**The KING JAMES**

**BIBLE**

**1611**

**RHL**

**The KJB is the Word of God**

Since the above statement is true one verse cannot contradict another one.

The translators of the KJB were not opposed to marginal notes. In a study of the marginal notes in the 1611KJB, F. H. A. Scrivener counted 6,637 in the OT, 1,018 in the Apocrypha, and 767 in the NT, for a total of 8,422. The translators argued strongly for their inclusion:

Of the 767 notes in the NT, 35 are explanatory notes or brief expositions, 582 give alternative translations, 112 give a more literal rendering of the Greek than the translators judged suitable for the text, and 37 give readings of different mss. I am sorry that they took them out.

**How Did We Get Our Present Bible?**

The history of the Bible, from the autographs in Hebrew (O.T.) and Greek (N.T.) to the English translations which we use today, is a fascinating story. Because the books of the Bible were all written hundreds of years (in some cases, thousands) before the invention of the printing press, all copies had to be made by hand. These books were treasured by God’s people, and were handled and copied with special care. At various times translations were made from the Hebrew and-Greek into such languages as Latin, Coptic, and Syriac. Yet in spite of every precaution, variations (most of them very slight) did occur in these handmade copies. As the result of such human errors no two manuscripts containing a major portion of the Scripture are exactly alike.

**OT**

The printed Old Testament text was based on the text of the Masoretes, who were Jewish scholars during the sixth to the ninth centuries A.D. Until the discovery of the Dead Sea Scrolls in 1947, this was the oldest Hebrew source for the text of the Old Testament. Homer A. Kent, Jr., Th.D.

**Imagine,** then, an ancient text of the OT consisting of one unbroken string of letters and, to make matters worse, only consonants. Ancient Old Testament texts employed only consonants. Not a single vowel was indicated till centuries after Moses, and a full system of vocalization was not devised until 600–800 A.D. Think, then, what the task of the reader and the copyist was! The men who supplied the vowelless jumble of letters with vocalization, separated them into words, converted them into readable sentences, arranged them into prose or verse, into paragraphs and larger divisions, etc., were the *sopherim* or scribes. Merrill F. Unger

Remember that the translators were strong Calvinist (Faith is a gift) and Covenant theology (Israel of the OT is the Church and the Church of the NT is Israel).

Some of these minor errors are listed below.

**All Correct answers are also in my** **RHL Bible.com**

**KJB**

[**Gen. 3:16**](javascript:%7b%7d)“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and **thy desire *shall be* to thy husband**, and he shall rule over thee.”

**Correct:**

**“**[To](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H413|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) the [woman](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H802|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) he [said](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H559|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net),“I will [greatly](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H7235|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) [increase](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H7235|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) your [labor](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H2032|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) [pains](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H6093|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net);with [pain](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H6089|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) you will [give birth](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H3205|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) to [children](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H1121|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net).You will [**want to control**](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H413|_STRONG2_H8669|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) **your** [**husband**](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H376|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net),but [he](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H1931|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) will [dominate](file:///C:\Users\jmoor\Google%20Drive\Colossians%20Messages\_STRONG_H4910|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.3.16|modid:net) you.”Net Bible. cf. “Your desire shall be contrary to your husband” (ESV 2016). “And you will desire to control your husband” (NLT)

**Abstract:** Susan T. Foh argues the woman’s שׁוקה in [**Gen 3:16**](javascript:%7b%7d) is not an affectionate “desire for” her husband, as in almost all previous English translations, but rather a “desire to contend with him for leadership.

**KJB**

**Gen 4:26** And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD**.

**Correct:** “Then began men to call”: “Began” [chalal]: 142xs OT. 54xs began. 88xs to profane, defile, pollute, desecrate, etc. The marginal reading in the KJV has “called themselves by the name of the LORD” i.e., the Coming One. CBNotes have “call upon [their gods] by the name of Jehovah,” or “began profanely to call upon the name of the Lord.” The majority of the ancient Jewish commentators supply the Ellipsis by the words “their gods”; suggesting that they called the stars and idols their gods, and worshipped them.”

**Different person**

**KJB**

**Gen. 9:24** And Noah awoke from his wine, and knew what his **younger son** had done unto him.

There is no word in Hebrew for “**grand**” son, father, mother, or daughter and they are also the same in Greek. Noah’s three sons are always listed as Ham being the second son, i.e., “Shem, Ham, and Japheth.” 6xs OT in this order. Noah cursed his **grandson** Canaan the son of Ham.

**Gen. 9:25** And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. **26** And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. **27** God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

**Different person**

**KJB**

**Ex. 3:1** Now Moses kept the flock of **Jethro** his **father in law**, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

**Correct:**

**Num 10:29** And Moses said unto Hobab, the son of **Rague**l the Midianite, Moses' **father in law**, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. (cf. **Judg. 4:11** **Hobab** the **father in law** of Moses)

“Father in law”: The trouble was caused not by the Bible but by its translators. The word rendered “father-in-law” is *khothen,* which seems to have been applied to any relation by marriage. In **Gen. 19:12**, we read that the angels said to Lot: “Hast thou here any besides? Son-in-law,” etc.; and again in **verse 14**, “and Lot went out, and spoke unto his sons-in-law, who married his daughters.” The word in each case *is the same that is applied to Jethro and Hobab,* and here, undoubtedly, it has the meaning of “son-in-law.” (**Num. 10:29** “[Moses](_STRONG_H4872|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net) [said](_STRONG_H559|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net) to [**Hobab**](_STRONG_H2246|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net)[**son**](_STRONG_H1121|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net) **of** [**Reuel**](_STRONG_H7467|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net), the [Midianite](_STRONG_H4084|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net), [Moses’](_STRONG_H4872|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net) [father-in-law](_STRONG_H2859|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:4.10.29|modid:net).”) cf. **Ex. 2:18** “So when they [came](_STRONG_H935|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net) home [to](_STRONG_H413|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net) their [**father**](_STRONG_H1|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net)[**Reuel**](_STRONG_H7467|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net), he [asked](_STRONG_H559|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net), “[Why](_STRONG_H4069|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net) have you [come](_STRONG_H935|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net) home [so early](_STRONG_H4116|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net) [today](_STRONG_H3117|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:2.2.18|modid:net)?” But, more astonishing still, it is used in **Ex. 4:25-26**, in the sense of “husband.” Zipporah exclaims: “a bloody **husband** are thou to me.” It is quite true that the Jews have made two words out of one by supplying them with different vowel-points; but these vowel-points were not in use till several centuries after the beginning of the Christian era, and are only a Jewish comment. The word which Moses penned was in every case the same. He wrote each time the same three characters, in the same order, and like the corresponding word in Arabic and Syriac, it means any relation by marriage. Raguel was Moses’ *Khothen* or *Khathan,* because Moses had married his daughter. But to Jethro and to Hobab the same term equally applied because Moses had married their sister. In the same way Moses was the *Khathan* of Zipporah because he was her husband. William Pettingill.

**Numbers are very hard to add up.**

**KJB**

**1Sam 6:19** And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people **fifty thousand** and **threescore** and **ten men**: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

**We cannot tell what is right:**

“Fifty thousand”: A few Heb. mss., have that it was 70 people put to death, but does that sound like a great slaughter? It could be if the village had only 1400 people living there. JFB says “he smote fifty out of a thousand, being only fourteen hundred in all who indulged this curiosity. God, instead of decimating, according to an ancient usage, slew only a twentieth part; that is, according to Josephus, seventy out of fourteen hundred.”

“**Another view is**: The Hebrew of the latter clause reads: “Jehovah smote seventy men, [two] fifties and one thousand.” The word “fifties” is in the Dual number, which means *two fifties.* So that we have, according to this- seventy men = 70 two fifties = 100 one thousand = 1,000 or … 1,170 men.” Bullinger

**KJB**

**1Sam. 13:21** Yet they had a file [פִּים, pim] for the mattocks, and for the coulters, [ploughshares] and for the forks, [hayforks] and for the axes, and to sharpen the goads.

**Correct:**

“[פִּים , pim]”: “This Hebrew word, which has never been found in other Semitic literature, is פִּים (**1Sam 13:21**). Because of the context the King James translators took this word to mean “a file,” used by blacksmiths to sharpen hoes and other agricultural tools. In the first part of the 20th century, however, archaeologists discovered at various places in Palestine ancient sets of weights used for business transactions, each bearing a Hebrew word. One of these, weighing almost two and two-thirds ounces, is marked פים (i.e., a third of a shekel) and so translators now know this was the amount that the blacksmiths charged for sharpening various tools.”

Bruce M. Metzger. Revised

**KJB**

**2Sam. 15:7** And it came to pass after **forty** years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

**Correct:**

Many believe that this a clerical error, it should be “**four**.” Counting from his reconciliation with David to the attempt to overthrow him. See, Josephus “Antiques of the Jews” Book 7 ch.7 sect. 1.

**KJB**

In **2Sam. 24:13** it says that there would be a **seven-year** famine.

**Correct:**

**1Ch. 21:12** Either three years’ famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtake thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. The Septuagint also has 3 years which is correct.

**KJB**

**1Ch. 6:28** And the sons of Samuel; the firstborn **Vashni**, and Abiah.

**Correct:**

“firstborn <Joel> and the second Abiah.” The marginal reading has: “also called Joel **verse 33** and **1Sam. 8:2**.” “Vashni” when pointed differently means “and the second.” Better translated the firstborn Joel and the second Abiah.

**KJB**

**1Ch. 11:11**. And this *is* the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against **three hundred** slain *by him* at one time.

**Correct:**

**2Sam. 23:8** “These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against **eight hundred, whom he slew at one time**.

There were probably 800 slain by Jashobeam, not 300 the scribe missed the 5 number and put down the 3 strokes. He is called the Tachmonite “thou will make me wise” which is a descriptive designation of Jashobeam also called Josheb-basshebeth in 1Ch., one of David’s mighty warriors.

Chronicles, J. Barton Payne

**KJB**

**2Sam. 24:1** And again the anger of the LORD was kindled against Israel, and **he** moved David against them to say, Go, number Israel and Judah.

**Correct:**

**1Ch. 21:1** “And **Satan** stood up against Israel, and provoked David to number Israel.”

In **1Ch. 21:1** this action is attributed to Satan. The “he” (is not in the Hebrew) does not go back to the “Lord.” The Lord allowed Satan to tempt David to an action that was contrary to God's will in order that Israel might be punished.

**KJB**

**1Ki 4:26** And Solomon had **forty thousand stalls of horses** for his chariots, and twelve thousand horsemen.

**Correct by reasoning:**

**4000 horses** for his chariots because **twelve thousand** horsemen. Three men for each chariot. A driver and two fighters each.

**Correct by scripture:**

**KJB**.

**2Ch. 9:25**. And Solomon had **four thousand stalls** for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

**Wrong Date**

**KJB**

**2Ch. 16:1** In the **six and thirtieth year** (891 B.C.) of the reign of Asa (King 927-885 B.C) Baasha king of Israel (King 24 years, 925-901 B.C.) came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

**Correct:**

**1Ki. 16:8** In the **twenty and sixth year** of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

As you can see there is a scribal error on the dating of when Baasha came against Asa. **1Ki. 16:8** says that Baasha died and his son Elah became king in the 26th year of Asa. Baasha became king in the third year of Asa’ reign, **1Ki. 15:28**.

**KJB**

**1Kings 9:28** And they came to Ophir, and fetched from thence gold, **four hundred and twenty talents**, and brought *it* to king Solomon.

**Correct maybe:**

In **2Ch. 8:18** it says that it was **450 gold talents** from Ophir. I do not know which figure is correct but one of the passages must be a scribal error. J. Barton Payne

**Different height:**

**KJB**

**2Ch. 3:15** Also he made before the house two pillars **of thirty and five cubits high**, and the chapiter that was on the top of each of them was five cubits.

**Correct:**

**1Ki 7:15** “For he cast two pillars of brass, of **eighteen cubits high** apiece: and a line of twelve cubits did compass either of them about.”

This passage must be a scribal error, the numbers 18 and 35 are very similar in Heb. (also see **2Ki. 25:17** and **Jer. 52:21**).

**KJB**

**2Ch. 22:2 Forty and two years old** *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.

**Correct:**

**2Ki. 8:26** it is said that Ahaziah was made king at age 22 not 42. The 42 number must be a scribal error because in **2Ch.** **21:20** Ahaziah’s father Jehoram is said to have died at the age of 40.

**KJB**

**2Ch. 36:9** it is said that Jehoiachin was made king at **age 8**.

**Correct:**

**2Ki. 24:8** Jehoiachin *was* **eighteen years old** when he began to reign, and he reigned in Jerusalem three months. And his mother’s name *was* Nehushta, the daughter of Elnathan of Jerusalem. Since he reigned only 3 mos. and was very evil this sounds like an eighteen-year-old not eight. The passage in 2Ch. must be a scribal error. J. Barton Payne

**KJB**

**2Ch. 4:5 5** And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held **three thousand baths**.

**Correct:**

**1Ki. 7:26** And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained **two thousand baths**. In the **2Ch. 4:5** verse the scribe probably misread 2 stokes for 3 in passage.

**KJB.**

In **2Sam. 8:4** it says that David took from king Hadarezer **700 horsemen**. Most likely the scribe confused the terminal nun for the dotted. J. Barton Payne

**Correct:**

**1Ch. 18:4** And David took from him a thousand chariots, and **seven thousand horsemen**, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

**KJB** In **2Sam. 10:18** it says that **700 Syrians charioteers** were slain. In the 2Sam. passage it also says that **40,000 horsemen were killed not footmen**.

**Correct:**

**1Ch. 19:18** But the Syrians fled before Israel; and David slew of the Syrians **seven thousand men** which fought in chariots, and **forty thousand footmen**, and killed Shophach the captain of the host. J. Barton Payne

**KJB**

**2Ch. 3:15** Also he made before the house two pillars of **thirty and five cubits high**, and the chapiter that was on the top of each of them was five cubits.

**Correct:**

In **1Ki. 7:15** the Temple pillars are said to be 18 cubits which is correct not 35 cubits. This passage must be a scribal error, the numbers 18 and 35 are very similar in Heb. (also see **2Ki. 25:17** and **Jer. 52:21**).

**KJB**

**2Ch. 4:5** And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held **three thousand baths**.

**Correct:**

**1Ki. 7:26** it says that the Molten Sea **held 2,000 baths** which is correct. The scribe probably misread 2 stokes for 3 in this passage.

**KJB**

**2Ch. 28:1** Ahaz *was* **twenty years old** when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

**Correct:**

The LXX has his age “twenty-five.” The twenty-five is correct. Hezekiah’s son was twenty-five years old when Ahaz died and he began to reign. If Ahaz was twenty when he begun to reign that would mean that he had his son at the age of ten.

**KJB**

**Ps. 18:44** As soon as they hear of me, they shall obey me: the strangers shall **submit** [**kâchash**, **lie**, **feign***,***disown]** themselves unto me. cf. **2Sam22:45**.

**Correct:**

“**Submit**” [kachash, to be untrue]: 22xs OT. The marg. reading of the KJB is: “to yield a feigned obedience.” The Hebrew word used here “kachash” means properly to lie, to speak lies; then, to deceive, or disappoint; then, to feign, to flatter, to play the hypocrite. (cf. **2Sam. 22:45**; **Gen. 18:15**; **Lev. 19:11**; **Ps. 66:3** etc.) It is also used in the sense of “to cringe.” Most of those that will be born during the Millennium will obey but only out of fear, and not of faith (**Rev. 20:8-9**).

**Confusion of a Verse**

**KJB**

**1Sam 13:1** Saul reigned <a son of> one year; and when he had reigned two years over Israel.

“a son of” was not translated. The Original KJV marginal note at “one year”: ("Heb. the son of one year in his reigning."). I am not sure what is right.

The Chaldee paraphrase: he was *without fault, like the son of a year.* Douay-Rheims translation “That is, he was good and like an innocent child, and for two years continued in that innocency”

***Ryrie (*Ryrie Study Bible***,* **1Sam. 13:1**): *the belief that-*The original numbers in this verse have apparently been lost in transmission. One way to understand the verse is this: 'Saul was -- -- years old when he began to reign, and he reigned --- --- and two years over Israel.' Another suggestion renders it: 'Saul was --- --- years old when he began to reign, and when he had reigned two years over Israel then Saul chose himself 3,000 men of Israel

**Did not separate the Hebrew correctly:**

**KJB**

**2Sam 21:19** And there was again a battle in Gob with the Philistines, where Elhanan the son of **Jaare*oregim*,** a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear was like a weaver's beam.

**Correct:**

In **verse 19** a scribe made two errors. **(1)** The word “**oregim**” is not part of the name of Elhanan’s father. I have placed this word in italics. This Hebrew word is never used as a proper name. It was most likely copied a second time by mistake from the word translated “weaver” which oregim means. **(2)** The phrase “brother of” was in italics but it should not be for it is legitimate. A scribe mistook the Hebrew word for “brother of” for another mark that indicates a direct object which looks almost like it. cf. **1Ch. 20:5**. Adapted from an article by Michael S. Heiser

**KJB**

**2Sam. 23:20** And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

Ariel means “Lion of God”: It should be translated as a proper noun. It is translated as a proper noun two times in **Isa. 29:1-2**.)

**Another view** by K&D: “He smote the two Ariels of Moab.” The Arabs and Persians call every remarkably brave man Ariel, or lion of God (vid., Bochart, Hieroz. ii. pp. 7, 63). They were therefore two celebrated Moabitish heroes. The supposition that they were sons of the king of the Moabites is merely founded upon the conjecture of Thenius and Bertheau, that the word בְּנֵי (sons of) has dropped out before Ariel.

**KJB**

**Eccl. 3:11** He has made everything beautiful in his time: also, he has set the world [olam, Eternity] in their heart, so that no man can find out the work that God makes from the beginning to the end.

“olam” [eternity]: *The* Complete Jewish Bible has: “Also, he has given human beings an awareness of eternity.” Barnes “The interpretation “eternity,” is conceived in the sense of a long indefinite period of time, in accordance with the use of the word throughout this book, and the rest of the Old Testament. God has placed in the inborn constitution of man the capability of conceiving of eternity, the struggle to apprehend the everlasting, the longing after an eternal life. Without enabling man to find.” The Holy Spirit must convict man of the truth.

**Divided a word wrong**

**KJB**

**Isaiah 9:3** Thou have multiplied the nation, and **not** increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

**Correct:**

“**and increased the joy**”: The difficulty is not removed by reading *lo*, "to him", instead of *l'o*, "not" (which is the marginal reading of Hebrew text, and is followed by the Revised Version. Dr. C. D. Ginsburg suggests that the word in question, *haggil'o,* was wrongly divided into two words, and the last syllable (*l'o)* was treated as a separate word. Read as one word, the four lines form an *Introversion*, thus: Thou have multiplied the exultation, Thou have increased the joy: They joy before Thee according to the joy in harvest.” (CBNotes). *l'o* means “to it.” The phrase “before thee” refers to the first-fruits of the harvest which were presented with thanksgiving before God in the temple; **Deut. 12:7**.

**KJB**

[**Isaiah 13:21**](javascript:%7b%7d) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and **satyrs** shall dance there.

**Correct:**

The word **satyr**, which is a mythological dancer associated with the Greek god Dionysus. It has been incorrectly employed in the KJV in both **[Isaiah 13:21](javascript:%7b%7d)** and **34:14**. If we refer to the original Hebrew, and examine the meaning and context, we realize that this is not in reference to a satyr but an expression used to describe “**hairy” male goats**.Tania Fenwick

**KJB**

**Isaiah 21:8** And he cried, **A lion**: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

CBNoteshas **“[as] a lion**”; John Gill has “And he cried, a lion,.... That is, the watchman cried, a lion, or that he saw a lion; not Uriah the priest, as the Septuagint; nor Habakkuk, as some Jewish writers; but Cyrus, at the head of the Persian and Median armies, compared to a lion for his fierceness, courage, and strength;” The present reading, אריה aryeh, a lion, is so unintelligible, and the mistake so obvious, that I make no doubt that the true reading is הראה haroeh, the seer; as the Syriac translator manifestly found it in his copy, who renders it by דקוא duka, a watchman.” etc. JFB has “A lion” — rather, “(The watchman) cried, I am as a lion;” so as is understood (**Isa. 62:5**; **Ps. 11:1**). The point of comparison to “a lion” is in **Rev. 10:3**, the loudness of the cry. But here it is rather his vigilance.

**The Removal of Obscenities**.

Without changing the consonantal text, the rabbis took steps to remove what came to be regarded as indelicate words by the substitution of euphemistic equivalents.

**Boils** associated with sexual perversions were changed to hemorrhoids ([**Deut. 28:27**](javascript:%7b%7d); marginal reading in [**1Sam. 5:6**](javascript:%7b%7d), [**9**](javascript:%7b%7d),[**12**](javascript:%7b%7d);[**6:4**f](javascript:%7b%7d)).

**Human excrement and urine** were changed to more refined words of the same meaning ([**2Ki. 18:27**](javascript:%7b%7d);[**Isa. 36:12**](javascript:%7b%7d)). Merrill F. Unger

**Isa. 64:6** But we are all as an unclean *thing,* and all our righteousness’s *are* as filthy [the menstrualflux (as periodical)] rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

**Cimpounded proper names changed**

**In** **compounded proper names *ba'al*,** meaning “master” and used innocently for Jehovah, was sporadically altered to ***bosheth*** (i.e., **shame**) thus Mephibosheth ([**2 Sam. 4:4**](javascript:%7b%7d); [**9:6**](javascript:%7b%7d), [**10**](javascript:%7b%7d)) for an original Meribabaal ([**1Ch. 8:34**](javascript:%7b%7d); [**9:40**](javascript:%7b%7d)); Jerrubbesheth ([**2Sam. 11:21**](javascript:%7b%7d)) for an original Jerubbaal ([**Judg. 7:1**](javascript:%7b%7d)). Ishbaal ([**1Ch. 8:33**](javascript:%7b%7d),[**9:39**](javascript:%7b%7d)) was turned unto Ishbosheth ([**2Sam. 2:8**](javascript:%7b%7d);[**3:8**](javascript:%7b%7d),[**14**](javascript:%7b%7d)). Sometimes *El*, a divine name, was substituted for Baal. For example, El Berith ([**Judg. 9:46**](javascript:%7b%7d)) occurs for Baal Berith ([**Judg. 8:33**](javascript:%7b%7d)). Ibid

**The word *shiqquts* (“abomination”)** occurs as a written substitute for the *Elohim* (i.e., gods) of pagans ([**1Ki. 11:5**](javascript:%7b%7d),[**7**](javascript:%7b%7d);[**2Ki. 23:13**](javascript:%7b%7d), etc.) and in the phrase “the abomination of desolation” (**[Dan. 9:27](javascript:%7b%7d);** [**11:31**](javascript:%7b%7d);[**12:11**](javascript:%7b%7d);cf.[**Matt. 24:15**](javascript:%7b%7d)). Ibid

**NT.**

**The Textus Receptus of the NT.**

Manuscripts continued to be transmitted by hand-copying from the first to the sixteenth century. The first Greek New Testaments to be printed were the editions of Erasmus (A.D. 1516) and the Complutensian Polygot (A.D. 1522). These editions were based on the kind of text which was commonly available in the Middle Ages, and scholars refer to it as the Textus Receptus. The Textus Receptus or “TR” is not a manuscript at all, but a type of text which is found in the majority of manuscripts, most of them relatively late.

Seven manuscripts were used by Erasmus in Basel a priest of the Roman Church, to compile the Greek text which was printed alongside his Latin translation.

1. Codex 1eap, a minuscule containing the entire NT except for Revelation, dated to about the 12th century.

2. Codex 1r, a minuscule containing the book of Revelation except for the last 6 verses ([**Rev 22:16–21**](javascript:%7b%7d)), dated to the 12th century.

3. Codex 2e, a minuscule containing the Gospels, dated to the 12th century.

4. Codex 2ap, a minuscule containing Acts and the Epistles, dated to the 12th century or later.

5. Codex 4ap, a minuscule containing Acts and the Epistles, dated to the 15th century.

6. Codex 7p, a minuscule containing the Pauline Epistles, dated to the 11th century.

7. Codex 817, a minuscule containing the Gospels, dated to the 15th century.

**KJB**

**Matt. 1:11** And Josiah begot **Jechoniah** and his brethren, about the time they (Judah) were carried away to Babylon:

**Correct:**

“Jechoniah” [Jeconiah, also known as Jehoiachin **2Ki. 24:6** and also called Coniah **Jer. 22:24**) (King 3 months and 10 days, 599 B.C.): Some manuscripts read, that Josiah begat Jakim, (i.e., **Jehoiakim**) which is correct [**2Ki. 23:34**] and Jakim begat Jechoniah. Josiah was not the father but the grandfather of Jechoniah. Josiah had three children; Jehoahaz (King 3 months 610), Jehoiakim, (King 11 years 610-599) and Zedekiah (King 11 years 599-588). Jehoiakim (who was killed) was the father of Jechoniah. Jechoniah is mentioned because he was taken to Babylon. Zedekiah his uncle, the last king of Judah, was also taken to Babylon [**Jer. 52:11**] but this is not a list of the kings but a genealogy.

**KJB**

**Matt. 1:20** But while he thought on these things, behold, **the angel of the Lord** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

**Correct:**

“The” is placed six times in the KJV before “angel” but the **“the”** is not in the Greek. In **verse 24**, there is a reference to “the angel” but this looks back to the previously mentioned angel. This phrase should be translated **“an” angel of the Lord** in verse 20 and also in **Matt. 28:2**; **Luke 2:9**; **Acts 8:26**; **12:7**, **23**. Read **Gen. 16:9** (NOTE) RHL Bible.

**KJB**

**Matt. 23:2-3** Saying, The scribes and the Pharisees sit in Moses' seat: **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.

**Correct:**

**2.** Saying, The scribes and the Pharisees sit in Moses' seat: **3** All therefore whatsoever they bid you observe, *that* **observe [****pres act ind not, pres act imper] and do**; but do not ye after their works: for they say, and do not.

**The wrong mood of a verb**.

“**Observe and do.**”The context clearly tells us whether the translation should be “**observe and do**” as a *command,* or “**ye observe and do**” as a *statement*.

“In the Greek the second person plural Indicative Mood is exactly the same as the Imperative. There is nothing therefore to guide us, as to which Mood should be read, but the context. Now, the context of the immediate passage, and the context of the whole Gospel, leads us to expect that the Lord cannot possibly be thought of here as enjoining obedience to the teaching of the Scribes and Pharisees. On the contrary, He was always uttering the most solemn warnings against them and their teachings. We must, therefore, read them as being in the *Indicative* Mood; *as stating a fact,* and not as enjoining a precept. This is still more clear if we observe that the word in verse 2 translated “sit” is not in the Present Tense, but in the Past: *have taken their seat.*

**KJB**

**Matt. 27:54** Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was **the** Son of God.

**Correct:**

“**a** Son of God”: There is no “the” in the Greek. He said “a son of god.” I believe that he did not say this was the Son of Jehovah but a son of a god of Israel, **Luke 23:47** “Now when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man.” If anyone (saved or not saved) says good things about God, He is glorified. “Cornelius (**Acts 10**) a centurion as an unregenerate man, dead in his trespasses and sins. Yet, he was not like a rock, unable to respond to God. To the contrary, Cornelius the non-Christian was *a devout man and one who feared God* and he *gave alms* and *prayed to God always* (**Acts** **10:2**). He received revelation from God (**Acts 10:3**, **22**) and the Lord acknowledged his prayers and alms (**Acts 10:4**, **31**).” George Meisinger. Cf. **Matt. 5:16** “see your good works” This does not mean that they were saved for all Jews spoke good of God.

**Wrong name**

**KJB**

**Luke 3:36** Which was *the son* of **Cainan**, which was *the son* of Arphaxad, which was *the son* of Shem, which was *the son* of Noah, which was *the son* of Lamech,

**Correct:**

“Cainan:” This name (v. **36**) is an interpolation (i.e., added later by a scribe) and does not belong here. His eye may have slipped down to **verse 37**.

In **Gen. 11:12** Salah [Shelah] is the son of Arphaxad not Cainan. The OT Hebrew Manuscripts of **Gen. 11** do not contain this name. The Greek OT. (the LXX translation 250 B.C.) has Cainan in **Gen. 11** but all the evidence shows that is also an interpolation. The LXX (**Gen. 10:22**) list Cainan as the 6th son of Shem whereas the Hebrew list Shem as having only five sons. In the list of **1Ch. 1:17** Cainan is missing in the LXX showing it's inconsistent with itself. Both the Babylonian Talmud and the Jewish Midrash Rabbah list 10 generations between Noah and Abraham not 11.

**KJB**

**Acts 7:38** This is he, that was in the **church** in the wilderness with the angel which space to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

**Correct:**

The translators of KJV believed in Covenant theology and taught that the Church was in the OT. The NT Church was a mystery (unknown and unknowable) in the OT. (**Eph. 3:8-9**) It should be translated here, Assembly. The Ephesian mob of **Acts 19:21-41** is described as a “ekklēsia” where the word occurs in **verses 32** and **39**.

**Verse that should not be in the Bible:**

**KJB**

**Acts 8:37** “And Philip said, If thou believe with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” The whole of this verse is omitted in the oldest MSS. It probably found its way into the text of those MSS. where it does exist from the margin. Such a margin would be formulated by those who, when the Church had become more extended, and formal professions of faith were the rule before baptism, felt that there was a want of completeness in the narrative unless some such confession were supposed to have been made. Thus the margin became a kind of exposition, and in the end found acceptance in the text.

Cambridge Bible

[**Acts 9:6**](javascript:%7b%7d)the words (And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him”)were inserted by Erasmus at this point because they were in the Vulgate. He frankly admitted in his *Annotationes* that he took the words from the parallel passage in [**Acts 26:14**](javascript:%7b%7d). Though still found in the TR, the words have absolutely no Greek manuscript support. William W. Combs

**Subjective or Objective meanings?**

**KJB**

**Rom. 3:22** “Even the righteousness of God *which is* by **faith of Jesus** Christ unto all and upon all them that believe: for there is no difference:”

**Correct:**

**Rom. 3:22** “Even the righteousness of God *which is* by **faith in Jesus** Christ unto all and upon all them that believe: for there is no difference:”

“Faith of [in] Jesus Christ”: In the Greek both “of” Subjective and “in” Objective could be right. You must find the answer by your theology. This phrase should be understood as an objective genitive, i.e., “the faith of which the Son of God is the object,” RWP has: “The objective nature of faith in Christ is shown in **Gal. 2:16** by the addition **εις** Χριστον Ιησουν επιστευσαμεν (i.e., we believed **in** Christ Jesus), by της **εις** Χριστον πιστεως υμων (i.e., of your faith **in** Christ) in **Col. 2:5**, by εν πιστε τη **εν** Χριστω Ιησου (in faith that **in** Christ Jesus) in **1Tim. 3:13**, as well as here by the added words “unto all them that believe” (**εις** παντας τους πιστευοντας) **in** Jesus, Paul means.” (cf. KJB has “of” instead of “in” 9xs NT, **[Rom. 3:22](javascript:%7b%7d)**, [**26**](javascript:%7b%7d); [**Gal. 2:**](javascript:%7b%7d)**16**,[**20**](javascript:%7b%7d); [**3:22**](javascript:%7b%7d); [**Eph. 3:12**](javascript:%7b%7d); **Phil. 3:9**; **James 2:1**; **Rev. 2:13**.)

Some believe (I do not) that it should read “the faithfulness of Jesus Christ.” (See the Net Bible) Jesus’ faith in His Father to raise Him out from the dead. They use the following scriptures: **Heb. 5:7** “unto him that was able to save him from death, and was heard, in that he feared.” **Heb. 12:2** “Looking unto Jesus the author and finisher of *our* faith.”

**KJB**

**Rom. 8:1** “*There is* therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**.**”**

**Incorrect because of a scribe copyist error:**

**Rom. 8:1**, Leave out: “**Who walk not after the flesh, but after the Spirit**.” This phrase is not in many of the manuscripts. Scofield and many others believe that this is an interpolation from **verse four**. I also believe this is an interpolation. Every believer of the NT is “in Christ” (66xs NT) not only the ones that are walking by means of the Spirit).

**It Belongs in and is in: Rom. 8:4** “That the righteousness of the law might be fulfilled in us, **who walk not after the flesh, but after the Spirit**.”

**KJB**

**Rom. 9:3** For I *could* wish [imperf act ind] that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

“I *could* wish:” The most common interpretation of verses one through verse three is Hypothetical: Paul would wish to be “accursed [anathema] from Christ for my brethren” if he could but he couldn't wish it because he just finished saying that there is no separation from God, **Rom. 8:38-39**.

**Correct:**

**Rom. 9:3** (For I wish [I used to wish, or I was wishing] that myself were accursed from Christ) for my brethren, my kinsmen according to the flesh:

Griffith Thomas gives the Parenthetical interpretation: “When we carefully look at the Greek text we feel inclined to doubt this familiar interpretation, for there is no “could” in the Greek, which is quite literally, [imperf verb] **I used to wish, or I was wishing**. Let us read the words in this light. I have great heaviness and continual sorrow in my heart (for I myself used to pray to be accursed from the Messiah) for my brethren, my kinsmen according to the flesh. When read thus, the words form a parenthesis, and give special point to his sorrow.” He [Paul] describes his own state before his conversion, while separated (anathema) willfully from Christ; that it reflects the present condition of his countrymen, and explains the reason for his great concern and sorrow for them. Nickolas Kurtaneck

**KJB**

**2Tim. 2:25 “**In meekness instructing those that **oppose themselves**; if God peradventure will give them repentance to the acknowledging of the truth;”

**Correct:**

Oppose themselves: NT. lxx. Class. only late Greek. **Themselves is wrong**. The meaning is, those who oppose the servant of the Lord; Who carry on the ἀντιθέσεις oppositions (**1Tim. 6:20**); = gainsayers (ἀντιλέγοντες **Tit. 1:9**). Paul's word is ἀντίκεισθαι to oppose: see **1Cor. 16:9**; **Gal. 5:17**; **Phil. 1:28**; **2Th**. **2:4**. VWS

**Not made plain**

**KJB**

**2Tim. 4:3 “**For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves **teachers**, having itching ears’

**Correct:**

An ambiguous rendering in A.V.; but the original is clear, the **nominative case** showing that it is **the pupils** not the teachers who have the itching ears. Cambridge Bible

**Changing the word,** “**the”** to an“**a**.”

**KJB**

**2Th. 2:3** Let no man deceive you by any means: for *that day shall not come,* except there come **a falling away** [apostasia] **first**, and that man of sin be revealed, the son of perdition;

**Correct:**

**2Th. 2:3** Let no man deceive you by any means: for *that day* (the Tribulation) *shall not come*, except there come **<the> departure** [apostasia] (i.e., the Rapture) **first**, and that <the> man of sin be revealed, the son of perdition; The **<the>** is in the Greek

“**The** Falling away” [apostasia]: 2xs NT. **Acts 21:21** “forsake.” Is this an Apostasy of doctrine or The Departure, i.e., Rapture? Attention has been drawn by Dr. E. Schuyler English and others to the fact that the Greek word is elsewhere translated “a departing” and may be so translated here. Tyndale so translated it this way in 1526. Coverdale (1535), the Geneva Bible (1537), Cranmer (1539), and Beza (1565), also used it in their translations. The Bishop'sBible (1568) is the first English version to suggest that it means a falling away from true doctrine (i.e., apostasy). The King James version (1611) followed in translating [apostasia] as falling away. I believe, that since doctrine is not mentioned in the context, and the article “the” is used in the TR, showing that a definite event is intended, we should accept the simple meaning of “the departing” as referring to the Rapture. Stanley A. Ellisen says “If we first look for a prior mention by Paul of a great spiritual defection to come (“falling away”), we look in vain (Itcannot mean **1Tim. 4:1** for that was written c.10 yrs. later).” How can [apostasia] the falling away from doctrine be one of the signs to believers? How much falling away does it have to be to be recognized by believers. Kenneth S. Wuest says “The Greek article when pointing to anything always refers to something previously mentioned, not to any subsequent statements.” The Departure (i.e., Rapture) is found **1Th. 4:17**.cf. **Rev. 3:10**.

In this passage we have a progression of thought. Before the divine outpouring of wrath will be the departure and then the revelation of the antichrist **v. 3-4**.But before the antichrist will be revealed the restrainer must be removed (**v.** **6-12**). With this understanding then, the departure (**v. 3**) is synonymous with the removal of the restrainer (**v. 7**). (Lewis, Biblical evidence for Pretribulationism.)

**Do not know the meaning:**

**KJB**

**1Cor. 15:29** Else what shall they do which are baptized for the dead, if [1st class, since] the dead rise not at all? why are they then **baptized for the dead**?

“Baptized for the dead”: Paul does not condemn it in this letter nor in the 2Corinthian letter. It probably should be taken; Why should new converts be baptized taking the place in the church of those that had died if the ones that have died would not be raised. Some take it to mean that since Paul and others were in peril of death (**verses 30-31**) why should others get baptized and follow them to death if there is no [holos, at all] resurrection.

**A better way to understanding:**

**KJB**

**Titus 2:11** For the grace of God that bringeth salvation hath appeared to all men.

It is better to understand **verse 11** the following way: The grace that brings salvation to all men did appear. i.e., the first coming of Christ. Christ brought salvation to all but all did not see Him. cf. **1Tim. 2:4**, **6**; **4:10**. This first appearance of Christ was in grace, and the second will be in glory, **verse 13**.

**Words used wrongly because of their Covenant theology.**

**KJB**

**Heb.1:6 “**And **again**, [palin] when he bringeth in the **first-begotten** into the world, he saith, And let all the angels of God worship him.

**Correct:** And **again** [palin, a second time] (at Christ's second coming) when he (God) brings in the [prōtotokos, **Firstborn**] into the world,

**Used what they called synonyms.**

**KJB**

**Heb. 2:17** Wherefore in all things it behooved 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.

**Correct:** “to make **propitiation**”: Instead of translating the Greek word they interpreted it. Here the Greek word is "hilaskomia" and should be translated “**propitiation**.” He Reconciles the sinner not their sins. In 1611 they also used the words propitiation, reconciliation, mercy and atonement as synonyms, cf. **Rom. 5:10-11**. When you think of these two words ("Reconciliation" and "Propitiation") make this distinction: From the cross, Reconciliation reaches down to man while Propitiation reaches up to God the Father. Propitiation has to do with the satisfaction of God's righteousness and justice. God demands the death of the sinner and Christ satisfied (Propitiated) the Father's Justice. Reconciliation is the downward (man-ward) aspect of Christ's death. By the death of Christ on our behalf we are thoroughly changed (Reconciled) in our relationship to God. cf. **Rom.** **3:25**; **2Cor. 5:18-20**; **1John 2:2**. Read **Col. 1:20** (NOTE) "Reconcile."

RHL Bible. com: Read **Luke 18:13** (NOTE) “Merciful.” Read **Heb. 8:12** (NOTE) “Propitiation.” See Chart Propitiation **Footnote 1**. In memory **RomF1**

**Word in wrong verse.**

**KJB** **Heb. 3**:**9** When your fathers tempted me, proved me, and saw my works **forty years**.

**Correct:**

**Heb. 3**:**10** Wherefore **forty years** I was grieved with that generation, and said, they do always err in *their* heart; and they have not known my ways.

I have taken the ‘forty years’ in verse 9 and put it down in verse 10 where it belongs.” cf. **Ps. 95:10**.

**Wrong Name.**

**KJB**

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

**Correct:** for if **Joshua** had etc. “Jesus” [Joshua]: The name “Jesus” (cf. **Acts 7:45**) when translated from the Hebrew is Joshua. Joshua took the children of Israel into the land but because of unbelief they did not have full victory and remain in the land. Jesus takes those that believe into final victory. In **Josh. 22:4**; **23:1** the rest in the period of the Conquest was historical in nature not spiritual. The Syriac version, lest any should mistake this for Jesus Christ, adds, "the son of Nun", The ASV, RV, , NIV, KJ3, Net Bible, Rotherham translation, Cambridge Bible, etc. have Joshua. Twenty Commentaries of twenty-five that I checked have Joshua. What Joshua could not do,Jesus has by His sacrifice given and will give all that believe eternal rest, i.e., peace.

The author of Hebrews knew that someone might quote [**Joshua 22:4**](javascript:%7b%7d) and [**23:1**](javascript:%7b%7d)in an effort to demonstrate that rest was obtained under Joshua, long before David. A **second class condition (if)** is used in [**Hebrews 4:8**](javascript:%7b%7d) (εἰ γὰρ αὐτοὺς ᾿Λησοῦς κατέπαυσεν, “for if Joshua had given them rest.”) The conditional clause assumes the premise is contrary to fact. (i.e., it did not happen) Joshua did not provide this rest, for if he had, it would not have been spoken of in the time of David ([**Heb. 4:8**](javascript:%7b%7d)). The rest in the period of the Conquest was historical in nature.

Thomas Kem Oberholtzer

**Word wrongly placed.**

**KJB**

**1Peter 1:2** “**Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

**Correct:**

**Peter 1:1** Peter, an apostle of Jesus Christ, to the <**elect**> strangers [foreigners, temporary residence, i.e., Jews] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

“elect” should be moved from **verse2** to **verse 1** where the Textus Receptus has it. This book was written to elect [plural] persons, viewed as a group. In the Greek "elect" (an adjective) is before strangers in **verse 1** with nine words in between it and the word foreknowledge in **verse 2**. I believe verse 1 is the right view. (i.e., elect strangers and sojourners of the Dispersion). They were located there according to the foreknowledge [predetermination] of God.

**Sick or Spiritually weak?**

**KJB**

**James 5:13-16** Is any among you **afflicted**? let him pray. Is any merry? let him sing psalms.

**14** Is any **sick** among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

**15** And the prayer of faith shall save the **sick**, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

**16** Confess *your* faults one to another, and pray one for another, that ye may be **healed**. The effectual fervent prayer of a righteous *man* avails much.

**Correct:**

**A**. **SICK** (**14**) - This word in the Greek (astheneō) is used 34xs in the New Testament. Twenty of these times it refers to **physical weakness** (mostly in the Gospels and Acts). Fourteen times it is used for those that are Spiritually WEAK (the primary meaning in the Epistles). Compare **Romans 14:1-2**; **1Cor. 8:11-12**; **1Th. 5:14**.

**B**. **SICK** (**15**) - The Greek word (kamnō) is used here and is different from the one used in **v. 14**. This word is found only two other times in the New Testament. **Hebrews 12:3-4** “For consider him that endured such contradiction of sinners against himself, **lest ye be (WEARIED) and faint in your minds**. Ye have not yet resisted unto blood, striving against sin”). It is evident that in this passage this word is used in the Spiritual sense. cf. **Rev. 2:3**, where (kamnō) is translated “fainted.”

**C.** **HEALED** (**16**) - This Greek word **can mean either Physical or Spiritual healing**. James is using healed in the OT sense. **Hosea 6:1** "Come, and let us return unto the LORD: for he has torn, and he will heal us; he has smitten, and he will bind us up." **Hosea 7:1** "When I would have healed Israel, then the iniquity of Ephraim was discovered." **Hebrews 12:12-13** "And make straight paths for your feet lest that which is lame be turned out of the way; but let it rather be HEALED. Follow peace with all men, and holiness, without which no man shall see the Lord;". This word is certainly Spiritual in nature. **Matt. 13:15** “For this people’s heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.” **1Peter 2:24** “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” cf. **Luke 4:18**; **John 12:40**; **Acts 28:27**.

**KJB**

**Rev. 17:4** And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and **filthiness** of her fornication:

**Correct:**

[**Rev. 17:4**](javascript:%7b%7d)Codex 1r and all other Greek manuscripts have the word ἀκάθαρτα (“**impure**”), but Erasmus’ text reads ἀκαθάρτητος, a word unknown in Greek literature.

**KJB**

**Rev.** [**17:8**](javascript:%7b%7d)The beast that thou saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (parestai, **and is to come**)

**Correct:** The words καὶ παρέσται (“and is to come”) were misread as καίπερ ἔστιν (“and yet is”).

**KJB**

[**Revelation 20:12**](javascript:%7b%7d)**:**

Following Codex 1r, the text of Erasmus, the TR(**“standing before God”**).However, all other Greek manuscripts read (**“standing before the throne”**).

**Revelation** [**22:16–21**](javascript:%7b%7d)Because Codex 1r was missing its last page and thus the last six verses. Erasmus retranslated these verses from the Latin Vulgate, and he honestly admitted in the *Annotationes* that he had done so.

Upon receiving a copy of Erasmus’ Latin Greek NT, John Colet responded: “The name of Erasmus shall never perish.” His “prophecy” has proved to be true for nearly 500 years. His “Textus Receptus” was the standard form of the Greek Text until challenged in the nineteenth century, but, as has been noted, still has many defenders in fundamental circles. Greenlee has wisely observed: “The TR is not a ‘bad’ or misleading text, either theologically or practically.” No one will be led into theological error from using the TR, either directly or in a translation based on it (e.g., kjv and nkjv). But is it, as Mr. Waite believes, “the exact words of the originals themselves”? Hardly! It is based on a few very late manuscripts, and in some cases has no Greek manuscript support whatever. Without question it is possible to produce a text which is closer to the autographs by comparing the more than 5,000 Greek manuscripts available today. Fundamentalists should reject the attempts by some in our movement to make the TR the only acceptable form of Greek text.  William W. Combs