

## ERRORS IN THE KJV

The reason I am presenting some obvious errors in the King James Bible is simply because too many people out there think the KJV is the only Bible that can be trusted. Wrong!!! I have personally found those that praise their KJV are too often blind to hear anything bad about their supposed true translation. None can be trusted as far as proper translations go. That includes the KJV. In fact, for various reasons, from translation to occult symbolism, I find it hard to consider it even on the same level as the NAS.

An important note that must be made about the KJV translators; they did not understand the Feasts of Yah in any way, that's why there are so many errors in regards to them. They, the Roman Catholic Jesuits involved also hated King James.

One of the most common obvious errors in the KJV is its use of the word "ghost" instead of "spirit". The Spirit of the Almighty can in no way be depicted as a ghost. This is mockery from the pit of hell!

The Book called James is actually "Yacov" in Hebrew. Yacov does not mean James. It means Jacob/Yacob. They changed its name to James to honor King James.

One of the more outrageous errors in the KJV is their interpretation of one of the Ten Commandments. "Thou shall not kill" is totally incorrect. It should read "Thou shall not murder". There is a huge difference between killing and murder. Any lawyer or law court judge will tell you that. Murder is an unlawful killing. **Exod. 20:13 "You shall not murder"** (NAS) as compared to "Thou shall not kill" (KJV)

In the book of Acts the KJV has a major error. They use the word "Easter", instead of "Passover". The word used here for

Easter is used in all other scriptures correctly as "Passover". Any amount of research will reveal that the name Easter comes from the goddess of Ishtar. Anyone who dares to call the Feast Of Passover, Easter, is mocking the Almighty. Satan works in strange ways, sometimes.

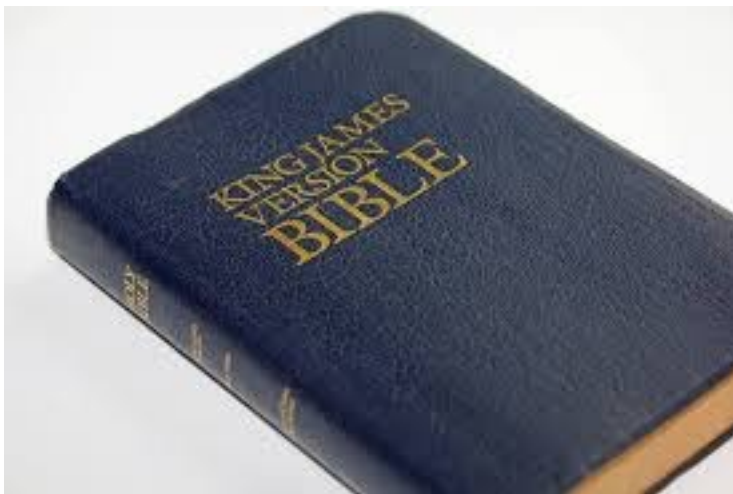
**The following are a few examples of obvious KJV errors:**

**1Sam. 16:20** *And Jesse took an ass laden with bread, and a **jug** (~~bottle~~) of wine, and a kid, and sent them by David his son unto Saul.* (KJV) Obviously they had no such

things as "bottles" to put wine in.

**2Sam. 14:20** *"in order to change the appearance of things your servant Joab has done this thing. But my lord is wise, like the wisdom of the angel of Yahveh, to know all that is in the earth."* (NAS)

**2Sam. 14:20** *"To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of Yahveh, to know all things that are in the earth."* Very confusing verse in KJV, makes no sense.



**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 **Passover** (~~Easter~~) to bring him forth to the people.” (KJV)

This should read: **Acts 12:4** “And when he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the **Passover** to bring him out before the people.” (NAS)

**Exod. 3:22** “But every woman shall receive (~~borrow~~) of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. “ It should read: “ask”, or “receive”. The Israelites were leaving Egypt, they would not be “borrowing” from people.

**Isa. 14:12** How art thou fallen from heaven, O **Lucifer**, son of the morning! how art thou cut down to the ground, which didst weaken the nations! An obvious error of the word translated as Lucifer. It should read “helel”, shining one, or bright one.

**Jer. 27:1** “In the beginning of the reign of **Jehoiakim the son of Josiah king of Judah** came this word unto Jeremiah from Yahveh, saying,” (KJV) Simple outright error.

This should read: **Jer. 27:1** “In the beginning of the reign of **Zedekiah the son of Josiah, king of Judah**, this word came to Jeremiah from Yahveh, saying” (NAS)

**John 21:11** “Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken.” It should obviously read without the first “and”.

**Luke 5:4-5** Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.” Here we see a singular net and plural nets spoken of. It should be plural.

**Luke 14:26** “If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” Here is another example of an outrageous translation error. This error can be found in many translations, not just the KJV.

**Matt. 19:24** “And again I say unto you, It is easier for a **camel** to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” “camel through the eye of a needle” is another major error. The Hebrew word mistranslated there (Strongs 2574 (Greek) 1581 (Hebrew) can mean “camel” or “heavy weaved rope used to anchor boats”.

**Matt. 26:17** Now on the **first** [day] of Unleavened Bread the disciples came to Yeshua and asked, “Where do You want us to prepare for You to eat the Passover?” In most bibles this is misdirected. Notice the “day” is in brackets, it was not there in the original. It should read; first of Unleavened Bread”. This error is confirmed in John 13:1.

**Ps. 138:2** I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: **for thou hast magnified thy word above all thy name.** Considering His Word is Yeshua, Yeshua cannot be magnified above Yah.

**Rev. 1:5** And from Yeshua the Messiah, who is the faithful witness, and the first **begotten** of the dead, and the prince of the kings of the earth. Unto him that loved us, and

washed us from our sins in his own blood, (KJV) This should read "first born", not "first begotten".

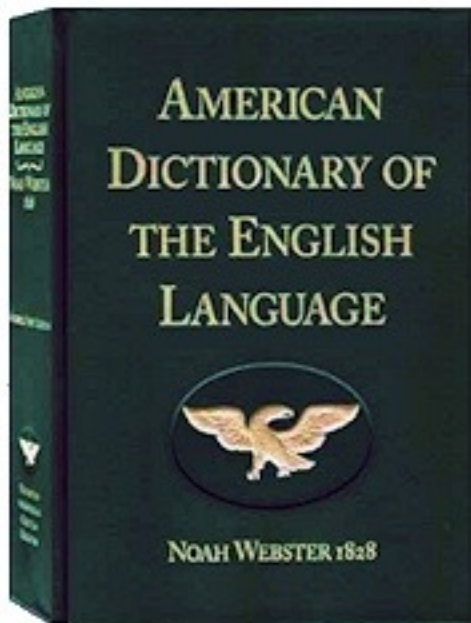
**Rev. 2:1** "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamps ~~(candlesticks;)~~"

**Zeph. 1:12** "And it shall come to pass at that time, that I will search Jerusalem with lamps ~~(candles;)~~ and punish the men that are settled on their lees: that say in their heart, Yahveh will not do good, neither will he do evil"

The King James Bible makes reference to candles and candlesticks throughout, and is incorrect in every translation. There simply were no candles in those times and obviously no candlesticks. They used lamps only for light, until many years later. The KJV makes this mistake about 60 times.

## UNICORN

The following is what is commonly accepted as a blatant error in the KJV yet is not an error at all. We often hear people who scoff about the bible being a fictitious book, saying any book that talks about unicorns can't be taken seriously. They say this because the King James version talks about unicorns in the translations of eight verses in the bible. That is enough to turn many people off to the entire book. At first, it does sound strange indeed, but when you look into it, you will find it not so strange after all. Let's dive into some deep water here and have a look.



As per the original Noah Webster's dictionary of 1828 it explains that the word "unicorn" is used to describe "an animal with one horn; the monoceros. This name is often applied to the rhinoceros." If you look up the word rhinoceros, it says there are two species, one with a single horn and one with two horns (bicornis). They are natives of Asia and Africa. Today these rhinos are called "Asian one horned Rhinoceros" (*Rhinoceros unicornis*) and the Black Rhinoceros (*Diceros Bicornis*). Their names today came from the original Latin "unicornis". If you compare for example the "unicorn" word used in the verse in Ps. 92:10 of the KJV, you will see that the Latin bible uses the word "unicornis".



The word "unicorn" is used in eight verses in scripture: Job 39:9-10, Num. 23:22, 24:8, Ps. 29:6, Deut. 33:17, Ps. 22:22, 92:10, and Isa. 34:7. In these verses the word translated unicorn has five different translations in Latin: rinoceros, rinocerotis, rinocerota, unicornium, and unicornis.

### Why are there five different translations?

If you look closely you will see in some verses like Job, it refers to a very powerful animal. In **Job 39:9-12** *Will the unicorn be willing to serve thee, or abide by thy*



crib? 10 Canst thou bind the **unicorn** with his band in the furrow? or will he harrow the valleys after thee? 11 Wilt thou trust him, because **his strength is great?** or wilt thou leave thy labour to him? 12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

Then we look in Psalms and we see it referring to an animal with one horn. **Ps. 92:10** "*But my **horn** shalt thou exalt like **the horn** of an **unicorn**: I shall be anointed with fresh oil*".

If you read in Deuteronomy it talks of an animal with horns, rather than a singular horn. **Deut. 33:17** *His glory is like the firstling of his bullock, and his **horns** are like the **horns of unicorns**: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of **Manasseh***. It says "horns", so it is translated as a two horned rhino. Then we see something prophetic that jumps right off the page once we understand the original meaning. The "ten thousands of Ephraim" is one horn, "the thousands of Manasseh" is the other horn. Moses is prophesying, he is saying that Joseph's two horns are his two sons. One will be greater than the other. One says "he shall push ten thousands" and one says "he will push thousands". In the KJV it reads "unicorns" (plural) with a marginal (study guide) note. If you check out the marginal note you will see in the Hebrew it shows it as a singular "unicorn", (r'em..singular), but the word translated "horns" is "qarney" in Hebrew, meaning plural possessive. Basically, this means the plural horns are being possessed by the singular horn. That's why the verse in Latin doesn't say unicornis, but rinocerotis, the two horned rhino. This makes a lot of sense because when you look at a Black Rhino, which is larger than the single horn African, Asian Rhino, it has two horns.

Now let's go a little deeper, let's look at Jacob's blessing of Ephraim and Manasseh back in **Gen. 48:19** *And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.*" Jacob prophesied that Ephraim would be greater (two horned Rhino) than Manasseh (one horned Rhino). The Black Rhino's two horns, one greater than the other, represent Ephraim and Manasseh.

When we look closely at languages, words, we will see that all languages, other than Hebrew, are always changing. As you can see, the word unicorn used in the King James bible is not crazy at all when we understand the meaning of those words at that time. To sum it up, in these verses we have the physical strength, shape, and power of the rhinoceros described as a unicorn in the KJV version, and included with those ideas, we even have a prophesy of Moses thrown in for a bonus. Though there are no doubt thousands of translation errors in the KJV, this is not one of them.

### **MORE BIBLE TRANSLITERATION ERRORS IN THE KJV**

The difference between the early editions of the King James Bible and current ones would reflect the differences in both spelling and the way a word was written, and minor adjustments to the text. Thus "fro" becomes "from," and "God, and our Father" becomes "God and our Father." "Iesus Christ" becomes "Jesus Christ," and "deliuer vs" is changed



to "deliver us". There are also changes in certain words as to capitalization. "Apostle" or "apostle," and "Churches" or "churches." Likewise, some words are italicized that were not italicized before; such as "be" and "from". The text, however, has not been altered.

If these few examples do not suffice, you are free to compare any of the following references with any major modern translation of the Bible. Again, these are only a few of the many changes found in most of the English translations.

Matt. 5:27,44; 13:51; 15:6,8; 19:9,20; 20:7,16,22; 22:13; 23:4,5; 25:13; 26:3,60; 27:35; 28:2,9.

Mark 1:1,14,42; 3:5,15; 6:33,36; 7:2,8; 8:9,26; 9:38,45,49; 10:7,21,24; 11:8,10,23; 12:23,29,30,33; 13:11,14; 14:19,27,68,70; 15:3.

Luke 1:28,29; 2:42; 4:5,8,18; 5:38; 6:45; 7:31; 8:43,45,48,54; 9:10,54,55,56; 10:38; 11:2,4,11,44,54; 12:39; 17:9,24; 18:24; 19:45; 20:13,23,30; 22:31,64,68; 23:23,38; 24:1,36,42,46,51,52.

John 1:27; 3:13,15; 5:3,16; 6:11,22,47,51; 7:46; 8:9,10,59; 9:6; 10:13,26; 11:41; 12:1; 13:32; 16:16; 17:12; 19:16.

Acts 2:47; 3:11; 7:37; 9:5; 10:6,12,21,32; 13:42; 15:18,24; 18:21; 20:15; 21:8,22,25; 22:9,20; 23:9; 24:6,8,26; 26:30; 28:16.

Rom. 9:28,32; 10:15; 11:6; 13:9; 14:6,21; 15:24,29.

1Cor. 6:20; 10:28; 11:24; 15:54.

2Cor. 5:17; 12:9; 13:2

Gal. 3:1; 4:15; 5:19,21.

Eph. 1:15; 3:14; 5:30.

Phil. 3:16,21; 4:23.

Col. 1:2; 2:18; 3:6.

1Ths. 1:1; 2:15; 3:2.

1Tim. 1:17; 3:3; 5:4,16; 6:5,7.

Hebr. 2:7; 3:6; 7:21; 8:12; 10:30,34; 11:11,13; 12:20.

1Pet. 1:22; 4:3,14; 5:2,5,11.

2Pet. 1:21; 3:10.

1John 4:3; 5:13.

Rev. 1:8; 5:14; 11:1,17; 14:5; 15:2; 21:24; 22:14,19.

The truth is, there are far more than 23 times in the Renewed Testament where the names of Deity are omitted by modern versions and their Greek texts. The Nestle Greek text has 230 such omissions while the United Bible Society's Greek text has 212. This is reflected in the modern translation as well. The NASV has 210 such omissions, the NIV has 173, and the RSV has 213. It is possible to conceive that somewhere in the process of transmission a scribe unconsciously added Christ to Lord Jesus or Lord to Jesus Christ. But to have this occur over 200 times is a deliberate act, not an unconscious error.

Further, some of these omissions consist of more than a partial removal of a phrase. Divine names and titles are omitted such as Spirit, Father, God, Son of Man, Master, the Son, The Beginning, The Ending, as well as, Lord, Christ, and Jesus. **Since the Bible says of Christ, "that in all things He might have the pre-eminence." (Col. 1:18), it might do us well to have a Bible that maintains the names and titles of Deity over 200 times more than modern versions do. It would also be obviously appropriate to**

**use the proper name of Yahveh and Yeshua in these cases. The power is in the what?**

So that one may "search the scriptures" to see if these things are so, the following are the references where the names and titles of Deity are omitted.

Matt. 4:12,18,23; 6:33; 8:3,5,7,29; 9:12; 12:25; 13:36,51; 14:14,22,25; 15:16,30; 16:20; 17:11,20; 18:2,11; 19:17; 21:12; 22:30,32,37; 23:8; 24:2; 25:13; 28:6.

Mark 1:1,41; 5:13,19; 6:34; 7:27; 8:1,17; 9:24; 10:6,52; 11:10,11,14,15,26; 12:27,32,41; 14:22,45.

Luke 2:40; 4:4,41; 7:22,31; 8:38; 9:43,56,57,59,60; 10:21; 12:31; 13:2,25; 21:4; 22:31,63; 23:42,43; 24:36.

John 3:2,34; 4:16,42,46; 5:17,30; 6:14,39,69; 8:1,4,6,9,10,11,16,20,21,29; 9:35; 11:45; 13:3,32; 16:16; 18:5; 19:38,39.

Acts 2:30; 3:26; 4:24; 7:30,32,37,46; 8:37; 9:5,6,29; 15:11,18; 16:31; 19:4,10; 20:21,25; 22:16; 23:9.

Rom. 1:16; 6:11; 8:1; 14:6; 15:8,19; 16:18,20,24.

1Cor. 1:14; 5:4,5; 6:20; 9:1,18; 10:28; 11:29; 15:47; 16:22,23.

2Cor. 4:6,10; 5:18; 10:7; 11:31.

Gal. 1:15; 3:17; 4:7; 6:15,17.

Eph. 3:9,14; 5:9.

Phil. 4:13.

Col. 1:2,28; 2:2.

1Ths. 1:1; 2:19; 3:11,13.

2Ths. 1:8,12; 2:4

1Tim. 1:1; 2:7; 3:16; 5:21.

2Tim. 4:1,22.

Titus 1:4.

Philemon verse 6.

Hebr. 3:1; 10:9,30.

James 1:12.

1Pet. 1:22; 5:10,14.

1John 1:7; 3:16; 4:3; 5:7,13.

2John verses 3,9.

Jude verse 4.

Rev. 1:8,9,11; 12:17; 14:5; 16:5; 19:1; 20:9,12; 21:3,4; 22:21.

As one studies all of these examples, which are only a few of the 5,788 differences in the two Greek texts, the conclusion must be that the two texts do differ and do so substantially. **The claims, therefore, that all a modern version does is update the outdated language of the Authorized Version, or that the changes made are small in number and trivial in content, are obviously erroneous.**

(Mar 26/16) Jerry Hennig (Revised June 1/16)