

King James Only problems

I was sent a video that claimed the inerrancy of the King James Bible and that all the other translations left out important scriptures. This is an attempt to investigate all of the scriptures the maker of the video said were left out.

Most of the verses left out of some modern versions are because the KJV was translated based on the Textus Receptus, which was the best manuscript available at the time it was written. But in the last 400 years, other more ancient manuscripts have been discovered and the thinking is that the older manuscripts are closer in time to the originals, which we no longer have. Younger manuscripts have a greater chance of scribal error creeping into them as they were all hand copied. Most of the translations that no longer include questionable verses usually include a footnote explaining why it was left out.

When older manuscripts all leave out the same particular verses found in later manuscripts, it is strong evidence that these verses were added in the later manuscripts. In other words, they were added by someone other than the original author and should not have appeared in the KJV in the first place.

Here are the verses that were left out of some modern translations:

Mat 17:21 - But this kind does not go out except by prayer and fasting.(HRB)

Matthew Clarke in his commentary says “there is great difficulty in the text. The whole verse is wanting in the famous Vatican MS., one of the most ancient and most authentic perhaps in the world; and in another one of Colbert’s, written in the 11th or 12th century. It is wanting also in the Coptic, Ethiopic, Syriac, Hieros., and in one copy of the Itala. But all the MSS. acknowledge it in the parallel place, [Mar 9:29](#), only the Vatican MS. leaves out νηΣεια, fasting.”

Also, the word "fasting" does not appear in the oldest manuscripts.

Mat 18:11 - For the Son of Man has come to save that which was lost. (HRB)

Clarke also reports in his commentary that this verse is omitted by five MSS., two versions, and three of the fathers; but of its authenticity there can be no doubt, as it is found in the parallel place, [Luk 19:10](#), on which verse there is not a single various reading found in any of the MSS. that have ever been discovered, nor in any of the ancient versions. The Expositor's Bible Commentary, edited by Frank Gaebelein says that verse was "Omitted in the earliest witnesses of the Alexandria, pre-Caesarean, Egyptian, and Antiochene text types" (Vol. 8, p. 401).

Mat 23:14 - Woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows, and pray at length as a pretext. Because of this you will receive more abundant judgment. (HRB)

Gill says “This verse is left out in some copies, and in others it stands before the former; in which order it is read in the Syriac, Arabic, Persic, and Ethiopic versions. “

Some of the more reliable older manuscripts omit this verse and scholars feel it was probably an accidental insertion. However, since it is close to the wording of Mark 12:40 and Luke 20:47, no information is lost by its deletion in Matthew.

Mark 7:16 - If anyone has ears to hear, let him hear. (HRB)

This verse is not in some of the oldest manuscripts and since it was a common saying, some scholars think it was just added in.

Mark 9:44 - where their worm does not die, and the fire is not put out. (HRB)

This is a quote from Isa. 66:24. It is not in the oldest manuscripts and adds no additional information. The Peshitta, the Aramaic translation of the ancient Eastern text, has this verse as "Where the embers do not die and the fire does not go out".

Mark 9:46 - where their worm does not die, and the fire is not quenched. (HRB)

This is a repeat of the previous verse and the explanation is the same.

Mark 11:26 - But if you do not forgive, neither will your Father in Heaven forgive your deviations. (HRB)

This is virtually identical to Mat. 6:15 and was likely added to the text in Mark rather than purposely deleted from later translations. No information is lost as it is included in all versions of Matthew.

Mark 15:28 - And the Scripture was fulfilled which says, "He was numbered with the lawless." (Isa. 53:12)(HRB)

This undoubtedly is an addition to scripture to show that this was the fulfillment of Isa 53:12 which is banned reading in Jewish synagogues. It can only refer to Yahshua as the Messiah.

Luke 17:36 Two will be in the field, the one will be taken and the other will be left.(HRB)

Matthew Clarke in his commentary notes "The 36th verse is, without doubt, an interpolation. It was probably borrowed from [Mat 24:40](#). The whole verse is wanting in - ABEGHKLQS, more than fifty others, the Coptic, Ethiopic, Gothic, Slavonic, and many of the fathers: Griesbach has left it out of the text. Well might our translators say in the margin, this 36th verse is wanting in most of the Greek copies"

In the KJV, Luke 17:35 says two "women" where there is no mention of gender in the original text although the KJV does put it into italics to show the word was added and not in the original Greek text. By the same token, it does the same in Luke 17:36 where it says "two men" where again no gender is specified.

Like 23:17 - And he had to release to them one at the Feast. (HRB)

Not in the oldest manuscripts. This would not have been necessary to add for the first century believers as they knew that this was only a custom of the Romans and not of the Torah. John 18:39 says it was a custom only at Passover.

John 5:4 - For from time to time a cherub would descend to it, to the place of immersion and would stir them the waters, and whoever would first descend after the movement of the waters would be made whole of every pain, which he had. (HRB)

The explanation for the deletion is the same as my opening comments. There have been older manuscripts to surface in the 400 years since the KJV was translated from the Textus Receptus manuscript. These older manuscripts don't

have this verse because the manuscripts they were copied from didn't contain it. Since the oldest manuscripts didn't have it, it must be assumed to be a later addition to scripture.

Wineskins.org offers the following :

Multiple Greek manuscripts copied after 900 AD have a mark showing that they thought the verse was questionable but they included it because it was in the manuscript they were copying from. This verse has multiple words that John doesn't use anywhere else = out of character.

This verse has a larger number of textual variants = there are many versions of this text in many different Greek manuscripts which points to it being very questionable as to what was original, if it even was original.

Acts 8:37 - And Philip said, If you believe from all the heart, it is lawful. And answering he said, I believe Yahshua Messiah to be the Son of YAHWEH. (HRB)

Matthew Clarke in his commentary says: This whole verse is omitted by ABCG, several others of the first authority, Erpen's edit. of the Arabic, the Syriac, the Coptic, Sahidic, Ethiopic, and some of the Slavonic: almost all the critics declare against it as spurious. Griesbach has left it out of the text; and Professor White in his Criseus says, "*Hic versus certissime delendus,*" this verse, most assuredly, should be blotted out. It is found in E, several others of minor importance, and in the Vulgate and Arabic. In those MSS. where it is extant it exists in a variety of forms, though the sense is the same.

Acts 15:34 - But it seemed good to Silas to remain.

Matthew Clarke in his commentary states: This whole verse is wanting in ABEG, a great number besides, with the Syriac, Arabic, Coptic, Slavonic, Vulgate, and some of the fathers. It does not appear to have been originally in the text.

Acts 24:7 - but Lysias the chiliarch coming up with much force took him away out of our hands, (HRB).

Not in the oldest manuscripts and possibly added to make the Romans look worse than they were.

Acts 28:29 - And he saying these things, the Jews went away, having much discussion among themselves (HRB)

JFB Commentary offers the following explanation: "This verse is wanting in many manuscripts [and omitted by several recent editors], but certainly without reason. Probably the words were regarded as superfluous, as they seem to tell us what we were told before, that Paul "departed" (see [Act 28:25](#)). But in [Act 28:25](#) it is the breaking off of the discourse that is meant, here the final departure from the house" [Olshausen].

Romans 16:24 - The grace of our Master Yahshua Messiah be with you all. Amen. (HRB)

Clarke's commentary states: This is the conclusion of Tertius, and is similar to what St. Paul used above. Hence it is possible that Tertius wrote the whole of the 22nd, 23rd, and 24th verses, without receiving any particular instructions from St. Paul, except the bare permission to add his own salutations with those of his particular friends. There is a great deal of disagreement among the MSS. and versions relative to this verse; some rejecting it entirely.

Here are another couple of verses that are not included in the list from the video, and I will quote from the KJV and compare it with the Hebraic Roots Bible (HRB).

1John 5:7 - For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (KJV)

1John 5:8 - And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (KJV)

And in the Hebraic Roots Bible:

1John 5:7 - And the Spirit is the One witnessing, because the Spirit is the truth. (HRB)

1John 5:8 - And there are three who bear witness: The Spirit, and the water, and the blood; and these three are one (echad). (HRB)

Verse 7 is a fraudulent addition to scripture. It is not found in any manuscripts before the 14th century AD. It was added by a zealous Catholic scribe to promote their false doctrine of the trinity. Furthermore, when the Apostle John refers to "the Father" then he never correlates this to "the Word". The relationships John uses are either "Father - Son" or "God - Word", but not "Father - Word", as that would be equivalent to a mixed metaphor. That didn't seem to occur to the author of these spurious words.

The correct translation would be:

For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one. ((1Jo 5:7-8)

The correct meaning should be:

The Apostle John had stated in the previous verse exactly what he intended to convey. That verse reads:

This is he that came by WATER and BLOOD, even Messiah Yahshua; not by water only, but by water and blood. And it is THE SPIRIT that beareth witness, because the Spirit is truth. (1 John 5:6 AV)

Yahshua started His ministry when He was BAPTIZED by John the Baptist (i.e.WATER), and He concluded His ministry when He died on the stake, i.e. when He shed His BLOOD. And Yahshua had clearly stated that the Holy SPIRIT would guide true Christians into an understanding of the truth, thereby bearing witness to Christ's ministry. (Nelte)

The above are some of the supposed errors of other translations that are used to prove the inerrancy of the KJV. However, below is a list of actual errors in the KJV. I am using the 1964 version as some of the previous errors have been recognized and corrected in later versions.

Matt 1:2 *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; (KJV)*

The name is Judah, not Judas. Same error is in verse 3.

Correct translation: *And Judah fathered Pharez and Zarah out of Tamar, and Pharez fathered Hezron, and Hezron fathered Aram, (HRB)*

Matt 1:9 *And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; (KJV)*

Ezekias is Hezekiah. Same error is verse 10.

Correct translation: *and Uzziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah (HRB)*

Matt 1:13 *And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; (KJV)*

There is an omission in the genealogy that only lists 13 generations. However, **The "DuTillet" Hebrew Matthew** corrects "*Abiud begat Eliakim*," showing that Abiud actually begat Av'ner (Abner), who in turn begat Eliakim. This gives the correct 14 generation total. It should also be noted that incomplete genealogies are not alien to the Tenakh (The Old Testament).

Matt 1:25 *And knew her not till she had brought forth her firstborn son: and he called his name JESUS. (KJV)*

The name should be translated "Yahshua" (the salvation of Yah)" Yah is short for Yahweh.

Correct translation: *and did not know her until she bore her son, the Firstborn. And he called His name Yahshua.*

Matt 16:18 *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (KJV)*

The word "Church" is translated from the Greek word Ekklesia – "called out ones" which is the congregation of Israel. (Fulfillment of Isa. 56:7). It should have been translated "congregation or assembly", not "Church". The Greek word "Ekklesia" is the equivalent of the Hebrew word "qahal" which means an assembly or congregation. Neither word means a "building".

Correct translation: *And I also say to you that you are Peter, and on this rock I will build My assembly, and the gates of Hades will not prevail against her. (HRB)*

The origin of the word "church" derives from the old Anglo Saxon root "circe". Circe was the goddess daughter of Helios, the sun god.

Tyndale, in his translation, uniformly translated ekklesia as "congregation" and only used the word "churches" to translate Acts 19:37 for heathen temples. (Koster)

"Build" can also mean to **restore** by building. The word is oikodomeo, Strongs Greek # 3618, meaning to **rebuild, repair and restore**. Yahshua came to restore the assembly of Israel, not start a new religion.

*The word "church" derives from the word "KIRKE" whose root goes back to circle – and **circe** (the false goddess). Kirke is similar to the Hebrew word kikkar meaning a disk or circle. Or SUN WORSHIP! The sun was worshipped as baal or lord by a full **circle** of pagans. (Rabbi Ed Nydle).*

Matt 23:3 *All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (KJV)*

This verse is mistranslated. It is not saying to do all the Scribes and Pharisees say, but all which he (Moses) has said to you, that you do. Yahshua is quoting 2 Kings 17:34. It basically means that if they tell you do something that agrees with Torah, to go ahead and do it. But, don't do as they say if it is not found in Torah. Yahshua is teaching against their oral traditions which they had placed above the written Torah and still do.

Corrected translation: *Then all things, whatever he (Moses) tells you to keep, keep and do. But do not do according to their (Scribes & Pharisees) works, for they talk, and do not do. (HRB)*

Matt 23:35 *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*

This is in error. See 2 Chron. 24:20-21. Actually, Zechariah was the son of Yehoida, not Barachias. Jewish writings say he was the father of John the Baptist who was murdered. Unfortunately, all translations contain this error.

Matt 26:6 *Now when Jesus was in Bethany, in the house of Simon the leper, (KJV)*

Simon was not a leper. A leper was not even allowed into the city. The Jews would not be attending a dinner at a leper's house. The Peshitta has the correct understanding. Simon was a potter or jar maker. The Hebrew for leper is Ga-rabba. The Hebrew for a potter is Garava. A leper would not have able to own property, employ servants or hold any feast that the Jews could attend.

Correct translation: *And Yahshua being in Bethany, in Simon the potter's house, (HRB)*

Matt 26:17 *Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?(KJV)*

This should read "Now prior to the Feast of Unleavened bread..or was approaching" Yahshua died on the afternoon of Passover and as such was already dead before The Feast of Unleavened Bread began. The disciples' question of preparing a place to eat the Passover plainly shows this was before the Passover. The Feast of unleavened bread follows the day after Passover. The word erroneously translated "first" is the Greek word 'protos' which primarily means "before". It is correctly translated as "before" in John 13:1.

John 13:1 Now before (protos) the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (KJV)

The Passover cannot be the first day of the Feast because the first day is a high day and no preparation work would be allowed—including purchasing unleavened bread. It was on the Passover that the disciples assumed that Judas was going to purchase Feast supplies, [Joh 13:29](#), an assumption they never would have made had Passover been a High Day of the Feast.(yrm.org)

The reason for these kinds of errors is that the Jews upon returning from the Babylonian captivity had combined Passover and the Feast of Unleavened Bread into one Feast and called the whole thing "Passover". The gentile translators of the N.T. did not understand this and it caused them to make translational errors. This is how they got "Good Friday" to "Sunday" for his death, burial and resurrection. They didn't understand that the Feast of Unleavened Bread was called a "Sabbath". So when they saw that Yahshua was to be removed from the stake because the Sabbath was approaching at sunset, they erroneously assumed it was the weekly Sabbath that was in question when in fact, it was the high Sabbath of the First day of the Feast of Unleavened Bread.

Again, all translations contain this error.

Matt 26:26 *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (KJV)*

This is another incorrect translation that has led to erroneous doctrine. Yahshua does not bless the bread. "Blessing things" as such is foreign to Judaism. Rather, Yahshua blessed Elohim, the maker of the bread, as is still done today at Passover Seders.

This is the blessing He would be reciting at this point of the meal:

Baruch atah YHWH Elohenu Melech haOlam, hamotzi lehem, min ha'aretz.

Blessed are you Yahweh our Elohim, King of the Universe, Who brings forth bread from the earth.

Matt 28:1 *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. (KJV)*

The "first day of the week" is not in the original Greek. It says "dawning into the first of the Sabbaths" (Shabbaton). The word Shabbaton is used to emphasize the "rest" aspect of the Sabbath. Rosh Hashanah, Sukkot and the weekly Sabbath are referred to as Shabbat Shabbatons, but Passover and Shavuot are not referred to in this way in scripture. However, Rabbis have decided these Feasts are equal with all the others, so the use of Shabbaton is used for them too.

The correct translation: *But after the Sabbaths, at the dawning into the first of the Sabbaths (feast of first fruits), Mariam of Magdalene and the other Mariam came to look upon the grave.(HRB)*

Matt 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (KJV)*

The original reading did not have this later Trinitarian addition. It was added by the Catholics in the 2nd Century AD. It originally read to be baptized in the name of Yahshua (only). It is a man made formula that Yahshua did not utter. **The Catholic Encyclopedia, II, page 263:** "The baptismal formula **was changed** from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century."

Correct translation: *Then having gone, disciple all nations, baptizing them into the name of the Father and of the Son, (HRB)*

Mark 2:26 *How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? (KJV)*

This is an error. Abiathar is the wrong guy. Ahimelech was high priest in David's time. The reference to him is left out in the Syriac Aramaic, so should probably be deleted from the versions that contain this error.

Mark 14:12 *And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? (KJV)*

Again, this should read "And before the first day of Unleavened bread, when they killed the Passover. The Greek word "protos" - Strong's # 4413, should be translated here "Before" which would be the correct understanding. The translators try to make it sound as if Yahshua was still alive on the first day of unleavened bread. Yahshua and the lambs were killed on the 14th, not the first day of unleavened bread (15th).

Mark 16:9 *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. (KJV)*

There was no punctuation in the scriptures. It was later placed there by the translators. Yahshua did not rise early on the first day of the week. It should read "Now when Yahshua was risen, early the first day of the week he appeared first to Mary Magdalene..." Note the comma after "risen." This now makes this phrase harmonize with other scriptures of the same event.

Luke 4:27 *And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. (KJV)*

Eli-seus. This is a very unfortunate translation of Elisha. Elisha means "My El is savior". Eli seus means "My El is Zeus". The original 1611 KJV had Eli-zeus which was later changed to Eli-seus and even later to Elisha. Apparently, later translators felt uncomfortable with the earlier translation.

Correct translation: *And many lepers were in Israel during the time of Elisha the prophet, and none of them was made clean except Naaman the Syrian.*

Luke 22:7 *Then came the day of unleavened bread, when the passover must be killed.(KJV)*

This is an error due to ignorance of the Feasts of Yahweh. The Passover lamb was killed between the evenings (sundown and dark) on Passover. It is killed before the Day of Unleavened Bread. The first day of Unleavened Bread is a high Sabbath and no work or killings would be done on that day.

IF Luke 22:7 is supposed to have been "the 1st Day of Unleavened Bread", THEN it would mean that Yahshua would only have kept the Passover (verse 15) on THE SECOND DAY OF UNLEAVENED BREAD! And then the Pharisees would only have kept their "Passover" on THE THIRD DAY OF UNLEAVENED BREAD !(Nelte)

This is one example that Jewish anti-missionaries use to prove the New Testament is false. They point out obvious errors like this one.

Luke 22:8 *And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. (KJV)*

The first day of unleavened bread is a high Sabbath and no work is permitted, so all preparations would have to already be made before then. You don't prepare the Passover on the first day of unleavened bread. It is done the day before on Passover.

John 6:4 *And the passover, a feast of the Jews, was nigh.(KJV)*

This is an error. This Feast is probably the Feast of Trumpets. He and his disciples privately went up into a desert place near Bethsaida (Luk_9:10; Mar_6:31) which is about 90 miles from Jerusalem. If Passover was nigh, he wouldn't be that far away from Jerusalem. He would have gone up to Jerusalem as required in the Torah for Passover. The oldest Greek fragments don't have Passover in this verse.

John 13:1 *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (KJV)*

"Before" is right here. This verse is correctly translated whereas Mark 14:12 is incorrectly translated as "first".

John 20:1 *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. (KJV)*

The literal word for word Greek translation of this Scripture, from *The Zondervan Parallel New Testament in Greek and English*, by Alfred Marshall, 1975 shows the Greek phrase which has been underlined reads **skotias eti ousas**. The Greek word **skotias** means: **dimness, darkness**. **Eti** means: **further, yet, after that**. **Ousas** is a form of the Greek verb **eimi**, which means: **to exist**. In other words, what this is saying is: **DARKNESS YET TO EXIST—Early on one of the Sabbaths, BEFORE DARKNESS ARRIVED**, Miriam Magdalene went to the sepulcher, and saw the stone taken away from the sepulcher.

She went to the tomb after the Sabbath had ended at Sun down Saturday and before it got dark at the beginning of Sunday. "Mia ton Sabbaton" in the Greek simply means "on one of the weekly Sabbaths". The words "first" and "day" do not appear in the Greek text. This shows Yahshua was raised on the Sabbath just before sundown. He was in the grave exactly 3 days and 3 nights.

Acts 7:45 *Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; (KJV)*

This "Jesus" here is "Joshua (Yahshua)" of the Old Testament. The Greek word translated "Joshua" is the same word translated "Jesus" everywhere else. It is obvious from the text that this refers to Joshua or Yahshua, the son of Nun who led the children of Israel into the Promised Land. The Greek word here is "IESOUS". This should prove that the translators knew "Jesus" real name was Yahshua. See also Heb 4:8 for the same thing.

Correct translation: *which also was brought in, our fathers having received with Joshua, in the taking of possession of the nations, whom YAHWEH drove out from the face of our fathers, until the days of David*

Acts 8:27 *And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, (KJV)*

The Ethiopian was not a "Eunuch". A eunuch was forbidden to enter the temple, as all eunuchs were excluded from the people of Israel. The problem here is the translation of the word eunuch. This is another evidence for the Book of Acts being written in Aramaic and later translated into Greek. The Aramaic word "mahimna" can mean both "eunuch" and "believer". The Ethiopian was a believer. This agrees with the Peshitta (Aramaic) which has the word believer here. This Ethiopian was the treasurer for Candice, Queen of Ethiopia.

Correct translation: *And he arose and went and met a certain faithful one who had come from Cush, an official of Candace, the queen of the Cushites, and he was an authority over all her treasures. And he had come to worship in Jerusalem. (HRB)*

Acts 12:4 *And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.(KJV)*

The word mistranslated as "Easter" is the Greek transliteration (pascha) of the Hebrew word "pesach", meaning Passover. The word should have been translated Passover instead of Easter. One thing that should be noted here though is that after the Jews returned from Babylon they began calling the combined feasts of Passover and Unleavened Bread by the term Passover or Passover week.

Correct translation: *whom also capturing him, he put him into prison, delivering him to four sets of four soldiers to guard him, intending to bring him up to the people after the Passover. (HRB)*

King Herod was an Edomite that had converted to Judaism.

Acts 12:17 *But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. (KJV)*

"James" is not a Hebrew name. The proper name is Yaakov or "Jacob". This name and also for the book of James is in honor of King James who sponsored the "King James" translation of the bible. This Jacob is the brother of Yahshua.

Correct translation: *And signaling to them with the hand to be silent, he told them how YAHWEH brought him out of the prison. And he said, Report these things to Jacob and the brothers. And going out, he went to another place.*(HRB)

Acts 20:7 *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (KJV)*

The word "day" is not in the Greek. It reads "And on the first of the Sabbaths"(See notes on Col. 2:16). "Sabbaths" is plural and is linked to a group of Sabbaths. This was following the Feast of Unleavened Bread counting down to Pentecost. This would have been the Wave Sheaf Offering day. This verse has been used to justify a Sunday Sabbath, but all it means is that they had a communal meal and Paul continued his teaching after sundown of the Sabbath for 4 or 5 hours until midnight of the following day. Remember, the Hebraic day begins and ends at sunset.

Correct translation: *And on one of the Sabbaths, the disciples having been assembled to have a fellowship meal together, being about to depart on the next morning, Paul reasoned to them. And he continued his speech until midnight.* (HRB)

Rom 10:4 *For Christ is the end of the law for righteousness to every one that believeth. (KJV)*

The word "end" is telos in Greek and means aim or goal of the Torah. The purpose of the law (Torah) is to show man that he is a sinner. (Lev. 18:5) and to bring him to realize he needs a savior- Yahshua, the living word of Yahweh. The law can't save us, but it tells us what sin is (1 John 3:4). In other words, the purpose of the Torah (law) is to bring us to Yahshua.

Correct translation: *For Messiah is the goal of the Torah for righteousness to everyone that believes.* (HRB)

Rom 10:6 *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:.) (KJV)*

The translation of the Greek word "de" as "but" shows a translation bias to teach a "contrast" between the way of the Torah and the way of Yahshua. This is totally false! The way of Torah and the way of Messiah is the same! Yahshua is the living Torah. The word "de" would be better translated "Furthermore" or "Moreover".

Gal 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (KJV)*

Actually, the definite article "the" is not in the Greek. It should simply be translated "works of law". Works of law" is a phrase indicating a man-made system of works indicating performance was the core belief for justification.

Correct translation: *knowing that a man is not justified by works of (Levitical) Law, but that it is through faith in Yahshua Messiah, we also believed into Messiah Yahshua, that we may be justified by faith in Messiah and not by works of (Levitical) Law, because all flesh will not be justified by works of Law. (Psa. 123:2)(HRB)*

Gal 3:10 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. (KJV)*

See Deut 27:26 - those who do **NOT** do them are under a curse, not those who do them! Yahshua took the curse upon himself.

Deu 27:26 *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. (KJV)*

Correct translation: *For those who rely on the works of the law are still under the curse, for as it is written, cursed is everyone who does not practice everything which is written in the book of the Torah. (Deut. 27:26) (HRB)*

Gal 3:12 – *And the law is not of faith: but, The man that doeth them shall live in them. (KJV)*

This is not an error, but needs explanation. See Lev. 18:5 “Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] YHWH”

If a man will do the law, he will certainly LIVE and have eternal life. This man would be justified by the law. But again, NO MAN has ever done this except Yahshua, the Messiah. Therefore no man can LIVE or have salvation because they try to keep them. We all must rely on Yahshua who did it for us!

Gal 3:13 – *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

Also not an error, but needs explanation. The Torah is not a curse. The curse is pronounced by the law for breaking it. It is for disobeying the Torah, there is only blessing for obedience.

See Deut 21:23, Eze 18:4, Isa 24:5, Dan 9:11. The curse for breaking the Torah is death.

Eph 2:9 – *Not of works, lest any man should boast. (KJV)*

This is not an error, but needs explanation. Salvation has always been by blood atonement and never by our own works or Torah keeping. It is the blood that makes atonement for the soul which is why eating of blood has always been forbidden. See Lev. 17:11

Eph. 6:14 – *Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; (KJV)*

This is not an error, but needs explanation. Isa. 11:5; 59:17; 52:9

This is not describing a Roman soldier as is commonly taught. Paul is quoting Isaiah who never even saw a Roman soldier. Yahshua is the one being described as the armor of Yahweh, so in essence, we are told to put on Yahshua.

Phi 2:6 *Who, being in the form of God, thought it not robbery to be equal with God: (KJV)*

The Greek word translated "being" is “huparcho” –existing, as the Orthodox Jewish Bible translates the word. This word denotes a prior existence.

Correct translation: *who existed in the very form of Elohim, thought it not robbery to be the equal with Elohim, (HRB)*

Phi 2:9 – *Wherefore God also hath highly exalted him, and given him a name which is above every name. (KJV)*

No error, but needs explanation. The name, His Father's own name prophesied in Isa 45:23. He would be known as Yahweh in the flesh.

“Elohim ...bestowed on Him (Yahshua) the Name which is above every name, so that at the name of Yahshua every knee should bow, of those who are in heaven and on earth, and under the earth, and every tongue should confess that Yahshua Messiah is Yahweh (the Son), to the glory of Yahweh the Father.”

Correct translation: *For this reason also, YAHWEH highly exalted Him and gave Him a name above every name, (HRB)*

Col 1:15 *Who is the image of the invisible God, the firstborn of every creature: (KJV)*

Firstborn is protokos - before all creation. It is the same word used in Rev 1:5 for "first begotten".

Correct translation: *who is the image of the invisible Elohim, the right of the First-born of all creation. (HRB)*

Heb 4:8 - *For if Jesus had given them rest, then would he not afterward have spoken of another day. (KJV)*

This is Joshua, the son of Nun, not the Messiah. It is the same Greek word "Iesous" which is translated "Jesus" for the Savior. This proves the translators knew the Messiah's true name is Yahshua (Joshua). So you have to ask yourself, what kind of agenda did these translators have to conceal the true name of the savior? See also Acts 7:45 for the same thing.

Heb 4:9 *There remaineth therefore a rest to the people of God. (KJV)*

The word "Sabbath" was left out before the word "rest". Sabbath rest is in the original Greek, but left out of the English translation. I wonder why? Most translations have it as in the RV.

Correct translation: *There remaineth therefore a sabbath rest for the people of God. (RV)*

Heb 7:11 *If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? (KJV)*

This verse plainly tells us that perfection could not come through the Levitical priesthood and that it was this priesthood that was changed so that another, who was not of the tribe of Levi could serve as High Priest.

Correct translation: *If, therefore, perfection had been reached by the Levitical priesthood, by which the Torah was enacted for the people; what further need was there for another priest to rise after the order of Melchizedek? Otherwise the scriptures would have said that He would be after the order of Aaron.(HRB)*

Heb 7:12 *For the priesthood being changed, there is made of necessity a change also of the law. (KJV)*

This should read "For when there is a transfer of the priestly office of necessity there is also a transformation of the Torah of the high priesthood." The word "changed" is Strong's # 3346 metatithēmi which means "moved from one

place to another". The priesthood was shifted, not eliminated. It shifted from Aaron to Melech –Tzadik, the king of righteousness or the righteous king.

The word "*change*" here is an English rendering of an interesting Greek compound word, metathesis: "meta" means above, over, beyond, further, **addition to, or magnified**. It relates to the meaning of the word "better" in Heb. 8:6. It is an expansion of the original "thesis".

Correct understanding: *But as there is a change in the priesthood, of necessity a change in the instruction of Torah also occurs. (HRB)*

Heb 7:18 *For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. (KJV)*

In other words, the law which has been annulled here is clearly the law of the Levitical Priesthood.

Better understanding: *And the change which took place in the former law, was made on account of its weaknesses, and because it had fulfilled its usefulness.(HRB)*

Heb 8:6 *But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises (KJV).*

Strong's Greek # 2909 Kreitton meaning "more advantageous" or "more useful", (literally - "Hold More") as opposed to "better". Strong's # nonotheteo translated as established in most translations is better translated as "sanction by law" meaning that the renewed covenant is established by virtue of the fact it is given in the Torah which is renewed in us.

Heb 8:8 *For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (KJV)*

"Them" is plural, covenant is singular. Paul is talking about finding fault with the people in the covenant, not the covenant itself. Notice too, it says the renewed covenant is made with the house of Israel and the house of Judah. Nothing is said about it being made with the "Church". This is a quote from Jeremiah 31:31 and is only speaking of Judah and Israel. To be included in this renewed covenant, you must belong to one of the two groups it is made with.

Heb 8:13 *In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)*

The word "covenant" is not in the underlying Greek. It was added by the KJV translators. It should be "priesthood" here because if you go on to chapter 9, that is what it is talking about.

Heb 9:1 *Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. (KJV)*

Again, the word "covenant" is not in the original Greek, but added by the KJV translators erroneously. The verses that follow are all about the "priesthood" of the temple compared with the priesthood of Yahshua. The obvious word should have been "priesthood" and it would then read "*Then, verily, the first **priesthood** had also ordinances of divine service and a worldly sanctuary*"

James 2:2 *For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; (KJV).*

The word translated "assembly" is the word "Synagogue" here and is referring to Sabbath keepers. This is the only place in the New Testament where this word is used to supposedly apply to a Christian assembly or Church. Most likely these were Jewish believers meeting on the Sabbath.

Correct translation: *For if a gold-fingered man in splendid clothing comes into your synagogue, and a poor one in shabby clothing also comes in;*(HRB)

2 Pet 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*(KJV)

denying = "arneomai" Stromgs # 720 and also means "contradict"

Most of the false prophets don't deny Yahshua, but they do contradict him. **A major heresy is that the Torah (Law) has been abolished or is no longer binding upon us today.** Yahshua said heaven and earth would pass away before the law would. Did he lie? (See Matt 5:18)

2 Pet 3:16 *As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.* (KJV)

No error here, but is rarely understood. The things in v.2-4

This is Peter's warning to those who make unsound doctrine by misunderstanding Paul's writings. Paul said things that were hard to understand to the gentile mind. The best approach to Paul is to do as he did, not what you think he said. He would never contradict Torah in any of his statements as he would have been discredited very quickly by the Jews.

2 Pet 3:17 *Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*(KJV)

Peter is calling the preachers who twist Paul's words "**the wicked**". This word is "athesmos: in Greek and is Strong's # 113. **It means "lawless or Torahless."**

I put this definition in bold print because I wanted to call attention to what Peter is saying. He is saying "beware lest ye also, be being led away with the error of the Torahless". In other words, people believe erroneously that Paul is teaching the law (Torah) is no longer in effect.

1 John 3:4 *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.* (KJV)

Sin is the transgression of the law (Torah). "Transgression of the law" here is the translation of the Greek "anomia" Strong's # 458 and means "**Violation of the law or Torah**"

Correct translation: *Everyone practicing sin also practices lawlessness, and sin is the breaking of the Torah.*(HRB)

Rev 1:10 *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,* (KJV)

The "Lord's day" is the same as the "Day of the Lord". John was propelled in the spirit into the future to witness things that happen when Yahshua returns in the Day of Yahweh.

The whole doctrine of Sunday worship has been called the "Lords day" and that this was Sunday when John was in the spirit.

Correct translation: *I came to be in the Spirit on the day of YAHWEH, and I heard behind me a great voice, as of a trumpet, (HRB)*

Rev 3:14 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; (KJV)*

The "beginning" of the creation of Elohim would be better translated the "beginner or originator" of the creation of Elohim. (See Thayer's def. G746 Arche def # 3.)

Rev 7:8 *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. (KJV)*

Ephraim is replaced with the name of Joseph, since he is often known as the House of Joseph in scripture. It does not mean Ephraim is left out.

Rev 14:1 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. (KJV)*

The Geneva Bible, The Literal Translation of the Bible, The Scriptures, 1833 Webster Bible, 1898 Young's Literal Translation and the King James versions all leave out the son's name. The verse should read as from the Greek:

"...and with him 144,000 having **HIS NAME** and the name of His Father written on their foreheads. The name "Jesus" will NOT be written there on the 144,000. The name "Jesus" does not belong to the family of Yahweh. The name will be Yahshua.

Rev 19:16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (KJV)*

There is no writing on his "thigh". This is a mistranslation; it is "banner" or dagel in Hebrew, not Ragel "thigh". This is why I think Revelation was originally written in Hebrew. The dalet in dagel would look like a resh in regel to the untrained eye. The two letters are very similar, one being a little more squared at the corner and the other more rounded. Look at the letters below and see how easily they can be confused.

ד – Dalet ר – Resh

There are more verses that are commonly misunderstood that could have been compared here too, but this list will suffice to show that the KJV is not the most accurate bible version in existence.

Brick Parrish.

