

The Many Misleading Flaws In the Vocabulary of English Bible Translations

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The King James Bible of 1611 was written, “that it may be understood even of the very vulgar¹.”² The common people, as is true today, speak many words incorrectly, meaning the original word’s meaning has been corrupted or lost all together. For example, the word, awesome today is defined as “extremely impressive or daunting; inspiring great admiration” but this definition has nothing to do with the word, awesome; awe meaning terror, dread. Communication is loss when words lose their meaning. The Bible translators of 1611 used the vulgar vocabulary, then in use, when translating their King James Bible of 1611. Bible translations today, except the Rotherham Emphasized Bible, also commit this same error even though our culture is literate. Instead of reclaiming the English language by correcting the readers they accommodate the readers, leaving them in the dark. Yahweh’s sacred words can not be treated this way. Yahweh’s communication to his children has to be exact, as is done in the sciences and legal disciplines.³ Are you aware that the words mercy, worship, grace, atonement, hell, compassion, etc., as used in Bible translations are incorrect usages of these words? When these words are used, are we to understand their vulgar meanings, if so, what generational vulgar usage (1600’s, 1700’s, 1800’s etc.), or their true etymology meanings? One generation can restore integrity to Yahweh’s Sacred Word (His Word that has been Magnified Above His Name), by reeducating the vulgar to these communication errors, thereby restoring lost truths, unknown to the vulgar, which today, is the majority of Christians. John Locke addresses the abuse of words in his writings, ‘Of the Abuse of Words.’

¹ late Middle English: from Latin vulgaris, from vulgus ‘common people’. The original senses were ‘used in ordinary calculations’ in ordinary use, ‘used by the people’. Today, the vulgar usage of the word, vulgar, now means, “making explicit and offensive reference to sex or bodily functions; coarse and rude.”

² King James 1611; THE TRANSLATORS TO THE READER; “We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get ye hence, be banished for ever; we might be taxed peradventure with St James his words, namely, To be partial in ourselves, and judges of evil thoughts. Add hereunto, that niceness in words was always counted the next step to trifling; and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put ‘washing’ for ‘baptism’, and ‘congregation’ instead of ‘church’: as also on the other side we have shunned the obscurity of the Papists, in their ‘azymes’, ‘tunik’, ‘rational’, ‘holocausts’, ‘prepuce’, ‘pasche’, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.”

³ Most words that refer to science concepts come from Latin. Some of the Latin words originally came from Greek or from Arabic, but it is the more modern Latin forms that we use today. Science words tend to stay in Latin regardless of what language is used. For example, this text is written in English, but even if it was written in Spanish, the science words would stay the same because they are in Latin. <https://manoa.hawaii.edu/exploringourfluidearth/biological/what-alive/properties-life/practices-science-language-science>

Of the Abuse of Words

“This is necessary if language is to succeed—so necessary that in this respect ignorant people and learned ones all use words in the same ways. Meaningful words, in each man’s mouth, stand for the ideas that he has and wants to express by them. A child who has seen some metal and heard it called ‘gold’, and has noticed nothing in it but its bright shining yellow colour, will apply the word ‘gold’ only to his own idea of that colour and to nothing else; and so he will call that same colour in a peacock’s tail ‘gold’. Someone who has also noticed that the stuff is heavy will use the sound ‘gold’ to stand for a complex idea of a shining, yellow, and very heavy substance. Another adds fusibility to the list; and then for him the word ‘gold’ signifies a body that is bright, yellow, fusible, and very heavy. Another adds malleability, and so on. Each uses the word ‘gold’ when he has occasion to express the idea that he has associated with it; but obviously each can apply it only to his own idea, and can’t make it stand as a sign of a complex idea that he doesn’t have...

In addition to language’s natural imperfection, and the obscurity and confusion that it is so hard to avoid in the use of words, there are several willful faults and failures that men are guilty of, making words less clear and distinct in their meanings than they need to be...

...another great misuse of words is inconstancy in the use of them. It is hard to find a discourse on any subject, especially a controversial one, in which the same words—often ones that are crucial to the argument—are not used sometimes for one collection of simple ideas and sometimes for another. In arguments and learned disputes the same sort of proceeding is often mistaken for wit and learning...

...another misuse of language is intentional obscurity—either giving old words new and unusual meanings without explaining them, or introducing new and ambiguous terms without defining them, or combining words in such a way as to defeat their ordinary meanings...

Mankind’s business is to know things as they are, and to do what they ought, and not to spend their lives in talking about things or tossing words to and fro. So wouldn’t it be good for us if the use of words were made plain and direct, and if our language—which we were given for the improvement of knowledge and as a bond of society—were not employed to darken truth and unsettle people’s rights, to raise mists and make both morality and religion unintelligible? Or if these things do go on happening, wouldn’t it be good if they stopped being thought of as signs of learning or knowledge?

To conclude this consideration of the imperfection and misuse of language: the ends of language in our discourse with others are chiefly; 1) to make one man’s thoughts or ideas known to another, 2) to do that as easily and quickly as possible, and 3) thereby to convey knowledge of things. Language is either misused or deficient when it fails in any of these three purposes...

To provide some remedy for the defects of speech that I have mentioned, and to prevent the troubles that follow from them, I think it would be useful to conform to the following rules. First, a man should take care to use no word without a meaning, no name without an idea that he makes it stand for.”⁴

⁴ An Essay Concerning Human Understanding Book III: Words John Locke
<https://www.earlymoderntexts.com/assets/pdfs/locke1690book3.pdf>

‘Of the Abuse of Words’ in Yahweh’s Word

(For Thou hast Magnified, Above all thy Name, Thy Word! Ps. 138:2)

Mercy

Mercy is derived from the medieval Latin *merced* or *merces* meaning reward, wages, pay hire from which we get our words, merchandise, merchant and mercenary. The vulgar usage now means, “compassion (to suffer with?) or forgiveness shown toward someone whom it is within one's power to punish or harm.” In the Old Covenant, the KJV translators uses the word, ‘mercy,’ 217 times, to represent many different Hebrew (Ibri) words; the NKJV usage is 223 times; The ESV usage is 109 times; the ASV (1901) usage is 83 times; the NIV usage is 70 times; the Young’s Bible (1860’s) usage is 40 times while Rotherham’s Bible (1902) usage is 0 times. What are we to make of these obvious discrepancies? Joseph Rotherham knew the true meaning of mercy, meaning it is not part of the Old Covenant while the other translators used the vulgar meaning in different degrees to different Hebrew (Ibri) words.

Worship

Worship: Old English *worðscip*, *wurðscip* (Anglian), *weorðscipe* (West Saxon) "condition of being worthy, dignity, glory, distinction. The vulgar usage now means, “the feeling or expression of reverence and adoration for a deity. In the Old Covenant, the KJV translators uses the word, ‘worship,’ 64 times, to represent the Hebrew (Ibri) word, *shaha* (7812)⁵; the NKJV usage is 68 times; The ESV usage is 59 times; the ASV (1901) usage is 64 times; the NIV usage is 113 times; the Young’s Bible (1860’s) usage is 3 times while Rotherham’s Bible (1902) usage is 2 times. The KJV first usage is Ge 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and **worship**, and come again to you, while the Rotherham Bible translation is And Abraham said unto his young men — Tarry by yourselves here, with the ass, but, I and the young man, must go yonder, — that we may bow ourselves down, and return unto you.. The word, worship, does not mean to **bow down**, but rather that someone is worthy, meaning, a family member, who is worthy, can and should be worshipped, which is the correct usage of the word.

Grace

Grace: Middle English: via Old French from Latin *gratia*, from *gratus* ‘pleasing, thankful’; related to grateful. The vulgar usage now means, “God's grace is usually defined as **undeserved favor**. Grace cannot be earned; it is something that is **freely given**.” In the Old Covenant, the KJV translators uses the word, ‘grace,’ 39 times; the NKJV usage is 20 times; The ESV usage is 7 times; the ASV (1901) usage is 12 times; the NIV usage is 8 times; the Young’s Bible (1860’s) usage is 73 times while Rotherham’s Bible (1902) usage is 7 times but in his case the word is used correctly, meaning pleasing.⁶

⁵ 07812 שָׁחָה *shachah shaw-khaw* 1) to bow down

⁶ Job 41:12 I will not pass by in silence his parts, or the matter of strength, or the **grace** of his armour.

Ps 84:11 For, a sun and shield, is Yahweh God, — **Grace** and glory, will Yahweh give, He will not withhold what is good, from them who walk without blame.

Pr 22:1 More choice, is a name, than great riches, beyond silver and gold, is pleasant **grace**.

Isa 40:6 A voice saying, Cry! And one said — What, should I cry? All flesh, is grass, And, all the **grace** thereof, like the flower of the field:

Na 3:4 Because of the multitude of the unchaste doings of the unchaste one, fair in **grace**, mistress of secret arts, — who hath been selling nations by her unchaste doings, families by her secret arts,

Zec 11:7 So I tended the flock doomed to slaughter, for the sheep-merchants, — and took unto me two staves, the one, I called **Grace**, and, the other, I called Union, thus I tended the sheep,

Zec 11:10 So I took my staff **Grace**, and cut it in two, — that I might set aside my covenant which I had solemnised with all the peoples.

Atonement

Atonement: English: at one + -ment, influenced by medieval Latin adunamentum ‘unity.’ The vulgar usage is now, “to atone is to suffer the penalty for sins, thereby removing the effects of sin from the repentant sinner and allowing him or her to be reconciled to God.” In the Old Covenant, the KJV translators uses the word, ‘atonement,’ 81 times, to represent the Hebrew (Ibri) word, kaphar (3722)⁷; the NKJV usage is 99 times; The ESV usage is 90 times; the ASV (1901) usage is 88 times; the NIV usage is 102 times; the Young’s Bible (1860’s) usage is 97 times while Rotherham’s Bible (1902) usage is 0. Rotherham translates, kaphar, with the word, propitiatory, meaning, “late Middle English (as propitiation): from Latin propitiat- ‘made favorable’, from the verb propitiare, from propitius ‘favorable.’”

Hell

Hell: Old English hel, hell, of Germanic origin; related to Dutch hel and German Hölle, from an Indo-European root meaning ‘to cover or hide.’ The vulgar usage is now, “a place regarded in various religions as a spiritual realm of evil and suffering, often traditionally depicted as a place of perpetual fire beneath the earth where the wicked are punished after death.” In the Old Covenant, the KJV translators uses the word, ‘hell,’ 31 times; the NKJV usage is 19 times; The ESV usage is 0 times; the ASV (1901) usage is 0 times; the NIV usage is 0 times; the Young’s Bible (1860’s) usage is 0 times while Rotherham’s Bible (1902) usage is 0. The KJV sometimes translated, Sheol, Hell, while the other translations realized that Sheol is not a place where people are alive being punished. First usage of Sheol in Genesis 37: 35 “And all his [Jacob] sons and all his daughters rose up to console him, but he refused to be consoled, and said — Surely I will go down unto my son [Joseph], mourning, to Sheol! And his father wept for him.” In the New Covenant, the KJV translators have translated the Valley of Hinnom, southwest of Jerusalem, which is the Greek word, Gehenna, to Hell. Hell is not a translation of the Valley of Hinnom but is a manmade religious doctrine.

Compassion

Compassion: Middle English: via Old French from ecclesiastical Latin compassio(n-), from compati ‘suffer with.’ Passion: Old English passion, from Latin passio(n-) (chiefly a term in Christian theology), from pati ‘suffer’; subsequently reinforced by Old French. “The Passion (from latin patior, "to suffer, bear, endure") is the short final period before the death of Jesus, described in the four canonical gospels. It is commemorated in Christianity every year during Holy Week.” The vulgar usage of compassion is now, “sympathetic, pity and concern for the sufferings or misfortunes of other,” while passion is now, “strong and barely controllable emotion,” making the two words, in the vulgar, completely unrelated. The KJV only uses the word, passion, once, which is in Acts 1:3 “To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God,” but it uses com-passion (suffer with) 41 times? The KJV’s first usage of compassion is in Exodus 2:6, “And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.” She did not suffer with the child but rather she spared [02550 hamal]⁸ the child. Rotherham translates the verse as, “And she opened, and beheld it — even the child, and lo! a boy weeping, — so she

⁷ כָּפַר 03722 kaphar *kaw-far*’ 1) to cover, purge, make reconciliation, cover over with pitch

⁸ 02550 חָמַל *hamal khaw-mal*’ The idea of ‘sparing’ is clearly seen in **Jer 50:14** where God instructs Cyrus’s armies to ‘spare no arrows.’ Obviously, there is no inward emotional element of compassion upon the arrows involved in this sparing. Job confesses that his pain spares not. **{Job 6:10}** On the other hand, the jealous man when taking revenge spares not, **{Pr 6:34}** i.e. holds nothing back, is merciless. The wicked takes delight in his evil and holds it in his mouth. **{Job 20:13}** He spares it and will not let it go (ASV).

took pity on him, and said, Of the children of the Hebrews, is, this.” A true understanding of passion and compassion would be Yehoshua physically suffering (passion) on the cross, while Miriam (Mary) mentally suffered with (compassion) him.

Conclusion

Psalm 12:6 declares, “The words of Yahweh are Words, that are Pure, Silver Refined in a Crucible of Earth, Purified seven times!” If mercy does not mean reward and if Hell is the Valley of Hinnom and Grace does not mean favor and what does At-one-ment mean, anyway? Confusion is rampant in the majority of Bible translations, meaning they can not be trusted. The Rotherham Emphasized Bible is the World’s Most Accurate English Translation of the Hebrew & Greek Text, consistently using the same English word for the same Hebrew or Greek word, which other translations do not do. Other translations may use the word, mercy, its vulgar usage, to represent 5 different Hebrew and Greek words, never using its true (etymological) usage, which a reader will never realize. The other translations are vulgar translations, while the Rotherham Bible, in the majority of cases, is not.