and because of his lack of background he does not suspect the number of dead and dying meanings that are preserved only in the literature which he reads. Is it any wonder that the not too well-read freshman in a college English class explained that "it is because of his inability to express himself and put across his ideas to others that a mute person is considered dumb"? Just what ideas will this freshman and many other persons who are not familiar with the meaning of the word, so expressive to the well-read, have when they read this word at least twenty-nine times in the King James Version?

Words have two traits which must be borne in mind in a discussion of their meanings. A word has denotation, that is, actual meaning, and then it has that more subtle but no less potent, connotation, which suggests or implies so much more than the actual meaning can give. The experiences of this period are so different from those in the days of the translators of the King James Version that although the dictionary may indicate little change in its definitions yet the

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8 Given to Prof. J. M. Burnham, by Mr. Ransom, English instructor.

9 Strong, Exhaustive Concordance.
difference is there. Can you imagine the following advertisement in the days of the writer of Ecclesiastes or of the translators of the King James Version?

Everything is Vanity.
So sayeth the prophet ages and ages ago. He referred, of course, to the world in general and to feminine accessories in particular.

As, for instance, these captivating European sterling enamel vanities with which femininity freshens the tip of her nose as she sits out between dances. There is a lipstick attached too, if she prefers.10

In view of the fact that words do change in connotation the discussion of each word in this group will include a brief etymological sketch, the meaning in the Bible passage, and an example.

The words noted, in the passages studied, as having meanings that are now either obsolete or archaic are as follows:

1. abide, v.t., from Old English abide, meaning to remain on. (N. E. D.).

M. 1 To remain without going away.

Ex. ...shepherds abiding in the field, keeping watch over their flocks by night. Luke II: 8.

M. 2 To remain in residence, sojourn, reside, dwell.

Ex. And Mary abode with her about three months. Luke I: 56.

Figurative

Ex. Nevertheless to abide in the flesh is more needful to you. Phil I: 24.

2. abound, *v.*; from the French abonder, from Latin, abundare, to overflow, abound; (W. N. I.).

M. To be full, to be rich or wealthy, to have to overflowing, ob. (W. N. I.).

Ex. I know both how to be abased and how to abound.
Phil. IV: 12.

3. abstain, *v.*; adapted from French, obsténir (before 140, a refashioning of Old French asténir, the extant representative of Latin abstiner, meaning to withhold).

M. Originally this word was reflexive, but gradually the pronoun object was suppressed. Hence the intransitive, to keep or withhold oneself, to refrain. (N. E. D.).

Ex. Abstain from all appearance of evil... I Thes. V: 22.

4. admonish, *v.t.*; adaptation of Old French, admonester, from the Late Latin, admon-estar, meaning, to remind, warn. (N. E. D.).

M. "To put a person in mind of duties; to counsel against wrong practices; to give authoritative or warning advice"... (N. E. D.).

Ex. ...know them which labour among you, and are over you in the Lord; and admonish you; I Thes. V: 12.

This meaning Fenton conveys by using instruct instead of admonish.

5. advertise, *v.t.*; adapted from the French advertir, from the Late Latin aduertire, used in place of Latin, advertere, meaning to turn towards, advert to. (S. Ety. D.).
Advertise was at first simply an alternative form of advert, as seen by comparing the earlier senses of both, but in their development they have been differentiated, advert following the usual senses of Latin advertere and advertise those of modern French avertir, meaning to warn, give notice to. (N. E. D.).

M. To inform.

Ex. Naomi...selleth a parcel of land, which was our brother Elimech's.

And I thought to advertise thee, saying, Buy it...

Ruth IV: 3-4.

Here, Fenton uses advise instead of advertise.

6. affectionately, adv., adverb of the adjective, affectionate which is a Latinized adaptation of the French affectionné p and a. (N. E. B.).

M. With strong inclinations; eagerly, zealously, earnestly, obs. (N. E. D.).

Ex. ...So being affectionately desirous of you...

I Thes. II: 8.

7. allow, v.t., from the Old French alouer (later allouer), to place, put to service, assign, is derived from the Latin, allaudare, adlaudäre, to extol, formed from Latin ad, to and laudare, to praise. (W. N. I.).

M. To praise, approve.

Ex. ...ye allow the deeds of your fathers,... Luke XI: 48.
8. amazed, p.p., an English word whose prefix is the intensive Anglo-Saxon *a*; thus to *amase* (so formerly written) is to confound utterly. (S. Ety. D.).

M. Confounded, bewildered by fear or any strong emotion.

Ex. 1 ...And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed... Luke IV: 35-36.

Instead of amazed, Fenton says terror came upon all and the Douay Version, there came fear upon all.

Ex. 2 And immediately he rose up before them, and took up that whereon he lay and departed to his own house, glorifying God.

And they were all amazed, and they glorified God... Luke V: 25-26.

Fenton says overcome with ecstasy and the Douay Version, astonished, instead of amazed.

Ex. 3 ...And Jesus rebuked the unclean spirit and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God...


Fenton, the Douay Bible, and The American Standard Revised Version all use astonished for amazed here.

From these examples it is clear that amazed has lost much of its original forcefulness.

9. appoint, v.t., adapted from Old French aminate-r, -ier,
to prepare, arrange, lean, place (French appointer, to give a salary). The word was fashioned after Medieval Latin, *appunctare*, to bring back to the point, restore, to fix the points in a controversy, or the points in an agreement, (from Latin *ad punctum*, a point). (W. N. I.); whence also some of the senses were already developed in Old French, and did not appear in logical order in English. (N. E. D.).

M. To decree or assign, or grant authoritatively or formally (a thing to a person), *obs.* (N. E. D.).

Ex. The son of the servant will come in a day when he looketh not for him and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Luke XII: 46.

Fenton says assign him a place, here.

10. apprehend, *v.t.* Discussed at length on pages 76-77.


M. Objective certainty; assuredness, *obs.* (N. E. D.).

Ex. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance... I Thes. I: 5.

12. audience. See pages 78-79.

13. bid, *v.t.*, pret. bade, English in origin, the Old English *bidden*, meaning to pray, which was in common use. (S. Ety. D.)
The word was early confused with Middle English *beden*, as *beadan*; meaning to offer; command. It now has the form of Middle English *bidden*, and meaning (except in "to bid beads") of Middle English *beden*, "to command." (N. E. D.).

M. To invite.

Ex. Now when the Pharisee who had *bidden* him saw it, ...
(Mary Magdalen washing his feet with her tears etc.) Luke VII: 39.

Recall that the noun, *bid* is now used in the United States as slang, meaning an invitation.

14. bowels, *bd*.

The bowels were supposed, by old anatomists, to be the seat of the emotions. The usage was transferred to our language from the translations of the Bible. (B. W-B.).

M. Compassion.

Ex. ...if any bowels and mercies. Phil. II: 1.

15. careful, *c*, Old English *caerful, ceareful*, which was from *caern, cearu*, meaning sorrow, care *ful*. (N. E. D. and S. Ety. D.).

M. Full of care, trouble, anxiety, concern, anxious, troubled, solicitous, concerned. arch. (N. E. D.).

Ex. 1 ...thou art careful and troubled about many things; Luke X: 41.

Ex. 2 Be *careful* for nothing;... Phil. IV: 6.
16. **charge**, *v.t.*

The literal meaning of this word is to load, burden. It is derived from the Old French *changer*, to load, from the Late Latin *carricare*, to load a car, which is from the Latin, *carrus*, a car. ([S. Ety. D.]).

M. 1 To command, order, lay an injunction upon.
Ex. ...but he charged them that they should tell no one... Luke VIII: 50.

M. 2 To lay blame upon, censure, accuse.
Ex. In all this Job sinned not; nor charged God foolishly. Job I: 22.

17. **chargeable**, *a.*, derived from charge in its original sense. ([E. W-B.]).

Ex. ...we would not be chargeable unto any of you... I Thes. II: 9.

M. Love.
Ex. ...abound in charity one toward another... I Thes. III: 12.

19. **comforted** (*ovr*), *pp* of comfort, *v.t.*

Though the verb is the original of the substantive, the latter seems to have been earlier introduced into English. It was derived from the Old French, *conforter*, to comfort;
which was from the Late Latin \textit{confortāre}, to strengthen, fortify, being composed of \textit{con}, for \textit{cum}, together, and \textit{fortis}, strong. (S. Ety. D.).

Ex. ...Therefore, brethren, we were \textit{comforted} over you in all our affliction and distress by your faith; I. Thes. III: 7.

"The idea of strengthening and supporting has been lost sight of in the modern usage of the word, which now signifies, 'to console' and the substantive 'comfort,' when employed in a material sense, does not convey the idea of needful support so much as that which is merely accessory."

(B, W-B.).

20. comfort, \textit{sb.}

M. Phrase, \textit{to be of (good) comfort}, means to be of good cheer; to keep up one's heart or courage. arch. (N. E. D.).


M. To give in charge.

Ex. ...To whom men have \textit{committed} much, of him they will ask more. Luke XII: 48.

Both Fenton, and Goodspeed, use \textit{entrust} instead of \textit{commit}; Moffatt says, \textit{who has much given him}. 

"Originally this word signified 'to share in,' and hence 'to commune' acquired the meaning which it most frequently has, 'to share with another in the communication of ideas, to converse, consult." (N. E. D.).

M. Discuss, converse.

Ex. And they were filled with madness and communed one with another what they might do to Jesus. Luke VI: 11.

In the United States, a very common use of the word, *commune* is to receive the Holy Communion; therefore Fenton's use of *discussed among themselves* or the Douay Version's *talked with one another* seems much more in place here than *commune*.

23. *companies*, pl. of *company*, sb., the Old French *companie*, *compaignie, compagnie*, company, associate, from the Late Latin *companionem*, accusative of *companies*, a company, a taking of meals together. (S. Ety, D.).

M. Associates.

Ex. ...let thy *companies* deliver thee... Isa. LVII: 13.


M. "In older writers the word was used in a much stronger sense than at present, and was almost synonymous with 'destroy,' which is the rendering in both the Geneva
and Bishops' Bibles of the word here translated 'confound,'..." (B. W-B.).

Ex. ...neither be thou confounded;... Isa. LIV: 4.

25. contention, sb., adapted from the French contention, adaptation of the Latin, contentionem, noun of action, from the verb contendere, to contend. (N. E. D.).
M. ...earnest endeavor, earnest exertion, effort, endeavor, obs. or arch. (N. E. D.).
Ex. ...to speak unto you the gospel of God with much contention. I. Thes. II: 2.

26. continue, v.i., adapted from the French, continuer, from Latin continuare, 'to make continuous,' formed from continuus, continuous. (N. E. D.).
M. To remain, stay, or abide in (a place).
Ex. And they came into the country of Moab and continued there. Ruth I: 2.
We should feel the need of saying continued to live there, or of using another word. Fenton uses remained.

27. conversation. See pages 73-74.

28. corn, sb., a common Teutonic word, derivative of the Old Teutonic *korno, from earlier *kurnon, grain, corn, which is the phonetic equivalent of the Aryan type *ghron, in form a passive participle, neuter from the verb stem ger-, (gar-, gr-). Compare Latin granum. A corn or grain is, therefore, etymologically, a 'worn-down' particle (Particle in sense of a small bit of matter). (N. E. D.).
Collectively corn means the seed of any of the cereal grasses used for food. Corn is often specifically used for the important cereal crop of a given region; thus in England it is used of wheat, and in Scotland and Ireland of oats; and in the United States the word is restricted to Indian corn, or maize, the other cereals being there collectively called grain. (W. N. I.).

M. Parched corn, according to Fenton, means oatsake.
Ex. ...and he reached her parched corn. Ruth II: 14.

29. corrupt, v.t., directly derived from Latin corruptus, pp. of corrumpere, to corrupt, intensive of rumere, to break, formed from Latin con for cor (i.e. cum, together, wholly); and rumere, to break in pieces. (S. Ety. D.).

M. "Bishop Hinds, in the Glossary appended to his sermons on Scripture and the Authorized Version of Scripture' has remarked that 'corrupt in its primitive use, means, to destroy, to cause to decay, to spoil; and is employed in this signification by the Translators more frequently than in its after application to moral training, the meaning to which the word is now restricted." (B. W-B.).

Ex. ...neither moth corrupteth. Luke XII: 33.

30. cousin, sb., pl., derived from Old French cosin, cousin, a cousin, from Late Latin cosinus, which is a contraction of Latin, consobrinus, the child of a mother's sister, a cousin, relation. (S. Ety. D.).
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M. A relative.
Ex. And her neighbors and her cousins heard...
We now use the word in a more restricted sense.

31. creditor, sb., the 15th century form creditour was adapted from Anglo-French creditour. (M. E. D.).
M. One who lends money.
Ex. There was a certain creditor which had two debtors... Luke VII: 41.

32. cunning, sb. Scandinavian in origin, suggested by Icelandic kunnandi, knowledge, which is derived from kunna, to know, cognates with Old English, cunnan, to know. (S. Ety. D.).
M. Knowing, knowledge, skill, not as now, in a bad sense.
Ex. If I forget thee, O Jerusalem, let my right hand forget her cunning. Psalm CXXXVII: 5.

33. deal, v.t., in Old English deelan, to divide. (S. Ety. D).
M. 1 Distribute.
Ex. ...deal thy bread to the hungry... Isa. LVIII: 7.
M. 2 To act, applied to mutual intercourse generally.
Ex. ...the Lord deal kindly with you as ye have dealt with the dead and with me. Ruth I: 8.
Fenton uses in this passage, show you the kindness, instead of deal.

34. degree, derived from the Old French degre, degré.
a degree, step, rank, from Latin de down; and gradus, a step, grade. (Ety. D.).

M. "a rank or class of persons (?)" (N. E. D.).

Ex. He hath put down the mighty from their seats, and exalted them of low degree. Luke I: 52

Both Moffatt and Goodspeed use poor for them of low degree; Fenton says, the lowly.

35. delicately, adv., derived from Latin delicatus, luxurious. (S. Ety. D.).

M. "In a way that gratifies the senses, especially the palate; sumptuously, luxuriously; daintily, fastidiously. obs. (N. E. D.).

Ex. Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. Luke VII: 25.

36. edify, v.t., derived from Old French edifer, to edify, build, from Latin aedificare, to build, from the Latin aedes, a building; and fic for facere, to make. The Latin aedes originally meant 'a fireplace' or 'hearth.' (S. Ety. D.).

M. This word does not occur in the Old Testament, where it is an exact rendering of a word literally meaning 'to construct a house, to build up,' but from the Christian church being called the temple or house of God, it acquired a metaphorical and spiritual meaning and is applied in the New Testament in modern languages to mental or spiritual advancement..." (B. W-B.).
Ex. Wherefore, comfort yourselves together and edify one another... I Thes. V: 11.

37. election, 

choice, selection. (N. E. D.).

Ex. ...your election of God. I Thes. I: 4.

M. Choice, selection.

Fenton uses for election, selection, while both Goodspeed and Moffatt say, he has chosen you.

38. enterprise, 

'adaptd from Old French entreprise, -prise, from entreprendre, to take in hand, undertake, formed from entre, between + prendre, take. (N. E. D.).

M. "A design of which execution is attempted; a piece of work taken in hand, an undertaking;..." (N. E. D.).

We now use this word exclusively to refer to a bold arduous, or momentous undertaking. (N. E. D.).

39. estate, 

derived from Old French, estat (French état), from Latin, statum, accusative of status, a condition. (S. Ety. D.).

M. State or condition in general whether material or moral, bodily or mental. In Middle English, occasionally constitution, nature. "Arch. Now almost exclusively in Biblical phrases." (N. E. D.).
Ex. ...the low estate of his handmaiden... Luke I: 48. The Douay Version and Fenton say, humility instead of low estate.

M. "That which people say or tell; public report, common talk; a particular instance of this, report, rumor. Now rare." (N. E. D.).
Ex. ...and there went out a fame of him through all the region round about. Luke IV: 14.

41. fan, sh. See page 70.
Note that it is the obsolescence of the instrument itself which has caused this meaning to fall into disuse.

42. fashion, sh., derived from Old French faceon, façon, form, shape, from Latin factōnem, accusative of factio, a making. (S. Ety. D.).
M. Look, appearance.
Ex. ...the fashion of his countenance was altered...
M. 2 In the phrase with as, it means, of quality or manner; in that way, in such wise, obs. (N. E. D.).
Ex. ...in fashion as a man... Phil. II: 8.

43. fashioned, pp., a.
M. Shaped, formed, made.
Ex. Who shall change our vile body, that it may be
fashioned like unto his glorious body, ... Phil. III: 21.

Now we do not apply this term to persons.

44. fast, adv., English in origin, the Old English being faest, firmly, strongly. (W. N. I.).

M. 1 Close, near. (B. W-B.).

Ex. ... abide here fast by... Ruth II: 8.

This use, of expressing proximity, is retained now only in fast beside, fast by (arch. or poetic) and with verbs expressing following. (N. E. D.).

M. 2 Firmly.

Ex. ... hold fast that which is good. 1 Thes V: 21.

45. fatness, sb., Native English word, being formed from fat [Anglo-Saxon faēt, former pp. of verb meaning to fatten] -ness. (N. E. D.).

M. "Of a tree; oiliness, juiciness; of the soil, unctuous nature; hence fertility, luxuriance. Obs. except in Biblical phraseology." (N. E. D.).

Ex. ... and let your soul delight itself in fatness. Isa. LV: 2.

46. feebleminded, a. Feeble is derived from Anglo-French fēble, from Latin flēbilis, mournful, tearful, doleful, from Latin flēre, to weep; and mind is a native word, the Anglo-Saxon being gemynā, memory, mind, thought, from Anglo-Saxon munan, to think, semunan, to remem-

M. Wanting firmness or constancy; irresolute, vacillating.

Ex. ... comfort the feebleminded,... I Thes. V: 14.

47. flesh, sb., a common Teutonic word, having the meaning, the soft muscular covering of the bones of animals, Anglo-Saxon form being flasæce.

In the Bible we find the chief origin of many extended and figurative uses of flesh.

M. One's own flesh; one's nearest kindred or descendants. (N. E. D.).

Ex. ... and that thou hide not thyself from thine own flesh? Isa. LVIII: 7.

This meaning is now rare except in flesh and blood. (N. E. D.).

48. forbear, v.t., a native verb whose Old English infinitive form is forberan, being formed from the prefix for plus the infinitive bæran, to bear. (S. Ety. D.).

M. To bear with, have patience with, put up with, tolerate, obs. (N. E. D.).

Ex. Wherefore when we could no longer forbear... I Thes. III: 1.

Fenton translates the phrase, could no longer forbear, enduring it no longer; Goodspeed, so when I could not bear it any longer, and Moffatt, unable to bear it any longer.

49. forgave, v.t., pret. of forgive, a native word whose Old English infinitive form is forgifan, being the
prefix, for plus the infinitive *gfan, to give.
(S. Ety. D.).
M. To remit a debt.
Ex. And when they had nothing to pay, he frankly 
*forgave them both... Luke VII: 42.
Goodspeed says he canceled what they owed him instead of *forgave.

50. fowl, sb. This is a native word which has its early 
source in the Teutonic infinitive *fleugan, to fly.
In Middle English fowl signified 'bird' generally.
M. Bird.
Ex. ...how much more are ye better than the fowls?

51. frankly, adv., a., frank, "derived from Old French, 
franc, from Medieval Latin, francus, free; originally 
identical with the ethnic name Francus, which acquired 
the sense of 'free,' because in Frankish Gaul full 
freedom was possessed only by those belonging to, or 
adopted into, the dominant people." (N. E. D.). For 
further discussion see page 77.

52. garnished, pp. of garnish, v.t., derived from Old French 
garnir, garnir, stem of the present participle of 
garnir, garnir, older form, warnir, to avert, defend, 
fortify, garnish (Godefry), from Old High German 
*warnōjan, Old High German warnon, to guard against. 
(S. Ety. D.).
M. To adorn.


The meaning most familiar to the modern reader is "to decorate (a dish) for the table." (N. E. D.).

Both Goodspeed and Moffatt use the phrase, in order instead of garnished, while Fenton says decorated.

53. ghost, sb., a native word whose Old English form is gæst, a spirit. (S. Ety. D.).

M. Spirit.


The word has acquired a kind of hallowed use and is applied to one spirit only, but was once common. (B. W-B.).

54. gospel, sb., a native word, the Old English form being godspell. "The original sense was 'good story' to translate Latin euangelium." (S. Ety. D.).

M. Glad tidings, especially the good news concerning Christ; the Kingdom of God and salvation; hence the teachings of Christ and the apostles as a body, a system.

Ex. ...we were bold to speak unto you the gospel of God... I Thes. II: 2.

The ideas of good news and the life of Christ, in this word have been lost for the modern reader.

55. grace, sb., derived from Old French, grace, Latin,
gratia, favor, from Latin grātus, dear, pleasing.  
(S. Ety. D.).
M. Favour.
Ex. ...Let me go to the field, and glean ears of corn after him in whose sight I shall find grace...  
Ruth II: 2, and II: 10.

56. griev’d, pp., a., of griev., adapted from French grever,  
extant representative of the Popular Latin *grevere  
which equals Classical Latin grauerē, formed from  
granis, heavy. (H. E. D.).
M. Irritated, incensed, made angry, obs.
Ex. If we assay to commune with thee wilt thou be  
grieved?... Job II: 2.

57. imagination, ab. See page 69.

58. impart, v.t., adapted from Old French em-, impartir,  
adaptation of Latin, impartire (usually impart.) to  
share, communicate, bestow, from im-plus partire, to  
part. (N. E. D.).
M. To give a portion or share.
Ex. ...He that hath two coats let him impart to him  

The word is now generally used in a metaphorical sense,  
as in impart knowledge or instruction. (B. W-B.).

59. importunity, ab., derived from French importunité,  
equivalent to Latin, accusative, importunitātem.  
M. Persistency, obs. (W. N. I.).
Ex. ...Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him... Luke XI: 8.
Fenton, Moffatt and Goodspeed all use some form or derivative of persist here.

60. judgement, ab., adapted from French, jugement (11th century), formed from juger to judge -ment. (N. E. D.).
M. Justice, righteousness, equity; a Biblical use, chiefly as rendering Greek, mishpât. (N. E. D.).
Ex. ...and pass over judgment and the love of God:...
Fenton, Goodspeed, and Moffatt all use justice instead of judgment.

61. justified, v.t., pret., of justify, derived from French justifier, to justify, from Latin justificare, to justify, from Latin justi, (justo-), just +ficāre, used (in composition) for facere, to make. (S. Ety. D.).
M. To account just or reasonable, to approve of, ratify, obs. (W. N. I.).
Fenton uses instead of justified God, gave thanks to God; Moffatt, acknowledged the justice of God; and Goodspeed, acknowledged the justice of God's demands.
M. Uprightly, righteously, obs. (N. E. D.).
Ex. ...now...justly...we behaved ourselves... I Thes. II: 10.

63. knowledge, s.b., from the verb, know, a native English word.
M. Act or fact of recognizing or noticing; recognition; cognizance, especially in the phrase to take knowledge.
obs. (W. N. I.).
Ex. ...that thou shouldst take knowledge of me,...
Ruth III: 10.

64. left, pret., and pp., of leave, v.t., a native English word whose early source is Old Teutonic *laifjan*, formed from *laif*, remainder, relic. (N. E. D.).
M. 1 Leave off, arch. (N. E. D.).
Ex. ...then she left speaking unto her. Ruth I: 18.
M. 2 pp., a. Now rare except in left-luggage.
(N. E. D.).
Ex. And the woman was left of her two sons and her husband... Ruth I: 5.

M. 1 Literal sense, make great. (B. W-B.).

Ex. 1 ...My soul doth magnify the Lord. Luke I: 46.

M. 2 To glorify, extol, render honor to (God).

Ex. 2 ...Christ, shall be magnified in my body...

Phil. I: 20.

Instead of magnified, Fenton says grandly displayed; Goodspeed, do Christ credit; and Moffatt, do honour to Christ.

66. manner, sh. derived from Anglo-French, manere, Old French, manier, (manner), from the Late Latin type *manarius, for Latin, manuarius, handy, Latin manu, for manus, hand. (S. Ety. D.).

M. Kind, sort.

Ex. 1 ...What manner of man is this? Luke VIII: 25.

67. meat, sh. a native English word, the Old English form being mete, the ultimate source being perhaps, from the pre-Teutonic root *med, to be fat. (N. E. D.).

M. Food in general; anything used as nourishment for men, and animals; usually solid food, in contradiction to drink. Now arch. and dial.

"In no passage of the King James Version has this word the exclusive meaning of 'flesh,' to which it is restricted in modern usage. It denoted all kinds of victuals except bread and drink..." (B. W-B.).

M. Idioms with meat, meaning to dine.

Ex. 1 ...and sat down to meat... Luke VII: 36.

Ex. 2 ...Jusus sat at meat... Luke VII: 37.
68. mighty, a., a native English word whose Old English form is mhtig, extant representative of the Old Teutonic types, *mahtig, *mahtis, formed from *mahti-g, *mahtu-g, formed from the root *mag-, to be able or powerful. (M. E. D.).

M. Used in connection with wealth.

Ex. ...a mighty man of wealth... Ruth II: 1.

Fenton says here, a very rich man.

69. mind, v.t., formed from mind, substantive, whose Old English form was *geomnd (to lost in the Middle English period), the representative of *gananti-z formed from the Old Teutonic prefix *ga plus the weak grade root *man, from the Indogermanic root *men, mon, *me, to think, remember, intend. (N. E. D.).

M. To care for, attend to. (B. W-B.).

Ex. ...who mind earthly things. Phil. III: 19.

70. minded, pp., 2.

M. Disposed, inclined (to do something).

Ex. ...she was steadfastly minded to go with her.... Ruth I: 18.

Fenton says for steadfastly minded, was decided.

71. minister, adapted from Old French menestre, ministre, adapted from Latin, minister, servant, formed from *minis, *minus, less. (N. E. D.).

M. "Like the Latin minister this word had several
shades of meaning, from that of simple attendant or servant to that of an officer of state or of religion. In the King James Version the first of these only occurs, while in our present usage the last two only have remained." (B. W-B,).

Ex. Timotheus, our brother, and minister of God.
I Thes. III: 2.

Instead of minister Fenton says fellow-labourer; Moffatt, who works with; and Goodspeed, a servant.

72. minister, v.t., derivative of the substantive from French, ministrer, Latin, ministrare.
M. To furnish, supply, impart (something necessary or helpful). Now only arch. or literary with immaterial object. (W. N. I.).
Ex. ...which ministered unto him of their substance.

73. moderation, s.h., adapted from French moderation, adaptation of Latin moderation-em, formed from moderari, to moderate. (N. E. D.). See pages 75-76.

74. moment, s.h., adaptation of Latin, momentum, movement, moving power (hence importance, consequence), moment of time, particle, formed on mo, movere, to move.
(N. E. D.).

"In Medieval reckoning a moment was the tenth part of a 'point,' the fortieth or fiftieth part of an hour; in the seventeenth and eighteenth centuries, occasionally it was
used for second, obs." (N. E. D.).

M. Instant, second.

Ex. And the devil, taking him up into the high mountain, shewed him all the kingdoms of the world in a moment of time.

Fenton says here, a second of time; Moffatt, a single instant; Goodspeed, an instant.

75. mourn, v., a common Teutonic word that has been thought to come either from the Teutonic root, *mür- which is commonly referred to the Indogermanic root, *emer-, to remember, whence Gr. ἀμέμνης, care, sorrow; or taking the Old Norse sense, to pine away, as primary, it is thought to be from the root *mer, to die, wither. (N. E. D.).

M. To utter lamentations to someone. Rare. (N. E. D.).

Ex. we have mourned to you and you have not wept.


76. much, a., a native English word whose original form was Old English micel, great.

M. Many in number, arch.


77. offend, v.t., adapted from Old French offendre, sin against, excite to anger, do amiss etc., adaptation of Latin offendere, to strike against, stumble, commit a fault, displease, vex, hurt, injure, etc., formed
from oh plus fendere (found only in compounds), to thrust, dash. (N. E. D. and W. N. I.). See pages 77-78.

78. ordinance, sb., adapted from Old French, ordonnance, adaptation of Medieval Latin, ordinantia, formed on ordinat-um of ordinare, to ordain. (N. E. D.).

M. That which is ordained or decreed by the Deity or Fate; a dispensation, decree or appointment of Providence or of Destiny. (N. E. D.).

Ex. ...and forsok not the ordinance of their God.
Isa. LIXII: 2.

The general meaning (of which this specific use is a part) of ordering, regulating, regulation, direction, management, authoritative appointment of dispensation; control, disposal, is archaic. (N. E. D.).

79. perceive, v.t., adapted from the Old French, *perceiv-re, northern form of perceoir, noun, percevoir, phonetic descendant of Latin percepere, to take possession of, seize, get, obtain, receive, gather, collect, also apprehend with the mind or senses, understand, perceive, from per, through, thoroughly, plus capere, to take, seize, to lay hold of, etc. Both branches of the Latin sense were used in Old French; Modern French has chiefly that of 'receive, collect' which is less important in English and now obsolete. Perceive may in some cases have been aphetic for *perceive, apperceive. (N. E. D.).
M. To become aware of, conscious of (not through the sense organs).

Ex. ...Somebody hath touched me, for I perceive that virtue is gone out of me. Luke VIII: 46.

Moffatt uses for perceive, felt; and Goodspeed, know.

80. perfect, adapted, in Middle English, from Old French parfit, -fit, phonetic descendant of Latin, perfectum, the p. of perficere, to accomplish, perform, complete, formed from per plus facere, to do, make. (N. E. D.)

See pages 74-75.

81. pleasant, a., adapted from Old French plais, pleasant, the present participle of plaisir, a collateral form, representing an adaptation of Popular Latin, placere, pla'cre, formed on the root plac-, in placidus, gentle, mild, peaceful, placen, contentment, satisfaction, plácere, to calm, soothe, still. (N. E. D.).

M. Synonymous with pleasing.

Ex. ...and all thy borders of pleasant stones. Isa. LIV: 12.

Now we use this word more vaguely, as "agreeable to the mind, feelings or senses; such as one likes." (N. E. D.).

The more specific adjectives used in various versions for pleasant are: Douay version, desirable; American Standard Revised version, precious, and Fenton, beautiful.


M. The condition of being crowded or thronged; a
crowd, a throng, a multitude. Arch.

Ex. ...and could not get at him for the press. Luke VIII: 19.

83. prophesying, n. The distinction in spelling between prophecy, sh. and prophesy, verb is unoriginal and arbitrary; both should be prophesy. The word is derived from Old French, prophesie, variant of prophet- ie. prophesie, from Greek ἀποφθέγμα, a prediction, from Gr. ἀποφθέγμα . a prophet.

M. To give instruction in religious matters, to interpret or explain Scripture or religious subjects; to preach; exhort, expound, abs. (N. E. D.).


Instead of prophesying, Fenton says preachings.

84. prove, v.t. See page 79.


86. reach, v.t., a native English word whose Old English form is ræccan, racjęcan, to extend, stretch out.

M. To hand to someone.

Ex. ...and he reached her parched corn... Ruth II: 14.

Fenton says handed for reached.

87. reasoning, n. of reason.

The substantive, reason is adapted from Old French raison, from Latin rationem, accusative of ratio, reckoning,

M. Conversation, discourse, discussion, obs.
(N. E. D.).

Ex. Then there arose a reasoning among them which of them should be greatest. Luke IX: 46.

Instead of reasoning, both Fenton and Goodspeed say discussion; Moffatt, dispute.

88. rebuke, v.t., adapted from Anglo-French and Old Norse French, rebuker equivalent to Old French rebuchier, formed from re, re plus bucher, to beat, strike.
(N. E. D.).

M. To reprove, reprimand, chide severely.
Ex. ...then he arose and rebuked the wind and the raging water. Luke VIII: 24.

Expressions which are more like the ones we use in current modern speech for rebuke, in a case like this, are command (Fenton), checked (Moffatt), or reproved (Goodspeed).

89. recompense, v.t., adaptation of Old French recompenser, adaptation of Late Latin, recompensare, formed from Latin re plus compensare, to compensate. (N. E. D.).

M. To pay as something earned or deserved, obs.
(W. N. L.).

Ex. The Lord recompense thy work. ... Ruth II: 12.
Fenton says reward instead of recompense.

90. regard, v.t., adaptation of the French regarder, re, re plus regarder, to guard, heed, keep. (W. N. L.)
M. To take notice of, bestow attention or notice upon, to take or show interest in,... (N. E. D.).
Ex. For he hath regarded the low estate of... Luke I: 48.

We now have this general meaning but in the sense of to consider, to look on as being something. It is also used with other similar constructions.

91. render, v.t., adapted from the Old French, rendre, the representative of Popular Latin *rendere (also found in Medieval Latin), an alteration (on the analogy of prendre), of the Classical Latin reddere, to give back, formed from red, re plus dare, to give. (N. E. D.).

M. To give in return, to make return of. Now somewhat rare.
Ex. See that none render evil for evil unto any man,... I Thes. V: 15.


93. search, adapted from Old French, chercher (Modern French, chercher) to go round, formed from Latin circus, circle.
M. To examine, put to the test.
Ex. Lo this, we have searched it, so it is; hear it, and know thou it for thy good. Job V: 27.
94. season, sh., adapted from Old French, seson, seison (Modern French, saison), representative of Latin, sationem, act of sowing (in Vulgar Latin, time for sowing, seedtime), noun of action formed from sa-, root of serere, to sow.
M. Any period of time; not restricted as now to the four seasons.
Ex. ...he departed from him for a season. Luke IV: 13.

95. set, v.t., a native English word whose Old English infinitive form was settan. (N. E. D.).
M. To place (a person) in an office, appoint to a certain function or to perform a certain duty; to appoint (an official), obs.
Ex. 1 ...his servant that was set over the reapers...
Ex. 2 Behold this child is set for the fall and rising again of many in Jerusalem... Luke II: 34.
In both of these passages, Fenton uses appointed instead of set.

96. sit, a native English word whose Old English infinitive form is sittan. (N. E. D.).
M. To abide, stay; remain, obs. (W. N. I.).
Ex. Sit still, my daughter, until thou know how the matter will fall:... Ruth III: 18.

97. sober, a., adapted from Old French sobre, adaptation of Latin sobrius, which expresses the opposite of
ebrius, drunk; the ulterior etymology is doubtful. (N. E. D.).

M. "In its original sense as derived from the French, sobre, Latin, sobrius, it signified, as it does still, 'not drunk;' hence, 'temperate, regular, and as applied to the deportment or character, 'grave, discreet, sedate.'" (B. W-B.).

Ex. Therefore let us not sleep, as do others; but let us watch and be sober." I Thes. V: 6.

98. stay, v.i., probably adapted from Old French, (e)stair-, (e)stei, flexional stem of ester (representative of Latin, stare) to stand. (N. E. D.).

M. To cease, desist from some specified activity. (Used with from), obs. or arch. (N. E. D.).

Ex. ...Would ye stay for them from having an husband?... Ruth 1: 13.

99. strait, sb. Used to translate Middle French, estroit, sb.

The adjective is adapted from Old French, estreit, tight, close, narrow, also as substantive, narrow or tight place, strait of the sea, distress. (Modern French, étroit, narrow), representative of Latin, strictus, past participle of stringere, to tighten, bind tightly. (N. E. D.).

M. In a strait signifies metaphorically 'in great
difficulty." (B. W-B.).

Ex. For I am in a strait betwixt two,... Phil. I: 23.

Figurative uses of this word are now archaic, after Biblical style. (N. E. D.).


M. Placed in straits or difficulties. (B. W-B.).

Ex. But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke XII: 50.

Instead of straitened, Fenton says oppressed; Moffatt, and Goodspeed, distressed.

We now use straitened circumstances, and similar phrases to express the idea, 'reduced to hardships or privation.'

101. strange, a., adapted from Old French, estrange (Modern French, étrange), representative of Latin extraneous, external, foreign, formed from extra, adv., outside, without. (N. E. D.).

M. Foreign.


102. stranger, sb., aphetic form adapted from Old French, estrangier (Modern French, étranger) representative of Popular Latin *extraneus, formed from Latin, extraneus. (N. E. D.), foreign; literally, 'that
which is without!" (S. Ety. D.).

M. Foreigner.

Ex. Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger? Ruth II: 10.

103. subject, a., adapted from Old French, sujet, subject (12th century), sog[i]et (16th century), representing Latin, subjectus, past participle of subicere, subicere, formed from sub, *iscere, to throw, cast. (N. E. D.).

M. Submissive, obedient, obs. (N. E. D.).

Ex. ...and was subject to them [Jesus to Mary and Joseph.] Luke II: 51.

104. substance, sb., adapted from Old French, substance (Modern French), adaptation of Latin, substantia, formed from substantia, -ant, present participle of substare, to stand or be under, be present, formed from sub + stare, to stand. (N. E. D.). See page 72.

105. suffer, v.t., adapted from Anglo-French, suffrir, suffrir, er, representative of Popular Latin, *sufferire, for suffer, formed from suf. (equals sub) *ferre, to bear. (N. E. D.).

M. To allow (a thing) to be done, exist, take place; to allow to go on without interference, objection, put up with, tolerate, arch. or dial. (N. E. D.).

Ex. ...that he would suffer them to enter into them.
And he suffered them. Luke VIII: 32.

106. tax, v.t., apparently adapted from Old French, taxe-r (13th century in Littre'), adaptation of Latin, taxare, to censure, charge, tax with a fault; to rate, value, reckon, compute (as so much), make a valuation of; in Medieval Latin also to impose a tax. The inherited form was Old French, tausser, tsaucer (later by assimilation tauxer). (N. E. D.).

M. Used to render Greek ῥυόμενον, to enter in a list, to register, enroll, enter in a list or statement of property, obs. rare. (N. E. D.).

Ex. ...there went a decree from Caesar Augustus that all the world should be taxed. Luke II: 1.

Instead of taxed the Douay version uses enrolled and Fenton, Moffatt, and Goodspeed, census be taken.

107. therefore, adv., a native English word whose form was in early Middle English, ðærfor, ðærfore (often written as two words), formed from ðær-, ðer-, there fore, Old English and early Middle English, collateral forms of for. After final e became mute, fore, the preposition was gradually levelled with for, and ther(e)fore was often written therefore and therefor.

In modern English (since the 18th century) therefore and therefor are almost always differentiated in spelling and stress in accordance with meaning. (N. E. D.).

M. For that, for it, for that reason, on that account,
expressed by therefore, which is now formal or arch. (N. E. D.).

Ex. ... I must preach the kingdom of God to other cities also; for therefore am I sent. Luke IV: 43.

108. think, v.t., a native English word whose Old English principal parts are penc(e)an, þóhte, (je)þōht. In form it is a factitive verb formed from back, representative of pre-Teutonic *teno, *tōng, *tīŋg. The original meaning may thus have been 'to cause (something) to seem to appear (to oneself)'. (N. E. D.).

N. To ponder, consider, meditate, obs. (N. E. D.).

Ex. And he thought within himself,... Luke XII: 17.

The Douay Bible instead of thought, uses reasoned; Fenton, reflected within himself, and Moffatt, debated.

109. uppermost, a.

N. Figuratively used this word means chief or predominating.


The Douay Version uses instead of uppermost, chief, and Fenton, Moffatt, and Goodspeed use front.

To us uppermost seats are generally undesireeble.

110. urge, v.t., adaptation of Latin, urge-re, to press, drive, compel etc. (N. E. D.).

N. To press or ply with arguments or strong persuasion.

Ex. And as he said these things unto them the

When we use urge in this sense the action desired is more specific or definite. The Revised Version uses instead of urge, press; the American Standard Revised version, press upon; Fenton, bitterly contradict; Moffatt, to follow him up closely; and Goodspeed, to watch him closely.

III. wake, v.i. "Two distinct but synonymous verbs from the same root coalesced in early Middle English, (1) the strong verb (?) wæcan, woc, wóon, *wacen, 'to come into being;' and (2) the weak Old English, wæcian, 'to be or remain awake.' In Middle English the strong and weak forms came to be used indiscriminately in both senses. Out of the sense, 'to rouse from sleep,' in which the word superseded wecche (Old English woccan, phonetic representative of Old Teutonic *wakjan). The sense 'to remain awake, watch' gave rise to a transitive use, 'to watch (over),' but in the Modern English period the static sense, both intransitive and transitive has become almost obsolete, the usual meanings of the word being, 'to become or cause to become awake.' (N. E. D.).

M. To stay awake for the purpose of watching or tending; to keep watch while others sleep, be on guard at night.
Ex. ...whether we wake or sleep, we should live together with him. I Thes. V: 10.

The Douay Bible and Denton use watch instead of wake. This meaning survives in dialect, used of sitting up at night with a person, especially one who is sick. (N. E. D.).

112. **walk.** v.i. "Old English had two forms; (1) **wealcen,** reduplicating, strong verb, to roll, toss (transitive and intransitive); (2) **wealcen,** weak verb, occurring only twice, in the senses 'to muffle up' (gl. **obvolvere**) to curl (hair; gl. **calamistratre**). One or both of these verbs may have had the sense 'to full (cloth).'. To the end of the Old English period the sense of the strong verb was 'to roll' and from the beginning of the Middle English period it was 'to move about, travel.'" (N. E. D.).

II. To behave, to pursue a course of life; to conduct oneself is a meaning chiefly in religious use, after Bible examples. (N. E. D.).

Ex. That ye would walk worthy of God,... I Thes. II: 12.

113. **way.** sh. a native English word whose Old English form **weg,** is representative of Old Teutonic **wegaz** formed from **weg-** (from **weg,** from **weg** to move, journey, carry, from the Indogermanic **wegh-** (from **worth-**).

The sense development of the English word has been to
some extent influenced by Latin, *via* (referred to a different root) and its descendant, French *voie*, of both of which it has always been the normal translation. Many of the uses are of Biblical origin; the Hebrew *derek*, and the Greek, ὁ ὑπερθρόνος, in Hellenistic use (Vulgate, *via*, all English versions *way*) have a very wide range of meanings. (N. E. D.).

M. road, path for passages of persons.

Ex. ...nor standeth in the *way* of sinners. Psalm I: 1.

This meaning we find now chiefly in phrases such as *across the way*, or in compounds that are the names of Roman roads, as rendering Latin, *via*.

Fenton uses *path* instead of *way* and Wright suggests *road*.


M. Place, locality (substantival use).

Ex. ...but the son of man hath not *where* to lay his head. Luke IX: 58.

Using *where* as a substantive is *oba* or colloquial. (W. N. I.).

115. *whole*, a., a native English word, the Old English form being *hél*, well sound, healthy. (N. E. D.).

M. Restored to health, recovered from disease, well again, *arch*. (N. E. D.).

Ex. ...found the servant *whole*, that had been sick. Luke VII: 10.
116. *wife*, *wif*, a native English word, the Old English form being *wif*.

M. Woman, in a general sense.

Ex. ...Children of the married *wife*... Isa. LIV: 1.

117. *will*, *will*, a native English word, the Old English infinitive being *willan*, representative of Old Teutonic *wel(l)jan*, parallel with Old Teutonic *walljan*, hence Teutonic derivatives meaning to choose. (N. E. D.).

M. To wish or long for; to desire, arch. (W. N. I.).

Ex. I am come to send fire on the earth; and what *will* I, if it be already kindled? Luke XII: 49.

Instead of *what will* I the Standard Revised Version says *what do I desire*; both Fenton and Goodspeed, *how I wish*; and Moffatt *would it were*.

118. *withhold*, *withhold*, reflexive, rare.

M. To restrain oneself.

Ex. ...but who can *withhold* himself from speaking?

Job IV: 2.

This is the list of words studied which might, because of their being obsolete or archaic, or because of their meanings being obsolete or archaic, prove difficult to the modern reader. None of the words included are theological terms, although a few such terms were found in the passages studied, nor are they long, technical words. They are for the most part very simple, but it is the simplicity that deceives the
modern reader. "Deep waters look shallow when they are clear and limpid. Jump into them and you must swim or drown."¹¹ The English of the King James Version seems so simple that anyone can read it, but the problem is: can he read it with true understanding?

¹¹Tiplady, The Influence of the Bible, Ch. IV, p. 43.
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