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150 MISTRANSLATIONS IN THE BIBLE PART 3

This is the third in a series of seven articles, in which the following Scriptures are discussed in a Genesis to Revelation sequence.

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#39 = NUMBERS 13:33

THE VERSE:

And there we saw **the giants**, the sons of Anak, *which come* of **the giants**: and we were in our own sight as grasshoppers, and so we were in their sight.

THE IMPLICATIONS OF THIS TRANSLATION:

This verse is clearly speaking about giants. But the Hebrew word that is used here for these people does not mean “giants”. It has a different meaning.

THE PROBLEMS WITH THIS TRANSLATION:

This verse is a statement made by the ten evil spies who convinced the people of Israel to not want to cross the Jordan into Palestine. Their statement here is a distortion of the truth.

The word “giants” is a mistranslation, even though the people these evil spies referred to were clearly “giants”. The Hebrew word these spies used here is “**nephilim**”. This Hebrew word means “the fallen ones”, without implying that those fallen ones are of unusually large stature. See the discussion of Genesis 6:4 for more details.

There is also a 6-page section dealing with Numbers 13:33 in my article “Were There Giants On Earth

Before Noah's Flood?", which thoroughly discusses this mistranslation.

A CORRECT TRANSLATION OF THIS VERSE:

And there we saw **the fallen ones**, the sons of Anak, *which come of the fallen ones*: and we were in our own sight as grasshoppers, and so we were in their sight.

THE CORRECT MEANING OF THIS VERSE:

The evil spies were lying by **grossly exaggerating**. Yes, they had seen a few giants. But their analogy was clearly absurd, considering that Caleb by himself later drove those three sons of Anak away (see Joshua 15:14) without any trouble whatsoever. These spies also lied in referring to these sons of Anak as "nephilim". The giants they had seen were assuredly **not "nephilim"**! They were **only "rephaim"**. See my article regarding "Were There Giants On Earth Before Noah's Flood?" for more details.

#40 = DEUTERONOMY 6:4

THE VERSE:

Hear, O Israel: The LORD our God *is* one LORD: (Deuteronomy 6:4)

THE IMPLICATIONS OF THIS TRANSLATION:

This verse is used by various people to deny that Jesus Christ has always been God together with God the Father.

THE PROBLEMS WITH THIS TRANSLATION:

This verse has been seriously mistranslated.

The mistranslation of this verse is expounded in great detail in my 2009 30-page article entitled "**Deuteronomy 6:4 and Mark 12:29 Explained**". That article includes amongst other things the following discussions regarding the translation of Deuteronomy 6:4.

- 1) The effects of punctuation.
- 2) The context in which Deuteronomy 6:4 appears.
- 3) How this verse and its context appears in the New Testament.
- 4) How the Jews have historically viewed this verse.
- 5) The key Hebrew words that are used in this verse.

6) A correct translation for Deuteronomy 6:4.

A CORRECT TRANSLATION OF THIS VERSE:

The following are all possible ways to correctly translate this verse.

- 1) "O Israel, hearken unto the Eternal our God, the Eternal alone."
- 2) "Obey, O Israel, the Eternal our God, the Eternal only."
- 3) "Pay attention, O Israel, to the Eternal our God, the Eternal alone."
- 4) "O Israel, listen to the Eternal our God, the Eternal alone."

THE CORRECT MEANING OF THIS VERSE:

The message of this verse is not to tell Israel how many Gods there are. This statement tells Israel who is the only God they were to obey, and that was Jesus Christ. Israel only had contact with Jesus Christ, and they did not know anything about God the Father.

Jesus Christ said to the Jews regarding God the Father: "**you have not known Him**" (see John 8:55). But they did know the God who dealt with them in Deuteronomy 6, and that God was Jesus Christ. And Deuteronomy 6:4 is a command for Israel to only obey the one God with Whom they had any contact, Jesus Christ.

See the article for more details.

#41 = DEUTERONOMY 16:1, 2, 4, 5, 6

THE VERSES:

Observe the month of Abib, and keep the **Passover** unto the LORD your God: for in the month of Abib the LORD your God brought you forth out of Egypt by night. (verse 1)

You shall therefore sacrifice **the Passover** unto the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place His name there. (verse 2)

And there shall be no leavened bread seen with you in all your coast seven days; **neither shall there any thing of the flesh, which you sacrificed the first day at even, remain all night until the morning.** (verse 4)

You may not sacrifice **the Passover** within any of your gates, which the LORD your God giveth you:

(verse 5)

But at the place which the LORD your God shall choose to place His name in, there you shall sacrifice the **Passover** at even, at the going down of the sun, **at the season** (Hebrew “mow’ed”) that you came forth out of Egypt. (verse 6)

THE IMPLICATIONS OF THESE TRANSLATIONS:

These verses give the impression that the Passover is being spoken about. But the word “Passover” was **deviously inserted** into these verses by some dishonest scribe. The motivation for these devious changes was **to justify the Jewish custom** of referring to the Seven Days of Unleavened Bread as “Passover”.

THE PROBLEMS WITH THESE TRANSLATIONS:

The evidence for the fraudulent changes in this section of Scripture is not found in preserved manuscripts but **in the pages of the Bible itself**. We are dealing with a passage that is absolutely vital to upholding a Jewish belief, which belief is clearly unbiblical according to all the other Scriptures in the entire Old Testament. And these fraudulent changes have been accepted in every preserved manuscript, because they endorse a specific Jewish custom.

In addition, there is also a **mistranslation** in verse 6.

The only evidence for these alterations consists of exposing incompatible, contradictory and illogical statements in the changed text, when compared to other biblical passages. The person who altered this text overlooked some things which expose his fraudulent tampering.

Here is what happened:

- 1) In these verses some scribe **removed** the expression “**the Feast of Unleavened Bread**” from verse 1, and then **replaced it with** the word “**Passover**”.
- 2) In addition, this scribe also simply **inserted** the word “**Passover**” into the text of verses 2, 5 and 6.
- 3) The instructions in verses 2, 5 and 6 are in accordance with the command in Leviticus 23:8, to bring “an offering made by fire” for all of the seven days of Unleavened Bread, but the instructions in these verses are **not for the Passover**.
- 4) Furthermore, the forger also **added a section** from Exodus 12:10 to the text of verse 4.

The evidence for these deceptive alterations of the original text is presented in my 2004 16-page article

titled "Deuteronomy 16:1". That article discusses **the evidence for this corruption** of the original text at length.

A CORRECT TRANSLATION OF THESE VERSES:

The text of these verses must originally have read more or less as follows:

Observe the month of Abib, and keep **the Feast of Unleavened Bread** unto the LORD your God: for in the month of Abib the LORD your God brought you forth out of Egypt by night. (verse 1)

You shall therefore sacrifice unto the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place His name there." (verse 2)

And there shall be no leavened bread seen with you in all your coast seven days. (verse 4)

You may not sacrifice within any of your gates, which the LORD your God gives you: (verse 5)

But at the place which the LORD your God shall choose to place His name in, there you shall sacrifice at even, at the going down of the sun, **on the Holy Day** on which you came forth out of Egypt. (verse 6)

THE CORRECT MEANING OF THESE VERSES:

Briefly:

1) Exodus 23:14-17 = "Three times in the year" is equated with: Feast of Unleavened Bread + Pentecost + Tabernacles. Passover does **not** feature in this "three times a year" instruction. These verses are a part of the Old Covenant context.

2) Exodus 34:18-23 = "Three times in the year" is equated with: Feast of Unleavened Bread + Pentecost + Tabernacles. Again, Passover does **not** feature in this instruction.

3) Deuteronomy 16:16 = "Three times in the year" is equated with: Feast of Unleavened Bread + Pentecost + Tabernacles. Here Passover also does **not** feature in this instruction.

4) In each case (Exodus 23:17; Exodus 34:23; Deuteronomy 16:16) the "three times in the year" statement is **a summary statement** of what was discussed in the preceding verses. So **in Deuteronomy 16 the discussion of Unleavened Bread is clearly missing**. Why? We should **expect** the Feast of Unleavened Bread to have been discussed in the verses prior to Deuteronomy 16:16, as is the case in Exodus 23 and in Exodus 34. "Passover" does not really fit into the discussion preceding Deuteronomy 16:16.

5) Deuteronomy 16:1 = Israel came out of Egypt by night on the 15th day (Numbers 33:3), the day after the Passover day. So this verse here identifies the 1st Day of the Feast of Unleavened Bread, and not the Passover day.

6) Deuteronomy 16:2 = The Passover lamb was **not** selected out of “the flock **and the herd**”. This instruction identifies animals for regular daily sacrifices. The Hebrew word here translated as “herd” is **never** used for sheep and goats. See Exodus 12:5. Further, the Passover was **not** instructed to be sacrificed “in the place which the LORD shall choose”. This specific instruction really applied to the Levitical sacrifices in general, but not to the Passover.

7) Deuteronomy 16:3 = The reference to “**seven days**” identifies the Feast of Unleavened Bread and **not** the Passover. Only a Jew who had accepted the unbiblical Jewish custom of referring to the whole Feast of Unleavened Bread as “the Passover” could possibly be fooled to believe that this verse is speaking about “the Passover”.

8) Deuteronomy 16:4 = This verse contains **a clear forgery!** The first part (“and there shall no leavened bread be seen with you in all your coasts seven days”) is a repetition of Exodus 13:7, clearly speaking about the Feast of Unleavened Bread. This is the original text of this verse.

The next part (“neither shall there any thing of the flesh which you sacrificed the first day at even remain all night until the morning”) was **added as a forgery**. It is **copied from Exodus 12:10**, a reference to the Passover.

This **backtracking** from the text of Exodus 13:7 to the text of Exodus 12:10 is equivalent to backtracking from speaking about the Feast of Unleavened Bread to again speaking about the Passover. This last section of Deuteronomy 16:4 is a forgery!

This forgery is also **an incomplete statement**. Missing are the instructions regarding **what to do when something does remain** over until the morning. Verse 4 ends with an incomplete instruction, which didn't seem to bother the man who made this forgery.

9) Deuteronomy 16:5 = The **original Passover** instruction was **very much** intended to be “sacrificed” **within their own gates**. That is common knowledge from Exodus 12. The word “Passover” should be omitted from this verse here, and then the instruction applies perfectly to all the Levitical sacrifices during the Feast of Unleavened Bread. The Passover was **not** given as a part of the Levitical sacrificial system.

10) Deuteronomy 16:6 = The words “**at the season**” are a clear mistranslation of the Hebrew word “**mow'ed**”. The text here should correctly read: “**on the Holy Day on which ...**” or “**on the appointed day on which ...**”. This verse is not speaking about “a season” at all! This verse really identifies **the Holy Day** on which Israel left Egypt.

This verse states in clear terms that Israel left Egypt at the going down of the sun on the Holy Day

("mow'ed"), that being the start of the 15th day. Once the word "mow'ed" in this verse is correctly translated, it becomes clear how completely out of place the word "Passover" is in this verse. See again the discussion of Leviticus 23 in the earlier section.

11) One more **major** problem with the text of Deuteronomy 16 is the use of **the wrong verb for the Passover**. Two Hebrew verbs need to be considered here:

1) "**Zabach**" means "to sacrifice an animal".

2) "**Shachat**" means "to kill an animal or a human being".

The word that is **always** (except in this altered text of Deuteronomy 16) used for the **Passover** is "**shachat**".

The word that is **always** used for the **animal sacrifices** is "**zabach**".

In Deuteronomy 16 the verb "**zabach**" is used in verses 2, 4, 5, and 6, and also in Deuteronomy 17:1. This tells us that these verses are talking about animal sacrifices, and not about the Passover.

The scribe who altered the text here did not grasp that "**zabach**" **never refers to the Passover**. Had the forger realized this, he would surely have altered "zabach" to "shachat" in these verses. The use of "zabach" in verses 2, 4, 5, and 6 makes quite clear that these verses are speaking about regular animal sacrifices, and not about the Passover.

My 2004 article on Deuteronomy 16:1-6 presents more details and information regarding this alteration.

#42 = DEUTERONOMY 16:3

THE VERSE:

You shall eat no leavened bread with it; seven days shall you eat unleavened bread therewith, *even* the bread of affliction; for you came forth out of the land of Egypt **in haste**: that you may remember the day when you came forth out of the land of Egypt all the days of your life.

THE IMPLICATIONS OF THIS TRANSLATION:

The focus of "in haste" is in line with the Jewish teaching that Israel left Egypt later on the same night that they ate the Passover.

THE PROBLEMS WITH THIS TRANSLATION:

This is a mistranslation. It is the same mistranslation as the one in Exodus 12:11. See the comments in the section dealing with Exodus 12:11 for a detailed discussion.

A CORRECT TRANSLATION OF THIS VERSE:

You shall eat no leavened bread with it; seven days shalt you eat unleavened bread therewith, *even* the bread of affliction; for you came forth out of the land of Egypt **in fear**: that you may remember the day when you came forth out of the land of Egypt all the days of your life.

THE CORRECT MEANING OF THIS VERSE:

This is a repetition of the information already presented in Exodus 12. The focus is on remembering the 1st Day of Unleavened Bread when Israel had come out of Egypt, and also on keeping the Feast of Unleavened Bread for seven days.

#43 = DEUTERONOMY 25:9

THE VERSE:

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit **in his face**, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

THE IMPLICATIONS OF THIS TRANSLATION:

This sounds far more **humiliating** than it was intended to be. After all, there could always be certain perfectly valid circumstances for refusing to marry a brother's widow.

THE PROBLEMS WITH THIS TRANSLATION:

The Hebrew noun translated "**face**" is "**paniym**", and here it is used with the prefix "beth" (i.e. the letter "b"). This prefix mostly has the meaning of "in". However, there are also many cases where "beth" is used with "paniym" and where this clearly has the meaning "**before the face**".

For example:

- Joshua 21:44: the Hebrew translated "**before them**" is "beth" + "paniym".
- Joshua 23:9: the Hebrew translated "**from before you**" is also "beth" + "paniym".

Ezekiel 42:12 the Hebrew translated as "**before the wall**" is "beth + paniym" and literally reads "before the face of the wall towards the east".

[In the above examples I have omitted transliterating the personal pronouns from the Hebrew text,

to avoid unnecessary information.]

While the prefix "be" generally has the meaning of the preposition "in" when used with the noun for "face", it can equally well mean "before". And that is in fact the case here in Deuteronomy 25:9.

A CORRECT TRANSLATION OF THIS VERSE:

Then shall his brother's wife come into the presence of the elders and pose his shoe off his foot and spit on the ground **before his face** and shall swear and say, "I shall be done unto that man that will not build up his brother's house.

THE CORRECT MEANING OF THIS VERSE:

The general intent of this whole instruction was that an unmarried brother of the deceased man would marry his childless widow or sister-in-law. Understood in this way, it is not actively encouraging or tolerating polygamy. Rather, it is encouraging polygamy in a way that is something that is "tolerated" (for lack of a better word) at that time. And the intent with this Scripture here was that an unmarried man would fulfill this particular duty.

We need also understand that this instruction was limited to immediate brothers, but include the **looser meaning of "brother"**, i.e. cousins and uncles in our terms.

This becomes clear from the account of Ruth. Boaz was the brother of Elimelech, but a "kinsman" from the line of Elimelech (Ruth 2:1). And Boaz was most certainly not the brother of the deceased "Mahlon". Abies Boaz was an uncle of Mahlon, the deceased husband of Ruth. Likewise, the "kinsman ahead of Boaz" was also not the brother of Mahlon, he was only a "kinsman", a cousin or uncle (Ruth 4:1).

In other words, recognition of possibility that actual brothers of the deceased had themselves might already be married, this custom provided (unmarried) immediate cousins and uncles **also be eligible to marry the widow of the deceased man** was still considered to be within the same family.

The firstborn child of such a marriage would theoretically be counted as a descendant of the deceased man (Deuteronomy 25:6) and theoretically because the Bible ever presents Obed as a son of Mahlon or of Elimelech. Rather, Obed **always presented as a son of Boaz** (Ruth 4:2; Matthew 1:5). **It is the line of Boaz** that has been preserved by Obed, not the line of Mahlon. So even though Ruth had a son, in practice the line of Mahlon nevertheless died out.

When the brother (or cousins and uncles) of the deceased man were themselves already married with children of their own, then taking the deceased brother's nephew's widow as an additional wife could easily have had unintended consequences.

Specifically, if the new wife then did have some children, that might have the effect of diminishing the inheritance of this man's own children by his first wife, some of his inheritance going to the firstborn child that would be reckoned to the deceased man.

Was even this intention of this instruction adversely affected living just because a relative (a brother, nephew or cousin) had died childless.

We see this illustrated in this example with Ruth Boaz in forms his kinsman that he has the right to redeem Naomi's property. Once this kinsman (likely a uncle or cousin of Mahlon) learned that he would have to marry Ruth he said: "I cannot redeem myself for I fear I should lose my own inheritance." He presented every valid reason for wanting to take an additional wife. Boaz knew this and Boaz had factored in his reaction from his kinsman since Boaz (he was still unmarried) was in fact very eager to marry Ruth himself.

When this kinsman had agreed to Boaz to redeem the property, she drew off his shoe" (Ruth 4:8). **No spitting of any kind is recorded here.** This the kinsman was certainly not spitting the face of the Boaz by Ruth (who was never personally involved in this whole incident). And if spitting had been involved, he would have been spitting on the ground in the presence of (before the face of) the individual involved.

#44 = JOSHUA 6:4-6,8,13

THE VERSES:

In Joshua chapter 6, which deals with Israel marching around Jericho, we have five references to the **Jubilee**. However, those five references are **hidden by a mistranslation**.

The five verses below have included four different Hebrew words and highlighted those four words are translated. Those four Hebrew words are:

- 1) **Qeren** = general word for the horn of an animal, used like a trumpet.
- 2) **Shofar** = specifically a ram's horn, also used like a trumpet.
- 3) **Yobel** = means "to bring or lead forth someone or something".
- 4) **Mashak** = means "to draw someone somewhere".

These Hebrew words are discussed in great detail in the section that deals with Exodus 19:13. See that section again for those details.

Here are the five verses in question.

And seven priests shall be before the ark, **seven trumpets** (Hebrew **shofarim**) **seven** (Hebrew **yobel**) and the seven days shall compass the city seven times, and the priests shall blow with the **trumpets** (Hebrew **shofar**). (Joshua 6:4)

And it shall come to pass, that when they **make a long blast** (Hebrew **mashak**) with the **ram** (Hebrew **yobel**) or (Hebrew **qeren**) and they hear the sound of the **trumpet** (Hebrew **shofar**) all the people shall shout with a great shout, and the wall of the city shall fall flat, and the people shall ascend up every man straight before him. (Joshua 6:5)

And Joshua the son of Nun called the priests and said unto them, Take up the ark of the covenant, and let seven priests bear **seven trumpets** (Hebrew **shofarim**) **seven** (Hebrew **yobel**) before the ark of the LORD. (Joshua 6:6)

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the **seven trumpets** (Hebrew **shofarim**) **seven** (Hebrew **yobel**) passed on before the LORD, and blew with the **trumpets** (Hebrew **shofar**): and the ark of the covenant of the LORD followed them. (Joshua 6:8)

And seven priests bearing **seven trumpets** (Hebrew **shofarim**) **seven** (Hebrew **yobel**) before the ark of the LORD went continually, and blew with the **trumpets** (Hebrew **shofar**) and the men went before them, but the guard came after the ark of the LORD, the priests going on, and blowing with the **trumpets** (Hebrew **shofar**). (Joshua 6:13)

In these five verses the word **shofar** is used nine times, the word **yobel** is used five times, and the words **qeren** and **mashak** are used once each. Here are the relevant expressions with these words in the above five verses:

Verse 4 = seven **shofarim of yobel** ...

Verse 4 = the priests shall blow with the **shofarim**

Verse 5 = they make a long blast = **mashak**

Verse 5 = ... with the **yobel of qeren** ...

Verse 5 = when you hear the sound of the **shofar** ...

Verse 6 = the seven **shofarim of yobel** ...

Verse 8 = seven priests bearing the seven **shofarim of yobel** ...

Verse 8 = ... and blew with the **shofarim** ...

Verse 13 = bearing the seven **shofarim of yobel** before the Ark ...

Verse 13 = ... and blew with the **shofarim** ...

Verse 13 = the priests going on and blowing with the **shofarim**

Here is what our translators have done:

1) In verses 46 and 31 they translated the Hebrew **shofarim** as **trumpets of ram's horns**.

2) In verse 5 they translated the Hebrew **“yobel of qeren”** as **“the ram's horn”**.

With these translations the translator assigned the meaning of **ram's horn** to the Hebrew word **“yobel”**, and the meaning of **“trumpet”** to the Hebrew word **“shofar”**.

But in verse 5 the expression **“the ram's horn”** is a translation of the two words **“yobel”** and **“qeren”**.

So here is the point we should note!

Translating “yobel” as “ram's horn” is a mistranslation!

The Hebrew words **shofar** and **yobel** are **not** synonyms. They are **not** interchangeable and they don't mean the same thing. **Shofar** means **ram's horn** and therefore **yobel** must mean something else. And does simply because two words are associated in some way that does not mean that they must therefore also be interchangeable in meaning.

None of the translators understood correctly the text they were attempting to translate in English. It is acceptable to translate **shofar** as **trumpet** and is acceptable to translate **qeren** as **horn**. But in this context **yobel** should be translated either as **leading forth** or as **Jubilee** and not as **“ram's horn”**. So here are **correct translations** for all these verses.

And seven priests shall bear before the seven trumpets leading forth on the eventide and they shall compass the city seven times, and the priests shall blow with **the trumpets**. (Joshua 6:4)

And it shall come to pass that when they make long blast with the horn leading forth and when ye hear the sound of the trumpet all the people shall shout with a great shout and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. (Joshua 6:5)

And Joshua the son of Nun called the priests and said unto them Take up the covenant and let seven priests bear **seven trumpets of leading forth** before the ark of the LORD. (Joshua 6:6)

And it came to pass when Joshua had spoken unto the people that the seven priests bearing the seven

~~trumpets leading forth~~ passed before the LORD and blew with the trumpets and the ark of the covenant of the LORD followed them. (Joshua 6:8)

And ~~seven~~ priests bearing ~~seven~~ trumpets leading forth before the ark of the LORD went on continually and blew with the trumpets and the ~~armed~~ ~~men~~ went before them but the ~~guard~~ ~~came~~ after the ark of the LORD, the priests going on, and blowing with **the trumpets**. (Joshua 6:13)

However it is perfectly correct to translate yobel in these verses as Jubilee. It is that as these 5 verses look as follows:

And ~~seven~~ priests shall bear before the ark **seven trumpets of Jubilee** and the seven days shall compass the city seven times, and the priests shall blow with the trumpets. (Joshua 6:4)

And ~~it shall come to pass that when they make a noise with the horns of Jubilee~~ and when they hear the sound of the trumpet all the people shall shout with a great shout and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. (Joshua 6:5)

And Joshua son of Nun called the priests and said unto them Take up the ark of the covenant and let seven priests bear **seven trumpets of Jubilee** before the ark of the LORD. (Joshua 6:6)

And ~~as~~ ~~they~~ ~~passed~~ ~~by~~ ~~the~~ ~~city~~ ~~of~~ ~~Jericho~~ ~~and~~ ~~the~~ ~~ark~~ ~~of~~ ~~the~~ ~~LORD~~ ~~was~~ ~~in~~ ~~the~~ ~~city~~ ~~and~~ ~~the~~ ~~trumpets~~ ~~of~~ ~~Jubilee~~ ~~passed~~ ~~before~~ ~~the~~ ~~LORD~~ ~~and~~ ~~blew~~ ~~with~~ ~~the~~ ~~trumpets~~ ~~and~~ ~~the~~ ~~ark~~ ~~of~~ ~~the~~ ~~LORD~~ ~~followed~~ ~~them~~. (Joshua 6:8)

And ~~seven~~ priests bearing ~~seven~~ trumpets of Jubilee before the ark of the LORD went on continually, and blew with the trumpets and the ~~armed~~ ~~men~~ went before them but the ~~guard~~ ~~came~~ after the ark of the LORD, the priests going on, and blowing with the trumpets. (Joshua 6:13)

Joshua 6:13 is the very last time that the word "yobel" the word of Jubilee is used in the Bible! After this is the word of Jubilee is never used again in the Bible. Never again is there a direct reference to Jubilee throughout the time during which the nation of Israel lived in the land. The word "yobel" is not used a single time. So Jubilee is never recorded or ever alluded to. See also the section dealing with Exodus 19:13.

#45 = JUDGES 11:31

THE VERSE:

There shall be that ~~whatsoever~~ ~~comes~~ ~~forth~~ ~~of~~ ~~the~~ ~~doors~~ ~~of~~ ~~my~~ ~~house~~ ~~to~~ ~~meet~~ ~~me~~ ~~when~~ ~~I~~ ~~return~~ ~~in~~ ~~peace~~ ~~from~~ ~~the~~ ~~children~~ ~~of~~ ~~Ammon~~ ~~shall~~ ~~surely~~ ~~be~~ ~~the~~ ~~LORD's~~ ~~and~~ ~~will~~ ~~offer~~ ~~it~~ ~~for~~ ~~a~~ ~~burnt~~ ~~offering~~. (Judges 11:31)

THE IMPLICATIONS OF THIS TRANSLATION:

This translation implies that Jephthah was offering God a burnt offering whose ever whatso ever would come out of his front door to meet him.

That implication is totally false and perverse!

Obviously, "whosoever" could possibly walk out of Jephthah's front door could only be "whosoever", i.e. a human being, who could come out of his front door. There was no other possibility.

THE PROBLEMS WITH THIS TRANSLATION:

Jephthah knew quite well that bullocks, sheep, goats, turtles, doves, young pigeons were the only animals he could possibly offer God as a burnt offering! But none of those animals were about to come out of his front door. And **Jephthah knew that.**

So under no circumstance was Jephthah even considering offering a burnt sacrifice. Whoever might first walk out of his house to meet him. Yes, Jephthah was foolish in making this vow, but **he really wasn't that stupid!**

So we are dealing with **an incorrect translation**, which has put a totally false slant on the Hebrew text.

Here is the correct picture:

Jephthah made a **vow of commitment** and his obscure idiom. Our translations present this as if Jephthah was only making one commitment. The translators didn't really understand what Jephthah actually said in this vow.

The **en-word** English expression "**and I offer a burnt offering**" presents the **two** Hebrew words "**veha-aliti holah**". Without the prefix and the suffix, this presents the **two** Hebrew words "**alah and olah**": "**Alah**" is the verb that means "to offer" and "**olah**" is a feminine noun that basically means "burnt offering". This **ourolah** is the feminine active participle of the verb "**alah**". (I mention this only to show that these two Hebrew words are in fact very closely connected to one another, as we in English might say "to offer an offering".)

Now the whole verb "**veha-alitihu**" is made up of the following parts:

- "ve" = conjunction meaning "**and**"
- "ha-aliti" = hiphil perfect of the verb "alah" = **I will offer**
- "hu" = **masculine** third person singular pronoun = **him**

Following the usual Hebrew idiom, the whole two-word expression translates as “and I will offer **him** a burnt offering”.

The suffix of the verb has the masculine third person singular pronoun **“him”** and not “it”.

Next, there is nothing in the Hebrew text that justifies including the word **“for”** in the translation. The Hebrew says “I will offer him a burnt offering” and does not say **“for a burnt offering”**. But including “for” in our translations completely changes the meaning.

There is a huge difference between saying:

- 1) “I will **offer him a burnt offering**”, and saying
- 2) “I will offer him **for** a burnt offering”.

In the expression “I will offer him a burnt offering” the individual identified as **“him”** is the recipient of the offering. But in the expression “I will offer him **for** a burnt offering” the individual identified as “him” **becomes the offering itself**.

And that is why the translator should not correctly translate the masculine pronoun as “him” but as “it” because they realized that Jephthah was **obviously** planning for the sacrifice of a male human being as a burnt offering. So they translated the pronoun for him as “it”. In doing so they implied that Jephthah somehow expected a sacrificial animal to walk out the door of his house to meet him, a totally ridiculous idea!

The translators never understood what Jephthah himself intended when he made this foolish vow. In his mind **Jephthah’s vow could have ended up in a human being becoming a burnt offering**; how Jephthah worded his vow precluded that possibility.

Now the fact that Jephthah used the third person singular **masculine** pronoun in this two-word expression tells us that Jephthah himself was introducing a **second commitment** in his vow. He vowed to do **two things**:

- 1) He vowed that **his first person** to come out of his house would be dedicated to living a life of total service to God, i.e. the person would become a servant (i.e. slave) to the High Priest at the Tabernacle.
- 2) In addition, he **also vowed** to bring a burnt offering to God. That is what the expression **“and I will offer Him a burnt offering”** means. So the third person pronoun here needs to have a capital “H”, because “Him” refers to God, the recipient of the burnt offering”.

When this is correctly understood, then we need to also correct the first part of this verse. It is **not** “**whatsoever but whose ever**” would come out of his house, that Jephthah was referring to.

For the first part of this **Jephthah had human being mind**, not some animal coming out of his front door. He was more or less thinking of giving one of his own servants (the High Priest as a permanent servant in the Tabernacle, somewhat like Samuel's mother dedicating her son Samuel to lifelong service to God in the days of the High Priest Eli.

One key to understand that the two parts of Jephthah's vow have a connection to another. The conjunction “and” introduces **additional commitments**, somewhat like saying in English and **on top of that** I will **also** give a burnt offering”.

One more point to consider is that the expression “**shal be the Eternal's**” there is a word in the Hebrew text for “surely”. The Hebrew text only says “shal be the Eternal's”. Some translators simply inferred the word “surely” in this context because dealing with words strictly speaking “surely” should be included in the translation. There are many translations, while it is correct, which at least do not include the word “surely” in their translations of this verse.

A CORRECT TRANSLATION OF THIS VERSE:

Here is how this verse should be translated correctly:

Then it shall be that **whoso ever** comes forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall be the LORD'S **And in addition will also offer Him** (i.e. God) **a burnt offering**. (Judges 11:31)

THE CORRECT MEANING OF THIS VERSE:

Can we see the change when we replace the pronoun “it” with the pronoun “him” in this verse? And it should be “Him” because this pronoun refers to God.

As I have already said, Jephthah made **two** commitments.

The **first** commitment was that **the person** who would walk out of his front door “**shal be the Eternal's**”.

The **second** commitment was that Jephthah would **additionally bring burnt offering**, obviously consisting of one of the animals God had listed as acceptable.

These **two bargaining chips** Jephthah presented to God in his effort to secure God's help. And those two bargaining chips were completely independent of one another.

Further, the Hebrew participle here translated as "whatsoever" should really be translated as "whosoever", as in: "that **whosoever** comes forth out of the doors of my house ...".

The translator conflated Jephthah's commitment together with his understood **commitment**. That type of translation frequently happens where people translate something that they themselves don't really understand.

We need to recognize that Jephthah obviously fully expected him to be **coming out the door**! That's what front doors are for, for human beings to walk in and out. And that's what his statement reflects. The first part of his vow Jephthah was not thinking of animals that could be sacrificed. He was thinking of a human being, a person, an individual whose life would be dedicated to the service of God.

We should also consider that God obviously had control over who would first walk out of Jephthah's house. It was the type of commitment that God does approve, **of the type of commitment that nobody should ever make**. Nobody should ever make a binding commitment for the sake of another human being. To forcefully teach that lesson, **it was God's will** that Jephthah's daughter was the first one to come out of that door to meet Jephthah.

It was just an unfortunate coincidence that his daughter came out first. **God's will** was fully under God's control. And we should never try to bargain with God as in: "Lord, if you will do this, then I will do that for you" especially when what we promise to do is not 100% under our own personal control.

When Jephthah said that the first person would be the Eternal's, he was thinking of a person dedicating her to his service to the service of God. Jephthah was in fact making a vow along exactly the same lines as the vow that Hannah, the mother of Samuel, made. Notice Hannah's vow:

And **she vowed** and said, LORD of hosts, **if you will indeed** look on the affliction of your handmaid, and remember me, and forget your handmaid, will give you a handmaid as a child, **then will give him unto the LORD all the days of his life**, and there shall no razor come upon his head. (1 Samuel 1:11)

Hannah was asking for a baby boy, not a girl. But Hannah was not making a commitment to a young male, who could already have had his own hopes and dreams. No, she was making a commitment for a child that had not yet been conceived. And because her husband was a **Levite of the tribe of Ephraim**, therefore any male child would already be dedicated to the service of God. So the commitment that Hannah made to dedicate the first son to the service of God didn't change that potential son's destiny very much. Her was a commitment that was well under her control and that did not restrict that potential son's lifestyle in any significant way.

While Samuel was genealogically not a priestly line, Samuel descended from Izhar, the son of Kohath, and Aaron descended from Amram, the son of Kohath. God did not make Samuel a priest.

capacity of High Priest, then who performed the important sacrifices after Eli's sons had died. And Samson married and had his own children. And Hannah's vow was quite acceptable before God.

Here is the similarity and also the difference between these two vows:

Hannah said: "if then will give him (a Levitical baby boy) unto the Eternal all the days of his life". This was said as a woman who would be a Levite and who would be expected by virtue of his background to carry out certain duties and responsibilities in the service of God.

Jephthah said: "if then (whosoever that person may be) shall be the Eternal's" This was said as a person who might be male or female, Israelite or non-Israelite, free person or slave. With this vow it could have been anybody, including Jephthah's own wife (had she come first). This vow was not acceptable before God.

Comparing the two statements in these two vows:

"Give unto the Eternal and he/she shall be the Eternal's" make exactly the same statement. Both statements are about dedicating some specific individual to the Eternal for long service of God. But with Jephthah's vow it clearly removed freedom of choice from that other person.

To put this commitment Jephthah was making into our terms today:

Jephthah was saying the following: **if a man that comes out to meet me shall live, if of a monk** (because he may not be a Levite) **if a woman that comes out to meet me, she shall live, if of a nun** (if she is not a Levite). Please understand that this is only an analogy to draw a parallel, and this analogy is certainly not meant literally.

Obviously, they were not literally going to be either a monk or a nun. But the person who would be the Eternal's was a woman, she would lose her freedom to marry and have family. Whoever the person was (i.e. it wasn't going to be a Levite) he/she would also lose a great deal of freedom regarding traveling, social interaction with other people. The person would be devoted to the service of the Eternal, basically living the life of a **servant/slave to the High Priest**.

Think of the example of Anna, prophetess, who departed from the temple to serve God with fasting and prayers night and day (see Luke 2:37). That is the type of life to which Jephthah was committing the person who would first meet him. Anna did this of her own free will. But Jephthah impulsively imposed this on the unfortunate person who would meet him. That represents a huge difference.

So it's permanently banished the stupid and absurd idea that Jephthah was somehow committing to perform a human sacrifice. That is an extremely perverse idea that Satan, the god of this age would

want people to believe.

Jephthah was committing himself to dedicating some specific persons to lifelong service to God, the same way that Samuel's mother dedicated the potential for the lifelong service to God. And in addition to that specific commitment, Jephthah also committed himself to bringing a sacrifice to God. But these two things are totally independent of one another.

Now even with this mistranslation sorted out, it is extremely foolish of Jephthah to make such a commitment.

Who could possibly come out of the door of his house to meet him?

The only options were Jephthah's own wife, his only child, one of his servants, or a visitor who happened to be at the house. There are no other options for who might possibly be the first person to come out of his house.

Jephthah did not have the right to make that kind of commitment for the life of any of these people. What if his wife had walked out first? What if a visitor had walked out first? When Jephthah made his stupid commitment, he was committing someone else's life to God. How foolish is that?

#46 = JUDGES 18:30

THE VERSE:

And the children of Dan set up the graven image and Jonathan the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan until the day of the captivity of the land. (Judges 18:30)

THE PROBLEMS WITH THIS TRANSLATION:

The name "Manasseh" is a mistranslation, and it should correctly read "the son of Moses".

A CORRECT TRANSLATION OF THIS VERSE:

And the children of Dan set up the graven image and Jonathan the son of Gershom, the son of Moses, and his sons were priests to the tribe of Dan until the day of the captivity of the land. (Judges 18:30)

THE CORRECT MEANING OF THIS VERSE:

This mistranslation has been corrected in many translations like ASV, DARBY, ERV, RSV, NRSV, etc.

Jonathan the grandson of Moses, a priesthood that also became hereditary, passing from father to son. Finally Jonathan could be a good as a priestly cousin from Aaron's line. Finally he was their equal.

The Ephraimite Micah had made uncouth idols. Many other Israelites that also had their own idols like the Buiwah the grandson of Moses, who doubtedly had envied priestly cousin and uncle, who introduced idolatry to the nation of Israel. The grandson of Moses had formed a competing priesthood to the priesthood of Aaron. And Jonathan's gap priesthood continued uninterrupted right up to "the day of the captivity of the land".

#47 = 1 KINGS 19:16

THE VERSE:

And Jehu the son of Nimshi shall you anoint to be king over Israel, and Elisha the son of Shaphat of Abelmeholah shall you anoint *to be* prophet **in your room**.

THE IMPLICATIONS OF THIS TRANSLATION:

This translation implies that Elisha would replace Elijah fairly soon. But this is what the text really indicates.

THE PROBLEMS WITH THIS TRANSLATION:

The expression *in your room* is a translation of the Hebrew tachath ("oftahat"). This word has a range of meanings. The main meanings are: beneath, instead of, under, in exchange for.

In the following examples the translation of "tachath" is rendered in bolded text for easier recognition.

Genesis 1:7 = **under** the sky;

Genesis 6:17 = **under** heaven;

Exodus 32:19 = **beneath** the mount;

Deuteronomy 4:18 = **beneath** the earth.

Our English translation of this verse is as if the translators simply having opted for the wrong meaning of the Hebrew word in this text.

A CORRECT TRANSLATION OF THIS VERSE:

And Jehu the son of Nimshi shall you anoint to be king over Israel, and Elisha the son of Shaphat of Abelmeholah shall you anoint *to be* a prophet **under you**.

THE CORRECT MEANING OF THIS VERSE:

God was **not** replacing Elijah with Elisha. **No!** This is quite clear from subsequent references to Elijah (Malachi 4:5; Matthew 17:3, 10-12; etc.).

Here God was simply appointing a **assistant** for Elijah. As this text says, Elisha followed Elijah **and ministered unto him** (Kings 9:21). In fact, Elisha ministered to Elijah for a number of years (2 Kings 3:1). Elisha is identified as the one who poured water on the hands of Elijah (i.e. acted as Elijah's personal servant). That hardly goes together with supposedly replacing Elijah.

When Elijah was discouraged and complained that he was alone (Kings 9:10), God didn't say: "Okay, then I'll just replace you with Elisha." **No!** All that God really said was: "Alright, that's fine. I'll give you an assistant, you are not alone. And in due time, i.e. many years later, when your life comes to an end, then we can take over the job that you will be doing until that time. So, go and anoint Elisha to be a prophet under your guidance."

God gave Elijah an assistant (i.e. Elisha), just like God gave Moses an assistant (i.e. Aaron and also Joshua).

#48 = 2 KINGS 7:13

THE VERSE:

And one of his servants answered and said, **Let some take pray the five of the horses that remain, which are left in the city (behold they are as all the multitude of Israel that are left in it behold, say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.**

THE IMPLICATIONS OF THIS TRANSLATION:

As it stands this verse is somewhat confusing due to the repetitions in it.

THE PROBLEMS WITH THIS TRANSLATION:

Here we have an example of **the careless repetitions of even Hebrew words**, made by some Jewish scribe. These repeated words are found in the Greek, the Syriac, the Old Testament and in one of the MSS that have survived. What this indicates is that these repetitions **only entered the text relatively late**, probably more than 100 years ago. And yet these words have been fully accepted as part of the official text.

This is an example of unauthorized words finding their way into the official text in this instance, due to an unintentional mistake.

While the English wording here presents slight changes from the previous seven words, **in the Hebrew text** this repetition is immediately apparent as **100% identical** to what went before.

The section presented **in bold text** in the above quotation should not be in the text of this verse.

In addition, this verse also contains **a mistranslation**.

The words "that are consumed" are a translation of the two Hebrew words "asher" + "tamam". "Ashe" is a relative pronoun here set to express result, therefore correctly translated "that". The verb "tamam" has a range of meanings. While it does also mean "consume", its primary meaning is **"to be complete"**.

For example, here are some translations of this verb "tamam":

In Leviticus 25:29 it is rendered as **"whole"** ("within a **whole** year").

In Joshua 3:17; 4:1 it is rendered as **"clean"** ("people passed **clean** over Jordan").

In 1 Samuel 16:11 it is rendered as **"all"** ("are here **all** your children?").

In Psalm 18:25 it is rendered as **"upright"** ("You will show Yourself **upright**").

In Job 22:3 it is rendered as **"perfect"** ("that you make your ways **perfect**").

So the point is this:

Because the text with the added words did not make much sense to them, therefore the translators selected the meaning "consumed" for the Hebrew "tamim". They assumed that the verse was supposed to convey two parallel statements.

However, when we leave the words that were intentionally added, the correct meaning of "tamim" in this context will be easier to see.

A CORRECT TRANSLATION OF THIS VERSE:

Most likely this verse should read more or less as below:

And one of his servants answered and said, Let them take five of the horses that remain in the city, behold, they are as all the crowd (multitude) of Israel **that are whole**, and let us send and see.

THE CORRECT MEANING OF THIS VERSE:

Here the servant was saying to the king, "let's take the horses that are still healthy enough to ride, or horses that are healthy like the multitude of the Israelites, with this expression the servant was referring to those Israelites in the city who were still strong enough to fight, and let's investigate this report."

When people provide the word "consumed" here they're thinking of horses consumed like a multitude of people consumed. This would have been a very negative perspective for this servant to present his attempt to solicit some action from the king. It's perspective of it can't do any harm because they'll die if they stay here, so let's just send them.

By providing the word "whole" (also a valid meaning of "tamim") the perspective of this obviously bad situation is somewhat more positive. The intent of the statement is take the horses that are still reasonable shape, like the shape of fighting soldiers, and take them off. This was more likely to elicit a positive response from the king, as saying "let's send some of the mags that are likely to drop dead from starvation and exhaustion before they get very far."

This version offered the king more hope and that's what the servant apparently wanted to do, investigate an avenue that appeared to offer hope.

Either way, the Hebrew text quite clearly has seven words verbatim repeated. Once they were in the text, there was the fear to remove these words. But they don't belong in the text.

#49 = 1 CHRONICLES 20:3

THE VERSE:

And he brought out the people that were in **and with saws** (Hebrew "megerah") and with harrows of iron **and with axes** (Hebrew "megerah") Ever so deal David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem. (1 Chronicles 20:3)

THE IMPLICATIONS OF THIS TRANSLATION:

The way this verse is translated makes David out to be **some grotesque monster** who had his enemies "cut into pieces" with saws and axes and harrows of iron. This picture is absurd!

The key here is quite simple. And lies with the Hebrew word that is translated as "cut them". Here are the facts.

There are two Hebrew verbs "suwr" which are spelled identically. Together they are used exactly four times in the Hebrew text. By spelling along you cannot distinguish between these two words. In analogy with the English word "light" without any context you cannot know whether the word should mean "the opposite of darkness" or whether it should mean "the opposite of heavy". We have two distinct meanings which can only be correctly identified by context.

That's what the Hebrew verb **suwm** is like. For those who use the Strong's Numbers, these two Hebrew verbs are #7786 and #7787 in Strong's Dictionary.

Hebrew suwr #7786 is used three times in Judges 9:22 ("had digned"), Hosea 8:4 ("they have made princes") and Hosea 12:4 ("he had power"). As can be seen from all three uses, this word means: **to act as a ruler**, to reign, to govern.

Hebrew suwr #7787 is used only once in the whole Old Testament and that is in 1 Chronicles 20:3. This word means **to cut** or **to reduce** pieces. And in this verse it is translated as **the cut them** with saws and with harrows of iron and with axes", a rather grizzly picture, to say the least.

Can you see what happened here? This is what we should expect of the people who don't have God's spirit. In translating the Bible, it always comes back to 1 Corinthians 2:14 that the things God can only be correctly discerned by people who have God's spirit.

The translators should really have understood that in 1 Chronicles 20:3 the Hebrew word **suwr** has the meaning of #7786 and not #7787. In the words of the Hebrew word **#7787** never used in the O.T.! Rather, the Hebrew word #7786 is used four times!

And so 1 Chronicles 20:3, in reference to David, should correctly be translated as:

And he brought forth the people that were there and led them in chains into their servitudes as laborers with saws and with harrows of iron and with axes. Ever so did David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem. (1 Chronicles 20:3)

This is also the picture we get from the parallel account in 2 Samuel 12. Notice the relevant verse.

And he brought forth the people that were there in chains and he made them pass through the brickkiln and through the side of the cities of the children of Ammon. So David and all the people returned unto Jerusalem. (2 Samuel 12:31)

This is the parallel verse of 1 Chronicles 20:3. And here we see a different Hebrew verb used. The verb **"suwm"** is used here means **to place** or **to appoint**. So this parallel verse shows that David did not have the Ammonites sawed and hacked pieces, but that he put them under servitude to work in menial tasks as laborers with saws and harrows and axes and brickkilns. The same meanings intended in 1 Chronicles 20:3.

Another point to notice here is that this verse uses the word **megerah** for saws and the word **"magzerah"** for axes. But the writer of 1 Chronicles (most likely Ezra) used the word **megerah** to mean both saws and axes. So by the time of the Apostle Paul, there was hardly a distinction between these two tools, or the processes involved in using them.

#50 = ESTHER 1:10

THE VERSE:

On the seventh day when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigthan, and Bagtha, Zethai and Carshena, the seven chamberlains that were in the presence of Ahasuerus the king,

THE IMPLICATIONS OF THIS TRANSLATION:

This is not an example of a correct translation which some people interpret correctly. Some people assume that this verse means that the king was drunk when he called for queen Vashti. But that is not correct.

THE PROBLEMS WITH THIS TRANSLATION:

The Hebrew word translated "merry" is **towb**. This word does not mean "drunk". The Hebrew word for drunk is **shakar** and that word is used in Genesis 9:21 Scripture that speaks about Noah having been "drunk". But it is not used in Esther 1:10.

The word **towb** is used 559 times in the Old Testament. It is translated in the KJV 36 times as "good", 71 times as "better", 20 times as "well", 16 times as "goodness", 9 times as "goodly" etc. The word **never has a negative meaning**.

In the Hebrew text of this verse there is no slight indication that the king was drunk or intoxicated or even on the verge of getting drunk when these events took place. In fact, the exact same Hebrew words used in Proverbs 15:15 which say "she is merry (towb) her heart is continually at ease". And that part of Proverbs 15:15 has a totally positive meaning.

A CORRECT TRANSLATION OF THIS VERSE:

The KJV translation is fine.

THE CORRECT MEANING OF THIS VERSE:

This verse shows that the king was **relaxed, happy and in good mood**. In this frame of mind he wanted the queen to make an appearance **in her royal robes**. Think of a state leader wanting his wife to appear at a reception for foreign dignitaries.

There is no slightest hint in this passage that the king was in any way intoxicated. Much later in New Testament times Jesus Christ turned a large quantity of water into wine for the same purpose to make the people at the wedding of Cana (John 2:9) relaxed and merry. "Some should not read our own ideas into this biblical passage."

#51 = JOB 16:14

THE VERSE:

He breaks me with breach upon breach, He runs upon me **like a giant**.

THE IMPLICATIONS OF THIS TRANSLATION:

This is a mistranslation.

THE PROBLEMS WITH THIS TRANSLATION:

The Hebrew word translated "giant" is **"gibbor"** and **does not mean "giant"**. This word really means "mighty one", i.e. someone like a powerful warrior in battle.

Many translations have recognized this mistranslation. For example, Darby and Young's Literal Translation and other translations like "like a knight" and "like a warrior". The NIV, NRSV, and NRSV translate this as "like a warrior".

"Giant" is clearly a mistranslation of the Hebrew word "gibbor".

A CORRECT TRANSLATION OF THIS VERSE:

He breaks me with breach upon breach, He runs upon me **like a mighty man** (or like a warrior)."

THE CORRECT MEANING OF THIS VERSE:

Job is discouraged and feels almost like he is being worked over by a mighty warrior with the pain and suffering he was enduring. But "giant" is an inappropriate translation here.

As a side note, this illustrates a weakness in having different people translate different parts of the Bible (i.e. the way the JVA produced it). Whereas the man who translated Genesis quite competently translated "gibbor" in Genesis 6:4 as "mighty men", the man responsible for translating the Book of Job unfortunately chose to render "gibbor" as "giant". If the same man who translated Genesis is also responsible for translating Job, he would most likely not have the word "giant" in it.

Unless everyone involved in making a translation of the whole Bible has active input for every single verse, there are always going to be numerous inconsistencies in a translation produced by many translators. When every person involved in making the translation actively checks every single verse, there is a greater likelihood of consistently rendering specific Hebrew or Greek words by the same English counterpart.

Unfortunately the KJV set a precedent for a very large number of English words in the translation of the Bible representing **two more Hebrew (OT) or Greek (NT) words**. This incorrectly implies that the Hebrew (or Greek) words involved are synonyms when in very many cases they are not really synonyms. **sal is used to illustrate the lack of really understanding the Bible.** (see **Corinthian 2:11**) that translators have frequently incorrectly assumed different root words to be synonyms.

This also raises some questions regarding the competency of subsequent translators when they don't even correct obvious mistranslations such as **Job 6:14**. **What other mistranslations have they copied blindly from their predecessors?**

#52 = JOB 21:24

THE VERSE:

Hibreast (Hebrew "atín") **and milk** (Hebrew "chlb") **and his bones are moistened with sorrow.** (Job 21:24)

THE IMPLICATIONS OF THIS TRANSLATION:

In **verse 23-26** Job is comparing the **frame of mind of two different men at the time of death**. One man had been happy and content and at ease during his life while the other man had lived a miserable life filled with bitterness. **Job's point in this discussion is that at death these two men are equal** because both their bodies will decay. **Job himself is obviously in a very negative and critical frame of mind.** That was because of **Job found himself in the situation of the man who was bitter** and Job's bitterness clouded his judgment.

Now verse 24 is part of the description of the man who had been happy and content. **But the statement "his breasts are full of milk" does not make sense** since men simply don't have breasts full of milk. We don't need a PhD degree to know that.

THE PROBLEMS WITH THIS TRANSLATION:

Ironically this translation is **not really a problem** because it is only part of a **theoretical argument** that Job was presenting, and it has no consequences for us one way or the other.

But this is a good illustration regarding how translators deal with Hebrew words when the meaning isn't really clear to them.

Two specific Hebrew words in this verse are of interest to us. Those words are **atín** and **chlb**. **Have intentionally left out the vowels in the word chlb for reasons which will be explained shortly.** **But before we look at these two Hebrew words, let's see how this verse is rendered in other translations of the Bible.**

SOME OTHER TRANSLATIONS

His pails are full of **milk**, And the marrow of his bones is moistened. (Job 21:24 ASV)

His sides are full of **fat**, and the marrow of his bones is moistened; (Job 21:24, 1890 Darby Translation)

His high are full of **fat**, and his bones are moistened with marrow. (Job 21:24 The 2011 King James Bible)

His sides are full of **fat**, And his bones moist with marrow. (Job 21:24, 1869 Noyes Translation)

His breasts have been full of **milk**, and marrow his bones do not moisten. (Job 21:24 Young's Literal Translation)

even when **his bowels** are at **the fattest**, and his bones full of marrow. (Job 21:24 Coverdale)

His breasts are full of **milk**, and the marrow of his bones is moistened. (Job 21:24 ERV)

His stomach is full of **milk**, and his bones are strong and healthy. (Job 21:24 GWV)

His buckets are filled with **milk**, his bone marrow is healthy. (Job 21:24 ISV)

His milk pails are full of **milk**, and his bones are moistened with marrow. (Job 21:24 KJ21)

His vessels being full of **healthy fluid**, and the marrow of his bones being well moistened. (Job 21:24 Leeser OT)

his loins full of **milk** and the marrow of his bones moist. (Job 21:24 NRSV)

His pails are full of **milk**. The marrow of his bones is moistened. (Job 21:24 WEB)

His pails are full of **milk**, and the marrow of his bones is moistened. (Job 21:24 JPS)

His vats are full *with* **milk** and the marrow of his bones is moist. (Job 21:24 LEB)

and **his insides** are full of **fat**, marrow and his (sic) is diffused in him (Job 21:24 Apostolic Bible Polyglot)

and **his wards** are full of **fat**, and marrow is diffused throughout him. (Job 21:24 Brenton's English)

Septuagint)

His bowels are full of **fat**, and his bones are moistened with marrow. Job 21:24 Douay-Rheims Bible)

His breasts are full of **milke**, and his bones runne full of marowe. (Job 21:24 Geneva Bible of 1587)

Here we have about 20 different translations for Job 21:24. And we see that they have translated the Hebrew word "chlb" as breasts, pails, sides, thighs, stomach, hips, pails, bowels, wards, sides, vats and vessels.

And they have translated "chlb" as milk and healthy fluid. We exclude the vague term "healthy fluids", then this leaves us with the two options of "milk" and "fat" for this word "chlb".

That presents quite a range of translations for these two Hebrew words. Perhaps the different King James translations illustrate the range of translations for this verse best.

1) The **1769 KJV** translated these two words as "**breasts**" and as "**milk**".

2) The **21st Century KJV** translates these words as "**milk pails**" and as "**milk**". 3) The **201 KJV** translates these words as "**thighs**" and as "**fat**".

Why do we have this lack of consistency among all these translations? Let's start by looking at the Hebrew word which in the unpointed Hebrew text reads (transliterated): "**chlb**".

The original Hebrew text of the Old Testament did not contain vowels. That is why the vowels for this word/vowels were only added to the text many centuries after the time of Christ's ministry. So readers of the unpointed Hebrew text must always provide the needed vowels themselves, something that in most situations is very easy to do. But occasionally this can also be somewhat challenging.

For the unpointed written word "chlb" there are in fact **two options** for the missing vowels.

1) There is the word "**cheleb**", and this word means "**fat**".

2) There is the word "**chalab**", and this word means "**milk**".

Both these Hebrew words are derived from the same root word that means "**to fat**". And both words are clear possibilities in our verse here.

So the reader of the original unpointed Hebrew text, when he sees the word "chlb", has to decide for himself whether it is supposed to mean "fat" or whether it is supposed to mean "milk". It is always **the**

context which the words used that tells us whether we should read “fat” or whether we should read “milk”. Most contexts for “chlb” are clear, and the intended meaning is obvious.

But the context is somewhat unclear, so some people might read “fat” for the word which other people will read as “milk”. That’s what we see with our 20 different translations.

And this is what we have in Job 21:24 **ambiguity about the intended meaning**. The cause of this ambiguity is the other Hebrew word that is used in this verse. That is the word “**atin**”.

The problem is that this word “atin” is used only here in Job 21:24. It is not used anywhere else in the Old Testament. **And the Hebrew scholars don’t really know what this word means.**

Outside of this one case in this one verse, the scholars have nothing to tell us what this word really means. When the Hebrew language died out, it was dead for centuries. And when it was later revived based on the written Hebrew records, the scholars had no way of reviving this specific word, because they had nothing to go on. And so they couldn’t revive this specific word. And it’s still dead.

But since this word appears only once in the Hebrew Scriptures, therefore they attach some meaning to it. How did they do that? How could they do that? There was only one possible approach they could use. And that one approach was to **look at the context** in which it is used.

But unfortunately the context provides an ambiguity, that this context could be speaking about either “fat” or “milk”. Since there is absolutely no way to definitely know which of these two words was intended by Job, therefore all translators must decide subjectively on one of these two possibilities.

This in turn makes it more difficult to guess at the meaning of the word “atin”.

So if a translator decided on the meaning of “milk” for the word “chlb”, then he was forced to look for a meaning for the word “atin” that would fit with “milk”. That includes all the translations: **breasts, pails, stomach, buckets, milk pails, loins, vats and vessels.**

But if a translator decided on the meaning of “fat” for the word “chlb”, then he was forced to look for a meaning for the word “atin” that would fit with “fat”. That includes all the translations: **assides, highs, bowels, insides and inwards.**

For this verse the translations are really guessing games, divorced from any knowledge of what the word “atin” actually did mean.

So let’s look at what authoritative Hebrew reference works tell us.

The Online Bible Hebrew Lexicon tells us that “atin” comes from an unused root meaning “apparently to contain.” This lexicon then gives the meaning of “atin” as “bucket, pail.” Note the word “apparently” in their reference to the root.

The Theological Wordbook of the Old Testament presents the **“assumed”** of “atin.” It then also gives the meaning of “atin” as “bucket, pail.” Note the word “assumed” in their reference to the root.

The Brown-Driver-Briggs Hebrew Dictionary likewise gives the meaning for “atin” as “bucket, pail”.

What have these three dictionaries done?

They have **assumed** that **חלב** in this verse **must mean milk**. Can they prove that? No, of course not. They have simply taken the same side in this debate. And with that assumption as a foundation, they have then assigned an **assumed** meaning to “atin”.

So what about the translations that translate “atin” as **“sides high, bowels, sides inwards”**? What have they done?

All those translations have simply **assumed** that **חלב** in this verse **must mean fat**. And they can't prove the position any more than the other group. But based on this assumption they have **then assumed** meanings for “atin” that would fit in with “fat”.

Now ultimately the correct meanings for these two Hebrew words in this verse don't really matter, because this is only part of Job's somewhat bitter rambling about his undeserved trials, which God had allowed Satan to put on Job.

The value of this verse is that it gives us a **behind-the-scenes view** of what **translators** do when they don't actually understand the text they are trying to translate. With the different examples of how they translated this verse we have grandstanding and recognizing that **all of them are guessing**. And in this instance it makes a difference who is right and who is wrong, because either translation has consequences. **The great variety** of translations in this verse exposes that all the translators were only guessing.

This is good for us to understand, because **there are other verses** where the translators were also guessing, because they likewise didn't really understand the text they were translating. But in those cases their guessing is not as easy to recognize. In those cases almost all of them made the same wrong guesses, in that way presenting somewhat of a unified front for their guesses.

One source (NIV) translates
Translators at least in the Bible
accept that it is probably translated
that mistranslation.

When a translator equates ~~it~~ with ~~it~~, it recognizes the mistranslation for what it is.

Job 21:24 is one clear example where where the translators really should have provided the conjunction “and”, because here it is certainly implied.

A CORRECT TRANSLATION OF THIS VERSE:

Blow the trumpet in the new moon **and on the full moon**, on our feast day.

THE CORRECT MEANING OF THIS VERSE:

There are several occasions when the trumpet is blown. Numbers 10:10 see three specific categories of days in this regard.

Also on days of gladness, on solemn days, and at the beginnings of months you shall blow the trumpet, as you blow for the sacrifice of peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God. (Numbers 10:10)

The three categories of days of gladness (1) on solemn days (2) on the first day of every month. The Hebrew for “solemn days” is “mow’ed”, and it refers to “Holy Days”.

Two annual Holy Days, full moon days, the Day of Unleavened Bread, and the Day of the Feast of Tabernacles.

So this statement in Psalm 81:3 applies equally to 12 moon days (one of which happens to be a Holy Day, the Day of Trumpets), and 2 full moon days.

The four days in which the trumpet is blown map to the mow’ed days, at the same time they also refer to the seven-day Feast (“chag”) that David in Psalm 81:3 refers to as the Feast (“chag”) because the “mow’ed” full moon days are each the start of a seven-day feast.

We should note that **Psalm 81:3 does not call the Day of Trumpets “a feast day”**.

The Day of Trumpets, the new moon, and the words “feast day” are specifically linked to the full moon. And these words “feast day” equally refer to the Day of Unleavened Bread and the Day of Tabernacles. But the words “feast day” refer to the new moon days. **The implied conjunction “and”** is the key to understanding this verse correctly.

With this verse David did not single out one specific day in the year for attention. Psalm 81:3 in fact applies to 14 days in the year.

#58 = PROVERBS 19:2

THE VERSE:

Also, ~~that~~ ~~the~~ ~~wise~~ ~~man~~ ~~without~~ ~~knowledge~~ ~~of~~ ~~good~~ ~~and~~ ~~evil~~ ~~that~~ ~~tastes~~ ~~with~~ ~~his~~ ~~teeth~~.
(Proverbs 19:2)

THE IMPLICATIONS OF THIS TRANSLATION:

Technically speaking, this translation is correct because the Hebrew word *chata* does have the meaning of "to sin". However, in a translation, it is a **creative expression**. This translation does not mean that the Hebrew word *chata* is actually a verb that implies a leading sinning. Rushing does not necessarily involve something wrong. Being in a hurry does not break any of God's laws.

THE PROBLEMS WITH THIS TRANSLATION:

~~the~~ ~~translation~~ ~~inappropriately~~ ~~translated~~ ~~the~~ ~~verb~~ ~~chata~~. ~~This~~ ~~verb~~ does indeed mean "to sin", but it also has a more general meaning.

The main meaning of the Hebrew word *chata* is **to miss the mark, to target**. When this concept is applied to any moral issue, that then it means "to sin".

For example, in speaking about the fighting men in the tribe of Benjamin, Judges 20:16 tells us:

Among the people there were **hundred** of those **left-handed** every one **could sling stones** at an hair **breadth**, **and not miss** (Hebrew "chata"). (Judges 20:16)

This illustrates the meaning of the Hebrew word *chata*. Warriors who shoot (with guns or arrows) who miss their targets by a hair's breadth do not have any moral guilt, meaning that they are not "sinning". It's just that they could have done better.

Coming to Proverbs 19:2, in this verse Solomon was making **two points**:

~~the~~ ~~word~~ ~~ignorance~~ ~~is~~ ~~essential~~ ~~to~~ ~~acquire~~ ~~knowledge~~ ~~and~~ ~~understanding~~.
This is one of the statements about knowledge that Solomon makes in the Book of Proverbs, in addition to statements about wisdom and about understanding.

Now in this regard, while being without knowledge is certainly not good, by itself being without knowledge certainly is not a sin in the sense of actively breaking God's laws. As Solomon does state "being without knowledge is not good".

Being without knowledge certainly misses the mark for a desire to be being God's servant. Knowledge and understanding of anything is not good for God automatically misses the mark for the same reason even though Solomon does not spell out this "missing the mark" ramification for being "without knowledge".

2) missing the mark is specifically people who without knowledge (part of this is good) impulsively, it hastes with feet (part of this). Again, this also is certainly not a sin in a moral sense, and it doesn't actively break any of God's laws.

But acting impulsively especially without having knowledge of God's will, likewise certainly misses the mark for a desire to be God's servant. We have correct knowledge and that is the correct knowledge. God always is before we act.

In Luke 12:48 Jesus Christ explained a principle.

The principle of something without knowledge shall be something with knowledge. The penalty for not knowing is a certain penalty. That's because God expects us to make an effort to acquire knowledge.

So over the 1953 Solomon said that he hastes with feet impulsively misses the mark. Both over Solomon is telling that he would always think before. This intended meaning for the second part of verse 2 is expressed in the 1853 Isaac Leeser Translation.

Also the word knowledge is there nothing good and that hastes with feet misses the right path. (Proverbs 19:2 Leeser Translation)

This right path will be the consequence of acting impulsively will have undesirable consequences. In the Leeser's translation "misses the right path" instead of the KJV "he sins" correctly reflects the thought that Solomon meant to convey with this statement.

#59 = PROVERBS 29:15

THE VERSE:

The more proverbs he hastes himself in his other name (Proverbs 29:15)

incorrectly provided the words “to himself” were viewing this verse with a city mentality.

A CORRECT TRANSLATION OF THIS VERSE:

The more progress we do, the more we will see **away without correction** in the other shame. (Proverbs 29:15)

#60 = ECCLESIASTES 1:4

THE VERSE:

One generation passes away, and *another* generation comes: but the earth abides **for ever**.

THE IMPLICATIONS OF THIS TRANSLATION:

This implies that this planet earth will exist for ever. But that is not correct.

THE PROBLEMS WITH THIS TRANSLATION:

Biblical Hebrew and **ancient Greek** have one word that means both, “eternal”, and also “for a very long time”. The Hebrew word for both these concepts is “olam”.

Latin the other hand **does not** distinguish between “eternal” and “for a long time”. The Vulgate translated the Hebrew word **olam** as **“eternal”**. Early English translators (KJV) the Vulgate **olam** as **“eternal”** supposed to mean “for ever”.

When we understand the meaning of the **olam** word specifically that it means “for ever” with some times meaning “for a long time” we should realize that Scripture in English has the words “for ever” and “eternal” based on the original **olam** word. The translators decided to use “for ever” in the context that the Hebrew word **olam** means “for ever” and the Greek word means “for a very long time”.

To our this limitation expressed in the **olam** word in the Old Testament Hebrew word “olam” combination with the **olam** word **“le-olam-ed”**. Thus this expression “le-olam-ed” is usually translated “for ever” but it is referring to “for ever”. But when the word **olam** is used in a verb form it could also be referring to “for a long time” (The Greek equivalent for **olam** and **“ousion aionon”**.)

Since **olam** is used in Ecclesiastes 1:4, therefore we have to see that Scripture tells us that the **olam** word is supposed to mean “for ever” and not “for a long time”.

He ~~only~~ intended to say that the earth itself will at some point in the future also “pass away”.
clear that the earth itself will at some point in the future also “pass away”.

This concludes Part 3 in this series of 7 articles. Part 4 starts with mistranslations in the Book of Isaiah.

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