

# The Pure Words of the King James Bible Pt. 5--Thees and Thous

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Preacher: Pastor Wolski

[ 0 : 00 ] words. Every one of them have archaic words in them or words that you don't know what they mean. Every single one of them. And for somebody to say, well, that one has words I don't know, what's in your hand? Open it up and look. You've got words in there you don't understand. So don't be a hypocrite and tell me that that one's hard to read when you got stuff. And I showed you, we gave you a case. This was a great one where the King James says, why gaddest thou about?

G-A-D-D-E-S-T, gaddest. And the New King James has the word gad. And then it not only has it once, the King James has it once, the New King James has it twice. And so while they say they got rid of these old words and the words you don't know, no, actually they didn't just get rid of them. They doubled the amount of that one. And so somebody's lying through their teeth and we need to understand that. And I believe it's my job to show the difference between the holy and the profane.

All right. So, so does every new version have archaic words. And then I also showed you that the words they call archaic, they're not all together archaic. Many of them are still used in today's publications throughout our land, newspapers, periodicals, all over the internet.

People still do use these words and it's not just the educated crowd. Not all of them are completely archaic. Now, what do you do when you encounter a truly archaic word? Let's go to our Bibles for what we should do. So come to 1 Samuel chapter 9. And every language consists of words that over time, they just fall out of use. They become what they call archaic.

And they get replaced with another word, a like word or one that just kind of catches. Here's an instance. In my lifetime, there was a term that was used, the worldwide web. Now, rarely do you ever hear that again anymore. What you hear now is what? The internet. Everybody knows the internet. The interconnected network. The internet. Both of them, the web, the net, they both have very similar ideas of everything being connected. But not too many people say the worldwide web anymore. As a matter of fact, if you're a young person or a child, you're going to grow up never hearing that. Internet's the words you use. And by the time Gary dies and a crime Russ dies back there, when they pass off the scene, that word is not going to be even used by anybody. Nobody's going to be using those words, the worldwide web. Now, maybe it will somewhere or whatever. But you understand it was kind of, that's what it came out as. Back when I was a kid, that was it, the worldwide web and America online and you've got mail. And that was just a new, fresh thing. So there's an example. As time goes on, it's going to be replaced. The Hebrew language, no exception. This Bible even shows us a case of this and it's kind of a fun one to look at. So take your Bibles and go to 1 Samuel chapter 9 and we're going to read through how God handles an archaic word. Look at verse number 6.

[ 3 : 18 ] So Saul is searching for the asses of his father that took off and they disappeared and he takes off looking for him. Verse number 6, he said unto him, behold now there is in this city a man of God and he is an honorable man. Notice he's called a man of God. We're going to see some of this coming up. He's an honorable man. All that he saith surely or cometh surely to pass. Now let us go thither per adventure. He can show us our way that we should go. Then said Saul to his servant, but behold, if we go, what shall we bring the man? For the bread is spent in our vessels. There is not a present to bring the man of God. What have we? And the servants answered Saul again and said, behold, I have here at hand a fourth part of a shekel of silver. That will I give to the man of God to tell us our way. So in their conversation, they're referring to Samuel, the prophet, and they call him the man of God. Now look at the parentheses in verse 9. Before time, back in the day, before time in Israel, when a man went to inquire of God, thus he spake, quote, come, let us go to the seer.

For he that is now called a prophet, present day, was before time, past day, called a seer. End of parentheses. And then we move on into the passage. Then said Saul to his servant, well said, come, let us go. So they went unto the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water. He said unto them, is the seer here?

And the answer said, he is. And behold, and go forth from there. Now, before the archaic word showed up, a seer, the word that they used, that Saul used in that day, upon the writing of this book, that had fallen out of use. A seer is a man who sees visions of God. He sees things in just the simplest terms. He's called a seer. But it's kind of a weird word. It's kind of a strange way to say it if you're a seer. It's just a little weird. And I think maybe even for that reason, in Hebrew, it just, it fell out of use and became a prophet in that day. In verse nine, it says, he that is now called a prophet. So the archaic word is seer. The current word in the writing of first Samuel is prophet. And also they call him the man of God. Now, what do we need to learn from this? Before the archaic word appears in the text, and it appears in the text. The parentheses of verse nine, the Holy Ghost informs the reader of the definition of the word. And he also informs the reader of its current replacement.

And most important to our study, the Holy Ghost of God did not eliminate the word that is archaic. He kept it in the text. Saul said in verse number 10, no, verse number 11, is the seer here?

Now, every new version would have changed that because, well, that's an archaic word. Let's update the language. Is the prophet here? Or is the man of God here? Since that's already used. But the Holy Spirit in giving this book kept the archaic word in the text. That's important to know.

[ 6 : 24 ] How do we handle archaic words in our language today? Well, interestingly, thankfully, we have a pattern in the word of God, how God handled an archaic word. He gave you the heads up, hear it coming.

And before he did, he said, this is what it means. This is what we call it today. And then he retained the word in the text. He chose not to replace it. He chose not to update the words of Saul, but rather to give it the way he said it. So that's a good way and a good example, a scriptural example for handling archaic words found in your King James Bible. Define them, explain them if you need to, and retain them as they stand. Consider that word to be a pure word of God because every word of God is pure. So let's just backing up this thought about archaic words. So now here's assault number three. In analyzing the assaults, they're all very similar because there's not really much else to attack this book on. The first one had to do with it's hard to understand or it has archaic words.

And then here's the big one. It uses thee and thou. It's like the unforgivable thing for so many people. It uses thee and thou. We don't talk like that anymore. They used to talk like that 400 years ago and we don't talk like that anymore. And so I cannot stomach having that in front of my eyes.

I don't understand it. I can't read it. So forth, so on. Now there's several assaults or several avenues maybe that this assault is manifested. I want to handle them and I want to give you the truth about it. Now the first thing to say when somebody says that these and thou's and attacking them saying, we don't talk like that anymore, that's an assumption, just a pure assumption that that's the way they talked back in the 1600s, early 1600s. Number one, were you ever alive back then to hear them talk? No. What else, what other books do you read from the early 1600s besides this one? None.

So how do you know anything about that time period? The truth is you don't. And here's this, this is, this is false to assume that that's the way people spoke in the early 1600s. And it can be proven.

[ 8 : 43 ] How? By reading the writings of that era. You're not going to find these and thou's and ye's all over the place like you think. Don't, they, they, they don't use thee and thou like we think they did.

They used you and your very similar, not exclusively, but very much so like we do today. Those words existed, thee, thou, thine, thy, but they fell out of use. And then they were resurrected or reintroduced upon Bible translations for a very pointed and very specific reason, which we'll get to hopefully near the end here. I want you to note something about the translators of the King James Bible. These men that translated this book and are responsible for it. They used the common and generic pronoun you. And they did not use thee and thou, thou as much as people say they did.

Here's coming right out of the dedicatory epistle that they wrote to King James. And it's at the very inserted into the very beginning of the Bible, a little note to the King, so to speak. So if it's contemporary with their translation, it is absolutely, it's the same day, basically. Here's what they said, quote, and firmly knit the hearts of all your majesty's loyal and religious people unto you, that your very name is precious among them. Their eye doth behold you with comfort and they bless you in their hearts. They bless you in their heart, not they bless thee. Their eye doth behold you with comfort, their eye, not thee, it should say thee, if that's the way they talked back then. How come they didn't say thee? How come they didn't say thy majesty's loyal and religious people? Why didn't they say that thy very name is precious instead of your very name is precious? Huh. Apparently they don't talk like that as much as we think they did. So here's two mistakes. One, and pay attention to this because you're probably guilty of it and not even perceiving it. Mistake number one about this thought that we don't talk like that anymore, that's the way they talk. Presuming that Shakespeare's language was the standard of the era, the normal common speech for the era is a complete mistake.

William Shakespeare was an absolute literary genius, like bar none. To think that the way he wrote in his playwrights and all of his literature, to think that that's the way everybody talks, hell, come on.

What do you, you're not thinking. He wrote on a level, his, the vocabulary he used was like three times the amount of this book. Three, I mean it is way extensive compared to the King James Bible.

[ 11 : 38 ] So don't make the mistake that presuming that's the way everybody spoke, that's not the way everybody spoke. William Shakespeare's language, he's a, he's a genius, he's extremely accomplished and his language does not represent the common people that made up society. Mistake number two is picturing in your mind this era, 1611, the King James translators and gave it to the king, picturing in your mind that this era is just, the landscape is littered with castles and there's nobility everywhere and that there's just this upper crust of society all over the land. I mean to, to really, in your mind when you look back in that age and think that way and see that way, you're going to think that a shepherd that lost a sheep went after him and said, wherefore art thou?

That's not what he did. He cussed that stinking dirty little sheep because he made him mad, all that he had, so get real. They didn't talk like that. Somebody's lying to you or at least they're, uh, because that assumption is there, they're using that hardcore to try to sell their Bibles, to try to push you away from the king. So mistake number two is picturing that area or that, that era to be like that. If the King James Bible connects to Shakespeare at all in its language, it's because of its literary level that it's on. That's why. It's not because it's a reflection of the language of the day.

So don't make that mistake. It's a Bible. It's supposed to read like it's God's word. It's a sacred book. So that's a problem with that assault, complaining about the these and thousand saying, that's the way they talked back then. We don't talk. That's not why they're in there. Amen. That's the truth. And a little bit of study will just throw this right out. Okay.

The problem number two, attack number two here with this assault is, uh, they suggest that, that the use of these pronouns of these and thows, thine and thines are references to deity or references to special relationships. Um, where'd I put it here? This is not me making something up so I can fill the time tonight. This is something that the, this is in the new King James version in their preface. And here I highlighted what they said, the, thou, thy, and thine were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. Um, that's a lie. That is a straight up lie to say that these were once forms of address to express a special relationship to human as well as divine persons. No, they're not.

I'm going to show you what they are. They're not that at all. So they're lying so that they can kick out this book and justify making all their changes in their version. Now let me show you this in Genesis chapter three, come back there, Genesis chapter three. And here is, um, not the first, but one of the first places where there is direct address between persons. There's several persons for four different persons and they're good there. The address is going back and forth and the use of the word thou shows up for each one of them.

[15:12] And you tell me in the very beginning of the book, does it suggest that this is a reference for divine persons? Is this showing honor and reverence to a special relationship like addressing a judge as your honor? Is that how this term thou is being used? All right. So that's a false thought.

We'll see this right away here. And it's really easy to refute this stupidity. So chapter three, and verse number nine, Adam and Eve sinned, right? They, the serpent in verse chapter three shows up, they partake of the fruit and verse nine, the Lord God called unto Adam and said unto him, where art thou? Where art thou? There's the word thou. Now, is that being used to, uh, to describe a special relationship as in the idea being that it's submissive? It's, it's exalting the part, the speaker's exalting the one they're speaking to, uh, is God showing reverence for Adam by calling him thou? No, he's not. Let's move on. Look at verse number 12. And the man said, the woman whom thou speaking to God, whom thou gavest to be with me, she gave me of the tree and I did eat.

Okay. So there's Adam speaking to God in the same word. Now you could argue, okay, Adam is speaking like submitting to his higher authority. God using this, this wonderful, this elevated pronoun thou for the deity. Well, if that's the case, look at the next verse. And the Lord God said unto the woman, what is this that thou has done? So this guilty woman that believed the lie from the serpent, and now he's addressing her as thou. Is that really an elevated term? What's worse is verse 14.

And the Lord God said unto the serpent, because thou has done this, thou art cursed. And the rest of the chapter is thou's everywhere and curses everywhere. Please don't tell me that this is elevated language for one that you adore and respect and honor or for deity. When God is calling Satan thou, come on, what a stupid thing to say. What a stupid thing by these scholars. I don't, I'm not usually very bold or brash about this and say things like this, but right there it is right there. It is do you want me to read the names of the men who, who signed, who signed this and told you how good they are? Stupid. All right. The rest of the chapter, like I said, there's thou, thou, thou. So that's, that's totally false. So attacking the these and thou's and making that claim and saying we don't use them anymore. That's not good because that's what they were used for. That's wrong.

That's dead wrong. There's nothing elevated about the use of these pronouns. All right. So that's a lie. That's another lie. All right. Problem number three is removing these pronouns. The and thou damages the accuracy and the clarity of your text. And now I'm going to take you to school a little bit here. If we can, if this works, oh, this thing was the post.

[ 18 : 38 ] All right. Sorry. You can't see that so well, but there's King James. I thought I'd put him up there with this language. We're going to look at these here and, uh, bear with me. You're going to go back to school for a little bit. And for you homeschool kids, you're going to go to school for first time here on some of this stuff. Um, I'm going to throw up some charts here and I don't really, I'm doing this video visually because it's a whole lot easier to see it than it is for me just to say it and say it and say it and bore you to death. This will bore you enough. Oh, come on.

All right. This is the English grammar of our day. These are the pronouns that we use. Do you recognize that chart from somewhere in your life? The subject you say, do I have a review?

I don't. Do I, uh, if you use the singular, I read my Bible today, or did you read your Bible today? The subject, and those are, these are nominative cases. Now what you'll notice here is that the second person is identical, right? You cannot distinguish just by looking at the word if it's singular or plural. If you look at I, you know right away that's singular, one person.

If you look at we, plural, easy, right? But you can't tell the difference in the second person. All right. That's the same with the nom or the objective case, not the subject, but the object. Give it to me or give it to us. There's, there's distinguishing things, but there it is again, where the second person is indistinguishable based on the same three letters. It's the same word, you and you. This is what you learn in grammar today. There it is in the possessive case for adjectives.

It's, it's my Bible or it's your Bible, and you can't tell the difference if it's singular or plural in the second person. All right. One more. Same thing in the possessive case using the pronoun.

[ 20 : 34 ] So what did the King James translators do with that? Because that's the way we are taught grammar today, and that's the way we speak today. But that's not necessarily an acceptable way to translate a book and to produce or to publish a book that's supposed to be freestanding, supposed to be able to teach itself and be accurate and have all its T's crossed and I's dotted and connections can be made and verbs to subjects and pronouns back to their antecedent. It all has to be flawless if you're going to put it out and say, this is the word of God. And this just introduces some ambiguity in the text, as you'll see. Now, what about the English grammar of the King James Bible? Here's a little bit difference here. You're, you're reading your Bible. You see this instead. You see I, we, thou, and ye for the subjects. Thou, thou art the man or where art thou? Ye. You see the word thee in the second person. And now no longer do we have the same words in the second person. So back up one, you see, they're all different. They're all different. There it is. Again, there's the word thy that everybody's so scared of that we don't understand what it means. My, thy, and there's the word thine.

And so they're all different. No longer does the second person match singular and plural. So in the King James Bible, these are the pronouns that everybody hates. One thing I want you to notice and pick out here is that there's something similar about all the singulars and something similar about all the plurals. Can your detective mind and, and I spot it? All the T's and all the Y's.

So if it's a plural pronoun, it's a Y. It starts with a Y. If it's a singular pronoun, it's going to start with a T. So the, there's a difference. You can acknowledge that, correct? There's reasons why they gave these, and I'll give them to you quickly. These are, these pronouns, the T H's, they're necessary. And here's three reasons why. Number one is to give a distinction between the singular and the plural. And you saw the distinction right there. I showed you with the red where they were not distinct at all, where it was the same you, you, your, your, yours, yours. Now there's distinction. Now, every time I see the word thou, I know it's one person. It's the second person.

Now, every time I see the word thy, I know it's referring to, or it's an adjective, but it's connected to that second person singular. There's a distinction. Now, before we pass to the second one, here's an important thing to note. Not only has I mentioned that the Hebrew and the Greek had a style that the King James tried to mimic and keep, they also have, guess what? They also have singular and plural distinctions in their pronouns. Hebrew has it. Greek has it. English has it too. And when the translators translated the holy text of Hebrew and the holy text of Greek into English, they said, what are we going to do with these pronouns? The singulars and plurals of the second person, because the way we speak, they're, they're indistinguishable, but there is a system already built into English that we don't use a lot, but it's, it's there. We already have it. That's the only means there is. And so they adopted it. They plugged it into their translation to show the distinction between singular and plural. It's not just giving you that benefit. It's also staying true to the text they're translating from. So when the other translators say, we got rid of those pesky pronouns that you don't like, and you can't read and can't understand. They didn't tell you that, oh, the Hebrew has them and the Greek has them. We just decided to, to mess the Hebrew and Greek up a little bit, twist it and make it different in the English. And now you can't really tell the difference. So sorry. All right. There's one reason. Second reason is this to allow for accuracy in translation. And that's a case in point right there. Third, and one that we're going to cover here to close the night out is to allow for clarity in interpretation. Now I told you the other week, if you have a King James Bible and you're stuck in jail cell for the rest of your life, you're going to be able to learn this text. This Bible is going to be able to speak to you. This Bible is going to be able to define its terms and it's not going to create problems. You're not going to be stuck with this ambiguous language that you just can't connect and make sense of. It's going to have a clear path of truth the whole way through it. These different pronouns of, um, of, of singular and plural, they occur in this book hundreds of times in the same verses. I'm saying in one verse, it's a singular and it's a plural of these, uh, second person, thou, thy, thy, thine, or ye, your, or you, you, whatever. Hundreds of times they show up in the same verse, which means that hundreds of times, these new versions put the same word in there, you and you and you and you and your and your and your, and you can't tell which one's singular and which one's plural. Take your Bible and go to Luke 16.

Luke chapter 16. Exclusively using you and your instead of the ye or the thy or thine, exclusively using them renders the scripture ambiguous and impossible to discern the truth that is clear in the Hebrew and Greek. I'll give you a few examples.

[ 26 : 31 ] You're in Luke 16. Look at verse 25. And let me just find it here in the ESV while I have it in my hand. Luke 16. All right. Verse 25, Abraham, but Abraham said, son, remember that thou, Abraham's talking to the rich man that he wants to get his, he's tormented in the flame, wants to get that, the tip of his finger, water and cool my tongue. Son, remember that thou in thy lifetime receivest thy good things and likewise, Lazarus evil things, but now he is comforted in thou singular thou art tormented.

And beside all this between us, who's the us, Abraham and Lazarus between us and you. Whoa. Who's the you? Well, you're just reading it thinking he's talking about the rich man, but that's your English King James Bible plural pronoun.

That's plural, isn't it? Between us and you. So there's somebody else there with that rich man in hell, in torment. It doesn't talk about it in a text except for that pronoun between us and you.

There's a great golf fix so that they, which would pass from hence to you cannot. Well, there's more than just Abraham and neither can they pass to us that would come from thence.

So when you have that pronoun distinguishing, now if you just have you all the time, you're just going to assume it's singular, singular, singular, singular, and never really understand if it's plural or not.

[ 28 : 07 ] Because he says thou all the time in the text and then you, now you know that's plural. That's something to catch. In this version, what was it? 25.

But Abraham said, child, remember that you in your lifetime received good things and Lazarus in like manner bad things. And now he is comforted here and you are in anguish besides all this between us and you.

A great chasm has been fixed in order that those who would pass from here to you may not be able and none may cross from there to us. So he didn't even have those or where is it?

Neither can they pass to us. The King James has you plural and they. And here he has you, which is ambiguous. You don't know if it's singular or plural. So you're going to presume it's singular because he's speaking to him with that singular you every time.

And then he says none instead of they. So again, that doesn't show you anything. In other words, this King James Bible doesn't just suggest it. It's teaching and telling us that there's more than one person in hell where that man is.

[ 29 : 15 ] This one, you can't show it at all. It's just clouded up completely. All right. This one we've seen before, but it's one of the strongest. Look at John chapter 3. John chapter 3.

Nicodemus and Jesus Christ.

Verse number 1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, Rabbi, we know that thou, singular, talking to Jesus, thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, unto thee, Nicodemus, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?

Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit.

[ 30 : 23 ] Verse 7. Marvel not that I said unto thee, Ye must be born again. What's happening? Your King James Bible has thee, Nicodemus, singular.

Marvel not that I said unto thee, Nicodemus, Ye, plural, not just you, Nicodemus, all of you must be born again. What do these new versions do?

They put you both times. Marvel not that I said unto you, or don't be surprised that I said to you, you must be born again. All you see is the speech to the one man, to the one man. The plural just disappears.

Totally gone. All right. There's a few more. We're running out of time, so I'm going to do one more, and we're going back to the place we started.

1 Samuel, chapter 9. Remember back there with Saul, searching for his father's asses. If you've got a pen and you want to write one down, look up Luke 22, 31 and 32.

[ 31 : 27 ] Luke 22, 31 and 32. And another one is Exodus 16, verse 28. Is there another verse that I was going to go to?

Where there's, without the singular and plural, without knowledge of it, you'll miss something, or you'll presume something that's not true. In the one case, you'll presume that God's reproving Moses for sinning.

When he's not, he's reproving the children of Israel, because you is plural. And you'll have to check that out. All right. This one we'll close with. 1 Samuel 9. This is one I came across, and I learned this today.

I've never seen this before. And I found the, I searched for these words, and I found the reference here. And then as I dug into this, it made me think of something. And then, because I remember, well, I'll tell you about it as we go.

So chapter 9, and we know that Saul meets Samuel. And Saul's going to leave here with more than he thought he was going to get. Verse number 19, Samuel answered Saul, and said, I am the seer.

[ 32 : 35 ] Go up before me unto the high place, and ye shall eat with me today, and tomorrow I will let thee go. And I will tell thee all that is in thine heart. And as for thine asses, that were lost three days ago, set not thy mind on them, for they are found.

And on whom is all the desire of Israel? Is it not on thee, and on thy father's house? And so Saul's talking back and forth with Samuel. Verse 22, Samuel took Saul and his servant. I wanted to point that out earlier, but I didn't.

Saul has his servant with him. And so Samuel's speaking to Saul and his servant. Verse 22, Samuel took Saul and his servant, brought them into the parlor, made them sit in the chiefest place among that were bidden.

And so they sit there and eat. And verse 26, they arose early. It came to pass about the spring of the day that Samuel called Saul to the top of the house, saying, Up, that I may send thee away.

And Saul arose. And they went out, both of them, he and Samuel abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid thy servant pass on before us. Pay attention to that.

[ 33 : 37 ] So the servants passed on, but stand thou still a while, that I may show thee the word of God. And so what Saul's going to, or what Samuel's going to reveal to Saul now, has to do with the kingdom.

And look at verse number one of the next chapter. He took a vial of oil, poured it on his head, kissed him, and said, Is it not because the Lord had anointed thee to be captain over his inheritance? And he is anointing this man to be king over Israel.

And who was not there? The servant wasn't there, right? Okay, so fast forward through this passage a little bit. Saul's making his way back home.

And his uncle finds him. And in verse 14, And Saul's uncle said unto him, and to his servant, Whither went ye? And he said to seek the asses. And when we saw that they were nowhere, we came to Samuel.

And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found, but at the matter of the kingdom, whereof Samuel spake, he told him not.



[ 34 : 35 ] Now I was told, this was just something that stuck in my mind, and it never really, it never sat well with me, but I was told, like thou shalt not lie, not bear false witness.

But there's times when it's okay, and Saul's a case in point here, because his uncle said, Tell me what Samuel told you, and he didn't tell him, did he? He only told him part of what happened.

He didn't tell him the whole thing. But today, for the first time, there's not a problem in this Bible. Look at the verse 15. Saul's uncle said, Tell me, I pray thee, Saul.

I pray thee, Saul. What Samuel said unto, look at the next word. Not thee. It's you. The servant's standing right there. In verse 14, he's speaking to him.

Verse 14, Saul's uncle said unto him and his servant, Whither went ye? You guys. Where'd you guys go? What did Samuel tell you to? You. Both of you. And so Saul tells him what he told both of them.

[ 35 : 35 ] And that's exactly what we just saw in the text. Perfect. Perfect. Perfect book. Right every time. And no reason to try to twist something else to say that to the children in Sunday school.

But certain things, you know, twisting the truth and things like that. At least not in this case. Can't use that one anymore. So anyway, I will stop there. But did Saul tell a lie there by not telling the truth?

No. He answered the question he was given exactly the way it was given to him. Anyway, you can't see that. A lot of new versions, you're going to start looking for things and they're going to become vague.

They're going to muddy up where the King James Bible is clear. And it's not about being old and outdated. It's language. I already showed you that. That's not the way they talked. It's about clarity.

It's about those three things. Being accurate when you're translating into a new language, when they have those singulars and plurals in their pronouns, and being accurately, accurately presenting them to the world.

[ 36 : 34 ] And then making sure we can interpret that text clearly. There's cases. There's sometimes in Numbers, I'm thinking of one. And even in Joshua, the beginning of Joshua, where the new versions here, they always use you, you, you, you, you the whole time.

But in the King James Bible, it's going back and forth between thee and you. Because God's speaking to Joshua and sometimes he's speaking about the people. And you cannot discern in these new Bibles, at least not nearly as clearly, when God is promising something to Joshua, being with him all of his days, versus every place that the sole of your foot shall go or shall tread is going to be yours.

I've given it to you, you, the nation, not you, the person, Joshua. So that's all over the book. Once you learn this, all of a sudden, it's way clearer than all of this stuff over here.

All right, we're going to stop with that. Next week, probably going to push a little further on some of these attacks and assaults against complaining that the book's hard to read.

And I told you I wanted to give you some explanation about the endings, the ETHs. Yea, though I walk through the valley of shadow death, for thou art with me. Art? Who talks like that anymore?

[ 37 : 53 ] I'll show you where that word art came from, why it's even there. Shout? That's another one very similar to art. Doth? Hast?

Those words are all over this book, and people complain and complain and complain about them. I did a search a week ago for certain things about the other versions.

I think I typed in archaic words in modern versions or something, or I might have typed in archaic words in the New King James or archaic words in the NIV. I did a few searches like that.

You know what Google came back with me at? King James. King James. Archaic words. King James. Like the first two pages were the whole thing. I just quit. I didn't have time to go through and keep going.

The only thing it could regurgitate back to me was, there's archaic words in the King James Bible. Why couldn't they spit these ones out? Why isn't anybody publishing that stuff?

[ 38 : 51 ] All right, we've got to stop. Father, thank you for tonight, and Lord, I pray that what's said would edify your people and that they would fall in love with your pure words. We thank you for the pure words of the King James Bible.

Lord, may we read it. May we not neglect it. May we study it. And defend it. And understand it. As your spirit gives us understanding. We pray these things in Jesus' name. Amen.

You are dismissed.