

The Pure Words of the King James Bible Pt. 7:

Adverbs

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[0 : 00] All right, well, we're going to dive back in, and we've been doing a study on the King James Bible, the pure words of the King James Bible, and it started off with the premise of showing the difference between the holy and the profane.

And it was a command in the past for those priests that they do that, that they teach my people the difference between the holy and profane. And I felt like this was a good time to carry that thought and to teach the difference between the holy words of God and the profane ones, the rest of them.

And we covered some material early on, kind of showing some of the reach and the power of this book, I guess, a few things about that, its influence, and got into some other stuff along the way.

But where we ended and kind of got a little bit parked was giving some explanation about the words of this book, and they're the words that everybody hates and attacks and removes. All the new versions change so many words that I thought I'd give you some explanation of why they're in there.

And just for somebody to say, well, they're archaic, and that's the way people spoke back then, I've already described to you that's a lie, that a lot of that is not even the case at all. And so I know the study is kind of getting a little bit detailed and getting a little deeper in some of the grammatical things.

[1 : 31] And this, I intend to be the last Wednesday of the grammatical intricacies that some people can't stomach or are a little bit heavy.

And I don't mean anybody here. I trust that you all are, you love your Bibles, and I hope that that's the case with you. And if that is the case, then it'll behoove you to learn your Bible and to learn these words, at least why they're there.

And it's not so that you can go fight with somebody that has a problem with your Bible, but it's to strengthen your own self and your own faith in the words of God. And so here on this, this is where we're picking up in the middle of where we were last time.

We covered the verb endings and showed you why the ETHs and the ESTs are on the end of these words. And I showed you that it's a way of showing agreement between the singular second person thou or the singular third person, the he, she, or it, or whatever the subject would be, that singular third person.

And then this, we got to this part where I was showing you these contractions. All the words on the right are considered by an ignorant person to be an archaic word, and therefore let's eliminate them.

[2 : 46] And I showed you, no, they're not archaic words. They're everyday English words, whether they're helping verbs, auxiliary verbs, or whether they're just the main verb in the sentence. They just have that EST.

And because of the roughness, maybe, of the sound and pronunciation, it was contracted to make a simpler verb or word. And so the first one, R, comes out, A-R-T, art, thou art God, from everlasting to everlasting.

And these words on the right are all over this Bible. I mean, completely all over it. And they've also, for the most part, been completely removed from the new versions.

And when they did that, they got rid of, of course, the EST endings and the ETH endings because they saw that they assumed, presumed that that was an old way of talking and never understood that, no, it's not actually the way.

It was just a system that the translators inserted into the text from cover to cover to show the agreement between which subject or, you know, which the verb goes with which subject.

[3 : 51] And it can be confusing when you have multiple subjects and multiple verbs in the same verse or passage. And I showed you some cases last time where if you don't have that ETH on it, you're up, you're going to guess.

Or it's muddled. And some of the new versions didn't just, they didn't clarify it at all. What they did was allowed it to be vague. And in other cases, they even twisted the words.

Now, you can't, you don't even know the truth anymore because they removed those pure endings is what I'll call them. So on the right side, you've got all those little words that are not archaic.

They're just the EST ending contracted from the verbs that we use every day. All right. So refreshing you on that. I'll tell you what, go to Genesis 3. I'll just give you one, one quick example of this.

We didn't do too much of this last time. I was just basically going through the slides and pointing them out. But today here, look at Genesis 3 to start. And here's three of these contractions in one verse.

[5 : 01] Verse 19. Notice this. God's speaking to Adam upon his sin and the curses that are being pronounced. He says in verse 19, In the sweat of thy face, shout.

There's shout. It's shall with the thou. So it comes out, shout. Thou eat bread till thou return unto the ground. For out of it wast thou taken. For dust thou art.

There's the third one. And unto dust, shout, repeated, thou return. Now, you don't have to look at that and say, oh, wast. We don't speak like that. I don't even know what that word is. You understand with that chart especially.

That helps you to see. It's was. For out of it thou was taken. Or, and today we say you. And then we put the plural were taken. And so it's even messed up the way we speak today.

We're grammatically unsound. And inconsistent. And we don't even know it. But this book, not the case. Praise the Lord. All right. Let me show you something different. Go to all the way to the back now to 3rd John.

[6 : 02] And I'll move ahead in just by way of review. 3rd John. And the third person singular subjects would have a verb that agreed with them by adding the ETH on it.

And sometimes the verb was, wasn't like, let me think here. Which one did I quote to you a lot? Oh, Psalm. Psalm 23.

He maketh me to lie down in green pasture. He restoreth my soul. And so whenever it's that singular third person subject, then the ETH gets added on. Now, sometimes you have these words similar to the ESTs where there's a contraction formed.

But this one kind of had me for a while. I didn't understand why the word doth and why the word doeth. Why it shows up one way one time and another way another time.

And I didn't get that. And I remember reading some things online and trying to research this a while back. And people's like, well, sometimes it's this, sometimes it's that. It's just the way it is. And I was like, no, I don't think that's quite enough.

[7 : 13] There's something more to it. And so I dug into it a little bit and really just, it came to me kind of plainly that the one is like, it's a helping verb. And when it's a helping verb and it gets the ending gets put on the helping verb, not on the main verb.

And then the contraction forms. When it's a main verb, it goes on there as doeth. Now look at, I'll show you here it is in 3 John verse 10. You see both of them. Verse number 10.

Wherefore, if I come, I will remember his deeds, which he doeth. So he's the subject doeth. In that clause there is the verb, the main verb of it.

Prating against us with malicious words and not content therewith, neither doth, there's a doth. Neither doth he himself receive the brethren. So the subject is he and the verb is doth receive.

So there when it's a helping verb, doth receive, the contraction shows up. And so this is all over the Bible. I'm just pointing that out to you because I learned it.

[8 : 12] And it's just the system that has been set in place. And there's a few more there with the ETHs. The final E on the bottom drops, has or have, turns to half.

And that's enough review from last week. Now this week, we're going to dive into something that I'll bet you nobody in your life's ever taught on. I don't know.

I've never heard anybody teach on this stuff myself. And it's the adverbs of our King James Bible. And these are the reason I'm pointing these out. Not to teach about adverbs and adverbs modify verbs or adjectives or clauses or any of that.

It's just to point out these words that have been deemed archaic. And I'm going to show you something that you probably never seen and realized about them and why they were used. And why they're still legitimate. And why they're not archaic at all, by the way.

Nearly every word that we look at today that's in this Bible that has been removed by all the new versions, nearly every one of them, you can do a quick Google search and find them in publications as recent or as far as 10 years ago.

[9 : 17] So you can find their headlines on articles, their titles of chapters of books. I mean, they're still being printed and published. And beyond that, I mean, this King James Bible is being printed every day, too, and tracks every day.

And those words are in that. So call it archaic if you want. It doesn't really add up. All right. So let's look at these for a second. We'll get into a few verses here a little bit later to make a few points.

But adverbs specifically, adverbs of place is what I'll call these. There's what they're called. They're also called locative, like location or locating, you know.

And so it's easier just, I think, to say adverbs of place. Here, there, and where. Do we not use those every day? Pretty much. That's the way we talk. We say here, I am here. I'm going to put this on a little cell phone for you.

This is somebody, because we're being up to date, this is the way we talk now, right? We don't talk to each other. We text. So here's a little conversation. Where are you? See the word where? That's an adverb of place.

[10 : 20] And whoever this is, it might be Randy, texts back and says, I'm at church. How'd you get there? You did drive here, right, Randy? Yep. Yes, he did. He drove here. And there's a little emoji, since some people do that a lot, too.

Notice the three in red now. Where, there, and here. Now, you didn't realize it, but grammatically, something's wrong with these, the uses of some of these.

And it's okay, because, and I don't have a problem with it. I talk like that. You talk like that. We understand that. And it's not a big deal. But these three words have a specific meaning. And I'll reiterate this later.

When you're translating and you're publishing and printing the Holy Word of God, specific is good. Specific is necessary. As specific as possible. And clear. And accurate.

Now, these are often used correctly. And again, it's not a big deal, because we've developed this, I want to call it maybe a flexibility with these words to hear them and understand them and even, maybe even unknowingly, subconsciously twist them in our head to understand what is being said.

[11 : 28] Or maybe it's just they've been misused for so long that it's commonplace and we're unaware of the misuse. That being said, though, the translators can't rely on such flexibility or expecting the reader from every corner of the world to get it and to know what you mean and to figure it out.

Here's what these words mean, literally. The meaning of these adverbs here means in this place. And so if I said, where are you? I'm saying, in which place are you?

That's fine. But if I said, how did you get there? That's not really, that's technically not right. You don't say, you would not say, how do I, how did you get in this, in that place?

You'd say, how did you get to that place? And I'll show you that these other adverbs have that meaning. The English language has adverbs that mean to that place and not in that place. Now, bear with me if this is a little bit hard for you or just not your cup of tea.

Just follow along and then let the Bible, let something come out here that's important. So here, there, and where. They're very simple. We use them all the time. But that's their literal meaning.

[12 : 42] That is their exact meaning of this adverb and its proper usage, what it means. It's an adverb of place. Like I said, we do misuse them a little bit.

And we've allowed flexibility with these adverbs in our speaking and in our writing today. But when they're translating this book, God's book with God's words, I don't believe they can rely on that flexibility.

If there's a perfect way to say it and a proper way to say it, a right way, then it's their duty to do that. And they want this book to go beyond generations and beyond the modern era into the next era and to cross continents.

It has to accurately convey the pure words of God. So they can't presume that, well, they'll understand what we mean. They can't presume that. They have to put it in words that are perfect and make the book say what it means alone.

Let the book speak. Now, here's what those three words mean. Now, if I say we hold services here every Wednesday evening, that is the correct usage of here.

[13 : 48] We hold services in this place. But when someone says, come here, or talking to their dog, come here, come here, that's actually not the correct usage of here.

And I'm not trying to correct you and say stop saying that at all. I'm just setting this up so you can understand the words of your King James Bible. All right. Now, we have allowed, let me back up.

We have allowed these terms that stake, for instance, here, we have allowed that to not only mean in this place, but we've allowed it to mean to this place and from this place, or here, there, or where.

We've allowed it to mean several different things when it really only has one perfect and correct meaning. So look at this. Remember these words in your Bible? Where have you ever seen them except for your Bible, for the most part?

Most of the times you catch these words, it's in your book. These words have the meaning from, implied.

[14 : 52] So go to Job chapter 1. I'll just give you an example of this. Job chapter 1. And just keep letting this information kind of pile up a little bit and keep it all together in your mind.

These adverbs don't mean in this place. They mean from this place.

Notice Job chapter 1. And this is God speaking to Satan. Verse number 7. The Lord said unto Satan, Whence comest thou? What's he asking him?

From which place, or from what place, did you come from? Then Satan answered the Lord and said, From. So you know the word from's involved because he answers it accordingly.

From going to and fro in the earth and from walking up and down in it. That's the correct, that is it. Now, all the new translations say, where'd you come from?

[15 : 53] And it's not a big deal again as far as the way we talk. Nobody's going to be like, wait a minute, in what place are you from? Nobody's going to trip on that. We get that. But understand why that word is there.

Because it's a from place versus a in place. And that's the correct adverb to use. Let's take another example here.

Look at Matthew chapter 4. Here's the devil again. In Jesus Christ. The temptations of Christ. In Matthew 4.

And look what Jesus Christ says to him. In verse number 10. I don't know about you, but these three little words probably have come out of your mouth.

At a time or two when you're talking with somebody that knows their Bible. Maybe just in joking with them. But verse 10. Then saith Jesus unto him, get thee hence, Satan.

[16 : 52] What's he saying? Get thee from this place. Get away. Take off. Get thee hence. And so the literal meaning, the word from, is associated with this.

It's kind of taken for granted. Sometimes, many times, the word from is placed in the text as well where you'll see. Matter of fact, in Job, the first time he said, whence comest thou?

The next time he said, from whence comest thou? In chapter 2, verse 2. And so there's no concrete rule here if you keep the word from in the text or not. But it is implied.

Every time it's implied. They use some liberty with adding the word from just to avoid stiffness. But I can't say, I can't understand why every time they used it.

Here's the third set of adverbs. Hither, thither, and wither. Are these not the ones that are just totally despised by any modern Bible and translator?

[17 : 49] Hither, thither, and wither. And these ones have a meaning of to this place or to that place, to what place, as you can see. So here's something important that you all need to understand.

We all need to understand. Here's the thing of putting it all together. Notice these words are part of a set. And there on the left is the explanations in or from or to.

But notice the top there, the H, how it's consistent. The here, there, and where. Or here, hence, and hither. The TH, there, thence, and thither. The WH, the H.

And never mind, I'm going to get too grammatical on you. But see the set. What's happened today is eliminating the bottom two rows and just using the top row for everything.

That's what happens today. And I'll read you that here in a moment and show you the case. But each of these adverbs have a separate function, as I've already laid out and described for you in different charts.

[18 : 51] Each one has a separate function, and that's been completely replaced by the top row, here, there, and where. And what it's done is it's kind of stretched those adverbs to go beyond their true grammatical function.

And again, I'm not being too hard here because that's the way I speak, and that's the way we speak to each other. I'll say, come here. And that's not really technically right.

I hope my kids don't start correcting me on that. Maybe they will. Come hither. I'll correct myself. But I'm okay with speaking the way we speak today, but in the book, it's correct.

In your King James Bible, it's precise every time, and it's not assuming flexibility in interpretation. And by the way, some call these words archaic.

Like I said already, they're not obsolete. Not one of these words is obsolete at all in today's English. They're regularly used in publications. All right, take a look at John chapter 3. John chapter 3.

[19 : 54] I want to give you some examples of this complete set in one verse. And while you're turning there, I'll turn into New King James and read John chapter 3 and how they handled this passage, eliminating these adverbs.

All right, so John 3, look at verse number 8. Now three separate words.

And all three are used in their precise manner. You can see that if you consider it. They're all three have a separate function. All right, John 3 verse 8 in the New King James.

The wind blows where it wishes, and you hear the sound of it, but you cannot tell where it comes from and where it goes. Now that's the way I talk. If I'm not quoting the scripture, that's the way I talk, and that's the way you talk.

So be it. You know what? This Bible sounds like the way I talk. That's not good. But it used the same word three times. It's awful redundant, for one thing.

[21 : 32] The modern versions all use where instead of these precise pronouns, I mean adverbs. And although that may be acceptable to us, this book is much more precise, and it also avoids being redundant.

Our King James Bible is not redundant. Take a look at the second one here. Look at 2 Kings 17. 2 Kings 17.

And verse number 27. Verse 27.

Then the king of Assyria commanded, saying, And carry thither to that place one of the priests whom ye brought from thence, from that place, and let them go and dwell there, in that place, and let him teach them the manner of the God of the land.

Now you already know that the modern versions get rid of those distinct adverbs and just put the word there in every case. Or what I've seen done in another version, and I had Samuel read the NIV to me today.

[22 : 51] What they did was they eliminated one of the references of the three and changed a second one to say Samaria.

And what they did, they didn't translate the Hebrew text at all. They wanted to get rid of these adverbs. They wanted to make it simpler to read, and they ended up not being faithful in their translations at all because they need to change it so badly.

What a mess. Modern versions, not faithful. Modern versions, not consistent. Not at all. So you can hate these words, and you can refuse to use them, but I'm showing you that they're part of a set in English, and they go together, and the H designates something, just like in those pronouns when we learned the singular and plural with the T-Hs, thee, thou, thine, and thine, and thine, versus the Ys, the you, your, ye.

Those designate something. They pop. They say something, and so do these. They work as a set. All right, now there's a few more things I want to throw at you and just kind of run through this quickly because there's some more words that have been taken out of your Bible, and they're words that they're not complicated, but they've been deemed old or just they don't like them.

And these are joining a preposition to these adverbs. So we'll take the adverb, or we'll take the word, the preposition, in, and when you take your here, there, and where, and you add it, you get herein, therein, wherein.

[24 : 29] Have you not seen that all over your Bible? Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. That's all over your Bible. Each one of these words, we can give you scriptures.

I got the other ones written here. See if you recognize this passage. Therein is your word therein, and it means in that, and it's whatever the context is.

It's not a place anymore. It'd be in that thing, or in this case, in that pot of manna or whatever. Here's another one for the wherein. And she said unto him, How canst thou say, I love thee, when thine heart is not with me?

Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. So who's speaking there? Delilah. And Delilah has a beef with her man, Samson.

And she used the word wherein. It's in your King James Bible. And, of course, that's deemed an archaic or a hard word, and it gets changed in new versions. But it's simply here, there, and where, and it's a preposition added to it.

[25 : 49] Now, there's a ton of them. Here's a list of other ones that are found in your Bible. Hereby, thereby, whereby, hereof, thereof, whereof, and so forth. You can see there is no hereon.

I don't know that that is even a word, or if it is, it's not in your Bible. Not that I found. Here's another list of them, and the dashes represent where they're not in the Bible, or they're not words.

But whereunto, that's gone in all your new versions. But what is it? It's the adverb of place with the preposition added to it. And once you start seeing it, or know it, or just get a little explanation, it's not a big deal at all.

There's no need to change it. A few more. Therewith. Wherewith. Whereabout. These are not archaic words, and I think you know that.

But they've been removed from your Bible for the most part. All right, quickly. Adverbs of time. Unlike place, these represent a time, and this is the way we use them currently.

[26 : 49] Now, then, and when. Do you notice the TH and the WH? Do you see how that is consistent going through your English grammar? And just to remove all of that chunk of the other chart is nonsense.

So much better just to teach that and understand that. Here it is about time. Same system at this time. Now it's at this time. And so forth.

It's not a complicated thing by any means. These words, hence, thence, and whence, are also adverbs of time, but they're rarely used, if they're ever used at all, in your King James Bible.

Most of the time, they get this added to it, henceforth. I just had a verse, and it disappeared. That we should henceforth not serve sin.

Is that Romans 6? I think. I'm back, I'm accidentally backing way up. Sorry. So I'll back to here.

[27 : 50] The only time hence, let me find that. The only time I found it used as an adverb of time is in Acts chapter 1. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

And I think that's the only time it's used by itself. Most of the time, it's henceforth, meaning from this time forward. And that's an easy one to understand.

But again, it's one that just, these words just disappear out of this text and get changed into something else. So that's some adverbs and some study on them.

And this is not the kind of thing that I'd ever quiz you on or expect you to memorize. And I wouldn't, I don't, I don't believe in that. I don't feel that way. But what I'm only trying to do is to offer you some explanation of why those words are in here.

What their place is, why they were chosen. The bigger picture even in some cases when you see the complete set and say, oh, it's not just some weird old word or something. Like, like that's what's been promoted and spoken about, spoken against for all these years.

[28 : 56] These old words, you can't understand them. There's something more to it. And it'd behoove us all to understand that and to care about it. And so I want you to understand your Bible. I want you to love your Bible.

I want you to believe your Bible. And you don't have to fight people about it necessarily. Go for it if you need to. But you don't have to do that. You just have to fall in love with it and hold on to it.

And don't let anybody talk you out of these words. So we'll stop here tonight. I know that wasn't your most edifying sermon study probably.

But I hope you love your Bible. I hope you care about those words and that you defend them. And don't give an inch.