The Excellency of Older English

Vocabulary, Sentence Structure, Style, and Some Miscellaneous Issues

A 12-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

The title given for this series of studies is “A Brief Introduction to the Excellency of Older English”. It looks at some of the often overlooked benefits of Older English — not Old English — especially as set before us in our King James Bible, translated during the Golden Age of English, about 1550 to about 1700 AD. It is treated under three major sections: the excellency of Older English vocabulary, in about the first six lessons; sentence structure and style; and, beginning with Lesson 9, a third and final miscellaneous section, which also takes up special phraseology and more vocabulary examples.

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Lesson Summaries

L1

The Golden Age of English; Thee and Ye *Introduction and three sections; examples previewed; John 3:1–9*

The Excellency of Older English

- The series looks at some of the often overlooked benefits of Older English — especially the Older English set before us in our King James Bible
- Excellency of vocabulary primarily means words with preciseness and flawless accuracy of meaning, not blurred by thinking of words as synonymous; there was keen discrimination between words we call synonymous today
- Many words pegged as archaic and obsolete are still in our English dictionaries; often a word is called archaic because the person doesn't know its meaning, not because it dropped out of usage

Older English, Not Old English

- Old English is about 450–1150 AD, Middle English 1150–1500 AD, Modern English 1500 AD to the present; the English of the King James Bible is not Old English but Modern English
- What is meant is the Golden Age of English, about 1550 to about 1700 AD, when English was at its zenith; the King James Bible was translated within it, more towards the middle

The Decline Phase

- From about 1700 to the present English is in a decline phase — not in the number of speakers, but in usage: its richness is weakened and less understood and appreciated
- Most English philologists agree the vocabulary possessed and used 100, 200 and 300 years ago exceeded that of English speakers today
- It is not impossible — actually relatively easy — to appreciate it: pay close attention to the way things are said; the word we substitute is, in ninety-nine

percent of cases, weaker than the one God used

Three Sections; Examples Previewed

- The excellency of Older English is looked at under three major topics, three major sections
- II Corinthians 4:10–11 has “Always” in verse 10 and “alway” in verse 11; alway means something different from always, and verse 11 is a complement to verse 10, not a repetition
- The issue of designating the third member of the Godhead by both Holy Spirit and Holy Ghost: in John 14, for this particular ministry, he is called “the Spirit of truth”, but ghost is the proper concept in verse 26
- Romans 8:26 has “the Spirit itself”: the translators knew the Holy Spirit was a he (verse 27) but saw a reason not to render it himself — to be explained later
- Philippians 4:13 has “Christ which strengtheneth me”; modern English doesn’t use the relative pronoun which this way, but the golden age of English did

Thee, Thou, Ye and You (John 3)

- Thou was second person singular nominative, thee singular objective, ye plural nominative, you plural objective; in Older English the words themselves make the distinction, where modern “you” risks ambiguity
- In “Marvel not that I said unto thee, Ye must be born again” (John 3:7) the Lord talks directly to Nicodemus but not only about him; the Pharisees as a collective group needed to be born again
- Nicodemus had been in the audience when the Lord said it, which prompted him to come at night — all wrapped up in the past tense verb and the distinction between thee and ye

L2

Ye and Thou; Alway in Distinction to Always *John 3:7 with Luke 18; John 12:7–8; John 14:5–9; Luke 22:31–32; II Corinthians 4:7–11*

Far-Reaching Value (John 3; Luke 18)

- The singular/plural distinction is important not only in its immediate context; it can have a far-reaching effect, even within the parameters of a complete program like Israel’s program
- The Lord had declared that every one of the Pharisees needed to be born again; because of that attack upon Pharisaical doctrine, Nicodemus came to the Lord privately at night
- The rich young ruler, like Nicodemus a ruler of the Jews and a Pharisee, had heard “Ye must be born again” too, and rejected it
- So the Lord told him the only way he could inherit eternal life if he rejected God’s way — perfectly keep the law; shown he did not have it, he walked away very sorrowful

Ye in Answer to Judas (John 12:7–8)

- Verses 7–8 use the plural ye where the singular might be expected: answering Judas, the Lord really wants the rest of the disciples to understand
- Without that distinction the first part of verse 8 would not be the truth: Judas would be dead in a few days; the rest would always have the poor with them until the kingdom was established

Thomas, Philip and Simon (John 14; Luke 22)

- Thomas says “we”, speaking for them all, and the Lord’s ye answers them collectively; with Philip, the distinction between thou and ye shows Philip himself has the problem, not all of them
- In Luke 22:31–32 “you” is second person plural, objective case — Satan desired to have all the apostles and sift them all; “I have prayed for thee” puts Simon in a special position, to strengthen the rest
- No system of notation is needed to distinguish second person singular and plural: you have words that do it

Alway and Always within Two Verses (II Corinthians 4)

- Both words are used within a two-verse span; without the distinction you may understand verse 10 but will miss something in verse 11
- Paul deals with the satanic policy of evil against us today in this dispensation of grace: phase one primarily attacks the message; II Corinthians is concerned with phase two, intimidation tactics, described as the sufferings of Christ
- God makes an example of Paul and Timothy to teach what to expect out of phase two; His Word operating in the inner man is more excellent than God putting His hand between you and the policy of evil
- Paul and Timothy were not distressed, in despair, forsaken or destroyed because of “the excellency of the power” of God’s Word operating within them; God wants that put on display, especially to Satan and his angels

What Always and Alway Mean

- Always has three primary meanings — at all times, at or on every occasion, continually — and context determines which; alway is the shortened form of all the way, expressing duration and progression from beginning to end
- Verse 11 is not simply a restatement of verse 10: verse 10 is a general statement; verse 11 declares the power of God’s Word throughout the entire duration and progression of tactics in phase two

L3

Alway Is All the Way; Establish and Stablish *II Corinthians 4:10–11; 6:10; Philippians 4:4; Matthew 28:18–20; I Thessalonians 2:16; Romans 1:11; 16:25*

Alway: All the Way

- Always still primarily carries its meanings — at all times, at or on every occasion, continually; alway, a shortened form of all the way, does not necessarily mean any of these
- Alway describes a prescribed course, or something with identifiable parameters, and progress along it from a beginning to an end
- The word alway, though not utilized today as a single word, did not mean what always means; modern English has eliminated the single word and uses the three-word expression all the way

Phase Two as a Course (II Corinthians 4:10–11)

- The course in view is phase two of the satanic policy of evil — intimidation tactics that start out mild and keep moving on to the end parameter, the sentence of death; the goal is to get us to clam up
- In verse 10 the dying of the Lord Jesus is a process, so the word used is always; the death in verse 11 is the culminating act of the dying process
- Verse 11 underscores that the excellency of the power of God’s Word can

handle all tactics of phase two wherever they are on the way

Alway Rejoicing (II Corinthians 6:10; Philippians 4:4)

- In "As sorrowful, yet alway rejoicing" Paul has phase two in mind again; outsiders peg him as the most sorrowful man, but none of those things put him in a state of being full of sorrow
- "Rejoice in the Lord alway": Philippians more or less picks up where II Corinthians leaves off — II Corinthians takes you through the first five degrees, Philippians from six to ten
- The doctrines of Philippians are designed to make it so you can rejoice all the way, right to the end

Alway in Israel's Program (Matthew 28; I Thessalonians 2)

- Matthew 28 is an example in Israel's program; the dispensation of Gentile grace was still a mystery, not revealed until the Lord Jesus Christ came back from heaven and raised up Saul of Tarsus
- Having just functioned as the Redeemer, He will function as the Deliverer and the Avenger, then return and be Israel's King and their Blesser
- In "lo, I am with you alway" a timeframe is in view — Israel's last days, the 5th installment of the 5th course of punishment — so alway, not always, is the appropriate word
- I Thessalonians 2:16 says "to fill up their sins alway" — all the way: Israel was filling up a container of God's wrath, like a graduated cylinder; translations saying always teach a lie

Learn English; Establish and Stablish (Romans)

- You'd be far better off learning English than Greek or Hebrew: there are no golden nuggets of Hebrew and Greek you can't also find in English; the Oxford English Dictionary and Noah Webster's 1828 dictionary are a huge benefit
- Romans 1:11 "to the end ye may be established": to establish is to set something up, lay a foundation; when you learn the doctrinal truths in Romans, you get yourself established
- "Now to him that is of power to stablish you" (Romans 16:25): after Paul's warning about phase one, God's Word is capable of rendering them stable, making them secure, strengthening them; where stablish is used, destabilizing forces are in the context

L4

Stablish and Throughly; Spirit and Ghost Introduced *I Chronicles 16:30; Psalm 93:1; I and II Thessalonians; James 5:8; I Peter 5:10; II Timothy 3:17; Psalm 51:2*

Stablish in Distinction to Establish

- At Romans 16:25 Paul says stablish, not establish — the establishment has taken place; stablish means to render stable, make secure, strengthen, stabilize in the face of destabilizing forces
- When translators today assume stablish is the same as establish, they are missing something; the King James Bible was translated in the golden age of English

Stable and Stablished (I Chronicles 16; Psalm 93)

- "the world also shall be stable" (I Chronicles 16:30): David speaks of the world being stable in the future tense — what will happen when the kingdom

is established, in the culmination of God's program with Israel

- Psalm 93:1 speaks of the same issue as an accomplished event: "the world also is stablished" — not set up, but rendered stable; God does His own defining within His own word
- The world was set up a long time ago, but a destabilizing force entered the world called sin and Satan's plan of evil

Stablishing the Thessalonians

- The Thessalonians had been established but came under the satanic policy of evil, phase one; in I Thessalonians 3:2 Paul used establish because he knew the effect of that policy of evil
- Paul did not need to establish them again, but needed doctrine to stabilize them; that is why his prayer does not use establish again, but "stablish your hearts"
- In II Thessalonians 2, shaken in mind, they are not stable; Paul's corrective doctrine is designed to produce that very stablishment — and 3:3 "shall stablish you, and keep *you* from evil" is not a general statement

Stablished Remnant (Hebrews; James; Peter)

- The establishment doctrines for the members of the remnant of Israel are in Hebrews; Hebrews does for the remnant what Romans does for us today in the dispensation of grace
- So James and Peter speak of them being stablished in view of contrary doctrines: "stablish your hearts" (James 5:8); "make you perfect, stablish, strengthen, settle *you*" (I Peter 5:10)
- If you're unlearned, you haven't got yourself established; if you're unstable, you're failing to take advantage of the stabilizing doctrines (II Peter 3:16–17)

Thoroughly and Throughly

- A finer line of distinction: "thoroughly" (Exodus 21:19) and "throughly" (II Timothy 3:17) differ by one letter; modern dictionaries call throughly archaic for thoroughly, but books on discriminating synonyms and others note a fine line of discrimination and distinctiveness
- Both speak of completeness, fullness, perfection; thoroughly views things from the outside, throughly from the inside — in Exodus 21:19 the one who caused the injury is on the outside looking in
- The effectual working of God's Word starts on the inside and works itself out in all good works; in II Corinthians 11:6 throughly demands the inside be dealt with first
- "Wash me throughly" (Psalm 51:2): a washing of the Spirit of God, not water baptism; "he will throughly purge his floor" (Matthew 3:12) — from the inside out, as the prophets describe

Fifth Example: Holy Spirit and Holy Ghost

- The fifth example of Older English vocabulary, dealt with next lesson: some say the translators should have translated Holy Spirit because pneuma is used consistently; Keith: they weren't dummies and had a real good reason; foundation verses: John 7:39, John 14:17 and 26, Acts 2:4, Acts 16:6–7

L5

Spirit and Ghost: Ghost Is God's Host *John 7:37–39; I Corinthians 2:10–13: Pneuma's Five Meanings*

Spirit and Holy Ghost — a Legitimate Reason

- The King James translators called the third person of the Godhead the Spirit numerous times, and the Holy Ghost about 90 times
- There is a legitimate reason for the two words, resident in English and well known in the golden age of English; critics who say pneuma ought to be uniformly translated show their ignorance of the Greek word pneuma and especially of the English language
- The usual criticism is that the translators should have said Spirit and Holy Spirit all the way through; today about the only thing anybody thinks of with the word ghost is Casper the Friendly Ghost

John 7:39 in Its Context

- John 7:39 refers to the ministry that would take place with the believing members of the remnant of Israel in the final installment in God's program with Israel
- Verse 39 calls the third person of the Godhead the Spirit and then, in its latter part, the Holy Ghost — "for the Holy Ghost was not yet *given*"; there "for" is a particle of further explanation

Pneuma's Five Meanings, English's Five Words

- The Greek word pneuma is not a very explicit term but a generic concept that could convey at least five different concepts; the context had to be explicit enough for the Greek to understand which was involved
- Its meanings: that which is different from the flesh or the material; the movement of an invisible entity; the movement of air in respiration; the life force; and the immaterial person or personality of a living being
- English has five separate, distinct words for these — spirit, wind, breath, life, ghost — and "that's a betterness": in English the word itself conveys the proper concept
- By modern English is meant the present time, not the period of modern English from 1500 — the King James translation is still modern English; there is also a richness to those words, and the capacity of discrimination between them was greater than it is now, especially between spirit and ghost

Spirit Stresses Function; Ghost Stresses Person

- Both words convey the immaterial nature and entity of the third member of the Godhead; spirit lays the emphasis on his function, ministry, operation and relationship to God's people, whether in God's program with Israel or with us today in this dispensation of grace
- Ghost stresses his person and personality — he is a living being with identifiable personhood and personality; when that is the dominant thing stressed, the translators called him the Holy Ghost

Ghost Is God's Host

- The etymology of ghost goes back to an Anglo-Saxon root, and guest is a kinship word; as gospel is God's spell — a basic message, not a magic spell — so ghost is God's host
- Host equals presence: ghost is God's presence, his ability as God to have his presence everywhere; God the Father and God the Son are always identified with a localized presence

I Corinthians 2:10–13: Spirit and Holy Ghost

- Paul deals with the revelation of the mystery and the provision God has made for us in this dispensation of grace to be mutual counselors together with him in that revelation
- In verses 10–12 he is called the Spirit for his function, operation and ministry

concerning this information; verse 13, “which the Holy Ghost teacheth,” emphasizes his person as the source of the words

- He has a personality — he can rejoice and be grieved — and his own personality comes through in the words that come through the Apostle Paul

L6

Spirit and Ghost Finished; Profane and Vain Babblings *John 7 and 14; Acts 2 and 16; Psalm 51:11; II Timothy 2:16; Jeremiah 23; Genesis 11; Resources*

Spirit and Ghost Finished: John 7:37–39

- The “rivers of living water” are a functional life — they’ve got eternal life already — accomplished by the operation of the third member of the Godhead in them
- Identified as the Spirit, his function, ministry, operation and relationship are the issue; then the translators, with precise and flawless accuracy of word choice, say “for the Holy Ghost was not yet *given*,” stressing his person and personality

John 14, Acts 2 and Acts 16

- In John 14 he dwells with them now but is not in them yet; he will be “the Spirit of truth,” truth being the first function the Lord emphasizes to them
- In verse 26 God’s presence is the issue, so he is “the Comforter, *which is* the Holy Ghost”; ghost is the English word conveying God’s presence
- In Acts 2:4 they are “filled with the Holy Ghost” — his presence as the person of the Godhead — and speak with other tongues “as the Spirit gave them utterance” — his function as the Spirit
- In Acts 16:6 he is the Holy Ghost, the person of the Godhead personally in charge of where the gospel of God’s grace through Paul’s ministry goes; in verse 7 he is the Spirit, his function making it evident to Paul’s own spirit

holy Spirit with a Small h

- Three times, all in our epistles today in the dispensation of grace — twice in Ephesians, once in I Thessalonians (Ephesians 1:13; 4:30; I Thessalonians 4:8) — the translators put holy with a small h and Spirit with a capital S
- Spirit is used there because function is emphasized, as the context in all three places makes plain; in Psalm 51:11, “take not thy holy spirit from me,” it is small h, small s

Profane and Vain Babblings (II Timothy 2:16)

- Both profane and babblings have lost much of their richness in present-day usage; Paul does not have the wide scope of modern renditions like “worldly and empty chatter”
- The context is one’s not rightly dividing the word of truth — the clear-cut division in God’s Word between his two programs; Paul is talking about clearly identifiable Bible teachers who don’t rightly divide
- In Jeremiah 23, when God says something is profane, it’s because it comes from someone who is profane — someone who claims to be a spokesman for God and is not; in Older English a profane person is a counterfeit spokesman for God
- Those handling the Bible without rightly dividing it are not God’s minister or God’s Bible teacher — they are profane; there are no prophets and no visions in this dispensation of grace

Babblings from Babel (Genesis 11)

- The first definition of babblings is not prattle or gibberish but Genesis 11, where the LORD did "confound the language of all the earth": babblings means inarticulate speech of a foreign or unknown tongue
- Hymenaeus and Philetus used a counterfeit spiritual phenomenon, wrapped up in the word vain babblings, that would prevail as the dispensation of grace continued; the primary means is vain babblings of unknown tongues — they will claim to be speaking in tongues; I Corinthians 13 and its doctrine show they are liars

Further Examples and Resources

- For study on your own: "the atonement" in Romans 5:11 — at-one-ment, permanently at one, no longer at odds; "provoke them to jealousy" and "provoke to emulation" in Romans 11; piety in I Timothy 5; froward in the Psalms and Proverbs
- Resources fall into English dictionaries — the Oxford English Dictionary (13 huge, thick volumes) and Noah Webster's American Dictionary of the English Language (1828) — and dictionaries of synonyms; a language is in decline when people think of words as synonymous

L7

Structure and Style: Yelling at Them in Print *II Timothy, I Timothy, Titus and Galatians: Verb, Subject, Predicate*

Structure and Style Defined

- Structure is the order or placement of words in a sentence designed to communicate something in addition to what the words themselves communicate
- Style is the way certain words or groups of words are used to indicate stress, emphasis, fervency, emotion, importance and urgency; the two describe nearly the same thing but differ in how they go about it

Older English Flexibility

- Today we seldom vary from subject-verb-predicate; in the Golden Age of English, generally from about 1550 to 1700, 1750, it still dominated, but there was more flexibility
- Punctuation and variations of typeface have largely taken over that role; variation of sentence structure used to be the more common way in written English to convey the writer's emotion, fervency and intensity
- This is more prevalent in the epistles, especially Paul's to us today in this dispensation of grace, than in narrative sections; it is not always anger — praise and rejoicing also come across

II Timothy 3:14; 4:5, 15

- "But continue thou in the things which thou hast learned": introduced by the adversative conjunction but, the subject comes after the verb — verb, subject, predicate
- Paul is dealing with phase three of the policy of evil, and Timothy will be tempted to cave in; the reader senses the writer almost tapping a finger on his chest — in other words, "don't you be one of those who's deceived. Stand fast."
- Verse 5 is not "but you watch in all things" but "But watch thou in all things"; reversing to verb, subject, predicate alerted the reader that the writer was

pretty worked up

- With Alexander the coppersmith coming after Timothy next, Paul writes “Of whom be thou ware also”; with the verb before the subject the stress is there — like a red flag going up, saying urgency

II Timothy 1:8 — Be Not Thou

- Here Paul begins to address the effect phase two of the policy of evil has had on Timothy — intimidated, with the spirit of fear; Paul is not just saying “snap out of it” but giving the remedy
- The common word order is altered twice — “Be not thou therefore ashamed” and, after the adversative conjunction, “be thou partaker of the afflictions of the gospel”: verb, subject, predicate, waving that little red flag

I Timothy 4:12; Titus 1:5; 2:1

- This alteration commonly follows the adversative conjunction; they work together — “but be thou an example of the believers” tells Timothy not to let it get to him
- “For this cause left I thee in Crete,” instead of “for this cause I left thee in Crete,” places the stress on what Paul had done in view of who he is
- In Titus 2:1, “but you speak” would be stripped of the intensity and emotion of “But speak thou”

Galatians — Paul’s Voice Comes Across

- Structure and style show there are times Paul is yelling at them in print; he realized that when he wrote his voice came across — “I desire to be present with you now, and to change my voice” (4:20)
- “Why compellest thou the Gentiles” (2:14), “Received ye the Spirit” (3:1–7) and “how turn ye again” (4:9) reverse to verb, subject, predicate because Paul’s intensity and emotion are there

L8

Retarded Therefore and the Particularizing Definite Article *I Timothy 2:1; II Timothy 1:12; Philemon 17; Hebrews 7:19; Acts 2:36; 26:30*

The Coordinating Conjunction Therefore

- Therefore coordinates sentences and indicates a result, a conclusion, or an inference drawn from what has been said before; its most common place is the beginning of the sentence, as in Hebrews 2:1, a conclusion for the remnant of Israel
- Today therefore is seldom used other than in first or second place, and it is almost frowned upon to retard it any further back
- In Older English, without losing that capacity, therefore was commonly delayed and retarded, permitting another important statement to be included within the concluding results

Third Place — Paul’s Authority

- In “I exhort therefore” (I Timothy 2:1) and “I will therefore” (2:8; 5:14), therefore is placed third; what is stated before it is given weight, and the authority for the conclusion is emphasized
- In all three, what comes first is Paul’s authority: I Timothy 1 deals with it in this dispensation of grace — he is the Apostle of the Gentiles and speaks for God like Moses did with Israel

Fourth and Fifth Place

- In “Be not thou therefore ashamed” (II Timothy 1:8) the word order variation

conveys feeling and emotion, and retarding therefore to the fourth position intensifies it all the more

- When a conclusion doesn't start with the conjunction, something else must be taken into account first — sometimes Paul's authority, sometimes a condition, as in "If a man therefore purge himself from these" (II Timothy 2)
- In "I charge *thee* therefore" (II Timothy 4:1) the charge and Paul's authority stand again; if Timothy failed to fulfill it, he would fail God's charge to him through Paul
- In Philemon 17, "If thou count me therefore a partner," therefore stands fifth — an additional issue tagged on to the conclusion of the first sixteen verses, so you don't pick up the conclusion until it comes across

Style — For the Which Cause

- Today emphasis is shown by italics, boldface and capitals; this style is still employed, but not with the frequency of the Golden Age of English
- Romans 15:22 and II Corinthians 4:16 say "For which cause"; II Timothy 1:12 says "For the which cause" — the added definite article is doing something, and in Older English you would have known what it meant
- Inserted especially before the relative pronoun which, it makes sure you understand the particular which in the context is the reason — overweighting one matter of context above another

By the Which — Hebrews 7, 10, 11

- In Hebrews 7:19, "by the which we draw nigh unto God" points to the better hope, contrasted with the law contract and the Levitical priesthood — by that very thing, and only by that very thing
- In Hebrews 10:10 "By the which will" points to "Lo, I come to do thy will, O God"; in 11:7 "by the which" goes back to Noah's faith response to what God said

Same and Thus

- In Acts 2:36, where Peter preaches at Pentecost, "that same Jesus" is emphatic — an unavoidable identification linking his audience with crucifying the Messiah; today we pretty much say the very or this particular
- In Acts 26:30, "when he had thus spoken," thus conveys not only what Paul said but the way he said it and conducted himself — manner as well as what was said

L9

It, Itself and Which: Special Quality and Dignity *Romans 8:14–17, 26–27; Leviticus 18:25; Genesis 3:15; Matthew 1:20; Luke 1:35; Philippians 4:13*

Section Three: Miscellaneous

- Lesson 9 begins the third and final section, simply titled Miscellaneous: items not found profusely in the King James Bible but there occasionally, and special phraseology watered down or diminished in meaning and impact over time

"the Spirit itself" (Romans 8:26–27)

- People who think the translators should have rendered it "the Spirit himself" are displaying their ignorance about the potentials of the English language
- The translators knew perfectly well that the Spirit is a himself — in verse 27 they identify him as a him — so "the Spirit itself" in verse 26 was no mistake or oversight

- Every English grammar book in Keith's office cites the issue: it and itself are often used to denote a special quality, state, rank, or dignity to the person being spoken about or to the situation being described
- You would normally expect the Spirit himself; the Spirit itself is another red flag-type thing — don't blame the English language if you don't recognize it when it is used

The Specialness Is in the Situation: Sonship

- The specialness is in the situation — it is not that the Holy Spirit isn't special Himself; in verses 14 and 15 Paul has already dealt with God dealing with us in this dispensation of grace as sons and not as children
- The Holy Ghost's relationship with our spirit is very special, different from His relationship even with saved people in God's program with Israel, when God dealt with them as children and not as sons
- One of the reasons the Lord Jesus Christ died was to purchase the capacity for adoption; the special nature, quality and dignity of sonship made the translators say itself to underscore it

"the land itself" (Leviticus 18:25)

- The land is God's land, the land He has chosen, spoken of as her, which is appropriate since God will join Himself to the land as part of His marriage relationship to His people; Exodus 15 calls it His holy habitation
- Instead of the expected her you get it and itself, waving a flag about the quality, state, dignity and rank of the land: the land itself is appalled by the things going on in it

God Himself Called an It

- The translators understood that even God Himself called Himself an it at times: in Genesis 3:15 the seed of the woman, though identified as a him, is first cited as an it — "it shall bruise thy head"
- In Matthew 1 the child is already a he, yet "that which is conceived in her"; in Luke 1 he is a son, a he, and "that holy thing" — you can't get more impersonal than calling someone a thing

"Christ which strengtheneth me" (Philippians 4:13)

- Older English also provided for this by the relative pronoun which instead of who or whom; using which of Christ does not lower Him — in the excellency of Older English it does the exact opposite
- Which can be used for who or whom when the writer desires to magnify the state, dignity, rank, or special quality of the one spoken about — and even when it is a poor rank or a dreadful state
- The translators do not substitute which every time — Philippians 2:5–6, 3:8 and 3:20–21 have who or whom — and that tells you they know what they're doing; it is not random
- Paul wants magnified the excellency of the power of God's Word operating in our inner man — a high privilege of God's grace for members of the Body of Christ dealt with as sons in this dispensation of grace

L10

Which Magnifies; Phraseology Stripped of Its Meaning *John 14:16–26; Matthew 6:9; 23:1–9; I Timothy 4:1–7; Ephesians 3:13–21*

Which of the Holy Ghost (John 14)

- John 14 is revisited to note which used of the Holy Ghost: the other

Comforter is clearly identified as a he, and verse 26 has the which and the whom together

- A further aspect of special quality and dignity is given — He is the Comforter, and the eleven are to acknowledge that — so verse 26 reads "the Comforter, *which is* the Holy Ghost, whom the Father will send in my name"

"Our Father which art in heaven" (Matthew 6:9; 23:8–9)

- One of the grammar books cites Matthew 6:9: as the Lord teaches the remnant of Israel how to pray, putting which instead of who magnifies something very special about the Father — their spiritual Father is in heaven
- Israel's religious leadership took the words rabbi and Father to themselves; the Father is in heaven, and these are imposters on the earth with no right to bear that title
- Every time you get a which when you expect a who, stop and appreciate why it is there — the excellency of Older English is telling you something special in the context

Phraseology

- Phraseology is a group of words, a phrase, an expression that conveys in its collective sense a particular meaning; two examples are taken from our epistles, phrases we have failed to allow to retain the meaning they used to have

"refuse profane and old wives' fables" (I Timothy 4)

- A modern dictionary of phrases gives superstitions or nonsense as the two most common meanings; that is not what the translators had in mind — the expression has been watered down
- For Robert Louis Stevenson the old wives' stories were stories of the miraculous — miracles, supernatural things, divine intervention; that is what old wives' fables refers to in I Timothy 4:7
- In verses 1–6 the Holy Spirit expressly describes a trend in the satanic policy of evil as the dispensation of grace proceeds: getting members of the Body of Christ back into Israel's program
- Forbidding to marry and abstaining from meats can be found in the scriptures, but not in the scriptures about and for this dispensation of grace
- Satan seduces by showing something to be received as proof of authority; seducing spirits produce signs, wonders and miracles, or the appearance of them, to give credence to the ones speaking lies in hypocrisy
- Paul says such accounts of signs, wonders and miracles are profane — God's not behind them; it's the policy of evil seducing — and Timothy is told to refuse them and exercise himself unto godliness

"breadth, and length, and depth, and height" (Ephesians 3:18)

- Paul prays about the inner man of Ephesian saints facing intense opposition from phase two of Satan's policy of evil, which is to intimidate the messenger
- Though geometric terms, the expression became phraseology to describe a level of mature comprehension — and comprehension is more than understanding, more than knowledge
- In Charles Dickens' Our Mutual Friend, instead of repeating the length, breadth, depth issue, Dickens says understanding the whole of the affairs of Mr. Boffin: the expression means understanding the whole of the affairs of someone's business
- Ephesians 3:18 speaks of comprehending the full affairs of God's business in the universe, possible with the revelation of the mystery of God's will — made

mutual counselors together with Him, as in I Corinthians 2

L11

"God forbid"; the Small h and Capital H *Romans 6:1–2; Luke 20:1–19; John 10:33–38; Ephesians 1:13; 4:30; I Thessalonians 4:8; II Corinthians 7:1*

"God forbid": the Authority Factor

- The translators are criticized for taking too much liberty with "God forbid", since the word God does not occur in the Greek expression; the answer is that the Greek takes into account the authority of the individual who is saying it
- When that authority is God Himself speaking through one of His apostles or prophets, the only appropriate rendering is "God forbid"; not rendering it so signifies an appreciation that may not be what it ought to be
- It is not just a wish or the speaker's hope; it is really not an Older English issue but an appreciation that comes from the integrity of the translators during the golden age of English

God Prohibiting (Romans 6:1–2)

- In view of who Paul is and whose words he communicates, it is God telling you He forbids you to think that — not Paul's opinion; His doctrine will not allow it
- Paul speaks and writes for God in this dispensation of grace; what he writes is not just his own ideas but from God the Father and the Lord Jesus Christ — "Christ speaking in me" (II Corinthians 13:3)

The First Use: Luke 20

- The expression occurs about only one time in the New Testament outside Paul's epistles, in Luke 20; this first use sets the stage for the other uses and for the authority factor behind it
- In the parable God the Father is the certain man and the husbandmen are the rulership of the nation Israel; the vineyard given to others is what will take place in the 5th installment
- With the authority they possessed as Israel's rulership — still theirs at this time, but abused — the chief priests, scribes and elders said "God forbid", standing face to face with God Himself
- "Ye are gods" (John 10:34; Psalm 82): Israel's rulership was entrusted with the authoritative use of God's words written in the law, identified in Israel as gods, His spokesmen
- The very one they called upon to forbid it fixed His gaze upon them (verse 17); though they declared they spoke for God, they were not speaking His words

Small h "holy Spirit"

- Three occurrences, all in our epistles for this dispensation of grace — Ephesians 1:13, Ephesians 4:30 and I Thessalonians 4:8 — have capital S for Spirit, small h for holy; any capitalization gives the idea of a proper noun and a title
- Titles are capitalized in "the Holy Spirit" (Luke 11:13), "the Holy One of Israel" (Isaiah 41:20), "that Wicked" (II Thessalonians 2:8) and "the Majesty on high" (Hebrews 1:3)
- In the three, holy was not simply a title identifier of the third member of the Godhead, so the translators did not capitalize the H and translated by spirit,

not ghost: the holiness issue was a ministry issue

The Spirit's Holy, Sanctifying Ministry

- John 17 is Israel's program, but it is an interdispensational truth: as with the remnant of Israel and the apostles, a similar holy sanctifying ministry takes place with us, produced by the Holy Spirit and the Word of God
- The Spirit of God has a holy ministry to us — to make us holy in thought and conduct; godliness is godlikeness: thinking like God does, doing things God's way, laboring with God
- II Corinthians 7:1 deals with the perfection of holiness through the Holy Spirit's ministry in us — all taught in detail before you ever get to Ephesians

L12

Sanctifying Ministry; Ensample, Emulation, Glory, Foes

Ephesians 1:13; 4:30; I Thessalonians 4:8; I Corinthians 10; Philippians 3:17; Romans 11:11–14; 5:2–3; Psalm 110:1

The Small h: a Sanctifying Ministry

- In Ephesians 1:13, 4:30 and I Thessalonians 4:8 the translators rendered by Spirit, not Ghost, and put a small h; capital H is a proper noun or title issue, but here the reference is to a sanctifying ministry the Spirit of God has with us
- Sealed "with that holy Spirit of promise" (Ephesians 1:13): the sealing ministry is to have a sanctifying effect upon us — take that doctrine and sanctify your thinking further with it
- "grieve not the holy Spirit of God" (Ephesians 4:30): not just the person of the Spirit of God — His thinking is to be your thinking; in I Thessalonians 4:8 He gave us His Spirit to sanctify our spirit

Abhorring Conduct Unlike Who We Are in Christ

- In view of the fullness of our position in Christ — not just justified, not just sanctified, but exalted with Christ — there ought to be an abhorring of conduct like who we used to be in Adam
- Such things are seen not simply as sinful and fleshly but as "the unfruitful works of darkness" — an advancement of attitude that comes from maturity and from the Spirit's sanctifying ministry so that our spirit grows in holiness together with His

Example and Ensample (I Corinthians 10:6, 11)

- Today ensample is thought to be simply another way of spelling example, yet in one context, of the same people and both plural, the translators used "examples" in verse 6 and "ensamples" in verse 11
- They are synonyms — a similar meaning with shades of difference — but they do not equal the exact same thing; an ensample is a species, a specific kind, of example
- With ensample the solemn nature of the example is stressed — a solemn example you ignore to your own peril; think of it as the same as example and you miss the little red flag in the word itself
- "ye have us for an ensample" (Philippians 3:17): not following the ensample Paul is ends in being victimized by the enemies of the cross of Christ; the Thessalonian assemblies were ensamples, not just examples

Provoke to Jealousy, Provoke to Emulation (Romans 11)

- The same Greek verb is rendered "provoke them to jealousy" in verse 11 and "provoke to emulation" in verse 14; there is bad and good jealousy, bad and

good emulation, so context is extremely important

- In verse 11 it is God who provokes Israel to jealousy; Paul provokes them to emulation — a zealous interest in something — by magnifying his office, so they come and hear him preach the gospel

Rejoice and Glory (Romans 5:2–3)

- "rejoice in hope of the glory of God" (verse 2) and "we glory in tribulations also" (verse 3) come from the same Greek verb; the variation is because tribulations take into account a public situation
- Rejoicing is primarily an inner, often private expression of joy; glorying is the outer public expression — from rejoice to glory you go from private to public, from within to without

Homework: Enemies and Foes (Psalm 110:1)

- Psalm 110:1, Matthew 22:44, Mark 12:36, Luke 20:43 and Hebrews 1:13 have enemies; Acts 2:35 alone has "thy foes thy footstool" — and in Hebrews 1:13 the translators recognized foes would be inappropriate
- All foes are enemies, but not all enemies are foes; something very special in God's program with Israel made those enemies foes in Acts 2 — Keith gives it as homework and will not tell the answer

Key Doctrinal Distinctions

Thee and Thou vs. Ye and You

The forms are thou for second person singular nominative, thee for second person singular objective, ye for second person plural nominative, and you only in the objective case of the second person plural. Modern English uses you for both singular and plural, which, unless the context makes it evident, creates a potential for ambiguity; in Older English the words themselves make the distinction. In John 3:7 the Lord talks directly to Nicodemus but is not only talking about Nicodemus: the Pharisees as a collective group needed to be born again.

Alway vs. Always

Always has three primary meanings — at all times, at or on every occasion, continually — and context determines which. Alway is a shortened form of the expression all the way; it describes progress along a prescribed course, or within identifiable parameters, from a beginning to an end. The King James translators recognized something distinct when they used always in II Corinthians 4:10 and alway in verse 11.

Stablish vs. Establish

To establish something means to set something up, to lay a foundation — an initial act that needs to take place for subsequent ones to follow. Stablish means to render stable, make secure, strengthen, stabilize in the face of destabilizing forces; whenever stablish is used, the context has destabilizing forces,

especially contrary doctrines. At Romans 16:25 Paul says stablish, not establish: the establishment has already taken place.

Thoroughly vs. Throughly

Both words speak of completeness, fullness, perfection, a lack of deficiency or shortcoming; the fine line is that thoroughly views things from the outside and throughly from the inside. Thoroughly could leave the inside excluded; throughly demands that the inside be dealt with first.

Holy Ghost vs. Holy Spirit

Both spirit and ghost convey the immaterial nature and entity of the third member of the Godhead. Spirit lays the emphasis on his function, ministry, operation and relationship to God's people; ghost stresses his person and personality. Ghost is God's host, and host equals presence. A capital H signals a proper noun or title; the small h in Ephesians 1:13, 4:30 and I Thessalonians 4:8 signals the Spirit's sanctifying ministry to us.

It, Itself and Which: Special Quality, State, Rank, or Dignity

The grammar books state that it and itself are often used to denote a special quality, state, rank, or dignity to the person spoken about or the situation described. The translators knew perfectly well the Spirit is a himself — verse 27 identifies him as a him — so "the Spirit itself" in Romans 8:26 was no mistake; there the specialness is in the situation, the special nature, quality and dignity of sonship. Which can be used in place of who or whom when the writer desires to magnify the state, dignity, rank, or special quality of the individual spoken about, as in "Christ which strengtheneth me" (Philippians 4:13); the translators do not substitute it on every occasion.

Key Scripture References

Leviticus 18:25	"the land itself": it and itself wave a flag about the quality, state, dignity and rank of God's land
Matthew 6:9	"Our Father which art in heaven": which instead of who magnifies something very special about the Father; taught to the remnant of Israel
Matthew 28:20	"lo, I am with you alway": a timeframe is in view — Israel's last days, the fifth installment of the fifth course of punishment
Luke 20:16	Israel's rulership say "God forbid" with the authority they possess — face to face with God himself
John 3:7	"Marvel not that I said unto thee, Ye must be born again": thee is Nicodemus; ye is the Pharisees collectively
John 7:39	The Spirit, for his function; then, with precise and flawless accuracy of word choice, "for the Holy Ghost was not yet *given*", stressing his person

John 14:26	"the Comforter, *which is* the Holy Ghost": Holy Ghost because God's presence is the issue; the which comes from the new special quality added to him as the Comforter
Acts 2:35	The one quotation of Psalm 110:1 rendered "foes"; the others have enemies — the reason is left as homework
Romans 5:2–3	From "rejoice" to "glory": from private to public, from within to without
Romans 6:1–2	"God forbid": in view of who Paul is and whose words he communicates, God prohibiting the thought — not just a wish
Romans 8:26–27	"the Spirit itself", though verse 27 identifies him as a him: the specialness is in the situation — the dignity of sonship
Romans 11:11–14	God provokes Israel "to jealousy" (verse 11); Paul provokes "to emulation" by magnifying his office (verses 13–14)
Romans 16:25	"stablish", not establish: the establishment has taken place; through those same doctrines God is of power to stabilize them
I Corinthians 10:6, 11	"examples" in verse 6, "ensamples" in verse 11 — same context, both plural; ensample stresses the solemn nature: take it to heart
II Corinthians 4:10–11	"Always" in verse 10 for the dying process; "alway" in verse 11: all the way delivered unto death
Ephesians 1:13; 4:30	"that holy Spirit of promise"; "the holy Spirit of God": small h — the Spirit's sanctifying ministry to us, not just a title
Ephesians 3:18	"the breadth, and length, and depth, and height": phraseology for comprehending the full affairs of God's business in the universe
Philippians 4:13	"Christ which strengtheneth me": which instead of who magnifies what Paul is claiming
I Thessalonians 2:16	"to fill up their sins alway": all the way, right to the top; always there teaches something contrary to the truth
I Timothy 2:1	"I exhort therefore": therefore placed third; what is said before therefore is Paul's authority
I Timothy 4:7	"old wives' fables": not superstition and nonsense but stories of the miraculous
II Timothy 1:12	"For the which cause", not just for which cause: the particularizing use of the definite article
II Timothy 2:16	"profane *and* vain babblings": a profane person is a counterfeit spokesman for God; babblings, inarticulate speech of a foreign or unknown tongue
II Timothy 3:14	"But continue thou": verb before subject after the adversative conjunction — Paul's fervency
II Timothy 3:17	"throughly furnished": from the inside out; thoroughly (Exodus 21:19) views from the outside