

The Pure Words of the King James Bible Pt. 4--Analyzing the Assaults

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Date: 04 May 2022

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[0 : 00] I'll tell you what, the first place I'd like you to turn is Matthew 13. And so we're going to pick up where we left off with our study on the King James Bible, calling this the pure words of the King James Bible.

And this is, I believe, I guess this is week number four. And since we have some extra time tonight, I'm going to kind of review last week's and even give you another example or two of some things and solidify that, maybe strengthen your opinion and position on these things, and then we'll move forward.

The first week, we just gave an introduction. The second week, we gave some material, really a lot of material, tried to consolidate it into categories. It was about the influence of the King James Bible. And what you've learned, if you could just take like a real broad spectrum snapshot of this book in the Bible, in the history of the Bible, you'll see that the Word of God, since God gave it, has been around for a long time.

And it's been translated into other languages. It's been translated even the correct family of manuscripts, not the garbage lies that have been corrupted and distorted.

[1 : 17] But the true line of manuscripts have been translated into other languages, particularly European tongues, and some of them even more ancient than that. But when this book showed up, when this book showed up, it went out and did something.

It touched the world. Like I showed you that, or mentioned about like, why didn't Martin Luther's German Bible, why didn't that turn Germany upside down?

Like, why didn't it just take off like fire? What is it about the Valera Bible in Spanish, a good edition of the Textus Receptus, or of that?

Anyway, why didn't that thing just explode and missions go crazy, and souls become saved, and revivals spark throughout different areas of the world?

There's something to this book. There's power in this book. There's authority in this book. When God put this book out there, it had an influence. And we saw it had an influence beyond just in spiritual matters of salvations and missions and those kind of things.

[2 : 28] It had influence in literature, in music, in so many areas of life. Even today, the fruit still exists of the words we speak and the phrases we use all the time coming out of this book, and you don't even realize it many times.

The lost world speaks in King James Bible English, and they don't even know it. So many words and phrases that have affected and influenced the English language. All right, now we covered a lot of material that week.

Then the next week, we looked at some features of the King James Bible, and I'm showing you, remember, the difference between the holy and the profane, like was called for in the scriptures. And I feel it's my duty to teach you the difference between the holy and the profane in this area. I never turned this mic on. I guess we're not worried about it. And I showed you last week that this Bible has a built-in dictionary.

And I want to give you another example of that before we go further. However, if you're in Matthew 13, then let's take a look at something here. Some words are in this book that you're not completely familiar with all the time.

[3 : 36] And this is not just to give you head knowledge. It's to help your faith to develop and strengthen in the words of God that he's given you. All right, Matthew 13. And let's look again how this Bible has the ability to define its own words.

You don't have to go to a dictionary. You don't have to trust in man or some other teacher. If you just read your Bible, and if you were locked in a prison cell with this book, and it's all you had and it's the only resource you had, you'd hit some words that you're not familiar with, that you don't speak, that the guards aren't saying, that you're not hearing.

And you'd hit some words like that. And I'm teaching you and stating that if you just stay in this book, you will get the understanding of that word. Maybe not immediately. Maybe not even in that verse.

It may be 10 pages later. It may be 10 chapters later. It may be 10 books later. It may be 10 times through the Bible later. But I'm telling you, this book has the ability to teach itself.

All right, so Matthew 13. Look at verse number 5. This is a mystery. I'll start in verse number 3. Now there's a word you don't say, forthwith.

[4 : 59] It's even kind of tricky to say it if you say it fast, forthwith. But there's a word that you probably haven't used today or yesterday or maybe never in your life have you said forthwith.

Probably not. And there may be for the first time ever you reading in your Bible see it show up. And now you have to decide, what do I do? What do I do with that word that I don't know?

Well, we can just stay in the verse and realize we're talking about seed. We're talking about seed falling in a certain place and not having a lot of earth. And forthwith they sprung up.

So there's something going on where a seed, this is understandable, right? You don't need a PhD to understand a seed sprouting. It's sprung up. Forthwith. And even in the context of this, it happens, there's some kind of element.

Forthwith is an adverb. It's modifying the verb sprung up. Sprung. And so it's describing the kind of way that this springs. When the sun was up in the next verse, they were scorched because they had no root.

[6 : 06] They withered away. The sun comes up and it beats on this thing. The sun, there's some time passing. But the other one shows you kind of a contrast of not much time passing.

Even the word forth gives you the idea of forward. And I think you're familiar enough with that, regardless of ever saying the word forthwith. Now, you kind of have the idea that it didn't take a long time.

But you don't know that for sure. You could be confused. So continue reading your Bible. And you come into verse 18, where Christ explains this parable. Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received the seed by the wayside. But he that received the seed into stony places, that's the context.

The same is he that heareth the word and... Uh-oh. What is that word? Anon. He that heareth the word and anon with joy receiveth it.

[7 : 09] Yet hath he not rude in himself, but dureth for a while. There's some time passing. For when tribulation or persecution ariseth... There's another word. Because of the word, by and by, he is offended.

This is interesting. Your King James Bible uses a different word, forthwith here and anon here in its exclamation, matching words. But neither of them do we really know.

Although the next verse does say the word ariseth, and then it gives us an element of time again with saying by and by. But we could just say, I don't know.

I don't know what it means. Change the word. No. No. Give the Bible some time. Come to Mark chapter 4. And let's look at what Mark says about this.

And it's okay if you're confused by it. It's okay if you don't know it. Just give the Bible the benefit of the doubt and allow it to teach itself. So here's Mark chapter 4.

[8 : 10] And again in verse 5, it's the same parable here. And it came to pass as he sowed, some fell by the wayside, and the founts of the air came and devoured up.

Verse 4 and then verse 5, some fell on stony ground where it had not much earth, and immediately it sprang up because it had no depth of earth. I know what that word means.

And now I know what forthwith means. And now I know what anon means immediately. All right.

Continue when the explanation comes a little bit later in the chapter. Verse 16.

And these are they likewise which are sown on stony ground who, when they have heard the word, immediately receive it with gladness. Matthew said anon.

Let me read it to you. Anon with joy receiveth it. Here it's immediately. So your King James Bible, from one gospel to the other, has a way of defining and explaining previous terms.

[9 : 09] Now go back to Mark chapter 1. And I just want you to know that this book has these terms and it uses them all the time. And you can figure it out.

Now this is a little bit more of a detailed study. I don't want to wear you out too much with this. In Mark chapter 1, there's all kinds of adverbs of time or descriptions of the time element.

And so in verse number 9, notice this. And it came to pass in those days. There's that time element. And it's kind of an ongoing, you can see it's not like a snappy right away thing.

And it came to pass in those days. But then in verse 10, and straightway coming up out of the water, there's something that is a snappy right away. Look at verse 12.

And immediately the spirit driveth him into the wilderness. There's another quick snappy one. Now verse 14. Now after that, John was put in prison. Now there's a kind of a slower moving time element.

[10 : 16] I'm going to skip down. Verse 18. There's another quick one. And straightway they forsook their nets. Verse 20. And straightway he called them, and they left their father. Verse 21.

And they went into Capernaum, and straightway on the Sabbath day he entered into the Syngog and taught. Verse 28. Notice another one. And immediately his fame spread abroad throughout all the region around about Galilee.

And verse 29. And forthwith, everything that's happening is boom, boom, boom. And then look at verse 30. There's a word again. But Simon's wife, mother, lay sick of a fever.

And Anon, they tell him of her. And he came and took her by the hand and lifted her up. And immediately the fever left her. You see these words that are just these straightway, straightway, straightway.

Immediately, immediately. Forthwith. Anon. The same ones. And they're all these elements of time that are saying the same thing of something happening quick. And then there's these other mentions which are very discernible that are things that are happening slow.

[11 : 17] Verse 32. And at even. It gives us the time set of this. When the sun did set. In verse 35. And in the morning. Rising up a great while before it was day. And then it gets back to something happening straightway in verse 43.

These are just adverbs of time there. That gives us that description. And there's some of the words that you did not know in your King James Bible. But as you just read it. I'm telling you. Just stay in it. You'll pick it up. Without even being able to explain it. Or define it on a paper. And answer a question about it. You'll just. As you read your Bible.

As it uses its own language. You'll pick it up. Your mind will see that. See that. See that. See that. Forthwith. Straightway. Anon. Immediately. And you won't even know it.

But you'll say it yourself. After getting familiar with the Bible's terminology. All right. So that was just another example of. This built-in dictionary of your Bible. Explaining itself. And I.

[12 : 14] You don't need a teacher for that. You just need to believe your Bible. And read it. Now the second thing we studied last week. Was. This feature of the pure words. Was that it handles delicate situations.

With very honorable language. Virtuous language. It doesn't have a crummy talk. About certain things in life. That are just not. They're delicate.

They're just. They're not appropriate to speak about. In mixed company. Or around children. Or things. But the Bible has a way. Of referring to these things. Without being. Smutty.

It just is clean. It's pure. And it's evidence. That this is a holy book. And that it's got the. Life of God in it. Because a pure mind. And an innocent mind.

A young person can read. From cover to cover. And never be polluted. With its language. They can read about certain things. And never. Need to know it. And never.

[13 : 10] Have their. Curiosity peaked. To where they go. Trying to find out. What it is. This Bible is amazing. Like that. And I gave you a few examples. And didn't talk too. Explicitly.

About it at all. But the new Bibles. Do talk explicitly. I don't mean in. Rated R language. But in. PG-13 language. They use words that. Don't need to be in the Bible.

And you don't need to. They're more graphic. And make you picture things. That don't need to be pictured. All right. I give you also. The simplicity of the text. And I'll talk a little bit more. About that. Here this evening.

How the Bible. It reads like. It's from God. It doesn't read like. A man-made novel. It's supposed to. Read like it's from God. And here's a quote.

I didn't give you last week. This man. Dr. Waite. Is his name. And he speaks about. New versions. And some of their claims. And attacks against King James.

[14:06] And he says. Some people say. They like a particular version. Because they say. It's more readable. Now. Readability is one thing. But does the readability. Conform to what's in the original.

Greek and Hebrew language. You can have a lot of readability. But if it doesn't match up. With what God has said. It's of no profit. In the King James Bible. The words match.

What God has said. You may say. It's difficult to read. But study it out. It's hard in the Hebrew. And in the Greek. And perhaps even in the English. Of the King James Bible. But to change it around. Just to make it simple. Or interpreting it. Instead of translating it. Is wrong. Amen. And so what I told you last week. Was that. The modern versions claim.

That they're easier to read. But what I said was. What they handed you. Or handed the church. And saying. This is easier to read. The church did not. Realize what they were receiving.

[15:03] They were thinking. Oh it's easier to read. They didn't know. That they were taking somebody. Who had changed. The words of God. And not just. Made it easier to read. They changed it.

To something that it wasn't. So that's a good point. That this man makes. Who cares. If it's easier to read. If you altered the text. To make it easier.

And by the way. I said it before. It's supposed to sound like it's holy. It's not supposed to sound like some. Some romance novel. Or some how-to booklet.

Okay. Tonight now. Let's do something else. We're going to begin a new section. And this will probably carry. At least two weeks. I reckon. This is the difference. Between the holy and the profane. And in this section.

I'm calling this. Analyzing the assaults. And so what we'll do. Is we'll take. The assaults. And that is the attacks. Against this book. And just look at them. Analyze them. With an open mind.

[15:58] And just see if it holds water. Or if it's true. Or if somebody's a hypocrite. And a liar. We'll see. Assault number one. You could probably guess. What is the first thing.

That almost anybody. Ever says. When they're. Presented with the King James Bible. Or with. Whether they want to. Have that one. Versus another one. Almost all the time.

They say. It's hard to read. That's pretty much. The top. The classic statement. It's hard to read. The King James Bible. Oh that's old. That's hard to read. And that's the first kind of attack.

And. And it's really. A juvenile attack. It's like a child. Saying. You know. I don't like you. It's. It's a. It's an uninformed. An unlearned response.

Is what it is. It's ignorant. And I'm going to show you why. So there's a few problems with this. I'll give you. Two problems. And the first one.

[16:53] The reason why there'd be a problem. Or someone would say. This book's hard to read. Is because the reader's not familiar. With the style. Of God's word. The style of God's word. The issue's not with the words.

But rather with. Their expectation. Of the arrangement. Or the intentional. The sound of a holy book. They're just. It's. It's sacred. And to them.

They don't understand. How it reads. For instance. This is just a for instance. The disciples said. Master. Carest thou not that we perish? But we don't talk like that.

If we're saying. Hey. Don't you care. I'm going to. I'm dying. That's how we say it. But the wording of the King James Bible. Reads differently. Sounds differently.

And it is on a totally different level. Uh. So what the Bible does. Is. It forces the reader to slow down. And to think. And to absorb.

[17:48] And to give attention to the text. And to the words. And to their usage. It forces you to slow down. And read. And meditate. Um. And by the way.

When you read your Bible. And become a Bible reader. And get familiar with the Bible. It just. It clicks. And it works. And I don't know any Bible readers. That say.

I can't understand it. It's so hard to read. It's. It's non-Bible readers. That indicates something to me. That what I'm telling you is true. It's the problem with the reader. They're not familiar with the style.

That God gave his Bible in. And may I remind you. That like I said last week. That the new versions. They. They destroy the style. Of the Bible. Claiming to make it easier to read.

When God gave the Bible. In Hebrew and Greek. That was God's deal. He did that. And what the King James translators did. Was tried to stay as close to that.

[18:42] Especially in the poetic. Voices of the Old Testament prophets. And psalmists. To keep that. Just the way it read. So that it has that same style. And they did a great job with it.

But new versions. Just obliterate it. Think about this. When you read your Bible. You get. It was foreign to you. Before you started reading it.

And getting into it. So the new versions say. We need to bring it down. To your level. And it just. Does that even sound right. To think I should bring the Bible down.

Why they've been doing it. But of course it's not right. When it becomes familiar. It's not a. It's actually refreshing. To read the language. Out of this book. Imagine your first day.

On a new job. Your very first day. You're nervous. You don't know. What's happening around you. There's so many things going. Different people. New faces. And you're focusing on. I'm supposed to be doing this.

[19:42] Now imagine. Two months into it. You've been coming here. Every day for two months. You kind of got the feel for it. Imagine ten years. You don't think twice. You're so familiar.

With every element of the place. Of the people. That you can. You can do not just your job. But you're familiar with other people's. You see how it works. You get familiar with it. It becomes second nature.

That's the difference with the Bible too. The Bible is not hard to read. The problem is the reader is not familiar with the style of a holy text. And so that can be overcome.

All right. Another problem. And this is going to take some Bible. Go back to Matthew 13 where we were. Matthew 13. And here's another problem with this assault.

Saying that the King James Bible is hard to read. Sometimes and a lot of times.

[20:38] It's because the reader is not open to receiving the words of God. They've got a hard heart. Or they're a hypocrite. Or they're looking to find fault with the word of God.

I'll show you an example here. Or to justify their sins. And they're going to stumble at this book. And they're going to have a problem with it. Now look at Matthew 13. And we were kind of right beside this.

Look at verse number 9. Christ says this. Who hath ears to hear? Let him hear. And the disciples came and said unto him. Why speakest thou unto them in parables? He answered and said unto them.

Because it is given unto you to know the mysteries of the kingdom of heaven. But to them it is not given. He's speaking the same words to a group of people. But to some he's not giving it to them. To some they don't have ears to hear. It's the same words some are receiving and grasping and getting and loving. And others are resisting and aren't understanding.

[21:40] Why? It's a spiritual heart thing that he says. Look at verse 15. He quotes Isaiah. He says this people's heart is waxed gross. And their ears are dull of hearing. And their eyes they have closed.

So the problems with the hearers. I missed a verse I wanted to read. Back in verse 13. Therefore speak I to them in parables. Because they seeing see not. And hearing they hear not.

Neither do they understand. And they're just fulfilling what the word of God said would happen with them. So in the case of the Bible the problem is also with the reader. Saying it's hard to read.

It's with the reader. It's a reader not the words. All right look at Mark chapter 13 now. And look at this example a little bit later in the ministry of Christ.

And he meets some opposition. He meets some people. We studied this in Matthew chapter 22. Where these different groups came to him. And attempted to overthrow him.

[22:43] I had the wrong chapter. It's chapter 12. And look at verse number 13.

They sent unto him certain of the Pharisees and of the Herodians to catch him in his word. And so they're trying to trick him. They talk about this tribute money. And here's how he responds. The question is shall we give or shall we not give.

But he knowing their hypocrisy. So they come to the Son of God in the flesh with hypocrisy in them. And are they going to get anywhere?

Of course not. Moving past this. They come in verse 18. The Sadducees which say there is no resurrection. And they're wrong in their doctrine. So what does Christ say?

Verse 24. Verse 27. He is not the God of the dead but the God of the living.

[23 : 42] Ye therefore do greatly err. He told them to their face. You're dead wrong. So then there's a scribe that comes. And he's a pretty good guy. And Christ responds to him with wisdom and with discretion.

As he says in verse 34. And the final thing I want you to see though. Is Christ turns and puts a question on them that they can't answer. And in verse 37.

He closes it by saying David therefore himself calleth him Lord. And whence is he then his son? Now here's the phrase. And the common people heard him gladly. So we've got all these religious sects and beliefs and big shots.

And they're coming with hypocrisy. They're coming with false doctrine. They do therefore greatly err. They're not looking for truth. They're looking to find fault. They're looking to catch him in his words. They're looking to try to find a problem with what he says.

His words. The words of God. And do they get anywhere? No. But you know who does hear him gladly? The common people. The people that want to hear him. Hear him gladly.

[24 : 46] They're the ones that. There's a. I forget what chapter it is. Ah. Is it Matthew? They were astonished at his doctrine. And they.

It says they heard him gladly. All right. Come back to. Come back to the Proverbs. Chapter two. The Proverbs. So the problem. With this assault.

Of saying the King James Bible is hard to read. Is. It's. It's. The reader's problem. Saying. It's too hard for me. No. It could be that the reader comes with a hard heart. And they're not looking for the words of God.

They're looking to find a problem. They're looking for an error. They're looking to say. Oh. That word's hard. I don't get it. I told you it was old. And then they're done. And I'm going to show you in a minute. God's.

He's watching it. He's checking you out. This book's checking you out. It's living. Proverbs two.

Verse number one. My son. If thou wilt receive my words.

[25 : 42] Whoa. That's a big deal. If thou wilt like. Have ears to hear. Like he said in Matthew. If thou wilt receive my words. And hide my commandments with these. So that thou incline thine ear unto wisdom.

And apply thine heart to understanding. Yea. If thou criest after knowledge. And liftest up thy voice for understanding. If thou seekest her as silver. And searchest for her as for hid treasures.

Then what's going to happen? Verse five. Then shalt thou understand. It's too hard. I can't understand it. Well are you receiving it?

Are you inclining your ear to it? Are you seeking after the truth? Are you seeking it with asking God to give you the knowledge and the understanding?

Or are you just content to go pick up a different version? And say this one's easier for me. The Lord giveth wisdom. Verse six. Out of his mouth cometh knowledge and understanding.

[26 : 41] So if you want wisdom and understanding and knowledge. It's going to come from God. Come back a few pages to Psalm 119. And look at a few scriptures here about this very idea.

The problem is with the reader. It's not with the words of God. It never has been. Verse 66. Psalm 119. 66. You want to learn from the word of God?

Then you better come with a believing heart. Verse 66 says. Teach me good judgment and knowledge. For I have believed thy commandments.

If you have a believing heart. Then God can teach you some things. You can learn. Look at verse 73. Verse 73. Verse 73. Thy hands have made me and fashioned me.

Give me understanding. That I may learn thy commandments. There's no problem with the words. The problem is with the person needing the understanding of the words.

[27 : 46] And where does that come from? The prayer is God give me understanding. That I may learn thy commandments. You pray to God and ask him to open up his book.

To you. To open your eyes to it. Look at verse 97. 97 through 100. Oh how I love thy law. It is my meditation all the day.

Thou. Through thy commandments. Hast made me wiser than mine enemies. For they are ever with me. Pause right there. His enemies are ever.

They are all around. But David says. I am wiser than them. Why? Because thou. God. Thou. Hast made me wiser than mine enemies.

But why and how and with what. With what did God make you wiser than your enemies? Thou. Through thy commandments. Hast made me wiser. If the word of God is not in the picture.

[28 : 44] He doesn't have the resource. To get the wisdom. The problems. With the someone complaining about the Bible. Is them. Not the words. They need to access the God of the Bible.

Who can open their eyes and their understanding. Verse 99. I have more understanding than all my teachers. Why? For thy testimonies. Are my meditation.

I understand more than the ancients. Because I keep thy precepts. You know verse 130. The entrance of thy words giveth light.

It giveth understanding unto the simple. It's not the changing of thy words giveth light. It's the entrance receiving them.

Believing them. So there's a big difference here. With changing words. Now one more verse on this thought here. Come to Hebrews chapter 4. Hebrews chapter 4.

[29 : 42] And this thing here is so important. Right here. Hebrews 4.

Let's read verses 12 and 13. Speaking of the Bible. For the word of God is quick. That means it's alive. It's living. The word of God is quick and powerful. And sharper than any two-edged sword. Piercing. The word of God is doing something. Piercing even to the dividing asunder of soul and spirit. And of the joints and marrow. And the word of God is a discerner of the thoughts and intents of the heart.

Neither is there any creature that's not manifest in his sight. But all things are naked. But all things are naked. And opened. Unto the eyes of him with whom we have to do. What do we learn from this?

We learn that the word of God is alive and working and doing some things. And the one I'm pointing out is that it is a discerner of the thoughts and intents of the heart. Dr. Uckman used to say when you read that book, that book is reading you right back.

[30 : 54] When you open up that Bible and you go looking for a mistake, God will let you find one. And then you can go on your way because you came to it looking for something. God will let you find whatever your heart wants.

But if your heart wants the truth, wants understanding from the holiness of God, then you came to the right place. And that book will discern your thoughts, so be careful.

You say it's hard to read? No, the problem is with the reader. It's not with the King James Bible. Those are the pure words of God in English. And so that's an attack. That's assault number one that just doesn't hold water in these areas.

First of all, it's because man comes to this book expecting it to read like other things that he's read. And it doesn't. It's a holy book. It shouldn't sound like that. He needs to adapt to it and get familiar with it.

And then secondly, he might be coming to it with the wrong attitude and the wrong spirit. And if he comes to this book with a believing heart like David is, he'll get taught some things.

[31 : 52] This book will open itself right up. All right, so that's the first assault. The second assault tonight, and probably similar, but if you hear somebody say it's hard to read, you're also going to hear them say this, following it right up.

It has archaic words in it. You ever heard that or read that? It has archaic words in it. And it does contain words that are unfamiliar to a lot of readers.

But archaic, that's maybe a little bit of a strong term. And I want to show you, I'm not sure that that exactly pans out as much as people say it does.

Now, most people just believe it. They believe it because they've never studied it or cared. Here's something I printed out here off of this study. And a guy here was, he's not a King James Bible believer, but he doesn't like nonsense arguments either.

He's kind of practical. And so he's kicking at people for their statements of saying the King James Bible has archaic words. And so they don't like it. He says, there are also words for which there simply is no common everyday modern equivalent.

[33 : 05] The King James Version refers to a certain farm implement as a cultur in 1 Samuel 13. While modern translations call it a matic. For many readers, especially those who have never lived on or worked on a farm, the updated term is alien as the old one.

So changing it from a cultur to a matic, for most people, did that help you? Did it make it easier to read and easier to know? So why did they even make the change in the first place? Because they all make the change. And by the way, they're not exactly the same. The two different, anyway. The issue in such cases is not really the terminology, but rather our cultural disconnect from the aggregarian or pastoral world.

So we're not farmers or shepherds, and maybe we don't understand all of these things. Much of the Bible takes place among people living and working in an environment that is radically unlike our modern life.

For that reason, it does at times require us to learn new words simply to accurately describe that world. We can't change that world and those words.

[34 : 11] We just need to learn them. That's a great point that he makes. Often for similar reasons, though, sometimes simply out of tradition, there are some archaic words that persist in all or nearly all modern translations and thus are not a problem that is in any way unique to the King James Version.

For example, this word in 1 Chronicles 15, means a high-noted sound of female voices or treble instruments, like singing soprano.

The word is retained in most modern translations. If the word's a problem, switching to a modern translation will not fix that problem.

Thus it seems fair to say that one must expect and accept that in any translation, they will encounter at least some archaic or unfamiliar words whose meaning is not altogether obvious. And so that's, to me, I put that in there because he's just being honest.

The publishers of the new versions are not honest. They don't tell you they put in archaic words and difficult words and words you've never heard in your life. They don't tell you they publish them in their text.

[35 : 15] They tell you the King James is archaic and old and you can't understand it. Here's an easier-to-read version. And people say, oh, it's easier to read. They don't know what's in them.

I'll tell you what's in them. Turn with me to Jeremiah chapter 2. I'll show you the difference between the holy and the profane. Jeremiah chapter 2.

So problem number one with this argument that this assault on the King James, that it contains archaic words, the problem is so does every other version. Every single one. I haven't seen one and I've seen a ton of them.

And I haven't seen one that doesn't have words that I don't use or that aren't in what we'd call modern English or up-to-date language. They all have unfamiliar and difficult words, which means they lied to you when they said that they updated the words to our modern day.

All right, look at Jeremiah chapter 2 and verse number 36. Look at this one. This is fun.

[36 : 22] Why gaddest thou about so much to change thy way? I'll just let it sink in. Why gaddest thou?

Go ahead and look at it. You've never seen that word before in your life unless you read your Bible. Gad. G-A-D. It's a verb. Why gaddest thou about so much?

Now, that ought to be updated, huh? I mean, that ought to be changed or put it, like, you would expect all the new Bibles to change that one because you've never read that and you don't even know what it means.

So what did the New King James Version do? Because they're so concerned about the archaic words of the King James Bible. I read in their preface here something.

They say that they retain certain theological terms and doctrinal terms. They've retained them except where the original language indicates need for a more precise translation.

[37 : 30] And what they're nicely saying, we kept the words except for the ones that the King James translators messed up on, except for where the original language, not the updated language, not the modern culture, except for the original language indicates need for a more precise translation.

That's when we changed it. Anyway, there's a ton of things they say in here that are sketchy. The New King James Version in Jeremiah 2, verse 26, instead of saying, why gaddest thou about, they say, why do you gad about?

They kept the word in their Bible. Right here it is. I looked it up. I looked a ton of verses up in all these versions today. But do you want to know what's worse than that?

In Jeremiah 31, take a look at that. Jeremiah 31, 22. And here's a question, a similar question. How long wilt thou go about, O thou backsliding daughter? You know what the New King James Version says there? How long will you gad about?

[38 : 54] The King James Bible used that word one time. Why gaddest thou? And it's a peculiar word. But this newer up-to-date version uses it two times.

That ought to blow your mind for these liars telling you they made it easier to read and updated it when they inserted an archaic word into it where the King James didn't even have one. Amen. And by the way, it means go.

And I searched the word about. Like I told you, this Bible will teach itself. And using the root words or the other words in association with it, in the King James Bible, you just search and you start to find it.

It talks through this book of Jeremiah about round about us and go about, go about. And then when I went through this Bible, it eliminated the references to going about.

In other words, you can't discern the definition of gad from this book. One of the cross-references in the King James Bible that gives you the light, the definition, the dictionary, they eliminate it here by just putting the archaic word in again.

[40 : 00] I know this might sound like splitting hairs or something. I'm just, what I'm really trying to do here is reveal the lies and show the difference between the holy and the profane.

All right, the New King James Version, this one here, while they claim we made it easier to read in updated language, blah, blah, blah, they have the word in here, abashed.

A-B-A-S-H-E-D, abashed. Wonder what the King James has there? I don't remember. I don't have it written down here. They have the word bygone, like a generation's bygone.

The King James Bible says generations past. Which one's easier to read? Past or bygone? Which one's archaic sounding? The New King James has the word citadel with a C, C-I-T-A-D-E-L.

The King James has palace. The New King James has a word I've never seen in my life till today, I think. K-O-R-S. Cores.

[41 : 06] It's in here. It's in the text. You read it. Cores. It's a number. It's a measurement. And you know what the King James has? Measures. So they must have made it more precise to tell us what the measure was.

It was a core. Then the N-I-V has C-O-R-S. They have the same word spelled with a C, cores. Did that help you?

Did that update anything? Cores for measures? This one has the word parapet instead of the King James battlement. It changed the word prophesy in the King James to the word prattle, like tattle or battle.

Prattle with a P-R. You've never heard that word in your life. Here it is in this one. This is in our, well, in the 20th century.

Maybe not the 21st. For the word pile, P-I-L-E, it has the word P-Y-R-E, pyre, pyra.

[42 : 09] Never heard of it before. No one else did either. And if somebody handed this to you and said it's easier to read, got rid of the archaic words, they're lying through their teeth. John 8, 44, liars.

Their father's showing himself. They took the word servant out and put in the word V-A-S-S-A-L, vassal. They took the word fatherless out.

What third grader doesn't know what fatherless means? And they inserted the word waifs.

W-A-I-F-S. Never in my life heard this. And I'm semi-educated.

I'm not super smart, but I've never heard of waifs. But I know what fatherless means. All right, here's one more about the New King James. This is one letter.

One letter. The King James Bible says in Zechariah 10, verse 2, speaking of the Jews, they went their way as a flock. W-E-N-T. They went their way.

[43 : 04] Now, the New King James changes flock to sheep, but they say they wend their way. W-E-N-D. They wend their way like sheep.

Now, it sounds like a typo. It sounds like, oh, shouldn't it say went their way? Yeah, it should. But it's not a typo. It's a different word. With just a little letter change, it's coming from a German word.

I think it's wenden. Or in English, it's wind. And it has the idea of just being carried about or wandering around. Wonder, wend.

Where in the world did that word have to come from? And why did they decide, eh, they went their way sounds a little hard. So let's put wend, a word that you've never used in your life. Maybe never even read before. Lying to you. All right, the NIV. Let me give you a few of these. And I just picked these two. They're two of the more popular ones and have been over the years anyway.

[44 : 04] I don't have time to take every version and show you what they all say. Very similar, most of them, to this. The NIV has the word abutted. The King James says over against.

Like if I was saying that that tree kind of goes up over against the wall, they say the word abutted. Like butted up against, abutted.

Tell me that's a modern English word, NIV, abutted. They use the term aghast, A-G-H-A-S-T, instead of the King James, amazed.

Instead of fruit, they use fruitage. Fruitage. Instead of fool, the NIV says glutton. Instead of cup, the NIV says goblet.

In Isaiah, God says he's going to bring their princes to nothing. And this one says he's going to bring their princes to naught. Now, I know what naught means. And I could read that and understand it.

[45 : 10] But I guarantee you, if I gave a test to all the graduates of every Christian college across this land and put a question, naught, nothing, which word does the NIV use?

And which word does the King James use? They all think the King James used naught and the NIV used nothing because they've been programmed and conditioned to believe this is easier to read.

And they've never been taught the difference between the holy and the lie.

The NIV uses the word tresses, like dresses with a T, tresses, where the King James has galleries.

The King James has apparel, and they change it to vestments.

It's not an update. So my point, and I could make this pretty clear with all the versions. I haven't met one that I couldn't make this point with. To say that the King James contains archaic words, so do they.

So do they. So it's not an assault that holds water. It doesn't work. It bounces right off of it. And it comes right back and hits them. But people don't study this. They don't care. And one more.

[46 : 20] Finally, with this. Assault number two about it containing archaic words. Most of the words that the new versions change or update or alter, most of the ones that they mess with in this book are not archaic at all in the traditional sense of what archaic words mean.

That's supposed to mean that they're no longer in use or circulation within society. They're not spoken. They're not used. They have fallen away. And we'll give an example of that in the Bible next week.

But this is a work that if you've never seen, that it's a great resource. It's called Archaic Words and the Authorized Version by Dr. Lawrence Vance.

And he wrote this as a thesis for some kind of degree or something. But the thing is tremendous resource and forever amounts of time of study here.

What he shows is he says it's an exhaustive list or comprehensive examination such as this.

[47 : 26] He says he takes all the words that they complain are archaic and outdated and outmoded and says, shows the root of them.

He shows where they occur and how many times in the Bible. And then he shows where the new versions use them themselves or where they change it to something that doesn't match the same. It's a tremendous resource.

And then also in many of these he shows like here's a, here's the word mail, M-A-I-L.

I just randomly turned to this, did not plan this. Not mail like the mailman delivering the letters at your mailbox. But in 1 Samuel 17 with Saul and David, he says he armed him with a coat of mail.

You remember reading that? It appears twice in the AV and it talks about that for a little bit. But at the very end of it, what he shows is that coats of mail are still worn today according to the New York Daily News.

[48 : 26] He says, quote, that's not an unusual pastime in city parks on hot summer nights, but the fact that they wore armor and coats of mail was intriguing, end quote. His point is these words they say are archaic are still being used today.

They're still being published in the newspapers and they're being spoken on news networks and men and women and writers and they're being published today. You can find these words from the

King James Bible that are supposedly archaic still being used today.

Therefore, they're not all archaic like they're saying. So the point is modern periodicals are modern. They're up to date.

This book's been around for over 400 years. You can attack it if you want, but you're going to attack the New York Post, the Wall Street Journal, or the Washington Post, and say you're archaic.

It came out yesterday. That's not archaic at all. So there's some hypocrisy going on with what's being taught.

[49 : 35] And it's propaganda. It's the love of money is the root of all evil. And somebody's trying to cash in by publishing some other versions and marketing them in a way that they can kick the king off the throne.

So analyzing the assaults tonight, we caught through two of them just saying it's hard to read and then saying that it contains archaic words. And we'll talk maybe next week a little bit more about handling archaic words beyond just look them up or learn them or let the Bible explain them.

There's an interesting thing in the scriptures. If you've never seen it, that's worth learning. It's a great example of that. So let's be dismissed tonight with a word of prayer.