

## CHAPTER 1

# ABASE to AXLETREES

### Abase

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to **abase**. (Dan. 4:37)

The word **abase** occurs in various forms nine times in the AV. **Abase** is found four times,<sup>1</sup> **abasing** appears once,<sup>2</sup> and **abased** occurs four times.<sup>3</sup> The word **abase** comes from the French *abaissier*, “to bring low.” To **abase** means to reduce or lower in rank or estimation; to humble or humiliate. Of the nine times a form of the word **abase** is found in the AV, the NRSV retains two,<sup>4</sup> but inserts a form of the word in four additional places.<sup>5</sup> The NASB preserves the AV reading just once,<sup>6</sup> but uses a form of “**abase**” on thirteen other occasions.<sup>7</sup> The NKJV uses “**abase**” only one time, and that to follow a familiar reading in the AV.<sup>8</sup> The NIV removes these words each time, substituting “disturbed,”<sup>9</sup> “humble,”<sup>10</sup> “in need,”<sup>11</sup> and forms of “bring low”<sup>12</sup> or “lower,”<sup>13</sup> but utilizing “self-abasement” in another passage.<sup>14</sup> The word **abase**, however, is still commonly used today, such as this example from *Sierra* magazine: “The mud that fills them is seen as something that **abases** us and holds us down.”<sup>15</sup>

### Abated

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were **abated**. (Gen. 8:3)

The word **abated**, found six times in the AV,<sup>16</sup> is the past tense and the only form of the word *abate* that appears in the AV. The word *abate* comes from the French *abatre*, “to beat down.” To be **abated** means to be reduced or diminished in intensity or amount.

The word does not appear in the NKJV or NIV. It is changed three times to three different words (decreased, deducted, subsided) in the NASB.<sup>17</sup> The NRSV replaces **abated** by “subsided” three times<sup>18</sup> and “reduced” once,<sup>19</sup> but then alters “decreased continually” to “continued to abate.”<sup>20</sup> Yet, in the *Philadelphia Inquirer* in February of 2006, we read: “The level of concern has not **abated** since, which led the institute to launch its Make It Happen career-outreach campaign at this year’s Builders Show in Orlando.”<sup>21</sup>

## Abjects

But in mine adversity they rejoiced, and gathered themselves together: *yea*, the **abjects** gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not: (Psa. 35:15)

The word **abjects** appears only once in the AV. It comes from the Latin *abjectus*, a form of *abjicere*, “to cast away.” To be an **abject** signifies a castaway, an outcast, or a degraded person. The NRSV changes the word to “ruffians,” the NASB to “smiters,” and the NIV and NKJV to “attackers.” Although not often used substantively as in the AV, the word *abject* is employed as an adjective countless times in the modern liberal cliché “abject poverty.” Yet, **abjects** is still occasionally used: “Since renamed the City of Refuge, the church reaches out to that vast universe of outsiders and **abjects**—junkies, ex-cons, Aids sufferers, the homeless—that society has chosen to abandon.”<sup>22</sup>

## Abode

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our **abode** with him. (John 14:23)

And they two made a covenant before the LORD: and David **abode** in the wood, and Jonathan went to his house. (1 Sam. 23:18)

The word **abode** occurs sixty-nine times in the AV, three times as a noun<sup>23</sup> and sixty-six times as a verb.<sup>24</sup> **Abode**, from the Old English *abidan*, “delay, bide,” developed as a noun and a verb, and is still so used today. The noun **abode** is a residence or a dwelling place, and the verbal form serves as the past tense of *abide* along with the more awkward *abided*. Hence, to have **abode** is to have remained, dwelt, or stayed. All of our new versions eliminate the

verbal form. The NRSV and NASB use **abode** as a noun in more places than the AV, thus demonstrating that they did not consider it an archaic word.<sup>25</sup> However, the NIV and NKJV diminish the use of **abode** to twice<sup>26</sup> and once<sup>27</sup> respectively. The NIV even extricates the plain word “abide” from the text of the Bible, replacing it one time with the more difficult “be enthroned.”<sup>28</sup> The word **abode**, however, is very much in use today, even in *Garbage* magazine: “With or without AC, everything you do to make your **abode** energy efficient will lighten the heat load.”<sup>29</sup>

### Acceptation

This *is* a faithful saying, and worthy of all **acceptation**, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Tim. 1:15)

**Acceptation** occurs only twice in the AV.<sup>30</sup> Although it comes to English by way of the French *acceptation*, “acceptance,” like the word *accept*, it is ultimately from the Latin *accipere*, “to receive.” Consequently, **acceptation** means approval, approbation, or acceptance, as it is unanimously rendered in our modern versions. The sense of this word is obvious to anyone who was familiar with the word *accept* and the suffix *-ation*, denoting action or state. The word **acceptation** is certainly easier to understand than why the NIV altered the word “oppressor” in the AV to “tyrannical” when all the other of our modern versions read as the AV.<sup>31</sup> And the word is still in use anyway: “EPRI believes that at least five large-scale tests involving 1 million tons a year of CO<sub>2</sub> in five different geographic formations are necessary to ensure the technology works and to win public **acceptation**.”<sup>32</sup>

### Adamant

As an **adamant** harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house. (Eze. 3:9)

The word **adamant** is found twice in the AV.<sup>33</sup> It is from the French *adamaunt*, “the hardest stone.” An **adamant** is a rock or mineral of extreme hardness. Although beginning as a noun referring to a hard rock, and then any hard substance, the word is primarily used today as an adjective, hence its omission in our modern versions since the AV uses it substantively. After the

seventeenth century, **adamant** was used as a synonym of *diamond*. Indeed, the word *diamond* comes from the same root: *adamaunt*, *adimant*, *diamant*, *diamond*. Of the two times **adamant** appears in the AV, it is rendered by the NASB as “emery” and “like flint.”<sup>34</sup> The NIV adopts “hardest stone” and “hard as flint.”<sup>35</sup> The NRSV turns it into an adjective once,<sup>36</sup> while the NKJV follows the AV the first time, but chooses the NASB reading the second.<sup>37</sup> However, the modification of the AV text was not required since **adamant** is still used today to refer to an extremely hard substance. Cognate forms of the word include *adamellite*, “any quartz monzonite,” and *adamantine*, “a crystalline high melting hydrocarbon—C<sub>10</sub>H<sub>16</sub>.” An adamantine drill is what is used for drilling exceptionally hard substances.

### Adjure

But Jesus held his peace. And the high priest answered and said unto him, I **adjure** thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Mat. 26:63)

The word **adjure** appears five times in the AV,<sup>38</sup> plus twice in the form **adjured**.<sup>39</sup> **Adjure** is from the Latin *adjurare*, “to swear to.” Thus, **adjure** means to charge or command earnestly or solemnly, often under an oath or threat. The NRSV only retains the AV reading twice,<sup>40</sup> but then uses “**adjure**” six more times in other verses.<sup>41</sup> The NASB preserves the AV reading in four instances,<sup>42</sup> but then uses **adjure** five additional times in other verses, thereby needlessly correcting the AV again.<sup>43</sup> The NRSV and NASB also superfluously amend another verse with the word “adjuration.”<sup>44</sup> The word **adjure** is completely absent in any form in the NIV and NKJV. Not only is **adjure** evaded, in the NIV and NKJV it is changed into five different words or expressions out of the seven times it appears in the AV. The NIV used “pronounced this solemn oath,” “bound under an oath,” “make swear,” “charge under oath,” and “command.”<sup>45</sup> The NKJV preferred “charged,” “placed under oath,” “make swear,” “implore,” and “exorcise.”<sup>46</sup> The word **adjured**, however, is still in use: “‘Stop begging for more aid,’ **adjured** an editorial in the Oct. 15, 1992 issue of the magazine *Down to Earth*.”<sup>47</sup>

### Admiration

And I saw the woman drunken with the blood of the saints, and

with the blood of the martyrs of Jesus: and when I saw her, I wondered with great **admiration**. (Rev. 17:6)

Found only twice in the AV,<sup>48</sup> **admiration** is from the French *admiration*, which, like all forms of the word *admire*, ultimately comes from the Latin *admirari*, “to wonder at.” **Admiration** is a feeling or contemplation of wonder or astonishment. The word does not appear in our modern versions. Even the elementary word “admired” is removed by all of them, except the NKJV, from the only place it occurs in the AV.<sup>49</sup> Yet, the NIV changes the modest phrase “a good report” to the more difficult “admirable.”<sup>50</sup> That the word **admiration** is not archaic can be seen by its use in the *Los Angeles Times*: “As he works at duplicating the spear points found atop the hill, his **admiration** for the early flint workers grows.”<sup>51</sup>

## Ado

And when he was come in, he saith unto them, Why make ye this **ado**, and weep? the damsel is not dead, but sleepeth. (Mark 5:39)

The word **ado** is used only one time in the AV. It is a contraction of the Middle English *at do*, “to do.” Whereas it is now used as a noun, **ado** was previously just a form of the infinitive “to do.” Although **ado** is uniformly rendered “commotion” in our modern versions, it can still be found in newspapers in the 1990s: “Ken Lloyd, director of the Regional Air Quality Council, said the debate over the downtown intersections is much **ado** about nothing.”<sup>52</sup>

## Adventure

See venture.

## Advertise

And now, behold, I go unto my people: come *therefore*, and I will **advertise** thee what this people shall do to thy people in the latter days. (Num. 24:14)

The word **advertise** appears twice in the AV.<sup>53</sup> However, all modern uses of the word **advertise** have unfortunately been subverted by the concept of newspaper or television advertisements. But such has not always been the case. **Advertise** is from the French *advertissant*, from *advertir*, “to warn or inform.” To

**advertise** is to reveal, inform, or advise, often with a warning. This word is not found in our modern versions in any form. It is usually changed to “advise.”<sup>54</sup> However, on one occasion the NIV changes the concise “**advertise** thee” of the AV to “bring the matter to your attention.”<sup>55</sup> The word **advertise** can nevertheless still be found when not referring to advertising in the newspaper. This example is from *U.S. News & World Report*: “It is also hard to pinpoint the origin of low-frequency sounds, a good characteristic for animals that may not want to **advertise** themselves to predators.”<sup>56</sup>

### Advisement

And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon **advisement** sent him away, saying, He will fall to his master Saul to *the jeopardy* of our heads. (1 Chr. 12:19)

Found only one time in the AV, **advisement** is from the French *avis*, from *avis*, “opinion.” An **advisement** can be a deliberation, reflection, consultation, or consideration. The NIV and NASB altered the word to “consultation.” The NRSV adopted “counsel” and the NKJV employed “agreement.” Even the elementary word “advise,” found three times in the AV, is corrected on two occasions by all of our modern translations.<sup>57</sup> Nevertheless, the word **advisement** is still in use today. It is a commonly accepted legal term and has been so defined as: “The consultation of a court, after the argument of a cause by counsel, and before delivering their opinion.”<sup>58</sup> But the utilization of **advisement** is not limited to the legal profession: “Secretary Byrnes heard argument and received memoranda from me, Colonel McCormack, and the geographic assistant secretaries, taking the issue under **advisement**.”<sup>59</sup>

### Affect

They zealously **affect** you, *but* not well; yea, they would exclude you, that ye might **affect** them. (Gal. 4:17)

The word **affect** occurs twice in the AV. The form **affected** also appears twice,<sup>60</sup> while **affecteth** is only found once.<sup>61</sup> **Affect** is from the Latin *affectare*, “to apply oneself to.” The word is in common use today in the sense of influencing or having an effect on, but is only used once that way in the AV.<sup>62</sup> It normally has the meaning in the AV of desire zealously or envy. Naturally, our

modern versions don't use the word in this way. But when the AV does use **affect** in the modern sense, it is still corrected.<sup>63</sup>

### **Affinity**

Now Jehoshaphat had riches and honour in abundance, and joined **affinity** with Ahab. (2 Chr. 18:1)

The word **affinity** appears three times in the AV.<sup>64</sup> It is from the French word *affinite*, and ultimately from the Latin *affinis*, "bordering on." Thus, **affinity** is a connection, similarity, mutual attraction, or relationship, often by marriage. The word has been replaced in our new versions with some variety of the phrase "marriage alliance,"<sup>65</sup> except for the one time it is changed to "treaty" in the NKJV.<sup>66</sup> Although the word **affinity** was deemed too archaic for use in modern Bible translations, the *Washington Post* did not consider it so: "She had a rich, full-bodied contralto, musical imagination, impeccable taste in music and an **affinity** for fresh treatments of her material."<sup>67</sup>

### **Affording**

*That* our garners *may be* full, **affording** all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets: (Psa. 144:13)

The word **affording** occurs only once in the AV. It is a form of the strictly English word *afford*. The Middle English form was *aforth*, "to further." **Affording** means accomplishing, furthering, promoting, or providing. Naturally, **affording** is not used in this sense in any of our modern versions. The NRSV and NIV render **affording** as "with," the NKJV as "supplying," and the NASB as "furnishing." **Affording** does appear, however, in the *Denver Post* in 1994: "No TV request **affording** the league much-needed exposure was too big a favor to ask Kearney."<sup>68</sup>

### **Affright**

Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to **affright** them, and to trouble them; that they might take the city. (2 Chr. 32:18)

Although the word **affright** occurs only once in the AV, the form **affrighted** is found nine times.<sup>69</sup> **Affright** is another exclusively English word. It goes back, in a variety of spellings, to

the Old English *afyrht*, a form of *afyrhtan*, “to frighten.” It is at once apparent that the modern word *fright* is a derivative of **affright**, and that it would be a simple matter to update the word. But such was not the case. Of the ten times a form of **affright** is used in the AV, it is rendered five times by a similar form of “fright” in the NKJV,<sup>70</sup> but only twice in the NASB,<sup>71</sup> and once in the NRSV<sup>72</sup> and NIV.<sup>73</sup> This in itself is not so alarming until one examines two other factors. First of all, out of the ten occurrences of **affright** or **affrighted** in the AV, the NRSV uses eight different words to correct the AV readings (dread, frighten, horror, dismayed, appalled, panic, alarmed, terrified),<sup>74</sup> the NASB uses seven (dread, frighten, horror, dismayed, overwhelm, terrified, amazed),<sup>75</sup> and the NIV uses six (terrified, horror, afraid, tremble, alarmed, frightened).<sup>76</sup> Then the NRSV employs a form of *frighten* seventeen additional times,<sup>77</sup> the NIV eighteen,<sup>78</sup> and the NASB a whopping twenty-six times.<sup>79</sup> Although **affright** is somewhat archaic, it is nevertheless still in use: “The sight of the only world super-power bestriding the globe **affrights** many, and nothing will ever assuage the old lefts’ hatred.”<sup>80</sup>

### Afoot

And the people saw them departing, and many knew him, and ran **afoot** thither out of all cities, and outwent them, and came together unto him. (Mark 6:33)

The compound word **afoot**, found twice in the AV,<sup>81</sup> is from the Middle English *a fote*, “on foot.” To go **afoot** obviously means to go on foot or walk. This is apparent from the parallel passage in Matthew where the same Greek word is translated “on foot.”<sup>82</sup> If it be objected that the same Greek word should not be translated two different ways, then it should be noticed that the NRSV and NASB both use “by land” in the same passage where the NIV and NKJV each use “on foot.”<sup>83</sup> The word **afoot** is so archaic that it was used in the *Christian Science Monitor* in 1994: “A movement is also **afoot** to expand Seattle’s convention center, and rumblings are being heard about a new symphony hall.”<sup>84</sup>

### Afore

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

Another compound word from an earlier English form is **afore**. This word appears seven times in the AV,<sup>85</sup> but is also found seven times fashioned as **aforetime**<sup>86</sup> and once as **aforehand**.<sup>87</sup> The word **afore** is from the Middle English *afor*, which was derived from the Old English *onforan*, “in front.” Even the modern equivalent *before* is from the same root. Understandably, none of these forms of **afore** appear in our modern versions. Where the AV reads **afore**, it is usually updated to “before.”<sup>88</sup> However, in two cases “beforehand” is used in the NASB, NRSV, and NIV.<sup>89</sup> But when the AV utilizes “beforehand,” the modern versions routinely change it.<sup>90</sup> On one occasion, the NRSV conjectures the translation “above” where the AV reads **afore** and is followed with similar forms by our modern versions.<sup>91</sup> The NASB even uses the word “aforesaid” that contains the same archaic prefix it corrects in the AV.<sup>92</sup> The NIV is even worse, for it utilizes this supposedly archaic prefix five times in the word “aforethought.”<sup>93</sup> In spite of its correction by the modern versions, the word **afore** is still current today: “A chance to eat haggis **afore** Robbie Burns day.”<sup>94</sup> Moreover, the extended form **aforetime** can still be found in *National Review*: “Under this theory, lawsuits are not, as was thought **aforetime**, necessary evils; rather, litigation is a positive force in the regulation of society, a means, through aggressive tactics and huge punitive damages, to right the wrongs of the rich and powerful and deter future depredations against common folk.”<sup>95</sup> The word **afore** can also still be heard down South, and is even officially classified as a Southern expression.<sup>96</sup>

## Against

And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* **against** king Ahaz came from Damascus. (2 Kgs. 16:11)

And it was *so, as* she rode on the ass, that she came down by the covert on the hill, and, behold, David and his men came down **against** her; and she met them. (1 Sam. 25:20).

Saying, Go ye into the village **over against** *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. (Luke 19:3)

Although the preposition **against** is a commonly used word that can be found hundreds of times in any Bible version, it sometimes occurs in the AV in reference to time or appearance. The expression

**over against**, which is used 103 times in the AV,<sup>97</sup> means opposite of. Surprisingly, although our modern versions succeeded in eliminating this phrase, with one exception,<sup>98</sup> every place where the AV had it, the NIV and the NASB each reinserted the phrase one time in a verse where the AV did not have it,<sup>99</sup> while the NRSV used **over against** three new times.<sup>100</sup>

### Agone

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

The word **agone** is found only once in the AV, and is another example of an old English spelling that was still in vogue during the seventeenth century. The spelling of this word that survived is *ago*. Both forms are from the Middle English verb *agon*, “to pass away.” All of our modern versions update the word to “ago.” Although **agone** can be genuinely classified as archaic, its meaning can easily be determined from the context. Yet, **agone** can be found in the writings of Hawthorne and Twain, which no one would think of updating, as well as in the twenty-first century.<sup>101</sup>

### Ague

I also will do this unto you; I will even appoint over you terror, consumption, and the burning **ague**, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. (Lev. 26:16)

The word **ague** appears only once in the AV. It is from a French word of the same spelling and is actually short for *fièvre ague*, “an acute fever.” Thus, an **ague** is a fever, and is so rendered by all of our modern versions. But if **ague** obscures the meaning of the text of the Bible, then what about the text of the *Los Angeles Times*? “Half-conscious, we shower to the Muzak of newscasts, then pore over the daily calendar and account books we maintain with religious **ague**.”<sup>102</sup>

### Albeit

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; **albeit** I have not spoken? (Eze. 13:7)

**Albeit**, found only twice in the AV,<sup>103</sup> is a Middle English compound of *al be it*, “all though it be that.” Thus, it means although or even though. The *it* was also dropped to form what we now spell *able*. Not only is **albeit** not found in any of our modern versions, in the two places that it occurs in the AV, it is rendered two different ways in each of them. The NRSV preferred “even though” in one passage, but left the underlying Greek word untranslated in the other.<sup>104</sup> The NASB uses “but” and “lest,”<sup>105</sup> and the NIV “though” and “not to mention.”<sup>106</sup> The NKJV takes the best of two translations, using “but” one time and “not to mention” the next.<sup>107</sup> In their rush to get rid of the word **albeit**, it was overlooked that **albeit** is still in use, this example being from the *San Jose Mercury News*: “The 800-plus-unit property, dubbed ‘Aulani, a Disney Resort & Spa,’ is designed as a Polynesian village (**albeit** one with high-rise towers) that will include hotel rooms and two-bedroom Disney Vacation Club Villas.”<sup>108</sup>

## Allow

For that which I do I **allow** not: for what I would, that do I not; but what I hate, that do I. (Rom. 7:15)

This word occurs three times in the AV as **allow**,<sup>109</sup> and once each as **allowed**<sup>110</sup> and **alloweth**.<sup>111</sup> The form **disallow** is used once,<sup>112</sup> while **disallowed** can be found five times.<sup>113</sup> The word **allow** is from the French *alouer*, “to approve of.” **Allow** is actually related to the word *laud*, as both are originally derived from the Latin *allaudare*, “to praise.” Thus, **allow** originally meant to praise, commend, sanction, or accept. Since they all limited the meaning of **allow** to the current concept of permit or tolerate, our modern versions have corrected every occurrence of **allow** and its derivatives in those passages where the AV contained them. **Alloweth** is unanimously replaced with “approves”<sup>114</sup> and **allowed** is unanimously updated to “approved.”<sup>115</sup> The word **allow** is given as “approve” in one verse<sup>116</sup> and “understand” in another,<sup>117</sup> but “accept” and “cherish” in a third.<sup>118</sup> Yet, when the AV uses the word “approved,” the NRSV alters it to the phrase “to have met the test.”<sup>119</sup> Moreover, when the AV says “approve,” the NRSV changes it to “determine” even though the other new translations follow the AV reading.<sup>120</sup>

**All to**

And a certain woman cast a piece of a millstone upon Abimelech's head, and **all to** brake his skull. (Jud. 9:53)

Although the words *all* and *to* appear together in the course of a sentence several times, the expression **all to** is found only once in the AV. It originated from the practice of adding the prefix *to-* on the front of verbs (to-break, to-rend, etc.). In time, the prefix became separated from the verb and linked with the preceding word *all*. To do something **all to** is to do it entirely or wholly. The phrase survives in the similar Southern expressions "all get-out," "all the far," "all the fast," and "all tore up."<sup>121</sup>

**Alms**

Take heed that ye do not your **alms** before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. (Mat. 6:1)

The word **alms** appears thirteen times in the AV,<sup>122</sup> while the related **almsdeeds** occurs once.<sup>123</sup> Although **alms** is used on many occasions by some of our modern versions, a study of its usage in these translations reveals the manifest inconsistencies present in them. The word **alms** is singular with a plural ending, like the word *clothes* or *riches*. It was originally a plural, but came to be used for both forms. It goes back, in various spellings, to the Old English *aelmisse*. This was in turn borrowed from the Latin *eleemosyna*, "**alms**." It is from this Latin word that we get the English adjective *eleemosynary*, "charitable." **Alms** is charitable relief for the poor. The NRSV follows the AV on every occurrence of **alms** in the Bible. Excepting the textual variant that it follows in one verse,<sup>124</sup> the NASB thrice renders the Greek word for **alms** as "charity"<sup>125</sup> while retaining "**alms**" in ten other passages.<sup>126</sup> Thinking it archaic, the NIV removes the word completely, but then translates the underlying Greek word as "gifts to the poor" three times,<sup>127</sup> "to the needy" twice,<sup>128</sup> and "to the poor" twice.<sup>129</sup> Then the NIV alters **alms** once each to "giving," "beg," "money," "begging," and "helping the poor."<sup>130</sup> Finally, the phrase "which gave much **alms** to the people" is transformed into "he gave generously to those in need,"<sup>131</sup> completely ignoring the underlying Greek.<sup>132</sup> The NKJV uses **alms** on nine occasions,<sup>133</sup> but five times translates the same word as "charitable deeds."<sup>134</sup> Yet, when the AV uses "charity," the

NKJV removes all trace of the word.<sup>135</sup> Needless to say, the word **alms** is still in use today: “One little old lady would ask for **alms** near a tea shop, while the kids would tease and chase her all over the place.”<sup>136</sup>

## Alway

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you **alway**, *even* unto the end of the world. Amen. (Mat. 28:20)

The word **alway**, a combination of *all* and *way*, occurs twenty-three times in the AV.<sup>137</sup> Although it originally signified “all the way” or “the whole way,” in the sense of space traversed, it soon also acquired the meaning of the word *always*, which was derived from it, and superseded it. In the AV, **alway** generally has the sense of *always*, with only a couple of places where a distinction can possibly be made. The AV using two forms of the same word should not be a problem since it is never a problem for our modern versions: They all use both *cursed* and *accursed*. Moreover, the NRSV and NKJV both expand “cursed” in the AV to “accursed.”<sup>138</sup> The word **alway** is still sometimes used in Ireland, at least according to the *Irish Times*: “She recommended that fruit or chopped carrots and cucumber be offered as snacks throughout the day, and **alway** try to add some thinly sliced tomatoes or peppers to sandwiches.”<sup>139</sup>

## Ambassage

Or else, while the other is yet a great way off, he sendeth an **ambassage**, and desireth conditions of peace. (Luke 14:32)

The word **ambassage** only appears once in the AV. **Ambassage** is strictly an English word that is thought to have been influenced by the French *ambasse* or Latin *ambassare*. It has also been spelled in the past as *embassage*. This can be seen in two modern words derived from French: *ambassador*, “a diplomatic official sent by one sovereign or state to another as its resident representative or on a temporary mission,” and *embassy*, “the official headquarters of an ambassador.” An **ambassage** is a group of men sent out on a mission. It is unanimously rendered as “delegation” in our modern versions. Yet, the word is still used today: “This kind of cultural **ambassage** is good for Britain and good for Russia, and we should

copy it.”<sup>140</sup>

### Ambushment

But Jeroboam caused an **ambushment** to come about behind them: so they were before Judah, and the **ambushment** was behind them. (2 Chr. 13:13)

The word **ambushment** occurs twice in the AV in the same verse and one additional time in the plural.<sup>141</sup> It is from the French *embusment*, which is derived from the same word that we get *ambush* from: *embuscher*, “to set in ambush.” Following the Latin, this literally means “to set in the bush.” An **ambushment** is the act of hiding so as to attack by surprise, the concealed position, or those who do the attacking. Obviously, it is a synonym for *ambush*, which is usually how the word is rendered in our modern versions.<sup>142</sup> But the word **ambushment** is a perfect example of a word that retains the meaning of its shorter cousin even with the addition of a suffix. Other examples include payment—pay and commandment—command. Our new translations do not hesitate to use both forms of a word to translate a single Greek word. The NRSV translates the same Greek word as both “command” and “commandment.”<sup>143</sup> Although rare, the word **ambushment** can still be found in use today: “It is only through complete conviction in the supreme authority of God—of good—that we can escape their **ambushments**.”<sup>144</sup>

### Amerce

And they shall **amerce** him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. (Deu. 22:19)

Found only once in the AV, **amerce** is from the Anglo-French *amercier*, “to fine.” To be amerced was originally to be *estre a merci*, “at someone’s mercy.” To **amerce** is to punish by imposing a fine. Our modern translations all update the word to “fine.” Although deemed archaic, **amerce** and amercement are legal terms in vogue today.<sup>145</sup> But when the AV, which is followed by the NASB, NRSV, and NKJV, mentions the Ethiopians, the NIV alone calls them the “Nubians.”<sup>146</sup>

## Amiable

How **amiable** *are* thy tabernacles, O LORD of hosts! (Psa. 84:1)

The word **amiable** occurs but once in the AV. It is from the French *aimable*, “friendly.” It also gathered the meaning of “lovely” due to its resemblance to *amable*, “lovely.” Hence, **amiable** means friendly, agreeable, sociable, or lovely. The word **amiable** is unanimously altered in our modern versions to “lovely.” Yet, a writer in the *Oregonian* had no trouble with this word: “The parting was less than **amiable**.”<sup>147</sup> The Latin root can be found today in the legal term *amicus curiae*, “friend of the court.”<sup>148</sup>

## Amiss

Ye ask, and receive not, because ye ask **amiss**, that ye may consume *it* upon your lusts. (Jam. 4:3)

The word **amiss** appears four times in the AV.<sup>149</sup> It is a compound of the Middle English *a mis*, from *on mis*, “in error.” To be **amiss** is to be incorrect, improper, out of order, or astray. Only the NKJV retains the word, following the AV in two places,<sup>150</sup> and using **amiss** in another passage.<sup>151</sup> The NASB employs four different words or phrases to get rid of the AV reading (iniquity, offensive, wrong, with wrong motives).<sup>152</sup> On three occasions, the NIV consistently substitutes “wrong” or “wrong motives” for **amiss**,<sup>153</sup> but completely refuses to translate *shalah* in another place the AV reads **amiss**.<sup>154</sup> In lieu of the numerous corrections of the word **amiss**, it should be surprising to those who deemed it archaic to find that the word was used by the *Washington Post*: “As the day wore on, it became clear that something was **amiss**.”<sup>155</sup>

## Anathema

If any man love not the Lord Jesus Christ, let him be **Anathema** Maranatha. (1 Cor. 16:22)

**Anathema** only appears one time in the AV, although the Greek word from which it ultimately comes is used in other passages. The English word **anathema** is transliterated from the Latin, which in turn is transliterated directly from the Greek *anathema*, “devoted to evil.” To be **anathema** is to be accursed or consigned to destruction. Without fail, our modern versions substitute “accursed.” This surrogate is unnecessary, however, for

the word **anathema** is still used by the *Chicago Tribune*: “But any talk of raising taxes by Republicans has been **anathema** to Edgar.”<sup>156</sup>

### Ancient

But many of the priests and Levites and chief of the fathers, *who were* **ancient** men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: (Ezra 3:12)

With the **ancient** *is* wisdom; and in length of days understanding. (Job 12:12)

Although the words **ancient** and **ancients** appear many times in the Bible, their use in the AV in certain instances has been deemed archaic. **Ancient** is used with an obsolete meaning seven times<sup>157</sup> and **ancients** nine times.<sup>158</sup> The word **ancient** is from the French *ancien*, “old, former.” The commonly used Latin root is *ante*, “before.” The mention of **ancients** typically conjures up **ancient** Greeks or Romans, but in the AV these words commonly refer to someone who is old or aged and still alive. **Ancient** and **ancients** are normally corrected by our modern versions to forms of “old,”<sup>159</sup> “aged,”<sup>160</sup> or “elder.”<sup>161</sup> But on one occasion, the NIV supplants the AV reading of “elders” to “**ancients**.”<sup>162</sup> Moreover, the NASB one time substituted “**ancient**” for “old” when the other translations followed the AV reading.<sup>163</sup> The word **ancients** is certainly comprehensible, but why the NKJV changed “breach” into “dilapidation” is certainly not.<sup>164</sup>

### Angle

The fishers also shall mourn, and all they that cast **angle** into the brooks shall lament, and they that spread nets upon the waters shall languish. (Isa. 19:8)

The noun **angle** is found only twice in the AV.<sup>165</sup> It is formed from the Old English *angul*, “a fishhook.” This word and its homonym used in geometry and trigonometry are from the same root meaning “to bend.” An **angle** is a fishhook. Excepting “a line,” found once in the NASB,<sup>166</sup> the word is consistently altered to “hook” in our modern versions. Yet, isn’t it strange that in the twenty-first century a fisherman is called an angler and not a hooker?

## Anise

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and **anise** and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (Mat. 23:23)

There is only one mention of the herb **anise** in the AV. The word itself is from the French *anis*, which is shortened from the Latin *anisum*. The Greek form in the Bible is similar. **Anise** is technically *pimpinella anisum*, a plant of the parsley family with flowers that yield aniseed. The NIV, NASB, and NRSV all revise **anise** to “dill” even though one can purchase **anise** at any store that sells herbs. It is also documented in the *Orlando Sentinel* that **anise** is native to Florida.<sup>167</sup>

## Anon

But he that received the seed into stony places, the same is he that heareth the word, and **anon** with joy receiveth it; (Mat. 13:20)

Found only twice in the AV,<sup>168</sup> **anon** is a compound of the Old English *on an*, “in one,” that signified “in one moment.” Hence, **anon** means immediately, at once, or without delay. **Anon** is usually updated to “immediately”<sup>169</sup> or “at once,”<sup>170</sup> but after correcting the AV the first time, the NIV neglected to translate anything the second time.<sup>171</sup> Although there is no doubt that **anon** is archaic, it was used as recently as 2005 in Scotland’s *Sunday Herald*: “Six of us were charged with this onerous task: Colin Gordon and Liam Wilson, two youthful architects, Tim Abrahams and Penny Lewis form Prospect, Ricky Demarco, about whom much more **anon**, and me.”<sup>172</sup>

## Apace

And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came **apace**, and drew near. (2 Sam. 18:25)

The word **apace** occurs three times in the AV.<sup>173</sup> **Apace** is from the French *a pas*, “at pace.” It originally referred to men or horses travelling at not too great a pace; literally, one pace. It now means quickly or swiftly. **Apace** is sometimes altered to “in haste.”<sup>174</sup> But more often than not, our modern versions could not decide on what

to change it to. The phrase “came **apace**, and drew near” that is found in the AV has been modified to “kept coming, and drew near” in the NRSV, “came nearer and nearer” in the NASB, “closer and closer” in the NIV, and “came rapidly and drew near” in the NKJV.<sup>175</sup> However, the word **apace** is so archaic that it was used by the *Boston Globe*: “The effort comes amid public demand for greater accountability from colleges and universities that has grown **apace** with the rise in tuition and fees.”<sup>176</sup>

### Apothecary

Dead flies cause the ointment of the **apothecary** to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour. (Ecc. 10:1)

The word **apothecary** is found six times in the AV, five in the singular<sup>177</sup> and once in the plural.<sup>178</sup> It is from the French *apotecaire*, which is from the Latin *apothecarius*, “a storekeeper,” from *apotheca*, “a storehouse.” In English the word **apothecary** retains both meanings. This word, when it is used at all, is now relegated to just that of a pharmacist or pharmacy. Without fail, all of our modern versions render **apothecary** as “perfumer.” Although the word **apothecary** is very common throughout England and Canada, it can also be found in the *Philadelphia Inquirer*: “Even the countries where the tiger still roams and **apothecaries** stock musk tiger bond plasters and a tiger whisker concoction for toothaches are increasingly worried.”<sup>179</sup> And it is interesting that when a new pharmacy recently opened in the area where I live it was named Pensacola **Apothecary**.

### Apparel

I have coveted no man’s silver, or gold, or **apparel**. (Acts 20:33)

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously **apparelled**, and live delicately, are in kings’ courts. (Luke 7:25)

The noun **apparel** occurs twenty-eight times in the AV in twenty-seven verses.<sup>180</sup> The verb **apparelled** appears twice.<sup>181</sup> **Apparel** has the same root as *apparatus*: the Latin *parare*, “to prepare.” This was compounded to *apparare*, “to prepare for,” then *apparatus*, “preparation,” and finally into the English *apparatus*, “equipment prepared for a particular use.” The Latin *parare* also

made its way into French as *apareillier*, “to prepare.” From this came the noun *apareil*, “a thing prepared.” It is from these words that we got **apparelled** and **apparel**. By the sixteenth century, the primary meaning of “clothing” had been established. The NKJV follows the AV with regularity, but the NIV omits the words altogether. The NRSV and NASB were lax in their attempt to modernize **apparel**. The NRSV forgets to update the AV in one instance,<sup>182</sup> and then uses “**apparel**” again three more times.<sup>183</sup> The NASB neglects to modernize **apparel** in five passages,<sup>184</sup> and then alters “garments” to “**apparel**.”<sup>185</sup> Both the NASB and NRSV follow the AV in translating *lebuwsh* as “**apparel**” in one place,<sup>186</sup> but when the same word appears again, it is rendered as “robe.”<sup>187</sup> The NASB likewise emulates the AV in translating *labash* as “**apparel**,”<sup>188</sup> but then yields the same word in another verse as “robes.”<sup>189</sup> In the New Testament, the NASB matches the AV reading of **apparel** one time,<sup>190</sup> but then renders the same Greek word as “clothing” on another occasion.<sup>191</sup> However, all the energy expended in attempting to get rid of the word **apparel** was unwarranted, for every department store has a ladies **apparel** department. The word **apparel** is also still very much in vogue: “The dilemma for organized labor is that trade creates losers as well as winners, especially in industries such as **apparel** and consumer electronics, where union contracts have driven wages to uncompetitive levels.”<sup>192</sup>

## Appertain

But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. (Num. 16:30)

This word is found twice in the AV as **appertain**,<sup>193</sup> twice as **appertaineth**,<sup>194</sup> and three times as **appertained**.<sup>195</sup> It is from the French *apartenir*, “to belong to.” Thus, **appertain** means to belong to, pertain to, or relate to. It would have been a simple matter to update the word to *pertain*, but this was only done by one of our modern versions, the NKJV, and only on one occasion.<sup>196</sup> Once again, in the case of a supposedly archaic word, the meaning is quite evident from both the context and the form of the word. And furthermore, this word can still be found in use today, even in *Fortune* magazine: “When King Philip II proclaimed Madrid the

capital of Spain in 1561, he said he chose it because of the ‘healthy air and brilliant skies,’ both of which still **appertain**.”<sup>197</sup>

### **Aright**

The tongue of the wise useth knowledge **aright**: but the mouth of fools poureth out foolishness. (Pro. 15:2)

The word **aright** appears five times in the AV.<sup>198</sup> Strictly of English origin, it is a compound of the Old English *on riht*, “on right,” meaning “in the right way.” Hence, it is similar in formation to *afoot*. **Aright** means correctly, properly, or rightly. One would think that it would be easy enough to upgrade the word to *rightly*, but such is not the case with our modern translations. The NKJV forgets to update the word three times,<sup>199</sup> and then uses it again in another verse.<sup>200</sup> Only once does the NKJV revise the word to “rightly.”<sup>201</sup> The NRSV omits the word completely; the closest it comes to it is “the right way” found on one occasion.<sup>202</sup> The NASB ignores “**aright**” in one verse, thus inadvertently matching the AV.<sup>203</sup> Then it updates the word to “right” in one passage.<sup>204</sup> The NIV corrects all five of the AV uses of the word **aright**, but then introduces the word in another verse.<sup>205</sup> But once again, the context and construction of the word reveal its meaning. And furthermore, **aright** is even still used today: “On October 7, Columbus veered his course from west to west-southwest to follow them, certain they would lead him **aright**.”<sup>206</sup>

### **Armholes**

And Ebedmelech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine **armholes** under the cords. And Jeremiah did so. (Jer. 38:12)

**Armholes** is found only twice in the AV.<sup>207</sup> The word is unmistakably a compound of *arm* and *hole*. An armhole can be the armpit or the hole in a garment in which the arm is put. Thus, it could include the whole sleeve since the arm goes through the sleeve. The AV uses the word in both ways; the modern versions erase the word completely. The term **armholes** is still used today, albeit not exactly as the AV: “To keep ourselves dry and warm, we put on many layers of clothing over our swimsuits, and then green plastic trash bags with **armholes** and head holes cut in them.”<sup>208</sup>

## Art

She saith unto him, Yea, Lord: I believe that thou **art** the Christ, the Son of God, which should come into the world. (John 11:27)

The word **art** appears 495 times in the AV. Four of these have reference to work or skill like the word **art** is applied today.<sup>209</sup> This leaves 491 occurrences of the word **art** that have been replaced because of an archaic usage. **Art**, which appeared in Old English as *ear*, is the second person, present indicative form of the being verb. It is frequently coupled with the word *thou*. The NIV, NRSV, and NKJV all completely eliminate the word **art** when used this way. Yet, this supposedly archaic word is employed by the NASB 147 times,<sup>210</sup> even in places where the AV did not contain it.<sup>211</sup>

## Artificer

And Zillah, she also bare Tubalcain, an instructor of every **artificer** in brass and iron: and the sister of Tubalcain *was* Naamah. (Gen. 4:22)

The word **artificer** is found in the AV twice in the singular<sup>212</sup> and twice in the plural.<sup>213</sup> It is a form of the word *artifice*, which is from the French *artifice*, “skill, craft.” **Artificer**, like *artist* and *artisan*, is ultimately from the Latin prefix *ars*, “art.” Thus, an **artificer** is one who does or makes something by art or skill. The NIV prefers the word “craftsman.”<sup>214</sup> The NKJV chooses “craftsman,”<sup>215</sup> but once favors “artisan.”<sup>216</sup> Likewise the NASB.<sup>217</sup> The NRSV could not decide which term to utilize so it choose three (artisans, carpenters, magician).<sup>218</sup> But not only was a mechanic in the British Navy formerly called an **artificer**,<sup>219</sup> the word can still be found in such publications as the *New Republic*: “He is an **artificer**, a fabulist whose work, with its gestures toward fantasy and science fiction, has always had the spectacular credibility and the irrevocable logic of dreams.”<sup>220</sup> The related form *artifice* is even still used today.<sup>221</sup> But when the AV just utilizes the word “art,” the NIV and NASB correct it to “work.”<sup>222</sup> Moreover, the NIV even inserts the word “art” where neither the AV nor any of our other modern versions contain it.<sup>223</sup>

## Artillery

And Jonathan gave his **artillery** unto his lad, and said unto him, Go, carry *them* to the city. (1 Sam. 20:40)

The word **artillery** appears only once in the AV. It is from the French *artillerie*, from *artiller*, “to equip.” The word **artillery** came to be applied to equipment used in war; specifically, ballistic machines to throw projectiles. Because of the modern connotation of **artillery**, this word has harmoniously been corrected by our modern versions to “weapons,” since the implements of modern warfare did not exist during the time of the Old Testament. But **artillery** is not limited to modern weapons, at least according to the *Los Angeles Times*: “When elementary school boys on a bus in Eden Prairie, Minn., hurled dirty words at the girls, school officials employed the usual **artillery** of discipline—detention, suspension and transferring a student to another bus.”<sup>224</sup>

### Assay

*If we **assay** to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? (Job 4:2)*

The word **assay** and the form **assaying** each appear once in the AV,<sup>225</sup> while the term **assayed** occurs four times.<sup>226</sup> The AV employs **assay** only in verbal forms, although the word can also be used as a noun. The verb **assay** comes from the French *assaier*, from *assai*, a variation of *essai*, “trial,” from which we also get *essay*, “a literary composition.” To **assay** can mean to examine, analyze, test, prove, or attempt. Every occurrence of the various forms of **assay** found in the AV is altered in our modern versions to varieties of “attempt” or “try,” excepting the NRSV using “ventures” in one verse.<sup>227</sup> Nevertheless, this archaic word was twice thrust into one verse by the NASB, even transforming “try” in the AV to “assay.”<sup>228</sup> The NKJV follows the NASB in changing “tower” to “assayer.”<sup>229</sup> The term **assay** is still applied to a medical, mineral, or metallurgic test. The word **assayed** can also be found in use as a verb: “David Luban, a scholar of philosophy who divides his time between the University of Maryland School of Law and its Institute for Philosophy and Public Policy, briefly **assayed** teaching professional responsibility as a course in applied philosophy.”<sup>230</sup>

### Assent

*And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one **assent**; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. (2 Chr. 18:12)*

**Assent** only appears once in the AV, as does the form **assented**.<sup>231</sup> **Assent** is from the French *assentir*, “to agree to.” Thus, **assent** means to agree or concur with; to acquiesce or subscribe to. The NKJV alone retains **assented** in one passage.<sup>232</sup> The single word **assented** is converted into a different four-word phrase in each of our other new translations. The NRSV prefers “joined in the charge,” the NASB “joined in the attack,” and the NIV “joined in the accusation.”<sup>233</sup> Although our modern versions considered **assent** to be too archaic to use, the *Los Angeles Times* did not: “With the apparent **assent** of the French government, the European company offered to give away its Viking rocket engine technology to Brazil, something the Americans viewed as a possible violation of international agreements on arms trafficking and the spread of missile technology.”<sup>234</sup>

### Asswage

*But* I would strengthen you with my mouth, and the moving of my lips should **asswage** your grief. (Job 16:5)

The word **asswage** appears once in the AV, with the form **asswaged** occurring twice.<sup>235</sup> **Asswage** comes from the French *assouagier*, “to sweeten or make agreeable.” Thus, the word **asswage** can mean to relieve, lessen, appease, satisfy, or sweeten. **Asswage** is just an old spelling for *assuage*, but not even the modern form appears in the NASB, NIV, or NKJV. The NASB prefers “subsided”<sup>236</sup> and a form of “lessen,”<sup>237</sup> the NIV favors “receded”<sup>238</sup> and forms of “relieve,”<sup>239</sup> while the NKJV utilizes “subsided”<sup>240</sup> with a form of “relieved.”<sup>241</sup> Although the NRSV one time alters **asswaged** to “subsided,”<sup>242</sup> it retains this supposedly archaic word on two other occasions.<sup>243</sup> But the word is not that archaic after all, at least according to the *Philadelphia Inquirer*: “**Assuaged** by a quickly drafted letter from Rabin acknowledging that Jericho’s borders remained in dispute, Arafat signed the contested documents adding his own reservations.”<sup>244</sup>

### Astonied

Then Nebuchadnezzar the king was **astonied**, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. (Dan. 3:24)

Found ten times in the AV,<sup>245</sup> the word **astonied** is a form of *astony*, from the verb *astone*. *Astone*, *astonish*, and *astound* are all related and ultimately derived from the French *estoner*, “to stun.” To be **astonied** is to be astonished, astounded, amazed, surprised, or startled. The base form *astone* is very descriptive, for it indicates that someone **astonied** would be like a stone. As a genuine archaic word, **astonied** is expectedly absent in our modern versions so as not to astound the reader. However, only the NKJV consistently renders **astonied** as “astonished,” excepting one passage.<sup>246</sup> Of the ten times **astonied** is found in the AV, the NRSV uses six different words to correct it (appalled, astonished, confused, dismay, distressed, perplexed).<sup>247</sup> The NIV employs five distinct words to replace **astonied** (appalled, surprise, amazement, perplexed, baffled),<sup>248</sup> as does the NASB (appalled, astonished, dismayed, astounded, perplexed).<sup>249</sup> Yet, the AV is routinely criticized for rendering the same Greek word by several English words.

### **Asunder**

See sunder.

### **Attent**

Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be attent* unto the prayer *that is made* in this place. (2 Chr. 6:40)

The word **attent** appears twice in the AV.<sup>250</sup> It is from the Latin *attentus*, a form of *attendere*, “to attend.” To be **attent** is to be intent, attentive, observant, or full of attention. Understandably, this word is uniformly modernized in our modern versions to “attentive.” However, the word “attentive” is also found in the AV.<sup>251</sup> But on one occasion, a phrase in the AV, “very attentive to hear him,” is altered to “hanging upon His words” in the NASB, “spellbound by what they heard” in the NRSV, and “hung on his words” in the NIV.<sup>252</sup> So, even when the AV does not use archaic words, it is still corrected. Moreover, our modern versions often render ordinary words in the AV by words that are noticeably archaic, such as the NRSV replacing “hearth” with “brazier.”<sup>253</sup>

### **Augment**

And, behold, ye are risen up in your fathers’ stead, an increase of

sinful men, to **augment** yet the fierce anger of the LORD toward Israel. (Num. 32:14)

The word **augment** is found only once in the AV. It is from the French *augmenter*, “to increase.” To **augment** something is to enlarge, increase, or supplement it. Our modern versions all supplant this word where it is found in the AV, but the NRSV substitutes “**augment**” in another verse where the AV reads “increase”<sup>254</sup> after just correcting the only case of **augment** in the AV to “increase.” All the emendations were unnecessary anyway, for the word **augment** is still used on a regular basis: “Sugarloaf trainers eventually will **augment** the dolphins regular diet of dead fish with live fish to help retrain them to catch their meals.”<sup>255</sup>

### **Austere**

And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an **austere** man, taking up that I laid not down, and reaping that I did not sow: (Luke 19:22)

**Austere** is found twice in the AV.<sup>256</sup> It comes from the French *austere*, “harsh.” Thus, to be **austere** is to be severe, strict, harsh, or solemn. **Austere** is rendered, in both places in which it appears in the AV, by “harsh” in the NRSV, “exacting” in the NASB, and “hard” in the NIV.<sup>257</sup> The NKJV neglects to change this supposedly archaic word. Perhaps the translators anticipated the word being used in an Oklahoma newspaper: “In Missouri and Kansas, higher education institutions are facing **austere** times and plenty of questions about how they should be functioning now and in the future.”<sup>258</sup>

### **Averse**

Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men **averse** from war. (Mic. 2:8)

The word **averse** occurs but once in the AV. It is from the Latin *aversus*, from *avetere*, “to turn away.” To be **averse** is to be opposed, unwilling, disinclined, turned back, or opposite. It is rendered “with no thought” in the NRSV, but a form of “returning” in the other new versions. But **averse** is so archaic that it was used in the *Washington Post* in 1994: “The president’s fundamental problem, Wilson said, ‘is people do not trust him’ because he came

to Washington as a new kind of fiscally careful Democrat **averse** to big new programs.”<sup>259</sup>

### **Avouched**

Thou hast **avouched** the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: (Deu. 26:17)

The word **avouched**, past tense of *avouch*, is found only twice in the AV.<sup>260</sup> It is from the French *avochier*, “to call upon as an authority or defender.” Thus, **avouched** can mean guaranteed, defended, admitted, affirmed, or vouched for. In both occurrences in the AV, the NRSV substitutes “obtained,” the NASB and NIV “declared,” and the NKJV “proclaimed.”<sup>261</sup> The word **avouched** is the last in a series of words that have been examined in the AV that contain an *a-* prefix. Our modern versions have either removed them completely or severely curtailed their use. Yet, many words that contain an *a-* prefix and are not even used by the AV have been introduced into the Bible by some of our new translations. When the AV reads “on fire,” it is changed to “ablaze” by the NRSV and NIV.<sup>262</sup> The NRSV renders “burn” in the AV to “be aflame with passion.”<sup>263</sup> The NASB gives “aflame” for the AV phrase “on fire.”<sup>264</sup> When all of our modern versions agree with the AV phrase “on fire,” the NIV still sees fit to alter it to “afire.”<sup>265</sup> When the AV reads “lighting,” the NKJV and NRSV join in giving it as “alighting.”<sup>266</sup> The NASB and NKJV insert the word “allays” into their text when neither the AV nor our other modern versions even use the word.<sup>267</sup> Moreover, the NRSV alone employs the word “atop,”<sup>268</sup> the NIV “abutted,”<sup>269</sup> and the NKJV “adjoin.”<sup>270</sup> But even forms of the word **avouched** are still current: “Russell Baker, the much admired craftsman, complains in the *New York Times* that the people who **avouch** journalism in Washington are too uppity for his tastes.”<sup>271</sup>

### **Away with**

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot **away with**; *it is* iniquity, even the solemn meeting. (Isa. 1:13)

The expression **away with** is found six times in the AV.<sup>272</sup> The

word *away* is itself a compound of the Old English *on weg*, “on the way.” **Away with** means tolerate, bear, endure, and also has the meaning of take away. The AV uses **away with** only once as the former, but five times as the latter meaning.<sup>273</sup> Surprisingly, it is only the first type that is usually corrected, the NRSV, NASB, and NKJV using “endure,” and the NIV utilizing “bear.” Only the NIV alters the remaining occurrences of **away with**, substituting “rid the earth” once<sup>274</sup> and “take him away” twice.<sup>275</sup> In the two other instances of **away with**, the NIV retains the AV reading.<sup>276</sup> Clearly, here is a case where our modern versions have failed to consistently translate the text according to their own intended purposes of clear, modern English.

### Axletrees

And under the borders *were* four wheels; and the **axletrees** of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit. (1 Kgs. 7:32)

The word **axletrees**, the plural of *axletree*, occurs twice in the AV.<sup>277</sup> It is obviously a compound made up of *axle* and *tree*. *Axletree* is from the Old Norse *oxultre*, “axletree,” and is akin to *oxull*, “axis.” It formerly included the sense of both *axle* and *axis*, but gradually came to mean just the shaft on which a wheel rotates. The fact that most axles were made of wood accounts for the original suffix, *-tree*, that is now dropped. The NKJV replaces **axletrees** with “axles” once,<sup>278</sup> but surprisingly uses “axle pins” the other time.<sup>279</sup> Understandably, the other modern versions consonantly render this word as “axle.”<sup>280</sup> But what is not understandable is why the NIV altered “sad” to “dejected”<sup>281</sup> and “mad” to “demented.”<sup>282</sup>