

THE INTERCONTINENTAL CHURCH OF GOD

SPECIFIC BIBLE STUDIES - KING JAMES TRANSLATION ERRORS

SUBJECT: Matthew 7:15-20 Good and Evil Trees

QUESTIONS: What's wrong with modern translations of the Bible? Which ancient manuscripts are the most reliable and accurate to use for the New Testament? Which Bible translation should YOU use for studying God's word?

What are the few translation errors, unjustifiable additions and misplaced verses of the King James Version Bible?

ANSWER:

We use the King James Version as our main study Bible. Why the King James? Because all the major Bible aides are based on the KJV. We have documented KJV translation errors and have marked them in our Bible. Newer versions are often not as faithful to the original text. As the September-October 1988 The Good News magazine states, **"The Authorized or King James Version is clearer and more faithful to the original Hebrew [and Greek] than most modern translations because the King James Version is not an attempt to interpret the text"** (page 21).

What's Wrong With Modern Translations?

The Old Testament has been faithfully preserved by the Jews in what is known as the Masoretic Text. There are few translation problems with the Old Testament.

However, most modern translations, from the Revised Standard Version (RSV) to the New International Version (NIV), use as their source for the New Testament a Greek Text based upon the Codex Vaticanus and Codex Sinaiticus of the fourth century. This text, publicized by Westcott and Hort, is also known as the Alexandrian Text. It originated in Egypt and has been massaged by "higher critics" down through the ages. These manuscripts, used in the RSV, represent less than 5% of known Greek Biblical manuscripts, but are supposedly more authentic because they are "old."

The bulk of New Testament manuscripts were copied century after century from earlier ones as they wore out. Older copies did not survive because these texts were used until worn out. This text, the so-called "Received Text" or "Byzantine Text" (also termed "Syrian", "Antioch", or Koine text) was used in the King James Version. Nearly 4,000 manuscripts of this Byzantine or Official Text agree almost perfectly with each other, and are a far better standard to go by than corrupt copies no matter how early they were made. Located primarily at Mt. Athos in Greece, copies of the Official Greek Text give us a very reliable record of the New Testament scriptures.

Proof the Received Text is Correct

Jay P. Green, Sr., General Editor and Translator of the *Interlinear Greek-English New Testament*, states in his preface:

"The market-place is being glutted with new books which are being represented as versions of the Bible. Each one claims to be the very word of God, yet there are literally thousands of differences between them . . . they all leave out dozens of references to the deity of Jesus Christ, and they add words which tend to question His virgin birth, His substitutionary, fully satisfying atonement. This is due to their decision to depend upon an Alexandrian [Egyptian] textbase, instead of that body of God's words which has been universally received and believed in for nineteen centuries, known to us as the Received Text. These new versions [such as the NIV, New Jerusalem Bible and others] are not only marked by additions, but also by subtractions, since some four whole pages of words, phrases, sentences and verses have been omitted by these new versions. And these are words attested to as God's words by overwhelming evidence contained in all the Greek manuscripts . . .

" . . . it has been written, '**For I say to you, Until the heavens and the earth pass away, in no way shall pass away one iota or one point from the Law, until all things come to pass.**' -Matthew 5:18 [Green's paraphrased]

"What then is the evidence these Bible-alterers offer to persuade you to give up the precious words they have removed from their versions? Mainly, they cite **two manuscripts**, admittedly old, but also admittedly carelessly executed. The **Sinaiticus** was so poorly executed that seven different hands of 'textual critics' can be discerned as they tried to impose their views on the Bible . . . it was discarded, found in a wastebasket fourteen centuries after it was executed. The **Vaticanus** manuscript lay on a shelf in the Vatican library at Rome until 1431, and was considered so corrupt that no one would use it they have systematically removed Luke's witness to the ascension of Christ--and of course they have done away entirely with Mark's witness to the ascension, simply because these last twelve verses do not appear in those two corrupt manuscripts, the Vaticanus and Sinaiticus

" . . . Origen, an early textual critic . . . said, that 'the Scriptures are of little use to those who understand them as they are written' given the opportunity, many like Origen will actually alter the manuscripts to make them say what they understand them to mean....Justin Martyr, Valentinus, Clement of Alexandria, Marcion, Tatian, and a horde of others practiced their 'textual science' by operating on manuscripts, or by writing their own 'versions'

" . . . Today there are more than 5,000 manuscripts and lectionaries in Greek as witnesses to the New Testament text. And 95% of them witness to the Received Text readings [contained in Green's Interlinear and the King James Version]. Partly due to the fact that ancient manuscripts containing the Received Text were worn out by use, while the Alexandrian textbase manuscripts were preserved by the dry conditions of Egypt, some have sought to discredit the Received Text because they say it is not ancient. But now that manuscript portions from the second century are being unearthed, it is found that many of the readings of the Received Text which had been tagged scornfully as 'late readings' by nearly unanimous consent of the 'textual scientists' are appearing in these [newly found] manuscripts. Readings which were before called late and spurious have been found in these early-date manuscripts . . . Yet strangely, in textual criticism classes, such discoveries are swept under the rug, not reported to the class."

We use the King James Version exclusively as our main study Bible, only using other translations to aid study of certain passages, to get another perspective. The fact that modern versions slavishly depend on the Egyptian and Vatican corruptions of the New Testament should make us avoid them as a "main Bible."

Why Are There Errors in the King James Version?

You have probably heard the joke about the bigoted Protestant fundamentalist who said, "If the King James Version was good enough for the apostles, it is good enough for me!" People sometimes forget that the KJV was published in 1611 A.D.

For centuries prior to 1611, Latin was the only scholarly language in Europe. The Latin Vulgate translation of Jerome, based upon a corrupt Alexandrian Text, was the "official" text of the powerful Roman Catholic Church.

Protestant translators sometimes did not have access to all of the Received Greek Official Text, and being familiar with the Vulgate, they sometimes put words into their translations based upon the Latin which were never there in the original Greek. Schaff points out that in about 80 places in the New Testament, the KJV adopts Latin readings not found in the Greek. Erasmus had a corrupt, incomplete text of Revelation to work from, and hence this book has many errors in the KJV.

The King James translators did a marvelous job with the materials they had. While this article is necessary to point out the KJV errors, it should be noted that the errors, omissions and additions made by the RSV, NIV, and other modern translations are much, much worse!

Translation Errors

Here is a partial listing of King James Version translation errors: **Genesis 1:2** should read "And the earth became without form" The word translated "was" is hayah, and denotes a condition different than a former condition, as in Genesis 19:26.

Genesis 10:9 should read ". . . Nimrod the mighty hunter in place of [in opposition to] the LORD." The word "before" is incorrect and gives the connotation that Nimrod was a good guy, which is false.

Leviticus 16:8, 10, 26 in the KJV is "scapegoat" which today has the connotation of someone who is unjustly blamed for other's sins. The Hebrew is Azazel, which means "one removed or separated." The Azazel goat represents Satan, who is no scapegoat. He is guilty of his part in our sins.

Deuteronomy 24:1, "then let him" should be "and he." As the Savior explained in Matthew 19, Moses did not command divorcement. This statute is regulating the permission of divorce because of the hardness of their hearts.

2 Kings 2:23, should be "young men", not "little children."

Isaiah 65:17 should be "I am creating [am about to create] new heavens and new earth"

Ezekiel 20:25 should read "Wherefore I permitted them, or gave them over to, [false] statutes that are not good, and judgments whereby they should not live." God's laws are good, perfect and right. This verse shows that since Israel rejected God's laws, He allowed them to hurt themselves by following false man made customs and laws.

Daniel 8:14 is correct in the margin, which substitutes "evening morning" for "days." Too bad William Miller didn't realize this.

Malachi 4:6 should read ". . . lest I come and smite the earth with utter destruction." "Curse" doesn't give the proper sense here. Same word used in Zechariah 14:11.

Matthew 5:48 should be "Become ye therefore perfect" rather than "be ye therefore perfect." "Perfect" here means "spiritually mature." Sanctification is a process of overcoming with the aid of the Holy Spirit.

Matthew 24:22 needs an additional word to clarify the meaning. It should say "there should no flesh be saved alive."

Matthew 27:49 omits text which was in the original. Moffatt correctly adds it, while the RSV puts it in a footnote: "And another took a spear and pierced His side, and out came water and blood." The Savior's death came when a soldier pierced His side, Revelation 1:7.

Matthew 28:1, "In the end of the sabbath as it began to dawn toward the first day of the week . . ." should be translated literally, "Now late on Sabbath, as it was getting dusk toward the first day of the week . . ." The Sabbath does not end at dawn but at dusk.

Luke 2:14 should say, "Glory to God in the highest, and on earth peace among men of God's good pleasure or choosing." That is, there will be peace on earth among men who have God's good will in their hearts.

Luke 14:26 has the unfortunate translation of the Greek word miseo, Strong's #3404, as "hate", when it should be rendered "love less by comparison." We are not to hate our parents and family!

John 1:31, 33 should say "baptize" or "baptizing IN water" not with water. Pouring or sprinkling with water is not the scriptural method of baptism, but only thorough immersion in water.

John 1:17 is another instance of a poor preposition. "By" should be "through": "For the law was given by [through] Moses . . ." Moses did not proclaim his law, but God's Law.

John 13:2 should be "And during supper" (RSV) rather than "And supper being ended" (KJV).

Acts 12:4 has the inaccurate word "Easter" which should be rendered "Passover." The Greek word is pascha which is translated correctly as Passover in Matthew 26:2, etc.

1 Corinthians 1:18 should be: "For the preaching of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God", rather than "perish" and "are saved." Likewise, 2 Thessalonians 2:10 should be "are perishing" rather than "perish."

1 Corinthians 15:29 should be: "Else what shall they do which are baptized for the hope of the dead, if the dead rise not at all? why are they then baptized for the hope of the dead?"

2 Corinthians 6:2 should be "a day of salvation", instead of "the day of salvation." This is a quote from Isaiah 49:8, which is correct. The day of salvation is not the same for each individual. The firstfruits have their day of salvation

during this life. The rest in the second resurrection.

1 Timothy 4:8 should say, "For bodily exercise profiteth for a little time: but godliness is profitable unto all things . . ."

1 Timothy 6:10 should be, "For the love of money is a [not the] root of all evil . . ."

." **Hebrews 4:8** should be "Joshua" rather than "Jesus", although these two words are Hebrew and Greek equivalents.

Hebrews 4:9 should read, "There remaineth therefore a keeping of a sabbath to the people of God."

Hebrews 9:28 is out of proper order in the King James. It should be: "So Christ was once offered to bear the sins of many; and unto them without sin that look for him shall he appear the second time unto salvation."

1 John 5:7-8 contains additional text which was added to the original. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The italicized text was added to the original manuscripts. Most modern translations agree that this was an uninspired addition to the Latin Vulgate to support the unscriptural trinity doctrine.

Revelation 14:4 should be "a firstfruits", because the 144,000 are not all the firstfruits.

Revelation 20:4-5 in the KJV is a little confusing until you realize that the sentence "This is the first resurrection." in verse five refers back to "they lived and reigned with Christ a thousand years" in verse four.

Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are [correction: should be 'were cast' because the beast and false prophet were mortal human beings who were burned up in the lake of fire 1,000 years previous to this time, Revelation 19:20], and shall be tormented day and night for ever and ever." The point is that Satan will be cast into the same lake of fire into which the beast and false prophet were cast a thousand years previously.

Revelation 22:2 should be "health" rather than "healing."

Italics: Sometimes Helpful, Sometimes Wrong

No language can be translated word for word into another language. Hebrew and Greek idioms often do not come through clearly into literal English. Thus, beginning in 1560 with the Geneva Bible, translators initiated the practice of adding italicized clarifying words to make the original language more plain. The fifty-four King James translators did the same. Often, the added italicized words do help make the meaning clearer. At other times, the translators through their doctrinal misunderstandings added errors instead.

In **Psalms 81:4**, "was" is totally uncalled for and not in the original Hebrew. New Moons are still a statute of God.

We have shown how in **Revelation 20:10** that the italicized "are" is incorrect and that "were cast" in italics would have been more appropriate. Another instance is **John 8:28** where Jesus said (KJV), "I am he." The "he" is in italics and was not actually spoken by Jesus, completely obscuring the fact the Jesus was claiming to be the great **"I AM"** of the Old Testament, **John 8:58** and **Exodus 3:14**.

In **Luke 3:23-38**, the italicized words "the son" are not in the original Greek. Actually, Luke gives the fleshly descent of the Savior through Mary, while Matthew gives the legal descent through Joseph.

Matthew 24:24 should not have the italicized words "it were". It IS possible for the elect to be deceived. We need to be on guard!

Romans 1:7 incorrectly has the italicized words "to be." The fact is, Christians are now saints.

1 Corinthians 7:19 needs some italicized words to make the meaning clear. It should say: "***Circumcision is nothing, and uncircumcision is nothing, but [the important thing is] the keeping of the commandments of God.***"

Colossians 2:16-17 can be properly understood only if the KJV italicized word "is" in verse 17 is left out, as it should be. The message of these verses is: **don't let men judge you as doing wrong when you observe the**

holy days, new moons and sabbaths; let the body of Christ (the Church) do the judging.

1 Timothy 3:11 has "their" in italics, which is not implied in the original.

2 Peter 2:5 should not have "person, a." Noah was the eighth preacher of righteousness.

1 John 2:23 has "[but] he that acknowledgeth the Son hath the Father also" in italics. This is an addition based upon the Latin text and not in the original Greek.

Punctuation Problems

Luke 23:43 has been erroneously used by some to claim that Jesus went straight to heaven at His death. The original Greek did not have punctuation marks as we do today. The KJV states, "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." The comma should not be after "**thee**", but "**day**." The believing malefactor would be with Christ in the paradise of the redeemed when he was resurrected far into the future.

Mark 16:9 does not say that Jesus was resurrected Sunday morning. There is a missing implied comma between "risen" and "early" and there should be no comma after week as the KJV has it: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene" Thus, it should say, "Now when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene"

Word Differences

Another thing to keep in mind is the fact that the 1611 A.D. King James English is somewhat different than today's English language. The meaning of certain words has changed, and/or the King James sometimes uses words not familiar to most people today in their common speech. In addition, certain idioms in the original Hebrew and Greek are a little difficult to understand today. The *Oxford Wide Margin KJV* has excellent marginal references which often explain the correct meanings. Here is a partial listing of changed word meanings:

King James Phrase (on top)
Modern English (on bottom)

Abraham's bosom

"the Kingdom of God" in which the redeemed will have an intimate relationship with father Abraham in sharing the eternal inheritance of the earth.

adoption

"sonship", as in **Romans 8:23, 9:4, Ephesians 1:5**.

affections

"passions", as in **Galatians 5:24**, "mind" as in **Colossians 3:2**.

afflict soul

"fast" as in **Leviticus 23:27, 32 (Psalms 35:13)**.

beguile

"judge against you", as in **Colossians 2:18**.

betimes

"early", as in **Proverbs 13:24**.

blains

"blisters", as in **Exodus 9:9**.

bosom, in his

"have an intimate relationship with", as in **2 Samuel 12:3, 8, John 1:18**.

bruit

"report, rumor", as in **Jeremiah 10:22, Nahum 3:19**.

charity

"spiritual love", as in **1 Corinthians 13**.

clean heart

"right attitude", as in **Psalms 51:10, 73:1**.

communicate

"share", as in **Hebrews 13:16**.

communications

"associations, companionships", as in **1 Corinthians 15:33**.

conversation

"conduct", as in **Philippians 2:27, 1 Peter 3:1**, "citizenship" as in **Philippians 3:20**.

convince

"convict", as in **Titus 1:9, James 2:9**.

corn

"grain", as in **Leviticus 23:14, Deuteronomy 23:25**.

cover his feet

"go to the toilet", as in **1 Samuel 24:3**.

creature

"creation", as in **Romans 8:20-21, 2 Corinthians 5:17, Galatians 6:15**.

cross

"stake"

damned

"judged", as in **Mark 16:16**.

devils

"demons", as in **1 Timothy 4:1**.

dissimulation

"hypocrisy", as in **Galatians 2:13**.

divers

"different" places, persons or things as in **Matthew 24:7** and **Acts 19:9, Hebrews 1:1, James 1:2**.

dividing

"expounding, dissecting", as in **2 Timothy 2:15**.

doting

"sick", as in **1 Timothy 6:4**.

due benevolence

"sexual dues", as in **1 Corinthians 7:3**.

ensamples

"examples, types", as in **1 Corinthians 10:11**.

faint

"give up" as in **Luke 18:1, Galatians 6:9**.

froward

"evil, wrong", as in **Proverbs 2:12**.

gay

"expensive, costly", as in **James 2:3**.

Ghost

"Holy Ghost" should be rendered "Holy Spirit."

glass

"mirror", as in **1 Corinthians 13:12, James 1:23**.

hardness

"blindness" as in **Mark 3:5**.

he

In reference to the Holy Spirit, the KJV usage of "he" rather than "it" implies the false notion of the trinity. The Holy Spirit is not a separate person, but the mind of God the Father and God the Son. See **John 14:16, 17, 26 and 16:7-8, 13-15**.

heart

"attitude of mind", as in **Jeremiah 17:9**.

hell

There are three Greek words rendered "hell" in the New Testament: **gehenna**, **hades** (equivalent of Hebrew sheol used in the Old Testament), and **tartaroo**. **Gehenna** is the lake of fire, **hades** is the grave and **tartaroo** is the abyss, the place of restraint for Satan. For English speaking people during the time of King James, "hell" [hades] was a cellar to store potatoes, not a lake of burning brimstone. In **Acts 2:27**, "hell" is **hades**, meaning the grave, while in **Matthew 10: 28** and **Mark 9:43-48** "hell" means the lake of fire. The only place **tartaroo** is used is in **2 Peter 2:4**.

husbandman

"farmer, rancher", as in **James 5:7**.

iniquity

"lawlessness", as in **Matthew 24:12**.

jealous

"zealous", as in **2 Corinthians 11:2**.

knew

"had sexual relations with", as in **Genesis 4:1**.

leasing

"lying", as in **Psalms 4:2, 5:6**.

letteth

"restrains", as in **2 Thessalonians 2:7**.

lusteth after

"earnestly desires" as in **Deuteronomy 14:26**.

mansions

"offices" as in **John 14:2**.

meat offering

"meal offering", as in **Leviticus 23:13**, etc.

meet

"fitting, proper", **Matthew 3:8, Genesis 2:18**.

mocked

"deceived", as in **Galatians 6:7**.

morning stars

"angels", as in **Job 38:7**.

nether

"lower", as in **Deuteronomy 24:6**.

outlandish

"foreign", as in **Nehemiah 13:26**.

perfect

"spiritually mature", as in **2 Timothy 3:17**, or "upright or sincere" as in **Genesis 17:1**.

perform

"finish", as in **Philippians 1:6**.

him that "pisseth against the wall"

"males", as in **2 Kings 9:8**, etc.

press, the

"the crowd", as in **Luke 19:3**.

prevent

"precede", **Psalms 88:13, 1 Thessalonians 4:15**.

prophecy

"inspired preaching", as in **1 Corinthians 14**.

quicken

"make alive", as in **Romans 8:11**.

quit

"keep on", as in **1 Corinthians 16:13**.

rain

"teach", as in **Hosea 10:12, Isaiah 2:3**.

rentest

"distort", as in **Jeremiah 4:30**.

requite

"offer support for", as in **1 Timothy 5:4**.

rereward

rear guard" as in **1 Samuel 29:2**.

rudiments

"elements", as in **Colossians 2:8**.

those who "seemed to be somewhat"

"boasters", as in **Galatians 2:6**.

servant

"slave", as in **Philippians 2:7**.

simple

"harmless", as in **Romans 16:19**.

sincerity

"with incorruption", as in **Ephesians 6:24**.

slept with his fathers

"died", as in **2 Kings 13:9, 2 Chronicles 16:12**.

sons of God

"angels", as in **Job 1:6**.

spiritual wickedness

"wicked spirits", as in **Ephesians 6:12**.

sprinkle

"astonish, startle", as in **Isaiah 52:15**.

stranger

"newcomer, new convert", as in **Deuteronomy 14:29**.

suffer

"let, allow, permit" as in **Mark 10:14, Revelation 11:9**.

tarry

"wait", as in **Luke 24:49, 1 Corinthians 16:8**, which is explained in **Acts 1:4**.

tempted

"tried or tested", as in **1 Corinthians 10:13, James 1:13**.

tenor

"intent or purpose", as in **Exodus 34:27**.

tongues

"foreign languages", **Mark 16:17, 1 Corinthians 14.**

virtue

"power" as in **Mark 5:30.**

visage

"appearance", as in **Isaiah 52:14.**

Unjustified Additions to the KJV Derived From Latin Vulgate, Not in Greek Text

These additions should be omitted from the KJV:

Matthew 27:35

"that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." This verse appears properly in John 19:24.

John 8:9-10

Delete: "being convicted by their own conscience . . . unto the last . . . alone . . . and saw none but the woman . . . those thine accusers."

The Greek properly reads: "But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left with the woman being before him. Jesus lifted himself up and said to her, 'Woman, where are they? Has no one condemned you?'"

Acts 9:5-6

"it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him . . ."

Acts 10:6

"he shall tell thee what thou oughtest to do"

Acts 10:21

"which were sent unto him from Cornelius"

Acts 21:8

"that were of Paul's company"

Romans 13:9

"Thou shalt not bear false witness"

Romans 16:20

"Amen"

Colossians 1:14

"through his blood"

Hebrews 2:7

"and didst set him over the works of thy hands"

Hebrews 11:13

"and were persuaded of them and embraced them"

Hebrews 12:20

"or with a dart shot through"

1 John 2:23

"*(but) he that acknowledgeth the Son hath the Father also*" is placed in italics in the KJV. The Greek Text omits this portion entirely.

1 John 5:7-8

"in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness in earth" As previously explained, this is not part of the original Greek text.

Revelation 1:8

"the beginning and the ending"

Revelation 1:11

"I am Alpha and Omega, the first and the last: and . . . which are in Asia"

Revelation 1:20

"which thou sawest"

Revelation 2:17

"to eat of"

Revelation 5:4

"and to read"

Revelation 5:14

"four and twenty . . . him that lives forever and ever"

Revelation 11:1

"and the angel stood"

Revelation 12:12

"the inhabitants of"

Revelation 14:5

"before the throne of God"

Revelation 15:2

"over his mark"

Revelation 16:7

"another out of"

Revelation 16:14

"of the earth and"

Revelation 21:3

"and be their God"

Misplaced Verses in the KJV

In **Matthew 23:13-14**, the proper order is: "But woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Romans 16:25-27 belongs after Romans 14:23, not at the end of the book.

Items Wrongly Substituted or Left Out of the KJV, Should be Reinstated

Matthew 27:49

"And another took a spear and pierced his side and out came water and blood."

[The Orthodox Church says this was part of the Greek Text until mistakenly deleted in 511 A.D.]

Luke 9:50

". . . for his is not against you."

This verse should read: "And Jesus said to him, Forbid him not, for he is not against you. For whoever is not against you is for you."

Luke 10:22

"And having turned to the disciples, he said:"

John 1:28

"Bethany" instead of "Bethabara", which was a corrupt Egyptian reading.

Acts 9:19

Should read, "Then was Saul certain days with the disciples which were **at the time** in Damascus."

Acts 20:28

Should read, ". . . the Holy Spirit has made you overseers, to feed the church of the Lord and God, which He purchased with His own blood."

Philippians 3:3

Should be "serve in (the) Spirit of God" rather than "serve God in the spirit."

Colossians 1:6

Should have added "and is growing" after "bringeth forth fruits."

Colossians 2:13

Should read, "And you--being dead in your sins and the uncircumcision of your flesh--you hath He quickened together with him, having forgiven us all the trespasses . . ."

1 Thess. 5:21

Should read, "Despise not prophesyings, **but** prove all things . . ."

2 Timothy 2:19

"of (the) Lord" rather than "of Christ."

Hebrews 8:8

"To them", not "with them."

Hebrews 13:9

"Carried away", not "carried about."

James 5:12

Should be "into hypocrisy" instead of "under judgment."

1 Peter 2:2

End of verse should have added: "unto salvation."

Revelation 2:21

Should be ". . . and she **will not** to repent of her fornication."

Revelation 6:12

Should be ". . . and the **whole** moon became blood . . ."

Revelation 8:7

Should be ". . . **and the third part of the land was burnt up**, and the third part of the trees . . ."

Revelation 8:13

"eagle" rather than "angel."

Revelation 11:18

"nations" instead of "dead."

Revelation 12:6

Should read, "And the woman fled into the wilderness, where she has **there** a place prepared of God . . ."

Revelation 13:5

Should read, ". . . and power was given it **to make war** forty-two months . . ."

Revelation 14:1

Should read, "having **His name and the name** of His Father written on their foreheads . . ."

Revelation 15:3

"nations" instead of "saints."

Revelation 17:8

Should read, ". . . when they behold the beast that was, and is not, and shall be present . . ."

Revelation 18:17

Should read, ". . . everyone who sails to any place . . ." instead of "and all the company in ships."

Revelation 18:20

Should read, ". . . ye holy **saints and** apostles and prophets."

Revelation 19:12

Should read, ". . . and on his head were many crowns, having **names written, and** a name written that no man knew . . ."

Revelation 19:17

Should read, ". . . gather yourselves together unto the **great** supper of God . . .", not "supper of the great God."

Revelation 21:24

Should read, "And the nations shall walk by means of its light."

Revelation 22:19

Should read, "**tree** of life" instead of "**book** of life."

Revelation 22:21

Should close with "The grace of the Lord Jesus Christ be with all **of the saints**. Amen."