

Sunday, March 1, 2020—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 111 William the Translator: Tyndale On Disputed Words & Phrases, Part 2 (Stablish, Replenish, Science, & Atonement)

### **Introduction**

- Two weeks ago, in Lesson 110, before ending our formal discussion of William Tyndale, we began looking at how Tyndale handled certain words, pairs of words, and/or phrases that are often discussed/debated by modern King James advocates. Our goal in doing so was to ascertain whether the things commonly said about the meaning and usage of the words in question is accurate. We considered following examples:
  - Church/Congregation
  - Charity/Love
  - Ensample/Example
- This morning, in Lesson 111, I would like to finish that investigation by looking at how Tyndale handled the following pairs of words:
  - Stablish/Establish
  - Replenish/Fill
  - Science/Knowledge
  - Atonement/Reconciliation

### **Stablish/Establish**

- This pair of words is also discussed in great detail in my book [\*The King James Bible in America\*](#). Like we saw in [Lesson 110](#) with “ensample” and “example”, there are many King James advocates who maintain that “stablish” and “establish” are wholly different words of discriminated meaning. As with the previous example, I believe that “stablish” and “establish” are spelling variants that convey the same substantive meaning. Furthermore, they are used interchangeably in the Old Testament by the King James translators to describe the various aspects of the Davidic Covenant. Readers interested in obtaining the documentation substantiating this claim are encouraged to obtain a copy of my book.
- The following table compares occurrences of the various forms of “stablish” and “establish” from the New Testament found in the line of English Bibles translated from the *Textus Receptus* stretching from Tyndale to King James.

### Stablish/Establish

Verse	Tyndale	Coverdale	Matthew	Great	Geneva	Bishops	Rheims	A.V.
Matt. 18:16	stablisshed	stablyshed	stablished	stablysshed	confirmed	stablyshed		<b>established</b>
Acts 16:5	stablisshed	stablyshed	stablysheth	stablyshed	stablished	stablisshed	confirmed	<b>established</b>
Rom. 1:11	strength	stregth	strength	strength	strengthened	<b>established</b>	strengthen	<b>established</b>
Rom. 3:31	stablischen	mantayne	mayntayne	maintayne	<b>establish</b>	mayntayne	<b>establish</b>	<b>establish</b>
Rom. 10:3	stablisshē	manteyne	stablish	stablysshe	stablish	stablyshe	<b>establish</b>	<b>establish</b>
Rom. 16:25	stablisshē	stablyshe	stablysh	stablisshē	<b>establish</b>	stablisshē	<b>establish</b>	stablish
2Cor. 1:21	stablissheth	stablysheth	stablisheth	stablyssheth	stablisheth	stablysheth	confirmith	stablisheth
2Cor. 13:1	stonde	stablisshed	stande	stablysshed	stand	<b>established</b>	stand	<b>established</b>
Col. 2:7	stedfaste	stedfaste	stedfaste	stablysshed	stablished	stablished	confirmed	stablished
1Thes. 3:2	stablysshe	stablysh	stablishe	stablisshē	stablish	stablishe	confirm	<b>establish</b>
1Thes. 3:13	stable	stable	stable	stable	stable	stablyshe	confirm	stablish
2Thes. 3:3	stablysshe	stablyshe	stablyshe	stablysshe	stablish	stablyshe		stablish
Heb. 8:6	made for better	made for better	made for better	confirmed	<b>established</b>	confirmed	<b>established</b>	<b>established</b>
Heb. 10:9	stablisshē	stablysshe	stablysshe	stablisshē	stablish	stablyshe	<b>establish</b>	<b>establish</b>
Heb. 13:9	stablisshed	stablysshed	stablyshed	stablysshed	stablished	stablisshed	<b>established</b>	<b>established</b>
James 5:8	settle	settle	setle	settle	settle	settle	strengthen	stablish
1Peter 5:10	stablishe	stablish	stablishe	stablisshē	stablish	stablyshe	<b>establish</b>	stablish
2Peter 1:12	stablisshed	stablished	stablyshed	stablished	stablished	stablysshed	confirmed	<b>established</b>

- First, note that Tyndale, Coverdale, Matthew, and the Great Bible never utilize any form of the word “establish.” Second, observe the variation in spelling employed across the board when the word “stablish(ed)” is used. Even the Bishops Bible the immediate predecessor to the King James spells “stablish(ed)” at least six different ways (stablyshed, stablisshed, stablysshed, stablished, stablishe, stablyshe). According to the *Oxford English Dictionary* (OED), the word “stablish is derived from the Middle English word “[stablishen](#)” which means “to establish, found, or create,” according to the Middle English Dictionary.
- Meanwhile, “establish(ed)” is not used in the English Bible until the Geneva Bible (1557 NT, 1560 complete Bible) where it is found three times in the New Testament. The King James itself is a mixed bag, electing to utilize “establish(ed)” eleven times and “stablish(ed)” seven times.

These observations are not indicative of two wholly different words but rather the unsettled orthographical standards in terms of how to spell the word in English. Lastly, observe how the use of “establish” increases as one works from left to right. This is illustrative of a further orthographic change as “establish(ed)” began to replace “stablish(ed)” as the preferred English spelling. These observations are reflected in the following line graph charting the historical usage of the words in question in English literature.

## Google Books Ngram Viewer



- This data coheres exactly with what Noah Webster states in his entry for “stablish” in his 1828 *American Dictionary of the English Language*:
  - STABLISH, verb transitive [Latin See Stab.] To fix; to settle in a state for permanence; to make firm. [In lieu of this, establish is now always used.]
- Tyndale’s exclusive use of “stablish” is reflective of the spelling standards of his day.

## Replenish/Fill

- Advocates of the “Gap Theory,” or the theological position that there is a space of time between Genesis 1:1 and Genesis 1:2 during which the Satanic rebellion occurs followed by God’s judgment of it, frequently use the word “replenish” in Genesis 1:28 in the KJB to justify their position.
- At the outset, let me be clear that it is not my intention in this Lesson to argue for or against the “Gap Theory.” Rather, I want to look at whether the “Gap Theory” has properly understood/used the word “replenish” in Genesis 1:28. The word “replenish” can be found in the following verses in the KJB:

- Genesis 1:28—And God blessed them, and God said unto them, Be fruitful, and multiply, and **replenish** the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
- Genesis 9:1—And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and **replenish** the earth.
- Gap Theorists observe from the account of Noah in Genesis 6-8 that God destroyed the entire population of the earth save Noah, his sons, and their families. Therefore, they take “replenish” in Genesis 9:1 to be a reference to Noah and his seed “refilling” the earth after God’s judgment as one might get their drink refilled at a restaurant. In other words, the earth was once full of people, God destroyed those people, and now Noah and his sons are tasked with the job of refilling or “replenishing” the earth with more people. On this view, “replenish” is used/understood in the sense of redoing something that had previously already been done like when my students’ “retake” a test. When this understating of “replenish” is applied to Genesis 1:28 the implication is clear, the earth was originally filled with beings (Gap Theorists disagree about whether this included humans.), these beings were negatively impacted by God’s judgment of the Satanic rebellion between verses 1 and 2, and therefore Adam and Eve are given the charge to “replenish” or “refill” the earth.
- Is that what the word “replenish” means? Have Gap Theorists accurately understood the historical meaning/usage of the word? The first English Dictionary, *A Table Alphabetical* published in 1604 by Robert Cawdrey, would say no. Published in 1604, the same year King James authorized the translation that bears his name, *The Table Alphabetical* serves as a primary source for the meaning and usage of English words in the early 17<sup>th</sup> century when the KJB was translated. According to Cawdrey’s *Table*, the word “replenish” simply meant to “fill” not “refill.”

## replenish, fill :

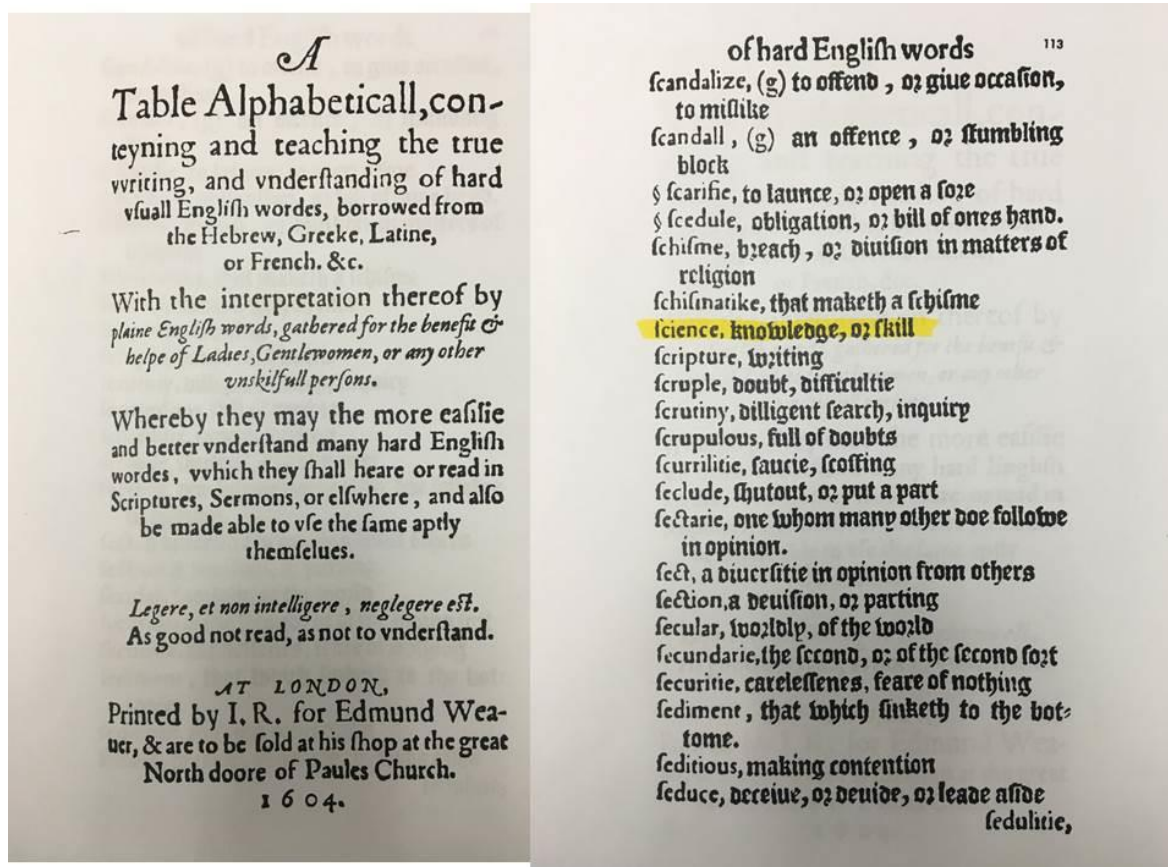
- Furthermore, The Middle English Dictionary (MED) reports that “replenishen”, an earlier form of “replenish”, means “to fill (an empty space, glandular flesh)” ([click here](#) to view the full MED entry). Lastly, the [Online Etymological Dictionary](#) provides the following entry for “replenish:”
  - “mid-14c., from Old French repleniss-, extended present participle stem of replenir “**to fill up**,” from re-, here probably an intensive prefix, + -plenir, from Latin plenus “full” (from PIE root \*pele- (1) “**to fill**”). Related: Replanished; replenishing.”
- Therefore, the evidence is strong that at the time the King James was translated, “replenish” simply meant to “fill” not “refill” as the word has been used/understood by Gap Theorists.
- William Tyndale translated Genesis 1:28 as follows in his 1530 Pentateuch:

- “And God blessed them and God said unto them. Grow and multiply and **fill** the earth and subdue it and have dominion over the fish of the see and over the fowels of the air and over all the beasts that move on the earth.”
- Tyndale was preceded in his rendering of “fill” by [Wycliffe](#) and followed by the [Coverdale](#), [Matthew](#), and [Geneva](#) Bibles. In contrast, the [Great Bible](#), [Bishops Bible](#), and King James all have “replenish.”
- Consequently, we can conclude that “fill” and “replenish” are synonymous words that mean the same thing. Therefore, Gap Theorists should not base the veracity of their position based upon a misuse of the term “replenish.”

### **Science/Knowledge**

- Much has been made about the meaning of the phrase “science falsely so called” in I Timothy 6:20 in the KJB in recent days. Many are interpreting the phrase to be a reference to the empirical or observational sciences such as: astronomy, physics, and chemistry to name but a few. At first blush, it is understandable why readers of the KJB in the 21st century would ascribe a modern understanding of the word “science” or the phrase “science falsely so called” when it is encountered in the KJB. This, however, does not answer the question of how this word/phrase was used and understood in the early 17th century when the translation was made. It is my contention that the phrase “science falsely so called” is not a direct reference to the observational sciences of the Scientific Revolution.
- First, the word “science” in I Timothy 6:20 is a translation of the Greek word *gnōsis*. *Gnōsis* occurs 29 times in 28 verses in the Greek text supporting the KJB. Of these 29 occurrences, *gnōsis* is rendered as “knowledge” in English 28 times. *Gnōsis* is translated as “science” only one time in I Timothy 6:20.
  - <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G1108&t=KJV>
- Second, the KJB was neither the first nor the only English translation of the *Textus Receptus* to render *gnōsis* as “science” in I Timothy 6:20.
  - Tyndale 1526—“O Timothy save that which is given ye to keep and avoided vngostly vanities of voyces and opposicios of SCIENCE falsly so called”
  - Coverdale 1535—“O Timothy, kepe that which is committed vnto the, and avoyde vngostly wayne wordes, and opposicions of SCIENCE falsly so called,”
  - Matthew 1537—“O Timothe saue that whiche is geuen the to kepe, and auoyde vnghostlye vanytyes of voyces and opposicyons of SCIENCE falslye so called,”
  - Great Bible 1539—“O Timothe, saue that which is geuen the to kepe, and avoyde vngostly vanyties of voyces and opposicyons of SCIENCE falsly so called.”

- Geneva Bible 1560—“O Timotheus, keepe that which is committed vnto thee, and auoide prophane and vaine babblings, and oppositios of SCIENCE falsly so called,”
- Bishops Bible 1568—“O Timotheus, saue that which is geuen thee to kepe, auoydyng prophane [and] vayne bablynges, and oppositions of SCIENCE, falslie so called”
- Therefore, King James advocates cannot claim any special spiritual significance for the inclusion and use of the word “science” in I Timothy 6:20 for the KJB.
- Third, Robert Cawdrey published [\*A Table Alphabetical\*](#) in 1604, the same year King James authorized the translation of the Bible that bears his name. Consequently, Cawdrey’s *Table* is contemporary with the translation process and records what English words meant at the time the KJB was translated.
- *A Table Alphabetical* contains the following entry for the word “fcience” (science): “knowledge, or skill.” So, at the time the KJB was translated, the English word “science” meant “knowledge,” according to a contemporary English dictionary (See photographic evidence below). Therefore, in the early 17th century when the KJB was translated, the English words “knowledge” and “science” meant the same thing, i.e., they were synonyms.



- Other English language resources confirm that the earliest uses of the English word “science” had more to do with “knowledge” and/or the process of knowing things than with modern



empirical/observational science. The following are the primary meanings of the word “science” in resources that trace the etymology or historical development and usage of English words.

- [\*Oxford English Dictionary\*](#)—“The state or fact of knowing; knowledge or cognizance of something; knowledge as a personal attribute. Now *arch.* and *rare.*”
  - [\*Middle English Dictionary\*](#)—“What is known, knowledge; information; (b) accurate knowledge, certain knowledge; (c) experiential or empathic knowledge; (d) the knowledge in someone's mind or memory.”
  - [\*Online Etymological Dictionary\*](#)—“ mid-14c., “what is known, knowledge (of something) acquired by study; information;” also “assurance of knowledge, certitude, certainty,” from Old French *science* “knowledge, learning, application; corpus of human knowledge” (12c.), from Latin *scientia* “knowledge, a knowing; expertness,” from *sciens*(genitive *scientis*) “intelligent, skilled,” present participle of *scire* “to know,” probably originally “to separate one thing from another, to distinguish,” related to *scindere* “to cut, divide,” from PIE root *\*skei-* “to cut, split” (source also of Greek *skhizein* “to split, rend, cleave,” Gothic *skaidan*, Old English *sceadan* “to divide, separate”).”
- So, the English word “science” had a nearly 300-year history of being used as a reference to knowledge and the process of knowing things before the advent of the Scientific Revolution in the mid-16th century (1500s).
  - Fourth, William Tyndale used the English word “science” in I Timothy 6:20 when he translated the New Testament in 1526. When he did so, he was using an already established English word to capture the meaning of the Greek word *gnōsis*. When Tyndale made this choice, he was not referring to any particular cosmological model of the universe. Copernicus did not publish his *On the Revolutions of the Celestial Spheres* until after his death in 1543 nearly two decades after Tyndale translated the New Testament. Therefore, the phrase “science falsely so called” in I Timothy 6:20 is not a direct reference to Copernican Heliocentrism, Newtonian Physics, Darwinian Evolution, or any other theory of the so-called Scientific Revolution.
  - The passage as penned by Paul in the 1st century is simply referring to people claiming to have knowledge or some sort of special *gnōsis* when they really do not, as in the case of Gnostic philosophy. In other words, the passage had an immediate application to Timothy living in the first century AD. By extension, the passage has application to any theory or system of knowledge that exalts itself against the knowledge of God. That being said, I Timothy 6:20 is not a direct reference to any specific system of thought or theory that would not be enunciated until 1,500 years later.

### **Atonement/Reconciliation**

- The word “atonement” occurs one time in the New Testament of the KJB. That occurrence can be found in Romans 5:11 which reads as follows in the King James:

- “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement**.”
- The word rendered “atonement” in Romans 5:11 by the King James translators is the Greek noun *katallagē*. This word occurs four times in four verses in the Greek text supporting the KJB. Romans 5:11 is the only time *katallagē* is translated as “atonement” by the King James translators, in the remaining three occurrences it is rendered as some form of “reconciliation.”
  - Romans 11:15—“For if the casting away of them be the **reconciling** of the world, what shall the receiving of them be, but life from the dead?”
  - II Corinthians 5:18—“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**,”
  - II Corinthians 5:19—“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.”
- Notice that in II Corinthians 5:18-19 the reader encounters two other forms of the word in “reconciled” (v. 18) and “reconciling” (v. 19) and, then again, in verse 20 where we read:
  - II Corinthians 5:20—“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”
- The underlined words in verses 18-20 are translations of the Greek verb *katallassō*, related by a slightly different word from the noun *katallagē*. In II Corinthians 5 both the noun and verb forms are translated into English by the KJB using some form of the word “reconciliation.”
- In Romans 5:10-11 we have a similar situation. The Greek verb *katallassō* occurs twice in verse 10 where it is translated “reconciled” both times in the King James. But then in verse 11 we encounter the Greek noun *katallagē* which is rendered in English as “atonement” when it was not so translated in II Corinthians 5:18 and 19.
- For critics of the KJB, the use of “atonement” in Romans 5:11 is ridiculed as a translational error and therefore serves as proof that the King James is not inerrant. On the flip side, some King James Onlyists go to great lengths to defend that exact word choice of “atonement” instead of “reconciliation.” Some, either implicitly or explicitly, claim that the King James translators were inspired when they chose “atonement” in Romans 5:11 instead of “reconciliation.” Which view is correct? Can Tyndale help us to think about the matter soberly?
- Let us begin with the following observation, [Tyndale](#), [Coverdale](#), [Matthew](#), the [Great Bible](#), [Geneva](#), and [Bishops](#) all used “atonement” in Romans 5:11. Whereas [Wycliffe](#) and the [Rheims](#) New Testament utilized “reconciliation.” This means that the KJB can claim no special divine revelation in its use of “atonement” since all previous English translations of *Textus Receptus* used the word “atonement” in Romans 5:11.



- Widening our gaze beyond Romans 5:11, we observe that the word “atonement” was used quite frequently by the predecessors to the King James in places where the word “reconciliation” is now utilized. Please consider the following table.

**Atonement/Reconcile**

Verse	Wycliffe	Tyndale	Coverdale	Matthew	Great	Geneva	Bishops	Rheims	AV
Rom. 5:10	recounselid recounselid	reconciled reconciled	recocyled recocyled	reconciled reconciled	recocyled recocyled	reconciled reconciled	reconciled reconciled	reconciled reconciled	reconciled reconciled
Rom. 5:11	recounseling	<b>attonment</b>	<b>attonment</b>	<b>attonment</b>	<b>attonment</b>	<b>atonment</b>	<b>atonment</b>	reconciliation	<b>attonment</b>
2Cor. 5:18	Recounselide recounselyng	reconciled <b>attonment</b>	reconcyled <b>attonement</b>	reconcyled <b>attonement</b>	reconcyled <b>attonement</b>	reconciled reconciliation	reconciled reconciliation	reconciled reconciliation	reconciled reconciliation
2Cor. 5:19	Recounselynge recounselyng	made agreement <b>atonmet</b>	reconcyled <b>attonemet</b>	made agreement <b>attonemet</b>	reconcyled <b>attonemet</b>	reconciled reconciliation	reconciling <b>attonement</b>	reconciling reconciliation	reconciling reconciliation
2Cor. 5:20	recounselid	<b>atone</b>	<b>at one</b>	<b>atone</b>	reconcyled	reconciled	reconciled	reconciled	reconciled

- Once again, the King James Bible Believers can claim no special divine insight in Romans 5:11 on the part of the King James translators given the translational history of the verse. Every English translation of the *Textus Receptus* before 1611 rendered *katallagē* as “atonement” in this verse.
- The textual facts presented in the above table suggest that “atonement” and “reconciliation” are synonymous. The OED defines the word “atonement” as follows:
  - “†1. The condition of being at one with others; unity of feeling, harmony, concord, agreement.
  - †2. The action of setting at one, or condition of being set at one, after discord or strife:
    - a. Restoration of friendly relations between persons who have been at variance; reconciliation. *Obsolete.*
    - †b. The settling of differences, staunching of strife; appeasement. *Obsolete.*
    - †c. The means or agent of appeasement. *Obsolete.*
  - 3. *spec. in Theology.* Reconciliation or restoration of friendly relations between God and sinners.

1526 Bible (Tyndale) 2 Cor. v. 18 God..hath geven unto us the office to preache the atonement.

1611 Bible (King James) Rom. v. 11 Our Lorde Iesus Christ, by whom we haue now receiued the atonement [ Wyclif, recouncilyng, or accordyng; Tindale,

Cranmer, attonment; Coverdale, attonement; Genev. atonement; Rhem. & Revised, reconciliation].

4.

a. Propitiation of an offended or injured person, by reparation of wrong or injury; amends, satisfaction, expiation.

1611 Bible (King James) Job xxxiii. 24 Deliuer him from going downe to the pit; I haue found a ransome [margin. atonement].

b. *Theology*. Propitiation of God by expiation of sin.

1611 Bible (King James) Lev. i. 4 It shall be accepted for him to make atonement for him.”

- The OED views “atonement” and “reconciliation” as words of synonymous meaning. They are also used interchangeably within the Biblical text.
  - Leviticus 6:7, 30—“atonement” in verse 7 and “reconcile” in verse 30 are translations of the same Hebrew word *kaphar*.
    - Same in Tyndale.
  - Leviticus 8:15, 34—*kaphar* in both cases.
    - Tyndale had “reconcile” in both verses.
  - Leviticus 16:16-20—*kaphar* in both cases.
    - Tyndale used “atonement” and “reconcile” interchangeably in this passage.
  - II Chronicles 29:24—“And the priests killed them, and they made **reconciliation** [*chata*] with their blood upon the altar, to make an **atonement** [*kaphar*] for all Israel: for the king commanded that the burnt offering and the **sin** offering should be made for all Israel.”
    - Hebrews 2:17—“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”
- Tyndale clearly used both words interchangeably in his translations. Does this mean that Tyndale was “corrupt” because his use of “atonement” and “reconciliation” did not cohere *exactly* with the KJB? In my mind it would be absurd to so argue.