This author grew up using the King James Version of the Bible exclusively, however, after having put in a little bit of study of Hebrew and Greek, we found that virtually all the English versions are plagued with translational and transliteration errors.

Some of these errors are major obstacles to understanding the correct English word or phrase needed to convey the original meaning. There are also theological errors, where translators added words to the text to ‘help’ us ignorant sheep understand the “meaning” of the passage.

The following are two examples of translator additions to the text that do not exist in the Greek text but have influenced the meaning of the passage in a negative manner.

**Example #1**

**Col 2:16**  Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*

**Col 2:17**  Which are a shadow of things to come; but the body ***is*** of Christ.

In our study called “Hard Sayings of Paul: Colossians 2”, we will carefully examine the whole context of this passage to come to a fuller understanding of what Paul intends us to understand here, but for now we need to focus on a single word.

If you look closely you will notice that the word ‘is’ in v. 17 is italicized, meaning it was added by the translators to ‘help’ us understand the meaning of this passage.

If the publisher of your bible has any integrity at all you should be able to find a section on translation in the front of your bible that will verify the use of italics. If you find a good Greek Interlinear Bible (i.e. J. P. Green’s) and look up this passage you will find that there is no ‘is’ in verse 17. J. P. Green used the ‘is’ in the verse but he placed it within brackets to show that it was added.

Typically, the phrase ‘but the body **is** of Messiah’ is interpreted by Christian teachers to mean that since the Body of Messiah ‘is of’ Messiah we are no longer required to keep any of the things mentioned in verse 16, which is the exact opposite of what Paul intends his readers to understand.

If you remove the ‘is’ from the passage it reads, “but the Body of Messiah’, which is completely different. It implies that we are to keep the things mentioned in verse 16 but only the “Body of Messiah” can judge us in how to keep them.

This is further proved in the context of chapter 2 which concerns being led astray by “philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah” (v. 8), who by the way, kept all the things mentioned in verse 16.

The believer’s responsibility to obey the Word/Torah/Law of Elohim has been removed from the text by the translator’s addition of this single little word. This little ‘is’ has led millions of well-meaning believers down the path of disobedience and lawlessness.

**Example #2**

**Joh 1:17**  For the law was given by Moses, ***but*** grace and truth came by Jesus Christ.

Again, we have a little word in italics, the word ‘but’. ‘But’ is a conjunction like ‘and’, except where ‘and’ generally brings two or more things together, ‘but’ generally separates things or creates a contrast between ideas.

The use of the ‘but’ in this passage has caused many people to think that a contrast is being made here between the law and grace and this is simply not the case. The ‘but’ does not belong here, without it and with a little bit of word study, we find something profound.

This passage says that Moses gave us the Torah, though we know it actually came from YHWH through Moses, ‘but’ that grace AND truth came by the Messiah. However, did you know that the Scripture refers to the Torah (law) as truth?

**Psa 119:142**  Thy righteousness *is* an everlasting righteousness, and **thy law *is* the truth.**

So, what’s really being said here? Moses only gave us the Torah, but the Messiah gave us both grace and the Torah. In our study on Romans, you will see that it was Messiah’s work on the cross that allowed us to ‘establish the law’ in our lives (Rom 3:31).

The grace of YHWH, which we receive when we believe in Yahushua, allows us to live in obedience to the Torah with a clear conscience and without fear of future condemnation when we struggle. Messiah is the Truth that we trust in for salvation, but the Torah is the Truth we walk in as servants of the YHWH Most-High. (Jn 14:6; 17:17)

Further examples of translator error that have caused confusion has to do with the taking of “Poetic License” in the inconsistent translation of a single Hebrew or Greek word with more than one English word.

**Ex:** (stg# **G458**) - ‘Anomia’, meaning, illegality: A compound word (a-nom-ia) meaning, no law doing.

The ‘a’ is a negative participle meaning ‘no or not’.

The ‘nom’ is the conjugated form of ‘nomos’, translated as law, however, ‘nomos’ is the Greek word that translates the Hebrew word ‘Torah’, which is also translated law but actually means, instruction, so then ‘nomos’ also must carry this same meaning.

The ‘ia’ is an active participle meaning ‘to do or doing’.

So, the actual meaning of the Greek word ‘anomia’ is “no law (instruction) doing” and, in fact, in 1 John 3:4 the King James translators translated ‘anomia’ as “transgression of the Law”.

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

The King James translators knew that this word meant ‘no law doing’ or ‘lawlessness’ and yet this verse in 1st John is the only place they translated it correctly. In the other places they translated it as follows:

**Mat 7:23**  And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (*anomia*).

**Mat 13:41**  The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity (*anomia*);

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**Mat 23:28**  Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity (*anomia*).

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**Mat 24:12**  And because iniquity (*anomia*) shall abound, the love of many shall wax cold.

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**Rom 4:7**  *Saying,* blessed *are* they whose iniquities (*anomia*) are forgiven, and whose sins are covered.

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**Rom 6:19**  I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity (*anomia*) unto iniquity (*anomia*); even so now yield your members servants to righteousness unto holiness.

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**2Co 6:14**  Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness (*anomia*)? and what communion hath light with darkness?

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**2Th 2:7**  For the mystery of iniquity (*anomia*) doth already work: only he who now letteth *will let,* until he be taken out of the way.

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**Tit 2:14**  Who gave himself for us, that he might redeem us from all iniquity (*anomia*), and purify unto himself a peculiar people, zealous of good works.

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**Heb 1:9**  Thou hast loved righteousness, and hated iniquity (*anomia*); therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

In the following verse ‘anomia’ is part of a larger compound word ‘paranomia’ which stems from the word ‘paranomeo’ meaning, ‘to be opposed to the law’.

**2Pe 2:16**  But was rebuked for his iniquity (*paranomia-opposition to the law*): the dumb ass speaking with man's voice forbad the madness of the prophet.

As you can see, the single Greek word, ‘anomia’ has been translated as:

Transgression of the Law

Iniquity

Unrighteousness

Talk about confusing, how is anyone supposed to come to a coherent understanding of the Scripture when the Translators have confused the meanings of important words like ‘anomia’?

Next, we need to understand the difference between translation and transliteration.

**Translate**: To express the sense (or meaning) of a word in another language.

**Ex**: Hebrew word: ‘aziqqim’

Greek word: ‘halusis’

English word: ‘chains’

All of these words have the same basic meaning, which today would best be understood to mean handcuffs or shackles, depending on how they are used in the context of the passage, or can actually mean ‘chains’ if used in the context of binding an animal, etc.

Translationis when you take the meaning of a word in one language and find a word in another language that means the same thing, i.e. a ‘meaning for meaning’ exchange between languages, about objects or actions. You never ‘translate’ proper names unless it is used alongside the name as a descriptive.

**Ex**: **Gen 17:5**  “And no longer is your name called Aḇram, but your name shall be Aḇraham,

because I shall make you a father of many nations.

Here we see that YHWH changed the name of Abram (High Father) to Abraham (Father of many), because of His promise to multiply his seed like the stars of heaven (15:5). YHWH did not call him ‘father of many’ but gave him a name that meant ‘father of many’.

It is in situations like this that proper names are translated but not at any other time. If someone asks you for your name, do you give them your name, or the meaning of your name? Of course, you give them your name, not its meaning, unless they go a step further and ask you its meaning. The meaning of your name is not you; your name is you.

**Transliterate**: A representation of a word or name in the closest possible corresponding sounds of letters or characters from the alphabet of a different language.

**Ex**: Hebrew Name: םאד

Greek Name: Αδαμ

English Name: Adam

All three of these alphabets have letters or characters that represent the sounds of the two syllables “Ah-dahm”, though the letters look different, when put together they have the same basic sound.

Proper names are always transliterated, ‘sound for sound’ so that our name in English sounds the same, or nearly the same, in all other languages.

**Ex**: My proper name is Mitchell, where the ‘ch’ carries the same sound as in the word ‘church’, however, in Hebrew the letter transliterated as ‘ch’ does not carry that sound, but instead carries the hard sound as in ‘Bach’, almost a ‘kh’ sound and very guttural. In Hebrew, the closest letter to the ‘ch’ sound in my name is the ‘shin’ (ש), which is the ‘sh’ sound you find in ‘shirt’.

So, in Hebrew, the closest thing to my name is - מיטשל – pronounced ‘meet- shel’. However, once I taught the Hebrew speaker to pronounce my name correctly, they could repeat it with little effort, but they couldn’t spell it in Hebrew and come up with the exact sound.

Below is an example of where the English translators erred in the transliteration of a Hebrew name into English.

**Ex**: Eve - pronounced in English - ‘ee-veh’

 in Greek - ‘you-ah’

 in Hebrew - ‘Khaw-ah’

The proper transliteration of this name from Greek into English should have been ‘eua’, not ‘eve’. However, neither of these forms actually convey the proper sound of the Hebrew name ‘Chawwah’. Names and words are about sounds and when it comes to names especially, if you don’t make the proper sound you are unlikely to get an answer from the person you call to.

The proper pronunciation of the name ‘chawwah’ is ‘Khaw-ah’ or ‘Khav-ah’, if you adhere to the modern rabbinical pronunciation of the letter ‘waw’ (ו). The problem the translators had, was there is no Greek or English or even Latin letter that carries the sound of the Hebrew letter ‘cheit’ (ח), which has a harsh, guttural, ‘h’ sound similar to the ‘ch’ in ‘Bach’ but harsher.

Because they couldn’t replicate that letter, they simply dropped it and began the name with the following vowel. As time passed and more languages got thrown into the mix the name evolved. It is likely that we got the ‘v’ in eve from the conversion of the name from Greek, that uses a ‘u’, to Latin, where the ‘u’ looks like a ‘v’, into English as a ‘v’. Who knows for sure?

Other examples of Hebrew names where a letter was dropped are:

Abel, which is actually, ‘Hebel’, הבל

Enoch, which is actually, ‘Chanok’, חנוך

Also, there has never been a ‘J’ in the Hebrew language, in fact, there is no ‘J’ in the Greek language either. What we think of as a ‘J’, with the ‘gd’ sound, didn’t exist until about the late 16th century.

The ‘J’ originally was the capital form of the Greek ‘i’ or ‘iota’ (ι), when it was used at the beginning of a sentence or at the beginning of a proper name. Even then, it carried the double ‘ee’ sound of the ‘i or y’.

Examples of improper transliterated names in the Scripture:

Moses – Mosheh

Isaac – Yitschaq

Jacob/James – Ya’aqob

Joshua – Yahushua

Isaiah – YeshaYahu

Ezekiel – Yechezqel, etc.

We also need to discuss intentional deception, caused by man-made religious error in direct violation of the Scripture. The most profound translator error in the Scripture is the intentional removal of the proper Name of the Creator.

The proper name of the Creator in the Hebrew Scriptures is יהוה and there is significant debate about how it should be pronounced. We are not going to get into that debate here (see our study called “The Name”) because our focus here is simply translator error and possible deception.

The Name of the Creator is in the Tanak (OT) nearly 7000 times but it is only translated as Jehovah, eight (8) times. The short form of the Name is יה and is found in the Tanak some 49 times but is only translated a Jah, one time.

The Jews learned a lot of non-scriptural things while exiled among the pagan/idol worshipping nations around them and one of these things is that it is forbidden to say the name of your supreme deity.

The Scripture commands us to call on the Name, to swear in the Name, to praise the Name, and yet the Jews replaced the Name with titles, which they still do today. This practice of substituting the Name for titles was eventually picked up by the Gentile converts and now almost no one, Jew or Gentile, use the Name as commanded.

There are also, in the Greek translations, what is called scribal errors, which are errors that were made be the people who copied the pages of Scripture throughout time since the 1st Century.

With all of these translator errors it is no wonder there is so much confusion but, if you allow the Hebrew Scriptures, specifically the Torah (first five books) as the foundation of all your doctrine it is pretty easy to determine where the errors are and how to fix them.

Lastly, let’s take a moment to talk about the Hebrew style. Though we read the Scripture in English today, it is a fundamental error to view and interpret Scripture from an English grammatical perspective.

The whole Bible, regardless whether you believe the ‘Messianic Writings’ to have originally been written in Greek or Aramaic or Hebrew, was written originally in the Hebrew grammatical style and from the mindset of ancient Hebrews. Hence, it must be viewed and interpreted in this same way.

I know, you don’t speak Hebrew and that’s ok. Obviously, if we all still did, we wouldn’t have the interpretational confusion we have today. Our rebellion at Babel is responsible for our modern confusion of the linguistics of Scripture and yet we still haven’t learned our lesson.

Rebellion causes confusion; however, a submitted heart can gain the wisdom and understanding needed to live before Abba YHWH (Deut 6:1-5; Psl 119:95-104).

Understanding the Hebrew style isn’t really that difficult to learn. There are just a few major things to consider:

Hebrew writers use synonymous words and phrases, covering the same topics from various viewpoints, while adding smaller elements of information to eventually develop a complete picture.

Hebrew writers use “contrasting” as a form of teaching to encourage abstract thought in doctrinal development.

Due to the nature of the Hebrew language, Hebrew writers allow the immediate context of the argument to define a word or a term’s meaning.

Hebrew writers establish a base context, always consistent to foundational Truth (Torah), and then develop topics and arguments consistent with the immediate context, never allowing the debate to wander beyond the boundaries of the base context. There is a ‘contextual flow’ within Hebrew writings that must never be deviated from.

**Ex**: In the book of Galatians, Paul is arguing against a teaching that says that Gentile believers have to be circumcised ‘TO BE SAVED’ (Acts 15:1), as if being physically circumcised is a pre-salvation requirement. So, the question in Galatians is, “By what are we Saved?” Therefore, the entire book of Galatians is debating how we get saved and has nothing to do, contextually, with how we live as saved people. However, once this is understood there is clear evidence in Galatians as to how we should live as saved people. Ironically, modern teachers misunderstand and therefore misinterpret what Paul is saying. We will see that Paul is actually teaching the exact opposite of what they think he is saying.

Because they do not have his knowledge of the Hebrew Scriptures or its style, they turn the meaning of what he is saying upside down. They suggest that he is teaching that the “Law” (Torah) no longer has a place in the lives of believers because they were saved by faith and not by works.

However, Paul is saying we were saved from the condemnation of death by belief and not works, but once we are saved, we must live in obedience to the Word of YHWH, which is the “Law” (Torah). They don’t see this truth because they are not founded in the same knowledge and style that Paul was founded in (2 Peter 3:14-17).

It is imperative that we do not confuse the Hebrew Perspective with the “Jewish” perspective when interpreting the Scripture. The “Jewish” perspective is shrouded in the Talmudic teachings of the ‘non-believing’ rabbis of Orthodox Judaism. The Hebrew Perspective is founded solely and completely on the Torah, the Prophets and the Writings (Tanak -Old Testament) without additions or subtraction.