# FLAWS
## *of the*
# NKJV

### 151 Verses

**Disputation on the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the New King James Version (NKJV) Bible.**

## NO MANS ZONE

# NMZ
## BOOKS

A publication of

**NO MANS ZONE**

## DEDICATION

This Disputation is dedicated to
MARTIN LUTHER.

## THANK YOU

NMZ would like to acknowledge and thank all the Authors,
Translations and Works that have been cited in this Disputation.

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## BRIT CHADASHA (NEW COVENANT)

# GLOSSARY

## SCRIPTURAL NAMES

- יהוה (YHWH) The eternal name of the Father is pronounced as Yahuweh or Yehovah.
- אלהא (Ruach haKodesh): The Set-Apart Spirit (the Holy Spirit).
- יהושע (Yeshua): The Hebrew Messiah (Jesus).
- Avraham: Abraham.
- Yitzchak: Isaac.
- Yaakov: Jacob.
- Sha'ul: Paul.
- Elohim: This is translated in English Bibles as God.
- Eloah: The singular of Elohim.
- Adonai: This is translated as Sovereign or Master.
- Mashiach: Messiah.
- Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.
- Mitzrayim: The Hebrew name for Egypt or more correctly an ancient place that was located in Saudi Arabia which is symbolic of ancient Egypt.
- Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.
- Yisra'el: Israel. (The Nation, Land, or person Known as Yaakov depending on the Context). Yisra'el means overcoming with El.
- Goyim: Nation (as applied to either Yisra'el or the Gentiles depending on the context. Also, an individual not born in Yisra'el.
- Torah: The first five books of the Old Covenant.
- TaNaK: The Old Covenant which consists of the Torah, the Neviim (the Prophets), and Ketuvim (the Writings)
- Brit Chadashah: The Renewed Covenant. Literally the New/Renewed Covenant.

- Besorah: Gospel or Good News.
- Melech: King.
- Malak: Angels or the sons of YHWH.
- Malchut haYHWH: The Kingdom of YHWH.
- Malchut haShamayim:  The Kingdom of Heaven.
- Malchut haElohim: The Kingdom of Elohim.
- Am ha'aretz: The common folk and the poor of the land.
- Kohen: Torah Priest.
- Kohanim: Torah Priests.
- Sophrim: Scribes.
- Prushim: Pharisees.
- Tzadukim: Sadducees.
- Navi: Prophet.
- Shlichim: Apostles, Messengers, sent ones from YHWH.
- Talmidim: Disciples.
- Chukim: Statutes.
- Mishpatim: Judgments.
- Edot: Testimonies.
- Amein: Literally, so be it.

# THE SCRIPTURE (KITVEI HA-KODESH)

Note: We employ throughout this disputation the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

**Instructions**          **Torah**
- Genesis......................................Beresheeth
- Exodus......................................Shemoth
- Leviticus...................................Wayiqra
- Numbers...................................Bamidbar
- Deuteronomy............................Devarim

**Prophets**          **Neviim**
- Joshua.....................................Yahoshua
- Judges.....................................Shophtim
- First Samuel............................Schmuel Alef
- Second Samuel.........................Schmuel Bet
- First Kings...............................Melechim Alef
- Second Kings...........................Melechim Bet
- Isaiah......................................Yeshayahu
- Jeremiah..................................Yirmeyahu
- Ezekiel....................................Yechezkel
- Daniel.....................................Daniyel
- Hosea......................................Hoshea
- Joel.........................................Yoel
- Amos.......................................Ahmos
- Obadiah...................................Ovadyah
- Jonah.......................................Yonah
- Mikah......................................Micha
- Nahum.....................................Nachum
- Zephaniah................................Tzephanyah
- Habakkuk................................Chabakook
- Haggai.....................................Chaggai
- Zechariah................................Zecharyah
- Malaki.....................................Malachi

**Ketuvim**          **Writings**

- Psalms.....................................Tehillim
- Proverbs..................................Mishle
- Job...........................................Iyov
- Song of Songs..........................Shir HaShirim
- Ruth.........................................Root
- Lamentations...........................Echah
- Ecclesiastes.............................Koheleth
- Esther......................................Hadasah
- Ezra.........................................Ezrah
- Nehemiah.................................Nechemyah
- First Chronicles.......................Divre HaYamim Alef
- Second Chronicles...................Divre HaYamim Bet

**The Renewed Covenant**     **Brit Chadashah**

- Matthew...................................Mattityahu
- Mark........................................Marqus
- Luke.........................................Luka
- John.........................................Yochanan
- Acts.........................................Maaseh Shlichim
- James.......................................Yaakov
- Hebrews...................................Ivrim
- First Peter.................................Kepha Alef
- Second Peter............................Kepha Bet
- First John.................................Yochanan Alef
- Second John.............................Yochanan Bet
- Third John................................Yochanan Gimel
- Jude.........................................Yahudah
- Romans....................................Romiyah
- First Corinthians......................Qorintyah Alef
- Second Corinthians..................Qorintyah Bet
- Galatians..................................Galutyah
- Ephesians.................................Ephsiyah
- Philippians...............................Phylypsiyah
- Colossians................................Qolesayah
- First Thessalonians...................Tesloniqyah Alef
- Second Thessalonians...............Tesloniqyah Bet
- Philemon..................................Phileymon

- First Timothy............................Timtheous Alef
- Second Timothy.........................Timtheous Bet
- Titus.........................................Teitus
- Revelation.................................Gilyahna

# TERMINOLOGY

Acronyms, abbreviations, and terms used in this disputation are explained below.

## TANAK (OLD COVENANT) SOURCES

## LXX

The Septuagint is the Greek translation of the TaNaK, translate in stages between the 3rd and 2nd century B.C.E. in Alexandria. It was begun by the 3rd century B.C.E. and completed before 132 B.C.E. It is the oldest of several ancient translations of the TaNaK into Greek, *lingua franca* of the eastern Mediterranean Basin from the time of Alexander the Great (356-323 B.C.E.).

## DSS

The Dead Sea Scrolls are a collection of 972 documents, including texts from the  TaNaK (the Hebrew Bible), discovered between 1946 and 1956 in 11 caves in and around the ruins of the ancient settlement of Qumran on the northwest shore of the Dead Sea in the West Bank. They are written in Hebrew, Aramaic, and Greek, mostly on parchment, but with some written on papyrus. These manuscripts generally date between 150 B.C.E. and 68 C.E.

## SAMARITAN PENTATEUCH

The Samaritan Pentateuch is the version of the Hebrew Torah no as preserved by Jewish authorities but as preserved by the Samaritan community.

## MASORETIC

The Masoretic Text is the authoritative Hebrew text of the Jewish Bible regarded almost universally as the official version of the TaNaK. It is widely used as the basis for translations of the Old Testament in Protestant Bibles, and in recent years (since 1943) also for some Catholic Bibles.

The Masoretic was primarily copied, edited, and distributed by a group of Jews known as the Masoretes led by the family of Ben Asher between the 7th and 10th centuries C.E. The Ben Asher text became the standard Hebrew text in the 12th Century C.E.

## MASORAH

The Masorah refers to the marginal notes which were written by the Masorites along with the Masoretic Text. The notes written in the side margins are called the "Masorah Parva" or "Masorah Katonah"; while those written on the top and bottom margins are called the "Masorah Magna" or the "Masorah Gedolah." They contain vital information showing which texts of the Masoretic Text were edited or changed.

## PESHITTA

The Peshitta Aramaic TaNaK is a literal Aramaic translation made directly from a Hebrew text. Its origin is unknown. Tradition states that it originated during the time of King Solomon. Scholars suggest that it originated not long after the first century C.E. as the product of the Jewish community of Edessa in Syria. The Peshitta is the official Cannon of the Church of the East. It is universally used by Jacobite Syrians, Nestorian Assyrians, and Roman Catholic Chaldeans.

## BRIT CHADASHAH (NEW/RENEWED COVENANT) SOURCES

## PESHITTA

The Peshitta Aramaic Renewed Covenant is the Aramaic version of the New Covenant that is used throughout the Near East. It is written entirely in Aramaic, the language of the Messiah, and was in use 400 years before the Christian Church was divided into East and West. It includes all of the books except "2 Peter", "2 John", "3 John", "Jude," and "Revelation." These books were not canonized by the Church of the East. The Peshitta Renewed Covenant was added to the Peshitta TaNaK in the earliest Christian centuries.

## SHEM TOB

The Shem Tob Hebrew version of Matthew was transcribed by Shem Tob Ben Yitzach Ben Shaprut into his apologetic work *Even Bohan* sometime around 1380 C.E. While the autograph of Shem Tob's Even Bohan has been lost, several manuscripts dating between the fifteenth and seventeenth centuries C.E. still exist, complete with the transcribed text of Hebrew Matthew.

## DU TILLET

The DuTillet Hebrew version of Matthew is taken from a Hebrew manuscript of Matthew which was confiscated from Jews in Rome in 1553. It was rescued by DuTillet, Bishop of Brieu, France, and deposited in the Bibliotheque Nationale, Paris. It remains there to this day as Hebrew ms. No. 132. It was translated into German by Adolf Herbst.

## MUNSTER

The Munster version of Matthew is taken from a Hebrew manuscript of Matthew which Sebastian Munster a Hebrew scholar had received from the Jews. Munster published his Hebrew Text of Matthew in 1537 and again in 1557. The Munster Hebrew text of Matthew agrees very closely with the DuTillet Hebrew text of Matthew.

## OLD SYRIAC

The Old Syriac are two ancient Aramaic copies of the four Gospels were found in Egypt dating back to the fourth Century. The first, known as Codex Syrus Curetonianus, was discovered by Dr. William Cureton in 1842 at a monastery at the Naton Lakes Valley in Egypt. The second, known as Codex Syrus Sinaiticus, was discovered by Mrs. Agnes Smith Lewis in 1892 at St. Catherine's Monastery at the foot of Mount Sinai in Egypt.

**THE GOSPEL OF THE HOLY TWELVE**

The   Gospel of the Holy Twelve was first published by Rev. Gideon Jasper Richard Ouseley (1834–1906) in 1901. He claims to have translated it from an original Aramaic text which was preserved in the Monasteries of Tibet it was hidden by some of the Essene Community for safety from the hands of the corrupters and is now for the first time translated from Aramaic. Although an original copy of the text has never been produced portions of this gospel appear in the *Gospel of Peace* translated by Edmond Bordeaux Szekely in 1937 and in the *Gospel of Thomas* which was found in upper  Egypt in 1949 (the Nag-Hamadi Scriptures).

## BIBLE TRANSLATIONS

### LAMSA

The Lamsa Bible first appeared in 1933. It is commonly named after its editor, George M. Lamsa but is formally titled "The Holy Bible from Ancient Eastern Manuscripts." It's Old, and New Testaments were both derived from the Syriac Peshitta - the Bible used by the Assyrian Church of the East and other Syriac Christian traditions.

### CJB

The Complete Jewish Bible Version is translated into English by Dr. David.  H. Stern in 1998. The Old Covenant is a paraphrase of the 1917 Jewish Publication Society version of the TaNaK. The New Covenant is an original translation from ancient Greek. Semitic names are used for people and places. It claims to be Jewish in manner and presentation.

### RSTNE

The Restored Scripture True Name Edition 3rd Edition was edited and published by Rabbi Moshe Yoseph Koniuchowsky in 2004. It uses the original name of YHWH and Yeshua in Hebrew letters. Most of its sources are Semitic. Its foundational text is the Masoretic text and the Aramaic Peshitta. The TaNaK has been corrected for its anti-Yeshua redactions. The emphasis of the publisher is on the two-house restoration.

## HRVS

The Hebraic-Roots Version Scriptures Revised Edition was edited and published by James Scott Trimm in 2009. It uses the original name of YHWH and Yeshua. This edition is not rooted in a Greek (Hellene) text but rather seeks to comprehend the writers of the Scriptures from the original language they were writing - Hebrew, and Aramaic.

## TS

The Scriptures is a literal translation of the Bible in English published in 2009. This translation differs significantly from most common English translations in that it has restored the original book order of the Hebrew Scriptures, the Tanakh, and restored the Name of the Most High, YHWH/ יהוה throughout.

## VULGATE

The Latin Vulgate is a late 4th-century Latin version of the Bible, and largely the result of the labors of the Church father Saint Jerome, who was commissioned by Pope Damasus I in 382 C.E. to make a revision of the old Latin translation. By the 13th century C.E. this revision had come to be called the *versio vulgata*, that is, the commonly used translation, and the official Latin version of the Bible in the Roman Catholic Church.

## OTHER TERMS

## STRONG'S

Strong's Exhaustive Concordance of the Bible, generally known as Strong's Concordance, is a concordance of the King James Bible (KJV) that was constructed under the direction of Dr. James Strong (1822-1894) and first published in 1890. Dr. Strong was a Professor of exegetical theology at Drew Theological Seminary at the time. It is an exhaustive cross-reference of every word in the KJV back to the word in the original Hebrew (for Old Covenant) or Greek (for New Covenant) text.

## TANAK

The TaNaK also *Tanakh*, *Tanach* is a name used in Judaism for the canon of the Hebrew Bible or the Old Testament. The TaNaK is also known as the Masoretic Text or the *Miqra* (a Hebrew term meaning "that which is read"). TaNaK is actually an acronym formed from the initial Hebrew letters of the Masoretic Text's three traditional subdivisions: The Torah ("Teaching," also known as the Five Books of Moses), Neviim ("Prophets") and Ketuvim ("Writings").

## BRIT CHADASHAH

The New Testament is called the *Brit Chadashah* in Hebrew meaning the New/Renewed Covenant. The word "brit" means covenant and the word Chadashah means "new" or "renewed." Like the TaNaK it can be divided into three main sections. The Gospels or *Besorah* meaning tidings or Good News corresponding to the Torah, the Letters or the *Ketuvay HaNetsarim* meaning the writings of the Netsarim corresponding to the Ketuvim and Revelation or *Gilyahna* meaning Revelations, corresponding to the Neviim.

## OTHER TRANSLATIONS

| | |
|---|---|
| ASV | American Standard Version |
| AB | Amplified Bible |
| ABPE | Aramaic Bible in Plain English |
| CPDV | Catholic Public Domain Version |
| CEV | Contemporary English Version |
| DRB | Douay-Rheims Bible |
| DBT | Darby Bible Translation |
| ERV | English Revised Version |
| GW | God's Word Translation |
| JB | Jubilee Bible |
| NASB | New American Standard Bible |
| NHEB | New Heart English Bible |
| NIV | New International Version |
| NLT | New Living Translation |
| WNT | Weymouth New Testament |
| WEB | World English Bible |
| WLC | Westminster Leningrad Codex |

# INTRODUCTION

Scholars, theologians, and translators have for eons known of the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the English Bible versions that believers of various Christian denominations cherish today as the "inspired" and "inerrant" Word of (God). To their utter shame, the learned have shunned their most sacred duty to challenge these translations and bring their translators into accountability. Unfortunately, these mistakes have spread across the globe into cross-lingual translations that are based on these flawed versions.

Indeed the prophet Ahmos (Amos) had spoken that there shall be a "famine in the last days, but not a famine of food or thirst for water but of the hearings of the true Words of Elohim" (Ahmos (Amos) 8:11)." If a legal document of any nature were to contain as many errors and problems as the Bibles of today, it would be quickly and entirely dismissed in any court of jurisprudence. It is only within the last decade that we are now seeing English translations that are at best 80 percent accurate to the text and context. One translator (theoriginalscriptures.org), after making exhaustive translations from the Hebrew and Aramaic texts asserts that:

*"The King James and the New King James Bibles are less than 21% accurate translations of even the near-Original Scriptures (200-400 AD)!...The American Standard Version, The Revised Standard Version, The New English Version, and The New International Version of the Bible are, at best, only 25% accurate translations of the Holy Original Scriptures."*

This is no lone conclusion; many more have arrived at a similar position and have spoken out. I have chosen the New King James Version (NKJV) as the base version of this disputation as it is the more established of the English translations but none of the traditional English versions is free of errors, in fact, the newer translations are aggravated to the point of perversion and deception. All of the traditional and modern English versions suffer at their core the same fundamental mistakes because the source texts are at fault and at other times the translators themselves erred. However, no single person or organization is responsible for this situation; it is

the product of our persistent unbelief and un-repented harlotry!

As part of the family of kol Yisra'el (Israel), we are all responsible for not believing and doing YHWH's covenant (the Torah) which is why the Scriptures have become veiled to us. It is my hope and belief that upon reading this disputation you will begin to realize how far we have drifted from the truth because we failed to heed the prophet's warnings BUT if today you will open your heart to understanding, you will enter into the "times of the restoration of all things which YHWH spoke by the mouth of all His set-apart prophets since the Olam (world) began" (Maaseh Shlichim (Acts) 3:21). This work cries out "Restore!" (Yeshayahu (Isaiah) 42:22).

This third update in this series of publications will examine more passages of The New King James Version until the entire writ is corrected. Each release examines a pre-selected number of passages of the NKJV. Each disputation begins with the erroneous NKJV verse or passage for which the "Restored Version" is presented based on available scholarly works, commentaries, source texts, and translations. Descriptions of the type of errors found in NKJV are made and, where possible, "two or three" supporting translations are provided to support the "Restored Version." The supporting translations that are used are honest to the Hebrew, Aramaic, and Greek texts for the passages examined.

# DISPUTATION

## TANAK (OLD COVENANT)

### 1.  Beresheeth (Genesis) 1:1

NKJ Versus Restored Version

| NKJ Version: | Restored Version: |
|---|---|
| "In the beginning God created the heavens and the earth." | In the beginning, Elohim Yeshua (1) created the heavens and the earth. |

Flaws in the NKJ Version

(1)   A word omission. The Hebrew has the word "Alef-Taf" here (see RSTNE Translation below) which is missing from the NKJV and most of the other English Bibles. This word is composed of the first and last letter of the Hebrew alphabet הא "Aleph-Taf" which is transliterated in English as "ET." The Sagas (Fathers) of Yisra'el (Israel) have traditionally identified "Aleph-Taf" as a symbol of the Messiah, but because of Hebrew tradition, it is silent when read. In Revelation (Gilyahna) 1:8, 11, 21:6, and 22:13 Yeshua is called the *Alpha* and *Omega*, the beginning and the end. In the Hebrew, this verse (Beresheeth (Genesis) 1:1 RSTNE) is composed of seven words; thus it is identified by the Sagas as a picture of the menorah– the seven-branch lamp that was used to illuminate the ministration compartment of the Tabernacle or Temple. "ET" which appears in the middle of the verse is considered the middle lamp of the menorah, called the *Shamesh*, which is referred to as "the agent of Creation" since it is the Shamesh that was used by the Priests to light the other six lamps of the menorah. In Revelations (Gilyahna) 1:12-16, Yeshua is pictured as the middle lamp!  In John (Yochanan) 1:1, He is called the "Word" ("In the beginning was the Word…") while John (Yochanan) 1:3 reveals Him as the agent of all creation

("All things were made by him, and without him was not anything made that was made"). Further, Colossians (Qolesayah) 1:15-17 explains that;

"He is the image of the invisible Elohim, the firstborn over all creation. For through him all things were created: things in Heaven and on Earth, visible and invisible, whether thrones, powers, rulers or authorities; all things were created through him and for him. He is before all things, and in him, all things hold together."

Other Versions of Genesis 1:1 in Support of the Restored Version Above

- "בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ" (Masoretic Hebrew-MASORETIC); and

- "Beresheeth bara Elohim Aleph-Taf (1) ha shamayim v-et ha-aretz" (Restoration True Name Edition-RSTNE).

The RSTNE commentary (RSTNE 2006, p.7) notes:

(1) "The Hebrew word here is *et* spelled *Aleph Taf*, which are the first and last letters of the Hebrew alphabet and is used to describe YHWH's Son in the Renewed Covenant. Colossians 1:16 and Proverbs 30:4 confirm that the Son is the true Creator and the Father is the Master designer."

## 2. Beresheeth (Genesis) 1:2

NKJ Versus Restored Version

| NKJ Version: | Restored Version: |
|---|---|
| "The earth <u>was</u> (2) without form, and void; and <u>darkness</u> (3) was on the face of the <u>deep</u>. (4) And the Spirit of God was hovering over the face of the waters." | "<u>But</u> (1) the earth had <u>become</u> (2) without form, and empty; and <u>darkness</u> (3) was upon the face of the <u>abyss</u>. (4) And the Spirit of Elohim was moving on the face of the waters." |

Flaws in the NKJ Version

(1)  A grammatical error. There is ו "Vav" at the beginning of this verse that is missing from the NKJV.  The "Vav" is adversative. It should be translated as "but" which is how it is translated in the LXX and the Vulgate (for example, see Zephaniah 1:13, Psalm 44:17). The "gap theory" suggests that there was a time delay in creation, i.e., something occurred between Beresheeth (Genesis) 1 and 2 to create the disorder.

(2)  A grammatical error. The word translated as "was" in the NKJV is the Hebrew word היה *hayah*, which denotes a condition different from a former condition (pluperfect form) which is more accurately translated as "become" or "came to be."

(3)  A word clarification. The word translated as "darkness" in the NKJV is the Hebrew word *Choshek*. This is unnatural darkness. This word is used in Shemoth (Exodus) 10:21-22 when YHWH cast darkness over Egypt which we know was not natural. This same word is used in Yeshayahu (Isaiah) 60:2 to refer to a "deep darkness" that would cover the Earth.

(4)  A word mistranslation. The word translated as "deep" in the NKJV is the Hebrew word "tehown" (H 8415) meaning *abyss* which is translated in Greek as "abussos" from which we get the English word *abyss*. Some scholars postulate that this is the home of demons or evil spirits. See Luka (Luke) 8:31, Romiyah (Romans) 10:7).

Other Versions of Beresheeth (Genesis) 1:2 in Support of the Restored Version Above

•  "But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water" (Greek Septuagint); and

•  "And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters" (The Scripture).

## 3. Genesis (Beresheeth) 1:14

<u>NKJ Versus Restored Version</u>

| NKJ Version: | Restored Version: |
|---|---|
| "Then <u>God</u> (1) said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and <u>seasons</u> (2), and for days and years;" | "14 And <u>Elohim</u> (1) said, Let there be lights in the firmament of the shamayim to separate the day from the night; and let them be for signs, and for <u>moadim</u>, (2) and for days, and years:" |

<u>Flaws in the NKJ Version</u>

(1) A word corruption. The word "God or god" is a title, translating the Hebrew Elohim or elohim, El or el, and Eloah. However, it is often used as a substitute for the Tetragrammaton (YHWH). Gad is a Syrian or Canaanite deity of good luck or fortune. In Hebrew, it is written GD, but with Massoretic vowel-pointing, it gives us "Gad." Other Scriptural references to a similar deity, also written GD, have a vowel-pointing giving us "Gawd" or "God." Gad is identified with Jupiter, the Sky-deity, or the Sun-deity. According to Encyclopaedia Britannica, GOD is the common Teutonic word for a personal object of religious worship, applied to all the superhuman beings of the heathen mythologies (*The Encyclopedia Britannica* 30 Vols. Encyclopedia Britannica Inc, Helen Hemingway Benton, 1973-1974). The word "god" on the conversion of the Teutonic races to Christianity was adopted as the name of the One Supreme Being. Encyclopedia of Religion and Ethics and Webster's Twentieth Century Dictionary, Unabridged agree that the origin is Teutonic paganism. In Indo-Germanic dictionaries, only one word resembles "god." It is ghodh and is pronounced the same. This word means union, also sexual union or mating. According to Luneburger Wörterbuch, the following are the same word: Gott, got, gode, gade, god, and guth (gud). According to the Torah, we are forbidden to call YHWH by a pagan name. The way Shemoth (Exodus) 20:7 reads in Hebrew, the word for taking the Name in "vain"--shav-- really means "to make desolate." How is this done? By taking the

name of a pagan deity and or pagan term and applying it to YHWH.

(2) A word corruption. This is the Hebrew word וּלְמוֹעֲדִים pronounced **"ū-lə-mō-w-'ă-<u>d</u>îm,"** alternatively "ul moedim." Most English translations employ the word "season" here with some variations; The Jubilee Bible translates this as "appointed times," and The New International Version expands it to say, "to mark sacred times." Moedim is one of those words that is better not translated as it is used in the Restored True Name version. The word literally means set times or appointed times, and it is the same word that is used for feasts in the Torah as noted in the Hebrew Roots Version. The use of a general word like "season" gives the reader the false impression that the feasts (moedim) of the Torah began from the time of Moshe implying that it is a law thing when they are in fact part of the Genesis creation and mandate. The feasts were practiced by Ahdahm and Chavah (Eve) before their expulsion from the garden and were part of the yearly traditions of the Patriarchs.

<u>Other Versions of Beresheeth (Genesis) 1:14 in Support of the Restored Version Above</u>

- "14 And <u>Elohim</u> said, Let there be lights in the firmament of the shamayim to divide the day from the night; and let them be for signs, and for <u>moadim</u>, (1) and for days, and years" (Restoration True Name Edition);

- "14 And God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and for <u>appointed times</u> (1) and for days and years" (Jubilee Bible 2000); and

- "14 And <u>Elohim</u> said: Let there be lights in the firmament of the heaven to divide the day from the night. And let them be for signs, and for <u>seasons</u>, (1) and for days, and years" (Hebrew Roots Version Scriptures).

The HRVS commentary (p. 7) notes:

(1) Moedim literally "set times." This is also the word used for "feasts."

## 4. Beresheeth (Genesis) 2:2

NKJ Versus Restored Version

| NKJ Version: | Restored Version: |
|---|---|
| "And on <u>the seventh day</u> (1) God ended His work which He had done, and He rested on the seventh day from all His work which He had done." | And on <u>the sixth day</u>, (1) Elohim finished His work which He had made. And He rested on the seventh day, from all His work which He had made. |

Flaws in the NKJ Version

(1) A word error. This is a scribal error that was carried into the NJKV from the Masoretic text. The HRVS commentary notes state that "the Samaritan Pentateuch; Aramaic Peshitta and Greek LXX all have "sixth day," while the Masoretic Text has "seventh day." The passage has not survived in any of the Dead Sea Scroll manuscripts. "Sixth day" fits the context better than "seventh day."

Other Versions of Beresheeth (Genesis) 2:2 in Support of the Restored Version Above

- "And on the <u>sixth day</u>, Elohim finished His work which He had made. And He rested on the seventh day, from all His work which He had made" (Hebrew Roots Version Scriptures); and

- "And God finished on the <u>sixth day</u> his works which he made, and he ceased on the seventh day from all his works which he made" (Greek Septuagint-LXX).

## 5. Beresheeth (Genesis) 4:8

NKJ Versus Restored Version

| NKJ Version: | Restored Version: |
|---|---|
| "Now Cain talked with Abel his brother; and it came to pass, when they were in the | "And Qayin talked with Hevel his brother: <u>Let us go out into the plain</u>. (1) And it came to pass, |

| | |
|---|---|
| field, that Cain rose up against Abel his brother and killed him." | when they were in the plain, that Qayin rose up against Hevel his brother, and murdered him." |

Flaws in the NKJ Version

(1) A word omission. A part of the original verse was omitted and restored above. The Masoretic text that the NKJV uses as its base text is missing the phrase "Let us go into the plain" (1), uttered by Qayin (Cain) to Hevel (Abel). This phrase is found in the LXX. The LXX predates the first appearance of the Masoretic text by some 950 years, and the Hebrew upon which the LXX is based is at least 1,200 years older than the Masoretic text. The reliable carbon-dated Dead Sea Scrolls often agree with the LXX over the Masoretic text.

Other Versions of Beresheeth (Genesis) 4:8 in Support of the Restored Version Above

- "And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him" (Greek Septuagint); and

- "And Qayin talked with Hevel his brother: Let us go out into the plain. And it came to pass, when they were in the field, that Qayin rose up against Hevel his brother, and killed him" (Restoration True Name Edition).

### 6. Beresheeth (Genesis) 6:9

NKJ Versus Restored Version

| NKJ Version: | Restored Version: |
|---|---|
| "This is the genealogy of Noah. Noah was a just man, perfect (1) in his generations. Noah walked with God." | "This is the genealogy of Noah. Noah was a righteous man, unblemished (1) in his generations. Noah has his ways with Elohim." |

Flaws in the NKJ Version

(1)   A word mistranslation. The word "perfect," as used in this passage, comes from the Hebrew word "Taniyam" which means without blemish, undefiled sound, healthful, without spot, unimpaired. It applies to the physical condition; in other words, Noah's gene pool was intact, and it had not been corrupted unlike those of the generations around him that had engaged in sex with angels or animals. Hence the many *Nephilim* (half human and half angel) and *therianthrope* (half human and half beast) we see in many ancient cultures and traditions.

## 7. Beresheeth (Genesis) 10:24

NKJ Versus Restored Version

| NKJ Version: | Restored Version: |
|---|---|
| "Arphaxad begot Salah, and Salah begot Eber." | "And Arphaxad fathered <u>Kaynan</u> (1) and Kaynan fathered Salah; and Salah fathered Ever." |

Flaws in the NKJ Version

(1)   A text omission. The Masoretic text that NKJV uses is missing a generation (1). The LXX and DSS provide the missing link between Arphaxad and Salah.

Other Versions of Beresheeth (Genesis) 10:24 in Support of the Restored Version Above

•   "And Arphaxad begot <u>Cainan</u>, and Cainan begot Sala. And Sala begot Heber" (Greek Septuagint); and

•   "And Arphaxad begat <u>Kaynan</u> and Kaynan begat Salah; and Salah begat Ever" (Restoration True Name Edition).

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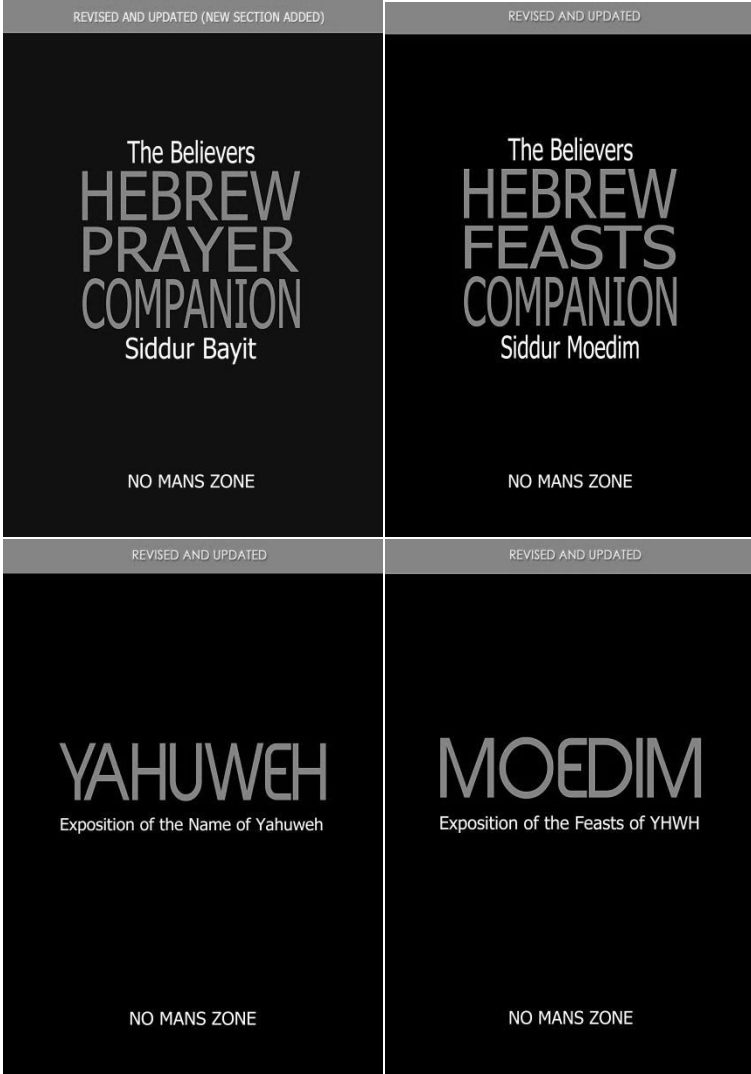NO MANS ZONE was founded on the 70th Jubilee year 2009 the Jewish year 5769.

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# FLAWS
## *of the*
# NKJV

## 151 Verses

Scholars, theologians, and translators have for eons known of the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the English Bible versions that believers of various Christian denominations cherish today as the "inspired" and "inerrant" Word of God. To their utter shame, the learned have shunned their most sacred duty to challenge these translations and bring their translators into accountability. Unfortunately, these mistakes have spread across the globe into cross-lingual translations that are based on these flawed versions.

This second release in this series of publications will examine the entire writ of The New King James Version. Each release examines a pre-selected number of passages of the NKJV. Each disputation begins with the erroneous NKJV verse or passage for which the "Restored Version" is presented based on available scholarly works, commentaries, source texts, and translations. Descriptions of the type of errors found in NKJV are made and, where possible, "two or three" supporting translations are provided to support the "Restored Version." The supporting translations that are used are honest to the Hebrew, Aramaic, and Greek texts for the passages examined.

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