

DISTINCTIONS IN BIBLE WORDS

GLISTERING TRUTHS

*Y That every jot and tittle in our pure English Bible
is necessary for giving the exact sense.*



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Glistering Truths

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Overview

The plan of this monograph is very simple. The first section gives the main argument, namely, *That every jot and tittle in our pure English Bible is necessary for giving the exact sense*. What follows is then a guide to a list of words in the Bible, many of which are similar, or appear to be interchangeable, which each differ slightly, and have their own particular meaning.

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What are “Glistening Truths”?

The King James Bible language differs from the normal English language used daily. The difference is not merely because the King James Bible is old, or merely because the Bible language is made to sound more majestic.

It is plain that the language of the Bible is special. And because special and peculiar words are found in the Bible, we should respect those words. Some people think that the words can be changed, or altered, or brought “up to date”. But if we look at the words the way they are in the King James Bible, we find that they are very particular and accurate.

The word “glistening” is one of those words which are questioned. A mocker or a scoffer might say it is just an archaic word, maybe obsolete, almost meaningless. But this one word, like every word, is filled with a particular and exact meaning.

The word “glistening” describes shining light being refracted or passing through an object, obviously of great beauty and glory. In this case, we can apply the word in a poetic way to the doctrine of the truth and accuracy of our English Bible. We observe the printed Bible as a mundane book, but when we know that the words which are printed there are full of life because they are in origin divinely inspired words, then we see the light.

When we look at our English Bible, we see the light of the Scripture shining through it very clearly. There is something distinct about the King James Bible, which is quite unlike an ordinary book.

In fact, the King James Bible has been called the best translation in the world. If we look at this Bible, that is, at the proper edition of it — the Pure Cambridge Edition — we find that every word is right and good.

And if we study these words, and their meanings, we observe something divine, and something alive with power. We are actually coming into knowledge of the very message of God in all its richness.

The importance of words

Words are important, because each word has a meaning, and each word is part of a construction, building a greater meaning.

In the Bible, each word fitted together with every other word is forming the greater message, the Word which God has given to the whole world.

“The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11).

This leads to the high view, which the Scripture advocates, that adding to or taking away from the Scripture is dangerous (see Revelation 22:18, 19).

The right view of God’s Word

Let us take hold on the proper Protestant tradition of reverence for God’s Word. From this foundational doctrine, we shall be able to come into great knowledge of God’s Word, and of the purity of every word of it.

The Anglican defender of the Scripture from the 1800s, John Burgon, wrote, “The Bible is none other than *the voice of Him that sitteth upon the Throne!* Every Book of it, every Chapter of it, every Verse of it, every word of it, every syllable of it, (*where are we to stop?*) every letter of it, is the direct utterance of the Most High!”

He also wrote, “the plain fact being that the men of 1611 ... produced a work of real genius; seizing with generous warmth the meaning and intention of the sacred Writers, and perpetually varying the phrase, as they felt or fancied

that Evangelists and Apostles would have varied it, had they had to express themselves in English”.

Burgon explained, “It would really seem as if the Revisionists of 1611 had considered it a graceful achievement to vary the English phrase even on occasions where a marked identity of expression characterises the original Greek. When we find them turning ‘goodly apparel,’ (in St James ii. 2,) into ‘gay clothing,’ (in ver. 3,) — we can but conjecture that they conceived themselves at liberty to act exactly as St James himself would (possibly) have acted had he been writing English.”

Burgon suggested, “But then it speedily becomes evident that, at the bottom of all this, there existed in the minds of the Revisionists of 1611 a profound (shall we not rather say a prophetic?) consciousness, that the fate of the English Language itself was bound up with the fate of their Translation.”

When we read the Bible, we are reading God’s Word. It must be that one Bible Version is properly giving God’s Word. Every word, rightly translated in English, for all to read. It is the King James Bible.

Bible English

The language of the King James Bible is certainly not the same as normal English, but it is conducive to normal English. This means that English-speakers in the past, present and future can understand the King James Bible. It is, as it were, God’s use of English.

In normal English, there are rules which cover the use of grammar, wording and spelling, and this is also true when we examine Bible English. But Bible English is unlike normal English, for its highness and greater complexity.

It is impossible that the English use of the King James Bible is in any way hazard, random or nonsensical. If any honest inquiry is done, it should soon be noticed that Bible English is highly ordered, and a whole lot more

structured and particular than normal English.

It is simply a mistake to apply normal English rules to the Bible, or to ignorantly assume things about its grammar and usage. The King James Bible certainly is a guide for good English, but it is not designed merely for that purpose, but to reveal the divinity in the detail, when examined.

Any human work, including a modern Bible version, fails miserably when examined to the very grammar and structure of the language as exemplified in the King James Bible. It is not merely a matter of preference, or just subjective opinion or taste, it is evident that it objectively is of a much higher calibre conceptually, if an inquirer would be honest about it.

The reality is that the ordering of the language exists to such a degree in our English Bible, that the language use is not like ordinary English, in that it should rightly be called “Biblical English”.

The words of the King James Bible are sometimes derided as “archaic”, or accused of being “Old English”. But the reality is that Bible English is conducive to normal and modern English. (This is beside the fact that if the English Bible is used today, it cannot be obsolete or archaic.)

The reason for sometimes hard or obscure words in our Bible is because they were the most fitting. They give the sense exactly. On several occasions, William Tyndale even had to invent words, because no adequate English word existed to convey exactly the sense of the originals.

If we take any example, we will find that the use of Bible English is exact and right. There are certainly particular and exact rules covering the use of all King James Bible words.

When people try and point out “inconsistencies” in KJB grammar, the problem is that they do not understand the Bible English rules. Bible English actually makes sense, and it is always more involved than the

simplistic modernist view makes out. Which is why there is a complete lack in the modern versions.

The exact standard

If we take the King James Bible as the exact text and translation of the Scripture in English, we must also have a standard form of it out of the varying editions.

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” (Isaiah 18:3).

An important injunction is placed upon us: “he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.” (Jeremiah 23:23b).

Those who engage in the dangerous modern trend of “correcting” the King James Bible have in fact turned truth to error, or plainness into confusion, or at least, something out of order with God’s perfection.

Let no man presume that he can improve upon our English Bible as it now stands, pure and perfect. No matter what the word, to alter it in any way is to violate the Scripture’s teaching concerning its own certainty and perfection.

“Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140).

Certainly the King James Bible has gone through the “purified seven times” process to arrive to where it is at now. But this is no licence for further changes, updates or alterations once this process had been completed.

“Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.” (Isaiah 34:16).

Rightness and exactness of words can be a matter of life and death. The very spelling of Bible words should be observed with the fear of God. “Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.” (Judges 12:6).

In order to give the sense accurately, the exact words and letters and punctuation are required, “So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.” (Nehemiah 8:8).

Unless God’s Word is actually available in a clear form, there will be ultimately only confusion or uncertainty, “And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.” (Habakkuk 2:2).

The reality is that every word in the Scripture is important, and that any alterations or deficiencies must be avoided, and misunderstandings overcome.

The truth is that God has given His word, and that it is pure and perfect. If so, then anything different from the pure form is going to be damaging the truth.

“Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2).

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matthew 5:18).

“Jot” and “tittle” are lovely English words, found in our English dictionary with English definitions, and used in our English Bible with a direct

meaning to our English words found in the Holy Bible!

The great importance of every distinction

If one word is similar to another, but not the same, it is because that individual word is chosen, and not another. There has to be some reason for it. There are no haphazard forms in the King James Bible. King James Bible users would be aware of obvious cases, like “Elias” is just the Greek form of “Elijah”, but when it comes to rarer words, there has been widespread ignorance.

Every single word is important, and every difference of every letter is somehow vital. Unless we take this high view, we might never see the glistening truths of the King James Bible.

The words in our Bible are English. They may have come from another language, but they are fully English. Thus, we delight in our “stacte”, “onycha”, and “galbanum” as much as, “sweet”, “odour” and “savour”.

We are asked, “who hath established all the ends of the earth? what *is* his name, and what *is* his son’s name, if thou canst tell?” The answer is found in the next verse. “Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:3b–5).

A Bible revealing the Scripture exactly would be the right candidate. God’s true Word reveals the name of the Father, “JEHOVAH”. Thus, we must conclude that the King James Bible is right, and any other varying source as not right. The only distinctions in the words must be the ones which God has ordained.

“In God will I praise *his* word: in the LORD will I praise *his* word.” (Psalm 56:10).

Accusations which date back to Tyndale's time, such as, whether an "i" once lacked a tittle, or that the work apparently failed to be "trew englishe", and other such matters, are all now resolved. By several examples, it should be seen that in the King James Bible, as presented in the Pure Cambridge Edition, that the very letters are important, indeed, that whole doctrines hang upon them.

If there is a difference in the case of a letter, this distinction is important. In fact, misunderstanding this principle is connected to why people have wrong doctrines. In the following verses, the "Prince" and the "prince" are two distinct personalities, they cannot be the same person:

"Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined." (Daniel 9:25, 26).

Another example is the difference between the "Word", meaning a title for Christ, and the "word", meaning the Scripture. "IN the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1).

Another example is the word "King" in regard to capital letters and lower case. The word "king" is lowercase when used as a title or as a name. When referring to God it is capital. At the start of a sentence or quoted speech it is capital.

When Jesus spoke of himself as "a king" in John 18:37, he was using the general sense, not the specific.

Once these things are understood, we find that the man Melchisedec had a name which was prophetic of Christ. Melchisedec was merely a man, a king. But his name signified Christ, “King of ...” See Hebrews 7:1, 2.

Another example relates to “the devil”. When a name is given, it will be “the Devil”, but in ordinary use, he is called “the devil”.

The case of the letter “s” on the word “spirit”

There are a number of reasons why the 1611 Edition, and other early editions are not entirely authoritative when it comes to issues like the use of capital letters.

The word “spirit” is a particular example. The word was always held to be of some importance, especially because of the potential influence of doctrine. It was said, and is still widely assumed, that to change the capital “Spirit” to lowercase “spirit” would be an attack on the divinity of the Holy Ghost.

However, this is not the entire case. It is certainly true that publishers have made changes in this area, but it is incorrect to assume that all times the word “spirit” is used, it must be capitalised if it refers to God.

That was undoubtedly one of the major reasons why 1 John 5:8 and other verses were changed, even in Cambridge Bibles. But the truth is that “spirit” does not directly mean “the Holy Ghost”, but is related to the work of the Spirit within the heart of man. Examples include: Exodus 31:3; 35:31, Numbers 24:2, Job 27:3, Isaiah 11:2; 40:7, Ezekiel 37:1 and Micah 2:7; 3:8.

If we examine two similar verses, we find that that Joel 2:28c it says, “I will pour out my spirit upon all flesh” while Acts 2:17c quotes Joel saying, “I will pour out of my Spirit upon all flesh”. The key difference, besides the case of the letter, is that one is “my spirit”, and one is “of my Spirit”. This illustrates that the spirit of God generally was poured out, that is, the practical working of God in the believer, being the power and influence of God, while the New

Testament informs believers that the source of this is the Spirit, that is, the Holy Ghost Himself. Thus, the Spirit is the source of the spirit workings.

1 John 5:8 and 9 illustrate what the “spirit” is. “And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.” The “spirit” is the inward knowledge within the believer in earth of the truth of God’s Word. It is God’s truth written in the heart of a born again believer. This is why Jesus said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.” (John 6:63).

In this and related examples, a doctrine is at stake, besides the exactness of the Scripture. If the Holy Ghost is bearing record in Heaven (in 1 John 5:7), it must be a different operation in the earth (in 1 John 5:8).

This last example has been of great importance. Modern versions of course miss the doctrine entirely. But modern day publishers who have deliberately changed the King James Bible here, or continue to maintain a wrongly altered rendering here, are actually despising the glory, virtue and truth of the very words of God, and are lacking the fear of the Lord.

The impossibility of improvement

If God’s Word be so fine, exact, pure, wonderful and divine, then it follows that carnal interference must be deplored and disallowed. Since any changes must invariably be for the worse once the final standard has been established, it is the responsibility of believers to care for, defend and protect the very sacred words of God in the English tongue.

Such a high view of Scripture is not without reward: “Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified: but he shall

appear to your joy, and they shall be ashamed.” (Isaiah 66:5).

Let us be perfectly clear, changing so much as the word order, spelling or punctuation is destructive. Let alone, changes which are attempted to be made in regards to the words of the King James Bible.

At least “thee” and “thou” are known by various King James Bible defenders to be the singular, while “you” and “ye” the plural. Changing “thou” to “you” would constitute a loss of information. Because God’s words are so experimented upon, it becomes a very great issue.

If God has supplied His Word, we cannot act as if it is absent. If God has purified it seven times, we cannot think that we are able to make improvements to it. If God has given it, we cannot think to get something else.

The instruction of the 1611 translators is often neglected, yet their words here are fitting advice:

O receive not so great things in vain: O despise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts; neither yet with Esau sell your birthright for a mess of pottage. If light be come into the world, love not darkness more than light: if food, if clothing, be offered, go not naked, starve not yourselves. Remember the advice of Nazianzene, It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards: also the encouragement of St Chrysostome, It is altogether impossible, that he that is sober (and watchful) should at any time be neglected: lastly, the admonition and menacing of St Augustine, They that despise God’s will inviting them shall feel God’s will taking vengeance of them. It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer,

Here am I, here we are to do thy will, O God.

A sound view of the King James Bible would be to love and cherish it, and not allow for changes to “one day” take place in it.

Studying the pure Word

Our primary aim is to find from context of Scripture, and comparing Scripture with Scripture, what is the meaning and distinct sense of a word. Our object must be to study the Scripture believingly. We may turn to a dictionary, such as the *Oxford English Dictionary*, or to a commentator, such as W. A. Wright’s *Bible Word Book*, for secondary help. But we must see that the Holy Ghost is present to help the Christian believer with every word. Good ministry is about pointing to this, which the whole purpose of the present work at hand.

If an examination is made of the views of men like Webster, or Wright, or more recent authors, over and again they are found to misunderstand and — worst of all — misstate the case of what a word means, or the importance of a particular form of a word. (The reasons for this range from ignorance to deception.)

Apparently, according to their lack of appreciation, even the use of “should” and “would” in our Bible is confusing to them, let alone the other intricacies and complexities of Bible word usage.

A person may be apparently brutish, foolish, simple or unlearned, yet attaining to the wise counsels of Scripture opens up the cornucopia of knowledge, so that “I have more understanding than all my teachers: for thy testimonies are my meditation.” (Psalm 119:99).

“Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.” (Proverbs 1:23).

It is not right to merely lament the low state of knowledge of Bible English, let alone the low state of general literacy, but to follow that Scriptural principle, “Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people.” (Isaiah 28:9–11).

This monograph is designed to equip a Bible believer with a good understanding of the importance of every word in our King James Bible. It is not intended to be a dictionary, nor to give final pronouncements on all the meanings, but to be a guide toward a higher view of Bible words and their meanings.

This monograph shows that the Pure Cambridge Edition is indeed the exact presentation of the King James Bible, and the following alphabetical list of entries are laid out as an aid in the advancing studies of God’s Word.

The examples provided are ones which may show the superiority of the presentation of the Pure Cambridge Edition to some other editions of the King James Bible. In these cases, the Pure Cambridge Edition is presenting the genuine and intended King James Bible wording. This may be evident by the exactness ascribed to the Pure Cambridge Edition form, which would otherwise be potentially lacking or a source of confusion.

The King James Bible has not changed, for the same text and translation of 1611 are given in the Pure Cambridge Edition. What has changed is the correction of printers’ errors, the standardisation of the language (e.g. spelling), and other regularisation. Therefore, the Pure Cambridge Edition is presenting exactly, to the letter, the Word of God correctly in English.

“Sanctify them through thy truth: thy word is truth.” (John 17:17).

“Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.” (Psalm 119:160).

“The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.” (Ecclesiastes 12:10, 11).

“And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant” (2 Samuel 7:28).

Conclusion

There are several points which can be reinforced from the information provided in the following pages:

1. That the King James Bible is presented exactly, accurately, fully and completely — by translation — the text and the sense of the various inspired autographs.
2. That the King James Bible is supersuccessionary to any and all Bibles and extant copies, in that it is an improvement on former Bibles, and superior to present Bibles, and succeeds the original languages as the sources of authority.
3. That the English of the King James Bible is properly and utterly presented in the Pure Cambridge Edition.
4. That a change as small as a minor point of punctuation is dire, if not obviously, at least puts in jeopardy the doctrine of the reliability of its jots and tittles.
5. That modern versions do not begin to compare with the King James Bible on the grounds of the perfection and signs of divinity in the detail.

GLOSSARY

A/AN, MY/MINE, THY/THINE

Before words beginning with the letter “h”, the use of the word “a” and “an” in the King James Bible is not uniform, so there is “a hairy” in Genesis 27:11, but “an hairy” in Genesis 25:25. Since 1611, some cases have been altered, such as that Exodus 25:10 had “a half, an half, a half”, now all “a half” here. Yet, “an half” is still used elsewhere in the Bible.

Before a vowel, the use of the word “a” and “an” is not uniform, so there is “a one” in 2 Corinthians 2:7, but “an one” at 2 Corinthians 12:2. Since 1611, some cases have been altered, such as at 1 Corinthians 5:5 which read “such a one”, now reads “such an one”.

The rules governing the use of “a” and “an” must therefore take into account the meter of the sentence, and the combination of other sounds, and other factors, rather than just the ordinary uniform use of either “a” or “an” as in Standard English.

In the King James Bible, the word “my” is used in front of a noun, such as “my God” or “my people”. The word “mine” is used in front of a noun beginning with a vowel, such as, “mine ear” or “mine altar”. When a word begins with “h”, it is either “my” or “mine”. For example, both “my heart” and “mine heart” are used. The varied use provides a smooth reading: “AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.” (2 Samuel 2:1).

Note the use of “thy” and “thine” before the word “estimation”:

“And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.” (Leviticus 27:27).

On occasions, the word “none” is used instead of “no” in front of words beginning with vowels, such as, “And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life” (Deuteronomy 28:66).

ACQUIT/QUIT

To “quit” is to discharge one’s duty, included in being bound to pay someone in response to damage to their property. A person can be “quit” (released) in a contract if the other person fails to keep it. “Acquit” is to release someone from their responsibility, to drop legal charges against them.

“If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.” (Job 10:14).

AFORE/BEFORE

Although “before” has a number of meanings, “afore” is used in relation to time, and to an action or process being completed.

“Let them be as the grass *upon* the housetops, which withereth afore it groweth up” (Psalm 129:6).

AFTERWARD/AFTERWARDS

“Afterward” has a wide amount of meanings, including, in time following, subsequently, whereas “afterwards” means at a later time, subsequently. Thus, “afterward” may involve something which is a process, but “afterwards” some specific thing.

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” (Hebrews 12:11).

“How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.” (Job 18:2).

AGO/AGONE

“Agone” is, according to W. Aldis Wright, the past participial of the verb to go, but may be a word from Anglo-Saxon meaning “past”.

“And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.” (1 Samuel 30:13).

AH/AHA, HA/HO

“Ah” is sighing. “Aha” is an exclamation of possession, seeing or an idea.

“Ha” is the cry for speed for horses. “Ho” is a call for attention.

ALWAY/ALWAYS

The word “always” means “at every time” and “on every occasion”. Whereas the word “alway” means “all the time” and “perpetually”. For example, Jesus said, “Io, I am with you alway, *even* unto the end of the world. Amen.” (Matthew 28:20b). Yet He also said, “but me ye have not always.” (John 12:8b). This is not a contradiction, since John is describing Jesus’ personal physical presence. Even though Jesus is not “always” on Earth by His own physical person, yet He is “alway” with His people on the Earth by the Holy Ghost.

AMEND/MEND

To “amend” is to reform, improve or free from fault. This is used in the Bible to indicate a reformation of manners and internal processes. Also a man with fever could amend, or the temple be repaired and amended. In

this, it would indicate that their functions and duties are also brought into order.

It appears that while “amend” means to bring to a former condition, to repair, while to “mend” is to bring to an entirely new condition, as in the case of those who added metal works into the temple, rather than just patching up existing items.

“And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.” (2 Chronicles 24:12, 13)

AMONG/AMONGST

There are two places where “amongst” appears, that is, in Genesis 3:8 and 23:9. It is a different word to “among”. The *Oxford English Dictionary* highlights a difference in meaning, that “amongst” especially applies to the use of “among”, “generally implying dispersion, intermixture or shifting position.”

The first verse in which “amongst” appears is, “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.” (Genesis 3:8). In every verse of the Bible where the words “among the trees” appear, the description is of a particular object viewed as stationary “among” the trees. Whereas, Adam and Eve, being two, both hid themselves, and were, as the *Oxford English Dictionary* informs, in “dispersion” and “shifting position”, that is to say, were not stationary, but moved throughout the trees in multiple hiding places.

The other example of “amongst” is, “That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.” (Genesis 23:9). Abraham wished to bury his dead in a place where the Hittites had already buried their dead, thus, the remains of Abraham’s people should have been, as the *Oxford English Dictionary* informs, “intermixture”, that is to say, the burying would be intermixed with the other dead already in that place. (Hittites dismembered the dead, and buried them in urns.)

The word “amongst” is a word which describes the relation of an action, a verb, to a noun, which makes “amongst” in grammatical terms an adverbial genitive. For example, that it was Adam and Eve [nouns] hiding [verb] themselves [pronoun] “amongst” the trees, without reference to whether it was God [noun] walking [verb] “among” the trees. Or again, that it was Abraham [noun] burying [verb] (at that) place [noun] “amongst” the Hittites, without reference to whether it was Ephron [noun] giving [verb] possession “among” the audience of the Hittites.

It can be noted that the trees or Eden or the Hittites were afterward extinct, or that the “amongst” implies multiple or plural amongs, that is, among multiple clumps of trees, among multiple settlements of Hittites.

APPERTAIN/PERTAIN

While both mean belonging to, a possession, etc. Appertain refers to parts belonging to a whole, belonging to a family or class, whereas pertain is general. This of course is a simplistic definition, but the following verses illustrate that the words could not be used interchangeably.

“And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.” (Numbers 16:23).

“And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.” (Joshua 24:33).

ASTONIED/ASTONISHED

“Astonied” appears to mean a state of bewilderment (the objective), whereas “astonished” conveys a sense of wonderment toward a particular thing (the subjective).

AWARE/WARE

“Aware” refers to perceiving, while “ware” implies wariness.

“I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.” (Jeremiah 50:24).

“Of whom be thou ware also; for he hath greatly withstood our words.” (2 Timothy 4:15).

BESIDE/BESIDES

The *Oxford English Dictionary* shows that “besides” has all the meanings of “beside”, except that “besides” specifically means “in addition, over and above, as well”, “Introducing a further consideration: As an additional or further matter, moreover, further” and meaning “Other than mentioned, otherwise, else”.

Therefore, the cases in which “besides” appears, must relate to the specific meaning as laid out above, “And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place” (Genesis 19:12). This case can easily be substituted for the words “in addition”. The case is even clearer

where mathematics is actually used: “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls *were* threescore and six” (Genesis 46:26).

The same case can be made for the other verses which contain “besides”, and which conveys a specific concept, which information would otherwise be absent from the English Bible. Thus, when Paul said, “And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.” (1 Corinthians 1:16), it relates to a numerical accounting of how many Paul baptised, or again, Paul uses numerical and quantitative terms, “I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.” (Philemon 1:19).

Modernisers object to the use of “beside” and “besides”, and yet it is so clear that there are distinct and proper meanings to these words, that it is even more amazing that there has been so little overt rejection of poor modernist scholarship in this regard.

BETRAY/BEWRAY

These are two totally different words with totally different origins and totally different meanings. “Betray” comes via French, meaning to trade, such as, to trade someone in by treachery, whereas “bewray”, which comes from Anglo-Saxon, means to reveal, inadvertently. “Bewray” cannot and should not be “updated” to “betray”.

“And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.” (Matthew 26:73).

BETWEEN/BETWIXT

Betwixt appears to describe a third thing between the first and second thing, as in, “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Philippians 1:27).

BORN/BORNE

To give birth is related to, but distinct to the word “borne”, meaning, to carry, to give, to suffer, past tense.

“And they come unto him, bringing one sick of the palsy, which was borne of four.” (Mark 2:3).

BROIDED, BROIDERED/EMBROIDER, EMBROIDERER

An “embroiderer” is one who would “embroider” a garment or cloth. Such a work is “broidered”. Hair can be “broided”. If hair were “broided”, it would mean that threads and ribbons and the like were weaved through the hair. This is quite different from simple plaiting or braiding.

BRUIT/BRUTE

“Brute” is natural, brutal, crude and carnal. “Bruit” is a rushing noise. In the following passage, note the uses of “brutish” and “bruit”.

“For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.” (Jeremiah 10:21, 22).

CLEFT/CLIFF/CLIFT

A “cleft” is something which is split, a “cliff” is a steep face of rock (or earth), a “clift” is a gap or fissure, especially as a geological formation.

“And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.” (Micah 1:4).

“To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.” (2 Chronicles 20:16).

“And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by” (Exodus 33:22).

The Pure Cambridge Edition is exactly correct in its use in the following verse:

“To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.” (Job 30:6).

CLOSE/INCLOSE

To “close” up is to shut up, to cause breaches to cease. To “inclose” is to surround, to put into a closed item or space.

“Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.” (Job 28:21).

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” (Amos 9:11).

“If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.” (Song of Solomon 8:9).

CLOTHS/CLOTHES

“Cloths” means fabric material, whereas “clothes” are raiment or garments worn by people.

“And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office” (Exodus 31:10).

CONDEMN/CONTEMN

“Condemn” is a legal term, meaning that something is found guilty. Whereas, “contemn” means to hold something in contempt.

“Because they rebelled against the words of God, and contemned the counsel of the most High” (Psalm 107:11).

DEFENCED/FENCED

If a “fenced” city is walled and protected, a “defenced” one is one in which its wall and protection has been taken away, that is, taken in battle, by siege, ruined, etc. This is plainly the case in all references.

DESERTS/DESERTS

“Deserts” may be the plural form of “desert”, a wilderness, but “deserts”, pronounced like “desserts” means, recompense or reward. It is that which is deserving dealt upon people, “their just deserts”. It has nothing to do with fruit or dainties. The difference is as distinct as might be for the multiple words “bear”/“bare” (an animal, to carry, being naked). Again, “wax” (a substance) to “wax” (a verb, to grow). Again, “hardly” (harshly) to “hardly” (nearby). And so on, with many examples, like “rank”, “quick”, “watch”,

“light”, “fat”, etc.

DIMINISH/MINISH

While the words appear similar in meaning, “minish” is to make or become less, while to “diminish” is to lessen. “Minished” seems to apply to a present state, while “diminished” applies to the future.

“Again, they are minished and brought low through oppression, affliction, and sorrow.” (Psalm 107:39).

DISSEMBLED/DISSIMULATION

Both words “dissemble” and “dissimulate” mean to conceal and hide one’s true nature and motives.

“And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.” (Galatians 2:13).

DIVERS/DIVERSE

The word “divers”, meaning differing, always applies to plural things, for example, seeds, weights, measures, colours, kinds, sorts or diseases. The word “diverse” means different, and is singular, for example, “And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.” (Esther 1:7). This shows the accuracy in the word forms in the King James Bible that is not present in modern versions.

DURETH/ENDURETH

“Dureth” is to last or remain without internal considerations.

“Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.” (Matthew 13:21).

To “endure” is to be present by internal strength, often for ever, but by will can be ceased.

“For his anger *endureth but* a moment” (Psalm 30:5a).

EARING/EARRING

“Earring” is a jewel worn in the ear, but “earring” is the sowing of ears of corn.

“Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.” (Exodus 34:21).

ENDUED/ENDOW

To be “endued” is to be clothed, empowered, “endow” means to furnish with a dowry.

In this case, Leah is given (“endued”) with endowment (“a good dowry”): “And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.” (Genesis 30:20).

ENFLAMING/INFLAME

“Enflaming” is setting on fire, “inflamm” is a physical and medical condition.

“Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?” (Isaiah 57:5).

“Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!” (Isaiah 5:11).

Both uses (seemingly coincidentally) are linked to passions, enflaming being subjective, inflaming being objective.

ENGINES/GINS

An “engine” is a mechanical device, which creates force, such as a catapult.

“And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.” (2 Chronicles 22:15).

“The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.” (Psalm 140:5).

ENSAMPLE/EXAMPLE

An “example” is an outward sample, while an “ensample” is one that can be internalised through specific personal knowledge of the object looked at.

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” (Philippians 3:17).

ENTREAT/INTREAT

“Intreat” means to supplicate, while “entreat” means to treat.

“Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.” (Proverbs 19:6).

“The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.” (Jeremiah 15:11).

ESTABLISH/STABLISH

According to the *Oxford English Dictionary*, the main meaning of the word “stablish” is, “To place or set firmly in position; to station in a place.” This is not exactly the same as “establish”, which firstly means, “To render stable or firm”. Consider Psalm 93:1b, 2a, “the world also is stablished, that it cannot be moved. Thy throne *is* established of old”. The Psalmist is showing that the world is placed by God, while God’s throne has been made to have internal strength to endure for a long time. Although similar, these words have different meanings, and are used accurately in many places throughout the King James Bible.

FARTHER/FURTHER

Although “farther” and “further” both appear in the Pure Cambridge Edition, the two words have different meanings to each other. The usage in the Pure Cambridge Edition is consistent with the description of the meaning of the word “farther” in the *Oxford English Dictionary*, “In standard Eng. the form *farther* is usually preferred where the word is intended to be the comparative of *far*, while *further* is used where the notion of *far* is altogether absent”.

“Farther” is used only when there is a choice between near and far, that is, a choice between two places. The Pure Cambridge Edition of the King James Bible uses it once: “AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.” (Mark 10:1).

Whereas, “further” describes going away from by degrees or progression (see Numbers 22:26, Deuteronomy 20:8, 1 Samuel 10:22, Esther 9:12, Job 38:11, Job 40:5, Psalm 140:8, etc.).

FLEE/FLY

Even though “flying” can mean “fleeing”, the other way, “fleeing” does not imply winged “flight”.

“Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.” (Nahum 3:16).

Since this passage is speaking of the cankerworm, it appears that it is referring to the cankerworm’s lifecycle, which ends by becoming a moth, and since moths fly away, the Pure Cambridge Edition is correct with “flieth”.

GLISTERING/GLITTERING

“And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.” (Luke 9:29). “Glistering” means to sparkle or glitter with brilliance. “Glittering” is also a Bible word, but it has a different meaning: it is only reflective, whereas “glistering” can including refraction and shining as well. “Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.” (1 Chronicles 29:2).

GODLY/GOODLY

“Godly” is the nature of the Christian who is acting rightly. “Goodly” is not merely something “good”, but something which of the nature of “goods”,

that is, wealthy, prosperous. Thus, verses refer to “goodly houses”, “goodly raiment”, “goodly pearls”, “goodly stones”, etc.

“Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things” (Joel 3:5).

HAPLY/HAPPY

“Happy” is an emotion, “haply” means a chance or possible occurrence.

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:” (Acts 17:27).

HASTED/HASTENED

“Hasted” means with quickness and speed, while “hastened” means hurried. Objects and things cannot “hasten”, since the haste is internal. Thus, the sun at one time “hasted not”, and since it is no person, it could not have “hastened not”.

In this example, the people were commanded to work fast, but not shoddily:

“And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.” (Exodus 5:13).

In this example, the man was commanded to move with all urgency, despite anything else.

“And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.” (Genesis 19:15).

HOUSE TOP/HOusetop

The “housetop” is the living area on the top of a house. The “house top” means the roof, pinnacle or the actual structure at the top of the house. Thus, people can “dwell in a corner of the housetop” (Proverbs 21:9), while a bird might be perched on the top of the house, “I watch, and am as a sparrow alone upon the house top.” (Psalm 102:7). This shows that even the spaces between Bible words are important for meaning.

HUNGERED/HUNGRED

Wright states that “an hungred” is a participle in form, used as an adjective, and the affix appears to have an intensive force.

“Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.” (Luke 4:42).

“And when he had fasted forty days and forty nights, he was afterward an hungred.” (Matthew 4:2).

INCORRUPTIBLE/UNCORRUPTIBLE

“Uncorruptible” means that there is no power to corrupt of itself, whereas, “incurruptible” means that it was made with no power to corrupt. Objects, persons and things may be incurruptible, but God’s nature or demeanour is uncorruptible. Uncorruption is shown by actions, incurruption is shown in things themselves.

“And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” (Romans 1:23).

“Being born again, not of corruptible seed, but of incurruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1:23).

INHABITANTS/INHABITERS

“Inhabitants” means people, and can include beasts, which dwell at or in a certain place. There are several possible meanings for “inhabiters”, firstly, that they are persons who can and do inhabit, second, that there may also be reference to social constructs as a whole, such as families or nations or armies, rather than just individuals, thirdly, that it is possible that some people are not actually dwelling on the earth at the time, but elsewhere, such as future orbital space stations, etc.

“Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Revelation 12:12).

INSCRIPTION/SUPERSSCRIPTION

“Inscription” is writing which might be inscribed into rock, whereas, “superscription” is writing which is placed above or around something, as in the title on the cross or the words on a coin.

“Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar’s.” (Luke 20:24).

“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.” (Luke 23:38).

“For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore *ye* ignorantly worship, him declare I unto you.” (Acts 17:23).

INSTRUCTOR/INSTRUCTORS

While the spelling of 1 Corinthians 4:15 is different to that at Genesis 4:22, it is because the words have different meanings. An “instructor” is a title of someone who instructs, whereas an “instructer” is someone who instructs. The Pure Cambridge Edition agrees with the 1611 Edition, and is giving the correct meaning at that place.

LAIN/LIEN

“Lien” is a past form of “lain”.

“For now should I have lain still and been quiet, I should have slept: then had I been at rest” (Job 3:13).

See Genesis 26:10 and Psalm 68:13.

MILCH/MILK

“Milch” means milk-giving, whereas “milk” is the substance.

“Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.” (Genesis 32:15).

MIXED/MIXT

“Mixt” describes a subject inside another object, that is, intermixed.

“Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.” (Nehemiah 13:3).

“And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?” (Numbers 11:4).

MORTAR/MORTER

A “mortar” is a pommel.

“Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.” (Proverbs 27:22),

“Morter” is a cement like substance.

“And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.” (Genesis 11:3).

NAUGHT/NOUGHT

“Nought” means nothing, while “naught” means of no value, or bad.

“And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.” (2 Kings 2:19).

“*It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.” (Proverbs 20:14).

NAY/NO, YEA/YES

When a question is asked in the negative, such as containing the word “not”, then “yes” or “no” are given. Otherwise, “yea” and “nay” are normal use.

“But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18).

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay,

nay; lest ye fall into condemnation.” (James 5:12).

NEAR/NIGH

“Near” is usually used in relation to space, location, relationships, feelings and states, but not to time particularly.

It is possible to describe physical events as near, such as childbirth or summer, as these are things which occur in time, but are not time themselves. Thus, even a time, which is to say, a period or an age, can be nearing.

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.” (Luke 21:8).

“Nigh” is not used relatively, as in saying nigher, more nigh, but something is either “nigh” or “far”. “Nigh” is also used in relation to time, meaning soon. Being “nigh” means being close.

NEESINGS/SNEEZED

“Neesings” are the particular actions of a certain now extinct animal, called Leviathan, which was a large sea-reptile which had a particular ability to breathe fire. This was probably some sort of biochemical reaction, which caused light, sparks and smoke. This action of this creature must be different to the normal spasmodic sneezes of mammals and human beings. See Job 41:18–21.

O/OH

“O” always proceeds a pronoun, as a call. “Oh” is as sighing.

OFT/OFTEN

“Often” means many times, or many occasions, frequently, while “oft” means at every separate or particular time.

“After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” (1 Corinthians 11:25, 26).

OUTER/UTTER

Several forms of “out” must differ from “utmost”, “uttermost”, etc. Outer would refer to that which is outside of, especially in a choice between out and in (two). Whereas the utter means the furthest.

Thus, the “outer court” would mean that which is surrounding the inner, while the “utter court”, the furthest, or laying to one side.

PILLED/PEELED

“Peeled” is where the skin is removed, “pilled” is made bold or to peel off a strip.

“And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.” (Genesis 30:37).

PLOUGH/PLOW

A “plough” is a tool, to “plow” is an action. (The word “plowshares” is entirely separate.)

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” (Luke 9:62).

“Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.” (1 Corinthians 9:10).

RECOMPENCE/RECOMPENSE

“Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head” (Joel 3:4). “Recompence” is the noun, being is that which is paid back, while “recompense” is the verb, the action of paying back.

SEETHE/SOD

To “seethe” is to cook, to boil. “Sod” is the preterite and past participle of seethe.

“And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.” (2 Kings 4:38).

“And Jacob sod pottage: and Esau came from the field, and he *was* faint” (Genesis 25:29).

SHALL/WILL

Put in a simple rule, the word “will” speaks of decision, desire or heart intention, while the word shall speaks of an absolute state of certainty. “And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.” (Genesis

17:16). God's will is revealed, as well as prophecies of the future. It would be inconsistent nonsense and dangerously erroneous to change "shall" to "will".

SINCE/SITH

"Sith" appears in Ezekiel 35:6. The use of the word "since" is common and has a range of meanings. "And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways." (Jeremiah 15:7). "But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD" (Jeremiah 23:38).

The *Oxford English Dictionary* shows that "sith" was "used to express cause, while *since* was restricted to time". It can be seen in this light, that Ezekiel 35:6 relates to cause and not to time, "Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee." The words "since thou hast" appear in Exodus 4:10, with a very different and time-based meaning, "And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue."

SOMETIME/SOMETIMES

"Sometime" means at a certain time, on a particular occasion, in the past; once. "Sometimes" means at one time; in former times, formerly.

STRAKE/STRUCK

"Struck" is the past tense of "strike", whereas "strake" means to make a line, a streak.

“And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall” (Leviticus 14:37).

SYCAMINE/SYCOMORE

The sycamore is a fruit tree, “but I *was* an herdman, and a gatherer of sycamore fruit”. (Amos 7:14b). Notice that the fruit of this tree is not called “figs”, as some have erroneously said, including modern versions. The Bible shows that figs come from a fig tree, “Can the fig tree, my brethren, bear olive berries? either a vine, figs?” (James 3:12a). (The Bible spelling is “sycamore”, not the modern “sycamore”, which generally refers to several types of tree found in America.) The sycamore tree may fall into the family of trees related to figs. The sycamine tree might be one of the mulberry family, though mulberry trees are specifically referred to in the Old Testament, but probably means one species.

THOROUGHLY/THROUGHLY

The distinction of “throughly” means that it is internal, throughout, where otherwise it might have the same meaning as “thoroughly”.

TILL/UNTIL

“Until” has a variety of meanings, meaning going toward, before, by a process, and allowing continuation afterward. “Till” regards the absolute state or end, a particular time or particular conclusion.

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.” (Matthew 23:39).

“Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.” (Luke 13:35).

“Therefore judge nothing before the time, until the Lord come” (1 Corinthians 4:5a). The judging is after the coming of the Lord.

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” (1 Corinthians 11:26). The partaking of the Lord’s Supper present, but ceases at the time of the Lord’s coming.

“And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Revelation 20:3). The thousand years has an absolute conclusion.

“But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.” (Revelation 20:5). After the absolute conclusion, then comes the promise spoken of.

“THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1).

“The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool” (Matthew 22:44).

The prophecy of sitting “on” the right hand means that Christ will depart from the right hand of God at a certain time, which is a prophecy of the Millennium. The prophecy of sitting “at” the right hand means that Christ has the authority or position of being at the right hand of God, even though he may in body be elsewhere, especially in taking up his claim of authority over the foes, that is, by the conquest of Christ by God’s power over the enemies by the Church through history.

TITLE/TITTLE

A “title” is a written description and naming of something. A “tittle” is a small part of a letter or a stroke of writing.

“And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.” (John 19:19).

“And it is easier for heaven and earth to pass, than one tittle of the law to fail.” (Luke 16:17).

TO/UNTO

“Unto”, according to the *Oxford English Dictionary*, primarily means, “Indicating spatial or local relationship”. The use of “unto” is more limited than “to”. In Genesis 25:33 it says, “And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.” In the 1611 Edition, it said, “and he sware to him”. The words, “sware unto him” always fall to the end of a sentence or clause in the Bible, which indicates a certain closure, and also reads better in accordance with good meter.

The example of Luke 20:42, “And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand”, has the 1611 incorrectly quoting David in Psalm 110:1 by saying, “said to my Lord”. Although this is the way it is represented in Mark 12:36, Luke is giving a full quote, whereas Mark is giving an interpretive quote. The wording in Mark must also be considered in conjunction with literary style and meter.

“For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.” (1 Kings 22:53). The 1611 states, “according unto all”. The phrase, “according unto all” is used in the Bible as concerning doing or fulfilling commandments or prophecies, that is to say, “according unto all the detail of the things said or written”. In general cases, the words, “according to all” are used. The Bible always refers to doings and ways with the word “to”, showing that “unto” does not normally describe or connect to things done. Furthermore, since the word “unto” connects one thing to another, and the actions of Ahazai in this verse were not done toward his fathers, but were actions of the same nature as his fathers.

TRAVAIL/TRAVEL

“Travail” means tribulation, trouble or birthing pains. “Travel” means to take a journey. In early editions of the King James Bible, sometimes “travail” was spelt “travel”.

“And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of your ready mind*” (2 Corinthians 8:19).

VAIL/VEIL

The word “vail” is taken to be synonymous with the word “veil”. Rather interestingly, when “veil” is used in the Bible, it always is in relation to something being uncovered, revealed, passed through or unveiled. Vail is used to describe a garment, cloth or curtain, something which covers, or an item of clothing.

WHILE/WHILES

The word “whiles” is like the word “while”, except that it is used adverbially, that is, to describe an action, describing when the action is taking place. This can be seen in all passages where the word is used, such as, “Whiles they see vanity unto thee, whiles they divine a lie unto thee” (Ezekiel 21:29a) or “whiles they minister in the gates of the inner court, and within.” (Ezekiel 44:17b). The word “whiles” always relates to some action, specifically when the action is taking place. The usage is correct in Acts 5:4a, even though the sentence is in the passive voice, “Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?” “Whiles” is also related to an action in 2 Corinthians 9:13, “Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*”.

“Though while he lived he blessed his soul” (Psalm 49:18a). In this case there is no direct connection made to an action, in that the man blessed his soul while he lived; therefore, “while” is properly used. “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” (Isaiah 65:24). In this verse, there is no direct connection made to the action, which is not the people speaking, but God answering; thus again, “while” is properly used.

YE/YOU

In the Pure Cambridge Edition, “ye” is used as the subject, while “you” is the object. In Joshua 4:5, “take ye up of you”, where the subject, “ye”, appearing in the middle of the sentence, may have been confusing to some, but for the sake of explanation, a paraphrase will be show that “ye” is correct, “Ye take of you”.

David Norton, the editor of the New Cambridge Paragraph Bible, claimed that his biggest problem was of the use of “you” and “ye”. Since he saw that the presentation in the purified King James Bible was apparently haphazard, random and unmeaning, he decided the best course would be to follow, as strictly as possible, the 1611 Edition. At the end of all such editing, (for which there can be no end!), it is not the 1611 Edition which is the ultimate basis for the critical or best representation of the English Bible that can be produced, but the sensibilities and subjective opinion of the editor. The only consistent view, which yields definite fruit and identifies one pure and standard edition is the view which understands the workings of God in history and the production of the Pure Cambridge Edition. This is the only position that is ultimately satisfying, because any other sort of tampering, editing and alteration is unsettling, disconcerting and nightmarish.

It is safe enough to blame the early King James Bible printers for the majority of the errors in the use of the words “ye” and “you”, in that an error this way is defined by the adherence to the pure edition as it now is. Therefore, it can be argued that because of the common usage of these

words, the ease in which they might have been wrongly presented, as the likely scenario regarding what the printers did when following the handwritten master supplied by the translators, which master must have contained the correct use of “ye” or “you” — or, at least in some places. But since such an argument cannot be resolved in itself, due to lack of any direct evidence, the following argument can be made, that regardless of the usage of “ye” and “you” from when the final draught of the King James Bible was completed, that the use of the word “ye” and “you” in the Pure Cambridge Edition is correct and beyond reproach in every place.

Where the use of “ye” and “you” has been altered since 1611, taking the cases in the first part of Genesis, every purification is always consistent with the use in the rest of the Bible: “shall ye not” (see Genesis 9:4) is always used elsewhere, “ye shall pass” (see Genesis 18:5), is always used elsewhere, “are ye come” (see Genesis 18:5) is always used elsewhere, “get you” (see Genesis 19:14) is always used elsewhere, “abide ye” (see Genesis 22:5) is always used elsewhere, “shall ye speak” (Genesis 22:5) is always used elsewhere, and “when ye” (Genesis 22:5) is always used elsewhere.

The word “ye” is always the subject or nominative, and “you” the object. Thus, “ye” are always the doers, while “you” have things done to them. In certain cases, the “ye” is implied, for example, “Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.” (Numbers 32:24). That is, “[Ye are to] build [for] you cities.” Which is not same as the direct use in Jeremiah 29:5, “Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them”. The use of “you” in phrases like, “build you”, “wash you”, “get you” and “turn you” has the meaning of “yourselves” as a reflexive pronoun, for which the *Oxford English Dictionary* cites Isaiah 1:16 in the King James Bible as an example, where “wash ye” was used, but in modern editions (i.e. 1769), “wash you” now appears.

