

# Divine Inspiration!

## Does it really matter to the Present Day Church?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Basically, every Christian denomination states, “We Believe the Bible to be the only inspired, infallible, and authoritative Word of God” or “We believe the Bible is God's Word, given by divine inspiration, the record of God's revelation of Himself to humanity.”<sup>1</sup> Now we must ask ourselves, “What Bible are they talking about?” The Bible translations these denominations use, such as the NIV, KJV, Amplified Bible or the Message, do not attempt to strictly follow the ancient Hebrew and Greek Text, thereby losing Divine Inspiration and replacing it with the wisdom of the translators. The translators lose Divine Inspiration by omitting, changing, altering and adding to the ancient texts when they translated the text into the English language, thereby replacing Divine Inspiration with their philosophy or their theology. Divine Inspiration is then nullified by man's endeavors to change what Yahweh has spoken, to what man desires to hear. “Inspiration extends only to the original text, as it came from the pens of the writers, not to any translations ever made by man, however aged, venerable or good; and only in so far as any of these adhere to the original<sup>2</sup>, neither adding to nor omitting from it one particle, are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned.”<sup>3</sup> The above translations are of little value because they do not strictly adhere to the ancient texts, thereby replacing the spoken Words of Yahweh, as given to the prophets, with the words and doctrines of men.

If a translation gives a *present tense* when the original gives a *past*, or a *past* when it has given the *present*; a *perfect* for a *future*, or a *future* for a *perfect*; an *a* for a *the*, or a *the* for an *a*; an *imperative* for a *subjunctive*, or a *subjunctive* for an *imperative*; a *verb* for a *noun*, or a *noun* for a *verb*; a *masculine* for a *neuter*, it is clear that verbal inspiration is as much overlooked as if it had no existence. **The Word of Yahweh is made Void by the Traditions of Men.**

A strictly literal rendering may not be so pleasant to the ear as one where the apparent sense is chiefly aimed at, yet it is not euphony [the quality of having a pleasant sound] but truth that ought to be sought, and where in such versions as the ones commonly in use in our country (KJV or NIV), there are scarcely two consecutive verses where there is not some departure from the original such as those indicated, and where these variations may

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<sup>1</sup> North American Baptist Seminary

<sup>2</sup> We do not have the original text but our closest Greek text to the original would be the UBS 3<sup>rd</sup> Edition for the New Testament. The Hebrew Old Testament text would be the Hebrew Bible of C D Ginsburg and some readings from the Dead Sea Scrolls. The Rotherham Emphasized Bible is the most accurate English speaking Bible in the World.

<sup>3</sup> Young's Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

be counted by tens of thousands, as admitted on all hands, it is difficult to see how verbal inspiration can be of the least practical use to those who depend upon those versions alone.”<sup>4</sup>

Modern scholars have obscured, and really changed, the meaning of what the prophets wrote by subjective notions of what they *ought* to have written, rather than what they *did* write. An example is shown below in I Corinthians 7:1 as recorded by the NIV Bible; “Now for the matters you wrote about: It is good for a man not to *marry*.” The word *marry* is not in any text but is added by the NIV translators. We can then conclude that according to the NIV translators, Yahweh made a mistake by speaking, to the Apostle Paul, “it were, good, for a man, not to touch, a woman,” while all along He should have said, “It is good for a man not to *marry*.” These translators have corrected Yahweh’s error in their NIV Bible. Divine inspiration has been replaced with the wisdom of men. Other examples are listed below:

### **Psalm 50:1**

El, Elohim, Yahweh, hath spoken [*past tense*], and called [*past tense*] the earth, From the rising of the sun, unto the going in thereof: (Rotherham Bible)

The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. (KJV)

The mighty one, God, the Lord, speaks [*present tense*] and summons [*present tense*] the earth from the rising of the sun to the place where it sets. (NIV)

The God of gods—it’s GOD!—speaks [*present tense*] out, shouts [*present tense*], “Earth!” welcomes the sun in the east, farewells the disappearing sun in the west. (The Message)

### **Matthew 5:2**

And, opening his mouth, he began teaching them, saying: (Rotherham Bible)

And he began to teach them, saying: (NIV) (*The NIV omits “And, opening his mouth” as they also do in Acts 8:35, 10:34 but they left the phrase in Rev. 13:6?*)

And taught his climbing companions. This is what he said: (The Message)

“For if we admit that in a single case it can be lawful to *change* the name of the Creator from Yahweh to the Lord or to *omit* any text at our choosing or render a *past tense* by a *present*, where shall we end? Who is to be judge? If we do so in one passage, to bring out what may appear to us might, could, would, or should, be the Scriptural meaning, we

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<sup>4</sup> Young’s Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

cannot deny the same privilege to others who may twist other passages in like manner. The alternation of an *a* for a *the* may appear a small matter not worth speaking of, but an attentive comparison of the KJV and NIV with the original will discover numerous passages where the entire force of the verse depends upon the insertion or non-insertion of the definite article...There are about 2,000 instances in the New Testament where the translators have thus omitted all notice of the definite article,<sup>5</sup> not to say anything of the great number of passages where they have inserted it, though not in the original.”<sup>6</sup>

Yahshua said, “For, verily, I say unto you, until the heaven and the earth shall pass away, one least letter [iota],<sup>7</sup> or one point [keraia],<sup>8</sup> may in nowise pass away from the law, till all be accomplished” (Mt. 5:18). It is undeniable that the Church cares not for inspiration, let alone a jot or a tittle. Their attitude is to leave inspiration behind and change, omit, alter and add to the Words of Yahweh in order that their Bibles may be easy to read. Also their Bibles must agree with the teaching of their Church Doctrine. The NIV Bible is the number one selling Bible in the United States. In Mark 5: 6-43, the NIV changes, adds to and omits our Father’s Words at least 62 times. (See Appendix C)

For instance, the Church teaches that there were two thieves crucified with our Lord. This teaching poses a problem when reading John 19:18; “where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Yahshua.” This verse states that there were two individuals on each side of Yahshua, which conflicts with the current religious teaching.<sup>9</sup> The translators corrected this problem, caused by our Father, because

<sup>5</sup> All of the definite articles (the) in the New Testament are listed in the “Word Study Greek English New Testament” by Paul R. McReynolds. **Also see Appendix B**

<sup>6</sup> Young’s Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; edited.

<sup>7</sup> 2503 ἰωτα *iota ee-o’-tah* of Hebrew origin י, the tenth letter of the Hebrew alphabet; ; 1) the Hebrew letter י, the smallest of them all 1a) hence equivalent to the minutest part

<sup>8</sup> 2762 κεραια *keraia ker-ah’-yah* 1) a little horn 2) extremity, apex, point 2a) used by grammarians of the accents and diacritical points. Yahshua used it of the little lines or projections, by which the Hebrew letters in other respects similar differ from one another; the meaning is, "not even the minutest part of the law shall perish".

<sup>9</sup> Appendix 164 The KJV Companion Bible by E W Bullinger

#### THE OTHERS CRUCIFIED WITH THE LORD (Matthew 27:38 and Luke 23:32)

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord. But Scripture does not say so. It states that there were two "thieves," Greek *lestai* = robbers, (Mt 27:38). (#Mr 15:27); and that there were two "malefactors," Greek *kakourgoi*, (#Lu 23:32). It is also recorded that both the robbers reviled Him (#Mt 27:44). (#Mr 15:32); while in (#Lu 23:39) only one of the malefactors "railed on Him," and "the other rebuked him" for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (#Lu 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (verse 33). But the other discrepancy is, according to Matthew, that after the parting of the garments, and after "sitting down they watched Him there," that "THEN were there two robbers crucified with Him, one on the right hand and the other on the left" (#Mt 27:38). (#Mr 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him," before the dividing of the garments, and before the two robbers were brought. The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (#Lu 23:39-43). John’s record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (#Joh 19:18). In (#Re 22:2) we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side." But John further states (#Joh 19:32,33): ""then came the soldiers and brake the legs of the first, and of the other which was

everyone knows that there were only two thieves (not two thieves and two malefactors) who were crucified with the Lord, so by their wisdom they inserted the word, 'one,' in the KJV, NIV and Amplified Bible; "Here they crucified him, and with him two others, one [has been added] on each side and Jesus in the middle (NIV). This insertion, by the translators, pleases the Church; their Bibles are then purchased. The Rotherham and Young's Bible are the only translations that do not add the word, 'one.' These Bibles are not purchased by the masses because the truth conflicts with their religious upbringing. Divine inspiration is claimed by all but is sought by only the few! Actually the Rotherham and the Young's Bible are so out of demand that they are out of copyright but they can still be purchased at Baker Books and Kregel Publications. We are forever grateful and thankful for these publishers.

Another example of adding a word to a translation, in order to satisfy a religious teaching, is the addition of the word, '*gifts*,' to the word spiritual (pneumatikos) as is done in I Corinthians 12: 1 and 14:1. (The Young's Bible does not add the word gifts in the above two verses.) The only translation that is honest about this addition is the King James Version, which puts the word, '*gifts*,' in italics because this denotes that the translators added it. Yahweh does have the word gifts or charisma in His vocabulary, as used in Romans 1:11, and could have used it in the above two verses but He elected not to and neither should we. The rest of the Bibles, including the Rotherham, added the word *gifts*, which is not inspired by Yahweh but is a doctrine of men.

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crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two. There are two words used of the "other" and "others" in (#Joh 19:32) and (#Lu 23:32), see (Appendix 124) 1.

In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is allos, which is the other (the second) of two when there are more, see (#Mt 10:23); (#Mt 25:16,17,20); (#Mt 27:61); (#Mt 28:1). (#Joh 18:15,16); (#Joh 20:2,4,8), and (#Re 17:10). In the latter passage (#Lu 23:32) the word is heteros = different, see (Appendix 124). 2; "and others also, two, were being led with Him." These were different [1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation," and "justly," while He had "done nothing amiss" (verses 40,41). [1] Compare (#Mt 6:21,24); (#Mt 8:21); (#Mt 11:3). (#Lu 5:7); (#Lu 6:6); (#Lu 7:41); (#Lu 9:56); (#Lu 14:31); (#Lu 16:13,18); (#Lu 17:34,35); (#Lu 18:10); (#Lu 23:40).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies," as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance. To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard. "In the Roman Catholic church.... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out" (Encycl. Brit., 11th (Cambridge) ed., vol. i, pages 762,763). This practice may possibly be explained by the subject of this Appendix.

Man has built a doctrine concerning what is called the, 'soul.'<sup>10</sup> The Hebrew word, 'nephesh,' is translated soul, in the above translations, but only when the usage will validate their current soul doctrine. If Yahweh uses nephesh differently and this contradicts their current meaning and belief of the soul, then the above translations will come up with alternate words to translate nephesh, such as; life, person, mind, heart, creature, body, himself, yourselves, dead, will, desire, man, themselves, any, appetite etc. This leaves the reader of these Bible translations with a misleading understanding of the meaning of nephesh, which is the intention of the Church. By selectively translating nephesh as soul, their teaching of 'soul' is confirmed by their Bible translations. Nephesh is used 753 times in the Books of the Old Covenant but is only translated soul 423 times in the KJV; 287 times in the NKJV; 110 times in the NIV and 106 times in the Message. The other usages are hidden from the reader. Why? If these occurrences of nephesh were translated, 'soul,' then the Churches teaching on 'soul' would unravel.

The first usage of nephesh is in Genesis 1:20. The Rotherham Emphasized Bible is true to the Hebrew text and says, "And Elohim said—Let the waters swarm *with* an abundance of living soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens." Nephesh is also used in verses 21, 24 and 30, which are all dealing with animals, and not until Genesis 2:7 does the KJV translate nephesh, 'soul;' "And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (KJV). Why is this? The translators wrote what they believe Yahweh should have spoken, instead of what He had spoken; thereby correcting Yahweh on the meaning of nephesh. The above translators then translate nephesh in Genesis 2:19, creature but Rotherham wrote, "Now Yahweh Elohim had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any

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<sup>10</sup> Soul (Greek *psyche*; Latin *anima*; French *ame*; German *Seele*).

The question of the reality of the soul and its distinction from the body is among the most important problems of philosophy, for with it is bound up the doctrine of a future life. Various theories as to the nature of the soul have claimed to be reconcilable with the tenet of immortality, but it is a sure instinct that leads us to suspect every attack on the substantiality or spirituality of the soul as an assault on the belief in existence after death. The soul may be defined as the ultimate internal principle by which we think, feel, and will, and by which our bodies are animated. The term "mind" usually denotes this principle as the subject of our conscious states, while "soul" denotes the source of our vegetative activities as well. That our vital activities proceed from a principle capable of subsisting in itself, is the thesis of the substantiality of the soul: that this principle is not itself composite, extended, corporeal, or essentially and intrinsically dependent on the body, is the doctrine of spirituality. If there be a life after death, clearly the agent or subject of our vital activities must be capable of an existence separate from the body. The belief in an animating principle in some sense distinct from the body is an almost inevitable inference from the observed facts of life. Even uncivilized peoples arrive at the concept of the soul almost without reflection, certainly without any severe mental effort. The mysteries of birth and death, the lapse of conscious life during sleep and in swooning, even the commonest operations of imagination and memory, which abstract a man from his bodily presence even while awake—all such facts invincibly suggest the existence of something besides the visible organism, internal to it, but to a large extent independent of it, and leading a life of its own. In the rude psychology of the primitive nations, the soul is often represented as actually migrating to and fro during dreams and trances, and after death haunting the neighbourhood of its body. Nearly always it is figured as something extremely volatile, a perfume or a breath. Often, as among the Fijians, it is represented as a miniature replica of the body, so small as to be invisible. The Samoans have a name for the soul which means "that which comes and goes". Many peoples, such as the Dyaks and Sumatrans, bind various parts of the body with cords during sickness to prevent the escape of the soul. In short, all the evidence goes to show that Dualism, however uncritical and inconsistent, is the instinctive creed of "primitive man" (see ANIMISM). <http://www.newadvent.org/cathen/14153a.htm>

living soul [nephesh], that, should be the name thereof.” The KJV, NKJV, NIV, Message and the Amplified Bible have hidden what nephesh means by translating it twenty different ways. Why? Their purpose is to sell Bibles. If their translation contradicts the teaching of the Church, on the concept of what the Church teaches as soul, then their Bibles will not be purchased.

The simplicity of a translation will make it easy to read but it cannot be trusted for inspiration or truth. For example the English verb, ‘destroy’ is, in the KJV of the Old Testament, the representative of not less than forty-nine different Hebrew words (as may be seen in the “Englishmen’s Hebrew Concordance,” pg. 1510). (For other examples, See Appendix A and, “Confused Renderings”) We are given simplicity by translating forty-nine different Hebrew words into one English word but the price we pay for this simplicity is that we will not fully understand and we may misunderstand what our Father has written. Our English word, ‘pray,’ in the NKJV of the New Testament, is used to translate four different Greek words, which all have different meanings:

Mt 6:9 "In this manner, therefore, pray [proseuchomai]: Our Father in heaven, Hallowed be Your name. (*Rotherham translates proseuchomai, 'pray'*)

Mt 9:38 "Therefore pray [deomai] the Lord of the harvest to send out laborers into His harvest." (*Rotherham translates deomai, 'beg ye'*)

Mt 26:53 "Or do you think that I cannot now pray [parakaleo] to My Father, and He will provide Me with more than twelve legions of angels? (*Rotherham translates parakaleo, 'call upon'*)

Joh 14:16 "And I will pray [erotao] the Father, and He will give you another Helper, that He may abide with you forever— (*Rotherham translates erotao, 'request'*)

The Message, NIV and the Amplified Bibles are easy to read because inspiration is not their aspiration. Divine inspiration is replaced with a translation that pleases men. The Creator’s name is changed from Yahweh to the Lord or Jehovah or God. (Any translation that does not translate, יהוה or YHWH,<sup>11</sup> as Yahweh, cannot be trusted for Divine Inspiration.) The devolving or corruption of our Father’s Word is plain to see in the changing of His Name from Yahweh, to the Lord, to Jehovah, to God in Isaiah 42:8:

I, am Yahweh, that, is my Name, (Rotherham)

I am the Lord God: that is my name: (Septuagint)

I *am* Jehovah, this *is* My name, (Young’s)

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<sup>11</sup> 03068. יהוה Yhvh (i.e. יהוה Yehovah or יהוה Yahveh) (217d); from 01933 b; the proper name of the God of Israel:—

I *am* the LORD: that *is* my name: (KJV)

I am GOD. That's my name. (The Message)

One last illustration of man's wisdom is the story translators added to the Bible, which is the record of John 7:53 to 8:11. This is the story of the woman caught in the act of adultery. This account is not in the ancient texts. "The evidence for the non-Johannine origin of the periscope [a general or comprehensive view] of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as P66, 75, N, B, L, N, T, W, X, Y, etc. Codices A and C are defective in this part of John, but it is highly probable that neither contained the periscope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version, as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West, the passage is absent from the Gothic version and from several Old Latin manuscripts. No Greek Church Father prior to Euthymius Zigabenus (12<sup>th</sup> century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it...Although the Committee was unanimous that the periscope was originally not part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn. 5:52."<sup>12</sup> The Amplified Bible footnoted an explanation of why they like to keep it in their Bible. "John 7:53 to 8:11 is not found in the older manuscripts, but it sounds so like Christ that we accept it as authentic, and feel that to omit it would be unfortunate." Unbelievable! What Yahshua spoke two thousand years ago is also true today, "Having, dismissed, the commandment, of Yahweh, ye, hold fast, the tradition, of men" (Mk. 7:8).

Yahshua spoke to the slanderer, "It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh" (Mt. 4:4). Declarations coming forth from the mouth of Yahweh are Divine Inspiration. A declaration coming from the mouth of men is philosophy or theology. We must ask ourselves, "Of the above Bible translations, which translation is seeking to translate the inspired Words of Yahweh from the Hebrew and Greek texts and what translations are seeking to please men for whatever reason?" Yahweh promises us that, "Every scripture [in the original text], *is* Yahweh-breathed [theopneustos]<sup>13</sup>, and profitable—unto teaching, unto conviction, unto correction, unto the discipline that is in righteousness" (II Tim. 3:16). The majority of Bible translations seek to please men in order that they sell Bibles. These publishing houses know that they will not sell Bibles if they translate text that contradicts established Church doctrine. (This is why they leave the account of the woman caught in adultery in their

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<sup>12</sup> A Textual Commentary of the Greek New Testament, 2<sup>nd</sup> Edition, by Bruce M. Metzger, pg. 187

<sup>13</sup> 2315 θεοπνευστος theopneustos *theh-op'-nyoo-stos*; theo = Yahweh and pneustos = breathed

Bibles.) The Rotherham Emphasized Bible is the only Bible, that I have seen to date, that attempted to please Yahweh instead of men by translating the Hebrew and Greek text as inspired text; Yahweh-Breathed Revelation. The KJV, NIV, Amplified and The Message, as it had been demonstrated, are easy to read and pleasant to the ears but when it comes to Divine Inspiration they are of no use.

## Appendix A

The English verb ‘destroy’ is in the King James Version, the representative of not less than forty-nine different Hebrew words (as may be seen in the ‘Englishmen’s Hebrew Concordance’ page 1510 of the second edition). We have listed twenty-one of these Hebrew words and their usages in the King James and Rotherham Emphasized Bible; the latter being in italics.

Ex. 10:7 Then Pharaoh’s servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed [06 אבד ‘abad *aw-bad*’ perish, die, be exterminated]?"

*Then said the servants of Pharaoh unto him, How long shall this man become to us a snare? Let the men go, that they may serve Yahweh their God. Not yet, knowest thou, that Egypt is, ruined?*

Ps. 5:10 Destroy [0816 אשם ‘asham *aw-sham* to declare guilty] thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

*Declare them guilty, O God, Let them fall by their own counsels,—Into the throng of their own transgressions, thrust them down, For they have rebelled against thee*

Prov. 21:7 ¶ The robbery of the wicked shall destroy [01641 גרר *garar gaw-rar*’ to drag away] them; because they refuse to do judgment.

*The violence of the lawless, shall drag them away,—because they have refused to do justice.*

Job 6:9 Even that it would please God to destroy [01792 דכא *daka’ daw-kaw*’ to crush] me; that he would let loose his hand, and cut me off!

*That it would please GOD to crush me, That he would set free his hand, and cut me off!*

Ex. 23:27 I will send my fear before thee, and will destroy [02000 חמם *hamam haw-mam*’ to move noisily, to confuse, discomfit, vex] all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

*My terror, will I send before thee, and will confound all the people, amongst whom thou shalt come, and will deliver up all thine enemies unto thee as they flee.*

I Chr. 20:1 ¶ And it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed [02040 חרס harac *haw-ras'* to throw down, tear down] it.  
*And it came to pass, at the time of the turn of the year, at the time of the going forth of kings, that Joab led forth the force of the army, and laid waste the land of the sons of Ammon, and came and besieged Rabbah, but, David, was tarrying in Jerusalem,—and Joab smote Rabbah, and overthrew it.*

II Kg. 19:17 Of a truth, LORD, the kings of Assyria have destroyed [02717 חרב charab *khaw-rab* to lay waste, make desolate] the nations and their lands,  
*Of a truth, O Yahweh,—the kings of Assyria have devoted to destruction the nations and their lands;*

Ps. 74:8 They said in their hearts, Let us destroy [03238 ינה yanah *yaw-naw'* to oppress, suppress] them together: they have burned up all the synagogues of God in the land.  
*They have said in their heart, Let us suppress them altogether, They have burned up all the meeting-places of GOD in the land.*

Ex. 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy [03423 ירש yarash *yaw-rash'* to destroy, bring to ruin, disinherit] them.  
*Said the foe—I will pursue—overtake, divide spoil,—Take her fill of them—shall my soul, I will bare my sword, root them out—shall my hand.*

Job 9:22 ¶ This is one *thing*, therefore I said it, He destroyeth [03615 כלה kalah *kaw-law'* to complete, bring to an end, finish] the perfect and the wicked.  
*One thing, there is, for which cause, I have said it, The blameless and the lawless, he bringeth to an end.*

Lev. 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy [03772 כרת karath *kaw-rath'* to cut off, destroy] your cattle, and make you few in number; and your *high* ways shall be desolate.  
*And will send among you the wild-beast of the field, And it shall rob you of your children, And cut off your cattle, And make you few in number; And your roads shall be silent.*

Ps. 118:10 All nations compassed me about: but in the name of the LORD will I destroy [04135 מול muwl *mool* to cause to be circumcised (of destruction (fig.))] them.  
*All nations, have compassed me about, In the Name of Yahweh, surely I will make them be circumcised;*

Pro. 31:3 Give not thy strength unto women, nor thy ways to that which destroyeth [04229 מַחַח machah *maw-khaw'* to blot out (from memory)] kings.

*Do not give, to women, thy strength, nor thy ways, to them who ruin kings.*

Prov. 15:25 ¶ The LORD will destroy [05255 נָסַח nacach *naw-sakh'* to tear away, tear down] the house of the proud: but he will establish the border of the widow.

*The house of proud men, will Yahweh tear down, but he will maintain the boundary of the widow.*

Job 19:26 And *though* after my skin worms destroy [05362 נָקַף naqaph *naw-kaf'* to strike off skin] this *body*, yet in my flesh shall I see God:

*And, though, after my skin is struck off, this followeth, yet, apart from my flesh, shall I see GOD:*

Is. 42:14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy [05395 נָשַׁם nasham *naw-sham'* to pant] and devour at once.

*I have held my peace from age—past times, I kept still, I restrained myself,—As a travailing woman, I pant, I breathe hard and gasp, all at once!*

Ex. 34:13 But ye shall destroy [05422 נָתַץ nathats *naw-thats'* to pull down] their altars, break their images, and cut down their groves:

*For, their altars, shall ye smash, And, their pillars, shall ye shiver,—And, their sacred—stems, shall ye fell.*

Ps. 40:14 Let them be ashamed and confounded together that seek after my soul to destroy [05595 סָפַח caphah *saw-faw'* to be snatched away] it; let them be driven backward and put to shame that wish me evil.

*Let them turn pale and then at once blush, who are seeking my life to snatch it away,—Let them draw back, and be confounded, who are taking pleasure in my calamity;*

Ps. 73:27 For, lo, they that are far from thee shall perish: thou hast destroyed [06789 צָמַת tsamath *tsaw-math'* to exterminate, annihilate] all them that go a whoring from thee.

*For lo! they who are far from thee, shall perish, Thou hast put an end to every one who wandered unchastely from thee.*

Prov. 11:3 ¶ The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy [07703 שָׁדַד shadad *shaw-dad'* to violently destroy, devastate, despoil, assail] them.

*The integrity of the upright, shall guide them, but, the crookedness of the treacherous, shall be their ruin.*

Deu. 32:25 The sword without, and terror within, shall destroy [07921 שָׁכַל shakol shaw-kole' to make childless] both the young man and the virgin, the suckling also with the man of gray hairs.

*Without, shall the sword bereave, In the inmost recesses, terror,—To both young man and virgin, Suckling, with man of grey hairs.*

## CONFUSED RENDERINGS OF KING JAMES' REVISERS.

The English verb 'destroy' is, in the Common Version, the representative of not less than *forty-nine* different Hebrew words (as may be seen in the 'Englishman's Hebrew Concordance,' p. 1510 of second edition);—the verb 'to set,' of *forty*, and 'to bring,' of *thirty-nine*, &c. It is evident, therefore, that the use of 'Cruden's Concordance,' and all others based on the Common Version, can only mislead the mere English reader.

The following list of words, with the number of their Hebrew representatives (according to the Common Version) expressed in numerals, will surprise all who have not hitherto attended to this subject; viz:—

To abhor 12, abide 13, abundance 11, affliction 12, to be afraid 22, after 13, against 13, among 11, to be angry 10, another 11, to appoint 24, appointed 10, army 10, at 13, to bear 13, beauty 15, before 22, beside 14, to bind 15, body 12, border 13, bough 13, branch 20, to break 33, bright 10, to bring 39, to bring forth 21, broken 12, to be broken 16, to burn 19, burning 12, but 15, by 14, captain 16, captivity 10, to carry away 10, to carry 12, to cast 19, to cast down 19, to cast out 15, to catch 12, to cease 21, chain 10, chamber 10, change 16, to be changed 10, chief 10, to cleave 15, coast 10, to come 32, commandment 12, companion 10, company 22, to consider 18, to consume 21, consumed 10, to continue 11, corner 10, country 10, to cover 21, covering 13, to cry 17, to cut down 10, to be cut down 13, to cut off 18, to be cut off 14, dark 11, darkness 10, to declare 11, decree 11, to be defiled 10, to deliver 26, to depart 18, desire 13, to desire 13, desolate 16, to be desolate 11, desolation 12, to despise 10, to destroy 49, to be destroyed 17, destruction 35, to divide 19, to draw out 10, dung 10, to dwell 14, dwelling 11, east 10, end 26, to establish 13, to be exalted 11, excellent 10, to fail 30, to faint 18, to fall 14, fear 16, to fear 10, flood 10, for 21, foundation 11, from 17, fruit 12, garment 14, to gather 23, to gather together 16, to be gathered 10, to be gathered together 14, to get 16, gift 12, to give 15, glorious 12, glory 10, to go 22, goodly 15, governor 12, great 24, grief 10, to be grieved 17, grievous 10, to grow 13, habitation 17, to harden 10, haste 11, to make haste 10, height 11, to hide 14, to hide self 12, high 18, to hold 12, hurt 11, idol 11, if 10, in 13, to increase 17, iniquity 11, to be joined 10, judgment 10, to keep 11, to kindle 15, knowledge 12, labour 10, to be laid 10, to lay 24, to lead 12, to leave 15, to be left 11, to lift up 15, light 13, to long 10, to look 16, to be made 11, majesty 10, to make 23, man 12, to mark 10, measure 13, meat 14, to meet 10, midst 10, might 12, mighty 26, to mourn 12, to move 15, to be moved 13, much 10, multitude 14, net 10, not 14, now 13, of 10, to offer 22, offering 10, old 13, only 11, to oppress 10, to ordain 12, over 10, to overthrow 11, palace 10, part 14, people 10, to perceive 10, to perish 13, pit 12, place 13, pleasant 17, pleasure 10, poor 10, portion 13, to pour out 12, power 17, to prepare 14, to prevail 15, pride 10, prince 11,

proud 16, to put 28, to regard 17, rejoice 19, to remain 16, remnant 11, to remove 20, to be removed 11, to repair 10, to rest 17, reward 16, riches 10, right 16, river 11, ruler 13, to run 14, scatter 12, to be scattered 10, secret 12, to set 40, to be set 13, to set up 18, to shake 15, to shew 19, to shine 11, to shut 11, side 13, to be slain 14, slaughter 12, to slay 15, to smite 12, sorrow 28, to speak 22, speech 10, spoil 10, to spoil 16, to spread 15, to stay 14, to stop 10, strength 33, to strengthen 12, strong 26, substance 14, to take 34, to take away 24, to be taken away 10, to tarry 16, to teach 10, to tell 12, terror 10, that 16, these 16, think 12, this 20, thought 11, through 11, thus 10, to 12, tremble 13, trouble 14, to trouble 12, to be troubled 14, truth 11, to turn 15, to turn aside 10, to be turned 10, understanding 14, to utter 15, to vex 16, to wait 10, wall 13, waste 10, to waste 10, when 12, where 13, which 11, wisdom 12, with 18, within 12, without 12, word 10, work 15, wrath 10, yet 10, youth 11.

To make afraid 8, ancient 8, army 8, ask 8, assembly 8, back 9, band 9, battle 8, beat 9, because of 8, to behold 9, bottom 8, break down 8, to be brought 9, burden 8, to be burned 8, cast down 9, cause 9, to charge 8, chariot 8, clean 8, come upon 8, commit 8, to compass 9, confirm 9, cry out 8, to cut 8, to dance 8, deceitful 8, deep 9, defence 8, to be delivered 9, destroyer 8, devour 9, to direct 9, to do 9, to be done 8, to draw 9, to drive 8, drive away 8, dry 8, edge 8, enemy 9, even 8, ever 8, excellency 8, except 8, fair 8, fall down 8, fat 8, favour 8, to feed 9, fellow 9, first 9, flame 9, folly 9, foolish 9, form 9, friend 9, full 9, to gather selves together 8, be glad 9, going 9, be gone 9, goods 8, grieve 9, guide 8, heart 8, here 8, be hid 9, hole 8, honour 9, hope 9, image 9, increase 9, it 8, kill 9, lamb 9, to lament 9, to lay up 9, to leap 8, lift up self 8, to be lifted up 9, like 8, to be liked 8, line 8, little one 8, long 8, lord 8, lying 8, majesty 8, manner 9, to melt 9, mischief 8, to mock 8, mourning 8, none 8, officer 8, one 8, to open 9, oppressor 8, other 8, pain 9, to part 8, path 9, perfect 9, to perform 8, to pervert 8, piece 9, plain 8, pluck 8, polluted 9, possession 9, pray 9, precious 8, preserve 8, price 8, prison 9, prosper 9, pure 9, purpose 9, put away 9, put on 9, raise up 9, ready 8, receive 9, rejoicing 9, rest 8, return 8, ruin 8, to rule 9, to be sanctified 8, save 8, to say 8, search 8, see 9, shame 9, sheep 8, to shoot 8, to shout 8, shut up 8, sin 9, since 8, to sing 8, small 9, snare 9, son 8, sore 9, to sound 8, space 8, spring 8, staff 9, step 8, stir up 8, stranger 9, stream 9, strike 8, strive 9, stronghold 9, subdue 8, such 8, surely 8, sweet 9, to be taken 8, tear 9, thick 8.

The above are taken from a most useful book, entitled 'The Englishman's Hebrew Concordance,' which only requires the insertion of the Hebrew Particles to make it a complete work. 'The Bible Student's Guide,' by the Rev. W. Wilson, D.D., cannot be sufficiently commended as an accurate and elaborate Key to the mixed renderings of King James' Revisers.

## **Appendix B**

### **The Definite Article**

The definite article in Greek is sometimes translated with the English definite article ‘the.’ However, the function of the two is quite different. In English, the definite article serves merely to particularize, to refer to a particular object. In Greek, however, it serves to emphasize, in some way, the person or thing it modifies. Hence, in most cases, the definite article in Greek serves to identify: “with endurance, let us be running, the race that is lying before us” (Heb. 12:1). The term ‘articular’ refers to a word or group of words, which appear with a definite article (ho, he, to [3588], the). There is perhaps no other part of Greek grammar where the Greek idiom differs so greatly from the English. For instance, an English grammarian would never place the definite article before a proper noun (e.g. the Thomas), though in Greek it is very common. Recognizing the significance of the presence or absence of the definite article requires the most intimate knowledge of the Greek language. The Complete Word Study New Testament, edited by Spiros Zodhiates, Th.D.; pg. 864

## Appendix C

### Rotherham (Mark 5:6-43)

And, seeing Jesus from afar, he ran and bowed down to him;  
7 and, crying out with a loud voice, **saith**—What have in common with thee? O Jesus, Son of God Most High? I adjure thee by God,—Do not torment me!  
8 For **he** was **saying** to him—Go forth thou **impure** spirit, out of the man;  
9 and **he** was **questioning** him—What is thy name? and he saith to him—Legion, is my name, because we are, many;  
10 and he was **beseeching** him much that he would not send them forth outside the **country**.  
11 Now there was there, near the mountain, a large herd of swine, feeding;  
12 and **they** besought **him**, saying—Send us into the swine, that, into them, we may enter;  
13 and he suffered them. And the **impure** spirits, going out, entered into the swine, and the herd rushed down the cliff into the sea, about two thousand, and were **choked** in the **sea**.  
14 And, they who had been **feeding** **them**, fled, and bare tidings into the city and into the fields,—and they came to see what it was that had happened.  
15 And they come unto Jesus, and view the demonized man, clothed and of sound mind, him who had had the legion,—and they were struck with fear.  
16 And the beholders narrated to **them**, how it happened to the demonized man, and concerning the swine.  
17 And they began to beseech **him**, to depart from their bounds.  
18 And, as **he** was entering into the boat, he who had been demonized was **beseeching** him, that, with him, he might be.  
19 And **he** suffered him not, but saith unto him—Withdraw into thy house, unto thine **own**, and bear tidings unto them, how many things the Lord for thee hath done, and hath had mercy on thee.  
20 And **he** departed, and began proclaiming, in the Decapolis, how many things Jesus had done for him,—and, all, were marveling.  
21 ¶ And, Jesus crossing over in the boat again unto the other side, there was gathered a large multitude unto him, and he was by the lake.  
22 And there cometh one of the synagogue-rulers, by name Jairus, and, seeing **him**, falleth at his feet,  
23 and **beseecheth** him much, saying—My little daughter is at her **last**!—that, coming, thou wouldest lay thy hands upon her, that she may be made **well** [sozo], and live;  
24 and **he** departed with him. And there was following him a large multitude, and they were **pressing** upon him.  
25 And, a woman, who had had a **flow** of blood twelve years,  
26 and suffered much from many physicians, and spent all her means, and profited, nothing,—but had, rather, become worse,

### NIV (Mark 5:6-43)

<sup>6</sup>When **he** [added] saw Jesus from a distance, he ran and fell on his knees in front of him. <sup>7</sup>**He** [added] shouted at the top of his voice, [**saith** omitted] “What do you want with me, Jesus, Son of the Most High God? Swear to God that you won’t torture me!” <sup>8</sup>For **Jesus** [added] [**he** omitted] had **said** [wrong tense<sup>14</sup>] to him, “Come out of this man, you **evil** [changed] spirit!”

<sup>9</sup>Then **Jesus** [added] [**he** omitted] **asked** [\*wrong tense] him, “What is your name?” [**and he saith to him** omitted]

“My name is Legion,” **he replied** [added], “for we are many.” <sup>10</sup>And he **begged** [\*wrong tense] **Jesus** [added] [**him** omitted] again and again not to send them out of the **area** [changed].

<sup>11</sup>A large herd of pigs was feeding on the nearby hillside. <sup>12</sup>The **demons** [added] [**they** omitted] **begged** **Jesus** [added] [**him** omitted], “Send us among the pigs; allow us to go into them.” <sup>13</sup>He gave them permission, and the **evil** [changed] spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the **lake** [changed] and were **drowned** [changed].

<sup>14</sup>Those **tending** [changed] the **pigs** [added] [**them** omitted] ran off and reported this in the town and countryside, and the **people** went out to see what had happened. <sup>15</sup>When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. <sup>16</sup>Those who had seen it told the **people** [added] [**them** omitted] what had happened to the demon-possessed man—and told about the pigs as well. <sup>17</sup>Then the **people** [added] [**they** omitted] began to plead with **Jesus** [added] [**him** omitted] to leave their region.

<sup>18</sup>As **Jesus** [added] [**he** omitted] was getting into the boat, the man who had been demon-possessed **begged** [\*wrong tense] to go with him. <sup>19</sup>**Jesus** [added] [**he** omitted] did not let him, but said, “Go home to your **family** [added] and tell them how much the Lord has done for you, and how he has had mercy on you.” <sup>20</sup>So the **man** [added] [**he** omitted] went away and began to **tell** [changed] in the Decapolis<sup>o</sup> how much Jesus had done for him. And all the **people** [added] were amazed.

<sup>21</sup>When Jesus had again crossed over by boat to the other side **of the lake** [added], a large crowd gathered around him while he was by the lake. <sup>22</sup>Then one of the synagogue rulers, named Jairus, **came there** [added]. Seeing **Jesus** [added] [**him** omitted], he fell at his feet <sup>23</sup>and **pleaded** [\*wrong tense] earnestly with him, “My little daughter is **dying** [changed]. **Please** [added] come and put your hands on her so that she will be **healed** [changed] and live.”

<sup>24</sup>So **Jesus** [added] [**he** omitted] went with him. A large crowd followed and **pressed** [\*wrong tense] around him. <sup>25</sup>And a woman was there who had been **subject to bleeding** [changed] for twelve years. <sup>26</sup>**She** [added] had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

\*<sup>14</sup> Imperfect tense = refers to continuous or linear action in past time.

### Rotherham

- 27 **hearing** the things about Jesus, came in the crowd from behind, and touched his mantle;
- 28 for she **was saying**—If I can touch so much as his mantle, I shall be made **well** [sozo];
- 29 and, straightway, the **fountain** of her blood was **dried up**, and she **knew**, in her body, that she was **healed** [iaomai] from the **plague**.
- 30 And, straightway, Jesus, taking note in himself of the power which, out of him, went forth, turning round in the crowd, was saying—Who hath touched my garments?
- 31 and his disciples **were saying** to him—Thou seest the crowd pressing upon thee,—and sayest thou—Who hath touched me?
- 32 and **he** was looking round to see her who, this thing had done.
- 33 And, the woman, overcome with fear, and trembling, knowing what had happened to her, came, and fell down before him, and told him all the truth.
- 34 And, he, said to her—Daughter! thy faith hath made thee **well** [sozo]; withdraw into peace, and be **whole** from thy **plague**.
- 35 ¶ While yet **he** is speaking, they come from the synagogue—ruler's, saying—Thy daughter, is dead! Why, further, annoy the teacher?
- 36 But, Jesus, overhearing the word being spoken, saith unto the synagogue—ruler—Do not fear, only have faith!
- 37 And he suffered no one to follow with him, save Peter **and** James and John the brother of James.
- 38 And they come into the house of the synagogue—ruler, and **he** observeth a tumult, and persons weeping and wailing greatly;
- 39 and, entering, he saith unto them—Why are ye making a tumult, and weeping? The child, is, not dead, but, is sleeping;
- 40 and they were deriding him. But, he, thrusting all forth, taketh with him the father of the child, and the mother, and **them** who were with him,—and entereth where the child was;
- 41 and, grasping the hand of **the child**, he saith unto her—Talitha, koum! which is, when translated—O damsel! to thee, I say, Arise!
- 42 And, straightway, the damsel arose, and was **walking** about; for she was twelve years of age. And they were **beside themselves** [existemi<sup>15</sup>], straightway, with a **great transport** [ekstasis<sup>16</sup>];
- 43 and he commanded them, again and again, that, no one, should get to know this thing,—and bade that food should be given her to eat.

<sup>15</sup> 1839 ἐξίστημι existemi *ex-is'-tay-mee* 1) to throw out of position, displace 1a) to amaze, to astonish, throw into wonderment 1b) to be amazed, astounded

<sup>16</sup> 1611 ἐκστασις ekstasis *ek'-stas-is* 2) a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God.

### NIV

<sup>27</sup>When she [added] heard about Jesus, she came up behind him in the crowd and touched his cloak, <sup>28</sup>because she **thought** [added] [saying omitted], "If I just touch his clothes, I will be **healed** [changed]." <sup>29</sup>Immediately her bleeding **stopped** [changed] and she **felt** [changed] in her body that she was **freed** [changed] from her **suffering** [changed].

<sup>30</sup>At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"

<sup>31</sup>"You see the people crowding against you," his disciples **answered** [\*wrong tense], "and yet you can ask, 'Who touched me?'"

<sup>32</sup>But **Jesus** [added] [**he** omitted] kept looking around to see who had done it. <sup>33</sup>Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. <sup>34</sup>He said to her, "Daughter, your faith has **healed** [changed] you. Go in peace and be **freed** [changed] from your **suffering** [changed]."

<sup>35</sup>While **Jesus** [added] [**he** omitted] was still speaking, **some men** came from the **house of Jairus** [added], the synagogue ruler. "Your daughter is dead," **they said** [added] "Why bother the teacher any more?"

<sup>36</sup>**Ignoring what they said** [added], Jesus told the synagogue ruler, "Don't be afraid; just believe."

<sup>37</sup>He did not let anyone follow him except Peter [**and** omitted], James and John the brother of James.

<sup>38</sup>When they came to the home of the synagogue ruler, **Jesus** [added] [**he** omitted] saw a commotion, with people crying and wailing loudly. <sup>39</sup>He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep."

<sup>40</sup>But they laughed at him. After he put them all out, he took the child's father and mother and the **disciples** [added] who were with him, and went in where the child was. <sup>41</sup>He took her [**the child** omitted] by the hand and said to her, "*Talitha koum!*" (which means, "Little girl, I say to you, get up!").

<sup>42</sup>Immediately the girl stood up and **walked** [\*wrong tense] around (she was twelve years old). At this they were **completely astonished** [changed]. <sup>43</sup>He gave strict orders not to let anyone know about this, and told them to give her something to eat.

**(The NIV changed the text 62 times in one chapter)**