

Name YHUH To Claim Yahuah

Helping Others To Learn, Love and Use the Name of
The Creator Of The Universe

Part 5K



KABBALA-FREEMASONS
AND THE KJV

Name Him To Claim Him-Part 5

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PRAISE VIDEO

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

MORE..

AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE
PROPHET

COMING OUT OF
BABYLON

POLITICAL PAGANISM

NAME YHUH TO CLAIM
YAHUAH

Name YHUH -PDFS to
videos

DEBUNKING RALPH
BETHEA AND HIS WORD
OF YAH

LYRICS

2

CONTACT US



3/4/2017

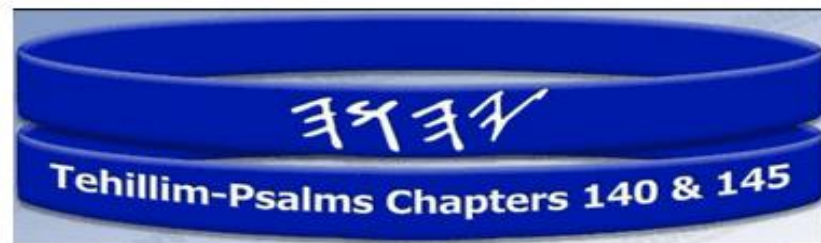
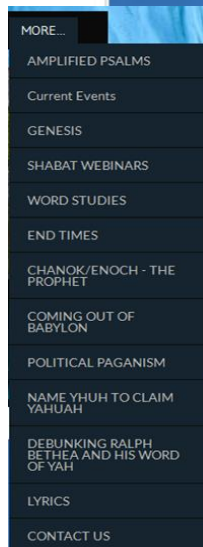
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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. **Read more**

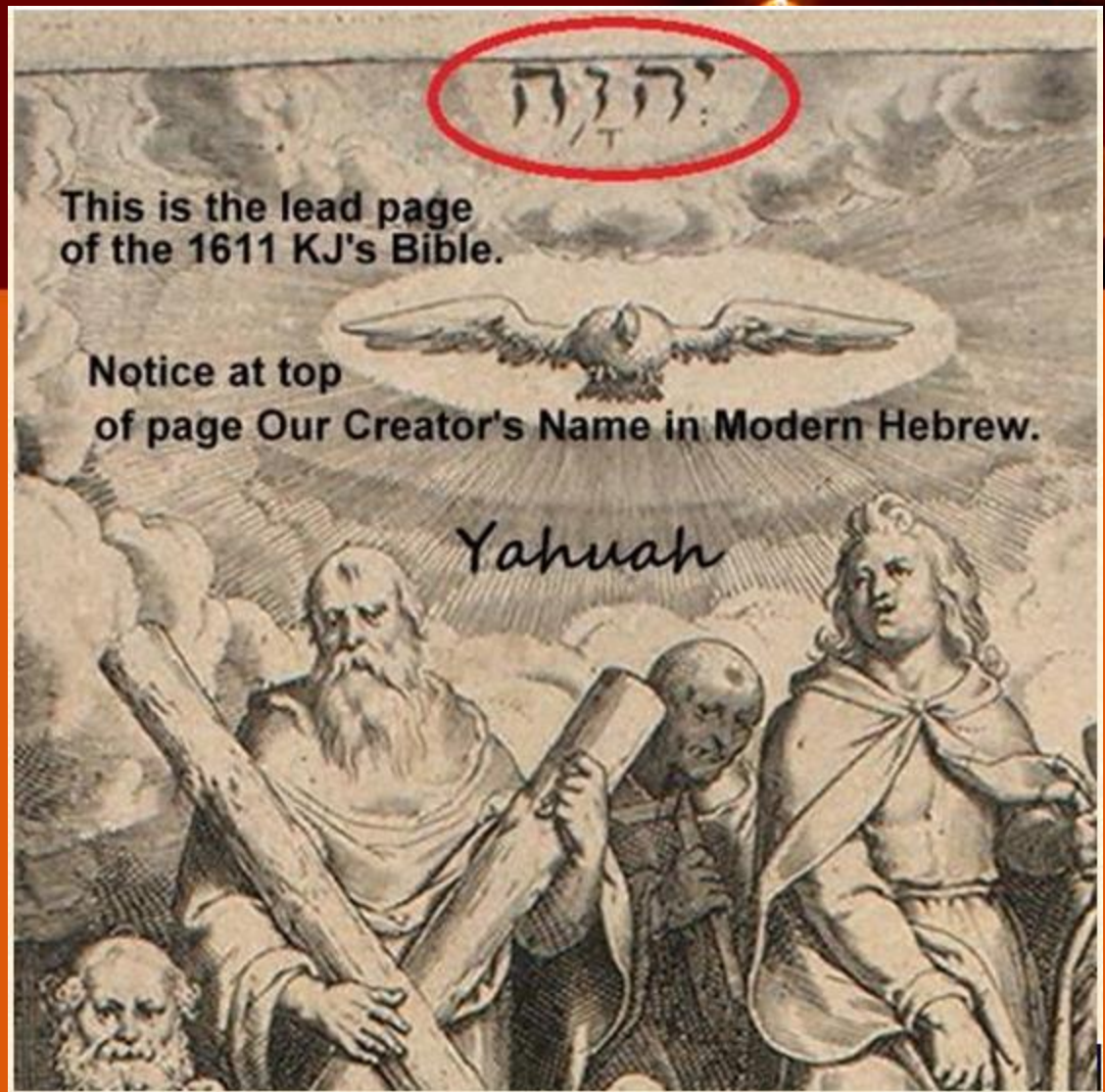


KABBALAH
FREEMASONS
AND THE
KJV

PART 5K

Proverbs 30:4

Who hath ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What *is His name*, and what *is His son's name*, if you can tell?



There is no excuse for not knowing His name.

Today we will look at the relationships of John Dee, Francis Bacon and King James more closely so that there can be no dispute that their intention of bringing forth an accurate translation of Scripture was not a top priority for them. As we uncover what the goal was we see the red thread of lies and mystery being woven in, to control the people. This is why we must always check our sources! "KJV only" advocates either are not aware of the history of their beloved translation or they don't care. We can not afford to be that blind, if we are truly seeking Yahuah. We are happy to say this is the conclusion of Part 5.

We will pickup in the PDF on page 366

KJV/Freemason Connection

This was in the news just last year about John Dee!

X-Ray Reveals John Dee Painting Originally Had Circle of Human Skulls

By [Charlie Hintz](#) on January 21, 2016

A painting of 16th-century mathematician and occultist John Dee performing an experiment for Queen Elizabeth I has been hiding a dark secret.

In preparation for its exhibition at the Royal College of Physicians, an x-ray of a painting by Henry Gillard Glindoni has revealed a surprisingly dark secret. In the painting, John Dee, a man once known as “the Queen’s conjurer” performs an experiment for Queen Elizabeth I.



7/23/2017



X-ray image of the circle of skulls hidden in the painting of John Dee.

X-ray imaging of the stately Victorian artwork has revealed that Dee was originally surrounded by human skulls before the ghoulish image was painted over, probably because it was too odd for the buyer. But curators of an exhibition opening on Monday believe it sums up the conundrum of Dee: should we remember him as brilliant pioneering scientist, or as an occultist who thought he could talk to angels?

It is not known why the skulls were covered up, but exhibition curator Katie Birkwood concludes it was likely at the request of the person who commissioned the painting:

"Glindoni had to to make it look like what we now see, which is august and serious, from what it was, which was occult and spooky. That epitomises the two different impressions of Dee which people have and the fight between them."

The exhibition *Scholar, courtier, magician: the lost library of John Dee* runs from January 18 to July 29 at the Royal College of Physicians. **It includes a selection of Dee's books with his personal notes scrawled in the margins, as well as his crystal ball and an obsidian magical mirror.**



The Black Stone into which Dr Dee
used to call his spirits. It is his book
His name was mentioned in the relation
of the relation of the best of performers
from whom it came to be called
Germania, Edward Dee
and of the story of the English King
Edward the Sixth in the year 1551
He did with his hands upon
the hands looking glass and
there playing with them at Horoscopes
He did call the spirits with the

John Dee's magical mirror
Mexico, 14–16th century

English antiquarian Horace Walpole bought this mirror in 1771. On the label for the mirror's case, Walpole wrote that Dee used this mirror 'to call his spirits'. Elizabeth I viewed herself in a mirror – possibly this one – when she visited Dee's home in 1575. However, there is no definitive evidence to show that this mirror belonged to Dee.

Made of highly-polished obsidian, this cult object was brought to Europe following the conquest of Mexico (1527–30). Aztec (or 'Mexico') priests used such mirrors for divination and conjuring visions. Dee may have acquired it because of his interest in optics, or 'glasses'.

British Museum



Crystal Ball
Glass crystal, 15–16th century

Dee may have used this crystal ball as a tool for research into the occult or for communicating with angels. Dee recorded successful contact with a spirit only once, on 25 May 1581, when he 'had sight in Chrystallo offered me, and I sawe'.

At least until the 17th century, occult practices were commonly carried out by scholarly figures and men of learning. In 1600, the English commentator William Vaughn noted that 'Now-a-days among the common people, he is not adjudged any scholer at all, vnlesse hee can tell mens Horoscopes, cast out diuels, or hath some skill in southsaying.'

British Museum

Magical disc
Gold, 15–16th century

Dee used this gold disc during his attempts to communicate with angels. It is engraved with the 'Vision of Four Castles', seen by Dee's medium Edward Kelley on Wednesday 20 June 1584 while travelling through Poland with Dee.

Dee, influenced and guided by Kelley's visions, constructed an angelic magical system, based on the invocation and command of spirits and known today as Enochian magic.

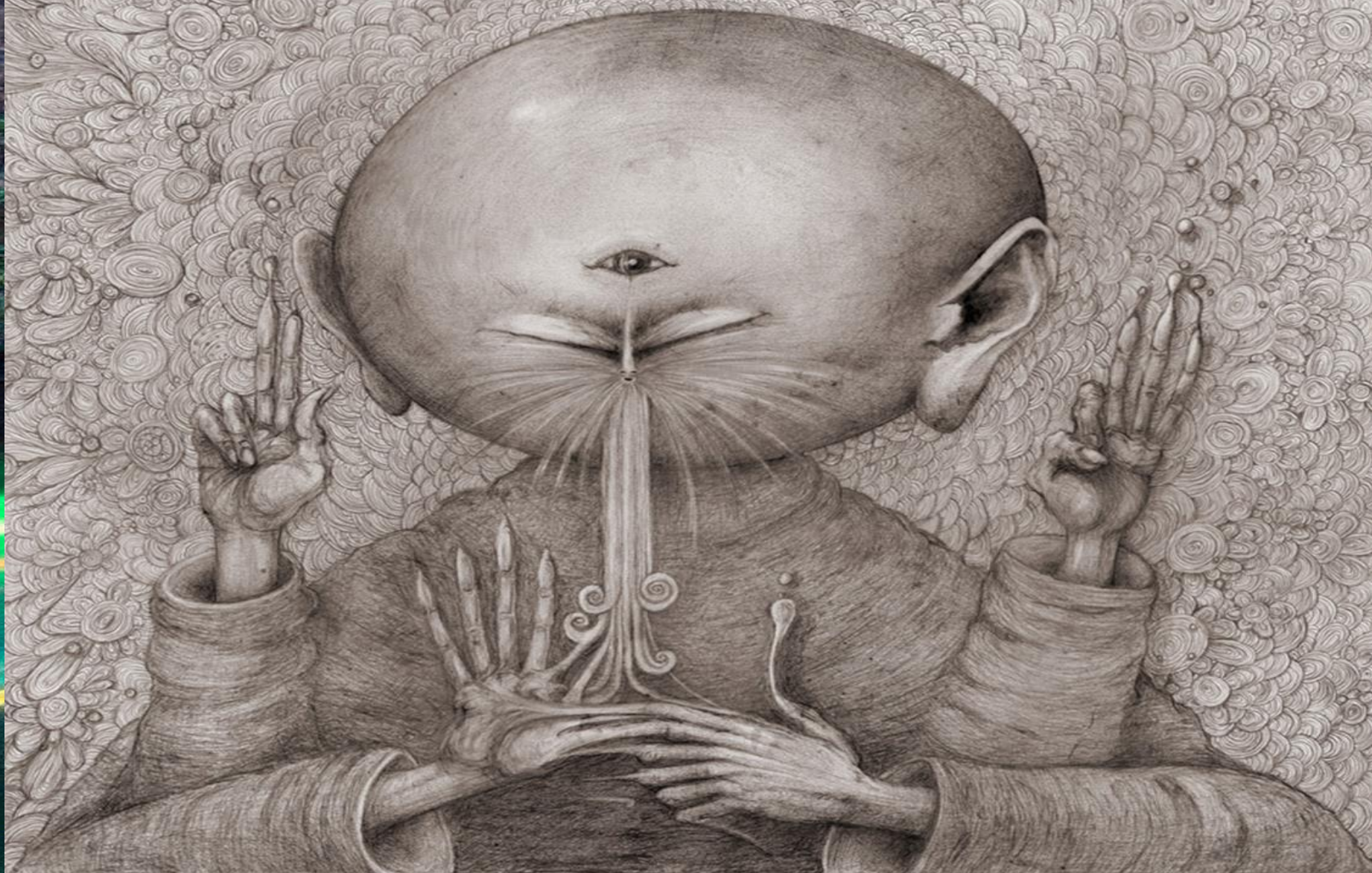
Dee and Kelley's communication with angels is explored further on the second floor gallery upstairs.

British Museum



'a most
In 1556 Dee
national library
private collecti
Dee petitioned
manuscripts belo
houses that Henry
the queen rejecte
ivated Dee's ov
BOOKS at this time – i
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Remote viewing picture drawn by Dr. Dee-notice the hand signs.

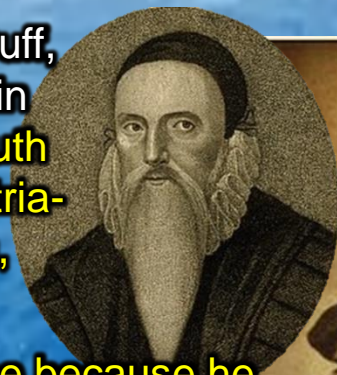




Manly P. Hall had a book, *Orders of Universal Reformation* in which a woodcut from 1655 by Jacob Cats, shows an emblem of an ancient man bearing likeness to John Dee, passing the lamp of tradition over an open grave to a young man with an extravagantly large rose on his shoe buckle. In Bacon's sixth book of the *Advancement of Learning* he defines his method as, *Traditionem Lampadis*, the delivery of the lamp. 12

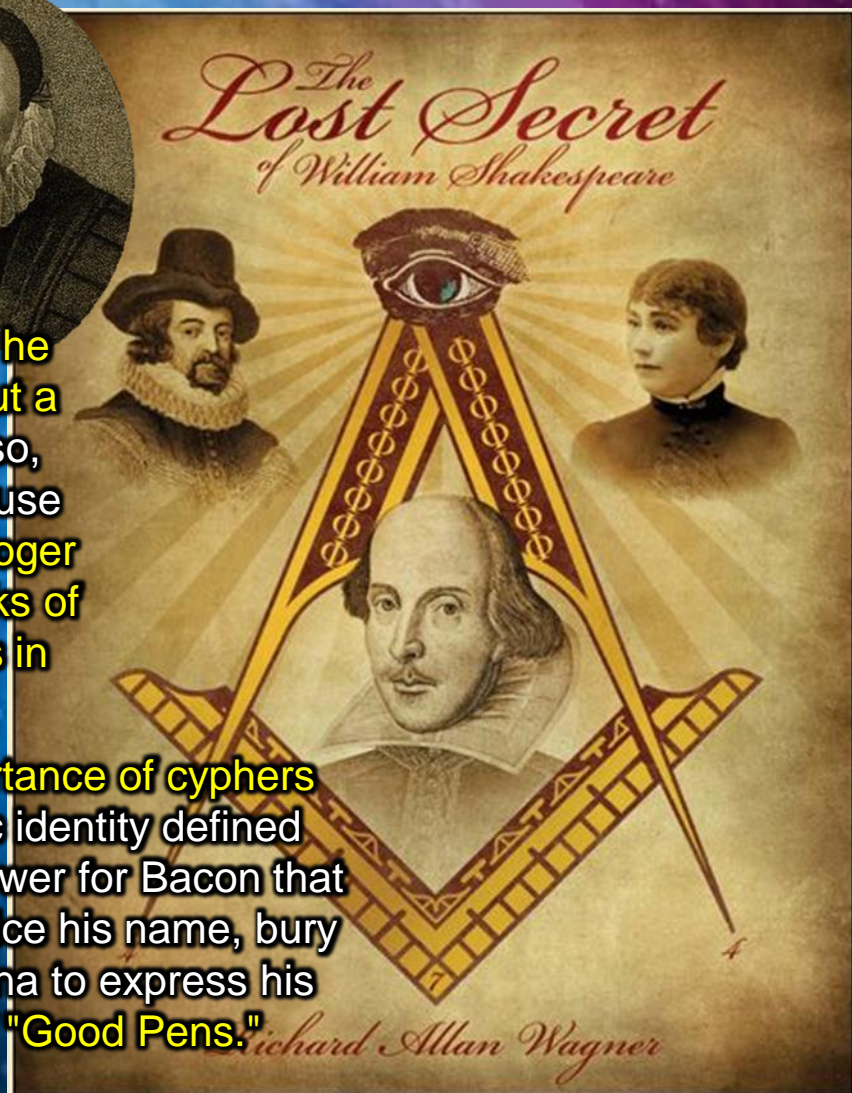
Little has come down to us in terms of records of Francis Bacon and John Dee knowing each other but on the afternoon of August 11, 1582 there was an entry in Dee's journal that they met at Mortlake. Bacon was 21 years old at the time and was accompanied by a Mr. Phillipps, a top cryptographer in the employ of Sir Francis Walsingham who headed up the early days of England's secret service.

They were there according to Ewen MacDuff, in an article, "After Some Time Be Past" in 'Baconiana', (Dec.1983) to find out the truth about the ancient Hebrew art of the Gematria-one of the oldest cipher systems known, dating from 700 B.C.



They were seeking to discuss this with Dee because he was not only one of the leading adepts of this field, but a regular practitioner in certain levels of Gematria." Also, David Kahn in *The Codebreakers* suggests that because of Dee's great interest in the 13th century alchemist Roger Bacon, that he may have introduced Bacon to the works of Roger Bacon,"which may help explain the similarities in their thought."

What Bacon learned from Dee outside of the importance of cyphers was not to have one's political and esoteric-artistic identity defined exclusively by the outside world. There was inner power for Bacon that no matter what happened to him he could still sacrifice his name, bury his staff like Prospero and wield a protective persona to express his artistic views for himself and his secret group of "Good Pens."



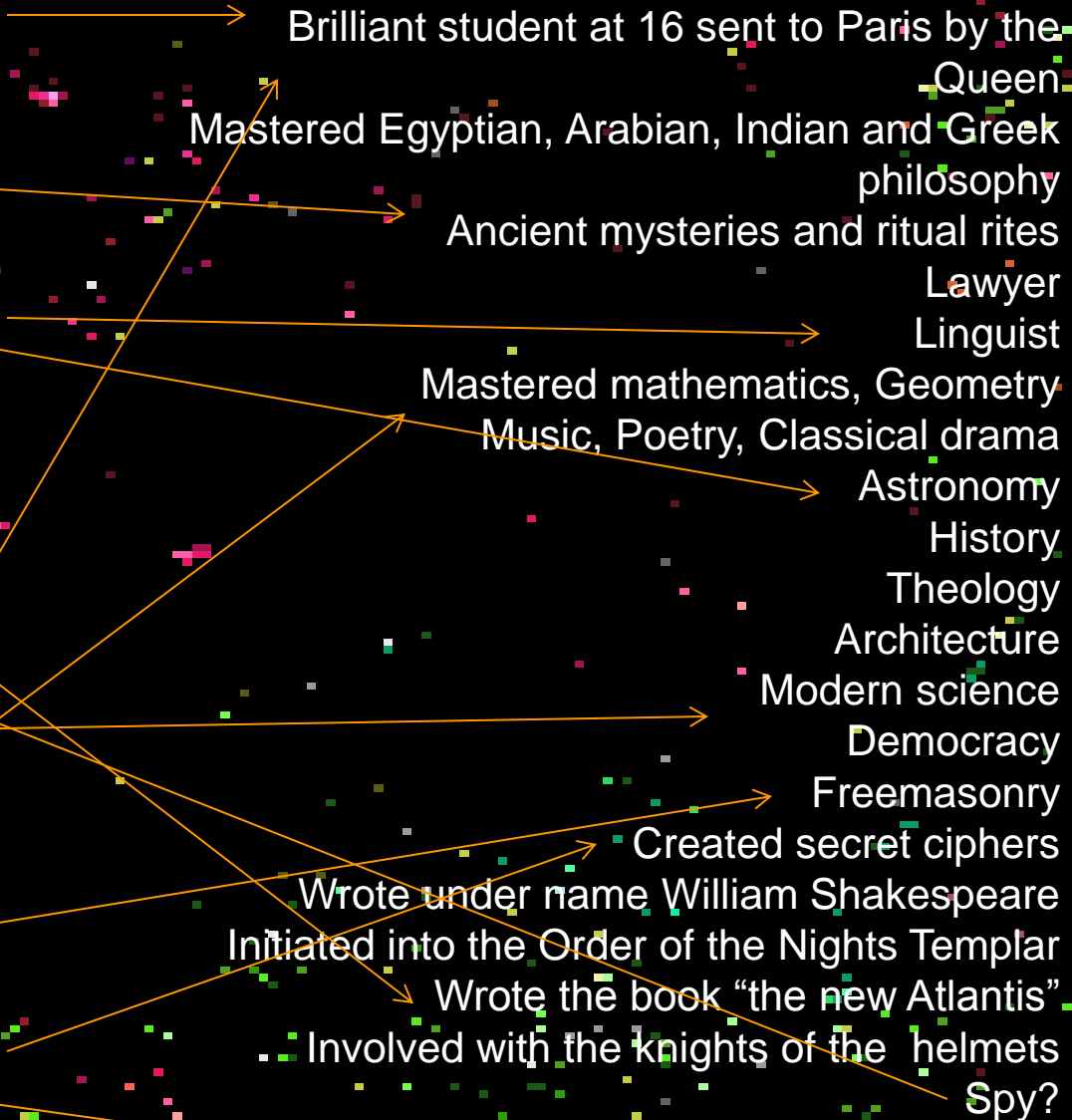
Men of similar talents

John Dee 1527-1608 (81)

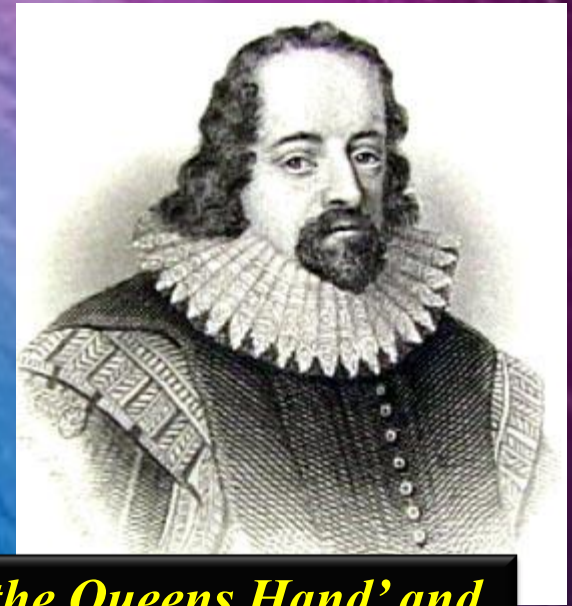
- Brilliant student /Cambridge at 15
- Alchemist
- Magician
- Christian Cabbalist
- Laid foundation of modern science
- Astrologist
- Fluent in English, Latin, Greek and Hebrew
- Maintained a huge library
- Spy
- Developed advanced Navigation
- Envisioned the New Atlantis
- Very well connected at young age
- Set up the Royal Navy
- Concept of light speed
- Prototype for telescope and solar panels
- Promoted Mathematics
- Studied Rosicrucian Theories
- Studied Talmudic mysteries
- Inventor of codes/ coded language
- Held a high govt office (Queen E)

Francis Bacon 1561-1626 (55)

- Brilliant student at 16 sent to Paris by the Queen
- Mastered Egyptian, Arabian, Indian and Greek philosophy
- Ancient mysteries and ritual rites
- Lawyer
- Linguist
- Mastered mathematics, Geometry
- Music, Poetry, Classical drama
- Astronomy
- History
- Theology
- Architecture
- Modern science
- Democracy
- Freemasonry
- Created secret ciphers
- Wrote under name William Shakespeare
- Initiated into the Order of the Nights Templar
- Wrote the book "the new Atlantis"
- Involved with the knights of the helmets
- Spy?
- Held a high govt office (King James)



Sir Francis Bacon (1561 –1626) was a man of many talents, He mastered every subject he undertook. He was a man of many aims and purposes. His life and works are extensively documented, and his intellectual accomplishments widely recognized, particularly in academic circles.



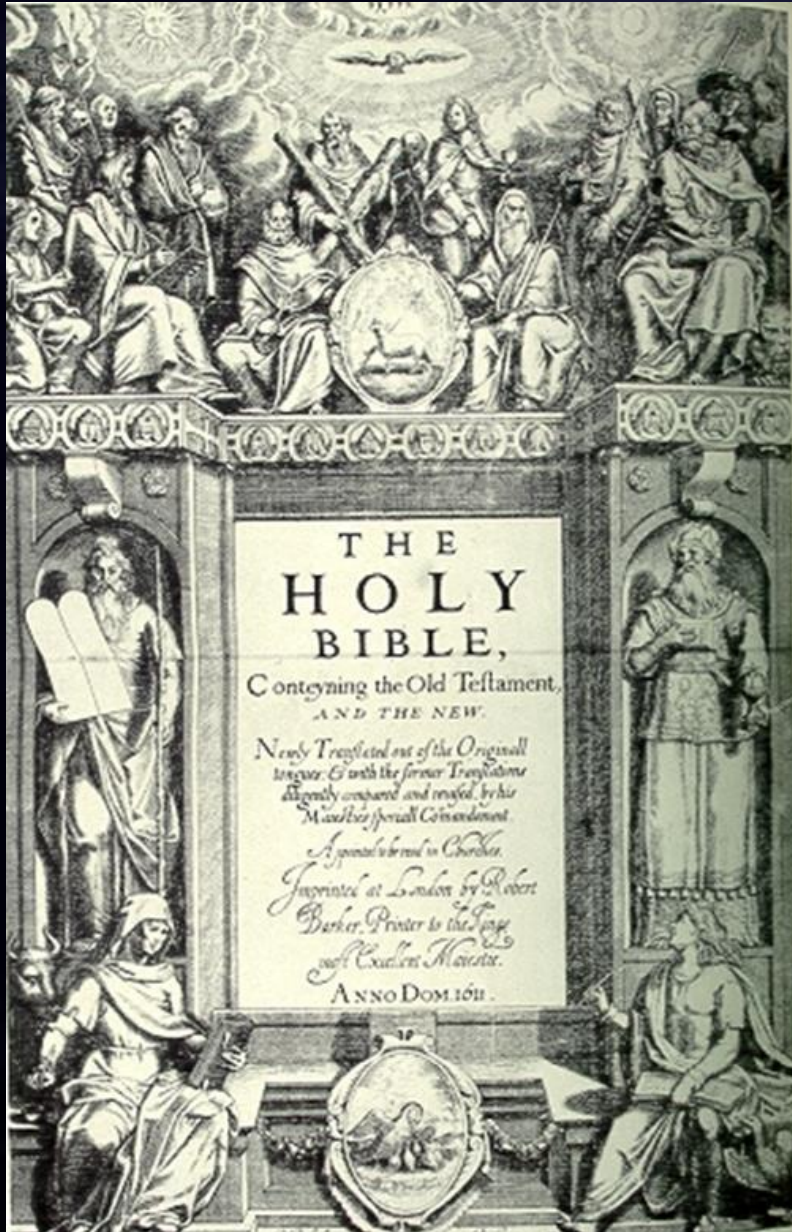
At the age of sixteen, he was sent to Paris 'direct from the Queens Hand' and there studied Egyptian, Arabian, Indian and Greek philosophy with particular attention given to the Ancient Mysteries and their Ritual Rites

He personally recorded that, while in Paris, he created a secret cipher system that could be inserted into a document without arousing suspicion. Is this someone you want involved with translating scripture?

While living in Europe, Francis Bacon **was initiated into the mysterious Order of the Knights Templar** and **learnt a very special secret**. Before he returned to London, he travelled to France, Italy, Germany and Spain and at the age of twenty completely devoted himself to the study of law. **From his understanding of the secret information he had learned during his initiation into the Knights Templar, he conceived the idea of reactivating various Secret Societies and in 1580 founded the secret Rosicrosse Literary Society in Gray's Inn. Later in the same year, he founded the Lodge of Free and Accepted or Speculative Masons, also at Gray's Inn.**

On 25 June 1607- at age 46, Sir Francis Bacon was appointed Solicitor-General and Chief Advisor to the Crown. He had presented new ideas to the Government for the Reformation of the church and was officially instructed to commence restructuring the Bible. Research in the Records Office of the British Museum revealed **that original documents still exist which refer to important proceedings associated with Sir Francis Bacon's involvement with the editing of both the Old and New Testaments.** They revealed that he personally selected and paid the revisers of the New Testament who completed their task under the instructions of Bacon's long-time friend, Dr Andrews.

The King James Bible



The first English language manuscripts of the Bible remained in Bacon's possession for nearly a year. During that time:

...he hammered the various styles of the translators into the unity, rhythm, and music of Shakespearean prose, wrote the Prefaces and created the whole scheme of the Authorized Version.

He also encoded secret information into both the Old and New Testament. An ancient document recorded that the true history of early Christianity was known to the initiates of the Order of the Knights Templar, having originally been imparted to Hugh de Payens by the Grand-Pontiff of the Order of the Temple (of the Nazarene sect), one named Theocletes, after which it was learned by some Knights in Palestine.

Regarding the months of editing work applied to the Bible by Bacon, his biographer, William T. Smedley, confirmed the extent of the editing:

"It will eventually be proved that the whole structure of the Authorized Bible was Francis Bacon's.

He was an ardent student not only of the Bible, but also of early manuscripts. St Augustine, St Jerome, and writers of theological works, were studied by him with industry."

At the completion of the editing, Sir Francis Bacon and King James I had a series of meetings to finalize editorial matters associated with the new Bible. It was at this time that King James ordered a 'Dedication to the King' to be drawn up and included in the opening pages. He also wanted the phrase 'Appointed to be read in the Churches' to appear on the title page. This was an announcement clarifying that King James had personally given the church 'Special Command' for this particular version of the Bible to be used in preference to the vast array of Greek and Latin Vulgate Bibles current at the time. His reason was personal, as King James had previously instructed the revisers to 'defend the position of the king' in their restructuring of the texts. This was seen as an attempt to distance the Protestant Bible from the Catholic version.

The Protestant versions of the Bible are thinner by seven books than the Catholic version and the variant churches have never agreed on a uniform Bible. In their translation of **1 Peter 2:13** the revisers changed the phrase 'the emperor, as supreme' to 'the king, as supreme'. Because King James' Bible was written to support the authority of a king, the later church often referred to it as the one from 'authority', and it later came to be presented as if officially 'authorized'. In subsequent revisions, the word 'authorized' found its way onto the title page and later still came to be printed on the cover, giving King James' new Bible a false sense of authenticity.

There is no way that the King James Version was not tainted by Bacon! There is no innocence in King James! He knew of Bacon's background. King James never renounced his own involvement with the Mystery Religions!

The King James Version and the Textus Receptus /Their history, accuracy, and relevance today

by Robert Nguyen Cramer, BibleTexts.com (version 5.2.19.2)

Without changing its name or labeling it as "revised," the *KJV* in fact was revised many times from 1611 to 1769, including changes in spelling, changes in punctuation, changes in wording, the removal of the Old Testament Apocrypha, the removal of marginal notes with alternative renderings. It was in 1769 that Dr. Benjamin Blayney of Oxford completed what Bruce Metzger describes as "the most careful and comprehensive revision" that came to be known as "the Authorized Version."

Blayney's 1769 revision produced the text that is used by most publishers of the *KJV* today. (This is explained in Bruce Metzger's article on "Translations" in *The Oxford Companion to the Bible*, edited by Bruce M. Metzger and Michael D. Coogan, New York: Oxford University Press, 1993, page 759-760.)

Metzger notes that in the 1614 edition alone, **changes were made in over four hundred places.**

Even the changes did not satisfy many of the early critics of the *KJV*, **including Dr. Hugh Broughton.** This distinguished biblical scholar and translator was described by John Lightfoot as "the Great Albionean Divine, **renowned in many Nations for Rare Skill in Salems [Jerusalem's; i.e., Hebrew] and Athens [Athen's; i.e., Greek] Tongues and Familiar Acquaintance with all Rabbinical Learning.**" After the *KJV* was introduced Broughton described the *KJV* as follows (*History of the English Bible, Third Edition*, New York: Oxford University Press, 1978, page 107):



“The late Bible... was sent to me to censure: which bred in me a sadness that will grieve me while I breathe, it is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches. ... The New edition crosseth me. I require it to be burnt.”

Dr. Hugh Broughton

It took another two generations before the *KJV* completely succeeded in replacing the Geneva Bible in the hearts of the people and colonies of England. (Metzger, *The Oxford Companion to the Bible*, page 760)

<http://bibletexts.com/kjv-tr.htm>

The King James Only Controversy

By Anton Bosch

This last piece is so well written, and even though he does not know Yah's name, he puts forth a well-rounded and very fair look at this issue. We present portions of it here and replace God with Yah.

To the Reader

If you are convinced that the King James Version (KJV) is the only legitimate English Bible and that all other translations are false then please don't waste your time reading this article because nothing anyone can say will convince you of the truth. If however, you are genuinely interested in knowing the truth about the King James Only controversy, I pray that this paper will help you to better understand the issues.

The problem

A hot debate amongst some Christians is the debate around the *King James* (KJV) or *Authorized Version* (AV). Some people, generally known as King James Only (KJO) people claim that the KJV (1611) is the only “inspired” translation and that all other translations are not true Bibles and that those who use other translation are heretics because other translations are tainted by hidden agendas (conspiracies) designed to destroy the faith. They commonly refer to all other translations as “New Age Versions”. There is no doubt in my mind that some modern translations are damaging to the faith. These include *inter alia* The Message, The New World Translation and the feminist and homosexual versions.

Here are a few quotes from one of the leading KJO websites¹:

“Only the real Bible will produce Biblical Scholarship--the Authorized (King James) Version of the Holy Scriptures. No other Bible version will work in Biblical Scholarship because the modern versions, written by modern deceived man, are not the word of G.”

“I am sad for any congregation whose pastor misleads them concerning the Word of G. **To claim that only the originals are inspired is heresy. To claim that the King James Bible is divinely preserved without being inspired is ridiculous and an utter heresy.**”

“By definition, any Bible version that is not the Authorized Version of the Bible is an unauthorized version; all modern Bible versions are unauthorized versions...”

These are very strong words and reflect the ferocity with which the KJO people hold their views.

Note: **On Jesus as saviour** they promote the 1611 KJV. At the bottom of their home page they provide links to download the 1611 version but the version you will download and all the quotes on their site come from a version based on the 1769 version! The 1769 version has over **24,000 changes** when compared to the 1611 version!² This is not just misleading but dishonest. Sadly much of the KJO opinion is colored by similar dishonesty. **Well we know they are off base on the "Jesus" name anyway- but this is dishonest.**

History of the controversy

The KJO controversy is a fairly recent invention. Until about **1930** all churches and scholars accepted that the original manuscripts were inerrant and inspired but that no translation was perfect nor inspired.

The roots of the movement trace back to a book *Our Authorized Bible Vindicated* published by Benjamin G. Wilkinson (1872–1968), a staunch Seventh-day Adventist missionary, theology professor and college president. In *Our Authorized Bible Vindicated* (1930), he attacked the Westcott-Hort Greek text and expressed strong opposition to the English Revised Version New Testament (ERV, 1881), in particular because it didn't support two proof texts favored by Adventists. He was the first to apply [Psalms 12:6-7](#) to the King James Bible, claiming that the reference is a proof text for divine preservation of the Scriptures³.

After Wilkinson came a series of writers, amongst others, Fuller, Ruckman, Waite, Chick, Riplinger, Hyles and Bynum. Each of these “borrowed” more or less from their predecessors but ultimately all rehashed the same theories as proposed by Wilkinson. In addition to a common base (Wilkinson), all KJO authors also share a remarkable similarity in their lack of scholarship and logical reasoning.

It must be borne in mind that there are several variations of KJO supporters who each takes the idea to various levels. James White identifies five different variants within the KJO “movement”[4](#).

History of the KJV

One of the first tasks King James tackled upon ascending the throne of England at the beginning of the seventeenth century was the reconciliation of the various religious parties within his kingdom. So when Dr Jon Reynolds of Oxford suggested a new translation, King James leapt at the opportunity and “authorized” a new translation. He had disliked the popular Geneva Bible because it had references in the margin which he felt to be politically threatening. He also realized that neither the Geneva, nor the Great, nor the Bishop’s Bible could be held up by him as a rallying point for Christians and he saw in a new translation the opportunity to unite all Christians behind a single translation.

He organized the work himself and divided 47 of the best scholars in England into several teams. He also provided strict guidelines such as the new translation was to be based on the Bishops Bible and that certain ecclesiastical words such as *church* instead of *congregation* be retained.

The King James Version was not, however, immediately accepted by the general public. The Roman Catholics claimed it favored Protestantism. Arminians said it leaned toward Calvinism. The Puritans disliked certain words such as "bishop," "ordain," and "Easter." But after some 40 years it overtook the popular Geneva Bible.

After 1611, the KJV was revised many times and also many errors crept in as a result of careless copying. Major revisions began in 1760 resulting in the 1769 version which forms the base of most modern printings. The copy many read today is very different to the 1611 version. Some in the King James Only camp claim inspiration for the 1611 version while others bestow this credential on most KJV versions.

Who was King James?

King James was crowned as King James IV of Scotland when he was 13 months old. He had an excellent education in the humanities and theology but no education in morals and "he became the most learned hard drinker in Europe"⁵. Scotland was ruled by a series of four regents until James became actual King at the age of 17.

In Scotland he ruled over the church with terror, executing any minister who he saw as a threat or who did not submit to his sovereign authority over both church and state⁶. Some of the Presbyterian Church of Scotland pastors believed that James was "the messenger of Satan".

In 1603 at the age of 37 James became James I, King of England and Scotland. At this point of his life, Durant describes him as: "Profane in his language, coarse in his amusements... fondling handsome young men... He drank to excess and allowed some court festivities to end a general and bisexual intoxication."⁸

His various homosexual relationships are well documented⁹ and summed up in the infamous saying of the people that "King Elizabeth had been succeeded by Queen James"¹⁰.

In a statement to the Parliament of 1609 he formulated his claims to divine imperatives stating that "kings... sit upon God's throne... even by God Himself are called gods... Kings are justly called gods."¹¹

The question obviously is, what this has to do with the translation, since James did not do the translation but only commissioned it. The fact is that not only did this evil man commission the translation but he set the ground rules for the translators and then personally selected the 47 (originally 54) men who would do the translation.

This is what the KJO people say about the selection process: "The... translators of the King James Version were providentially chosen by G... the Almighty chose the KJV translators for their sacred task"¹². Combining James's claims that he was a god and the KJO claim that G Himself chose the translators are we then to conclude that G is a drunken homosexual? That is blasphemous but it is the logical conclusion of his, and their, claims. Even if this deduction cannot be made, can we claim, as the KJO people do, that this man whom pious Christians called the "messenger of Satan" was a prophet of G, divinely appointed to this great work? Surely not.

Let me emphasize again, the translation was a good work, **but to suggest that James was acting as Yahuah's representative is blasphemy.**

Furthermore it is important to note that this same man was the one who **"authorized" the translation as the only valid Bible to be used in churches.** Since when does a government **have the power to tell the church which translation it is to use?** The very people who bestow all but sainthood on James would react violently if a modern government dictated to the church in such a way yet these same people revel in the word "authorized"!

What is the Anglican Church?

One of the means by which KJO proponents seek to discredit other translations is by pointing out that sometimes members of the translation committee are of a different brand of Christianity or are not all Evangelicals or that the company behind the translation has commercial interests. They then create the impression that the KJV was conceived in an immaculate way in the perfect environment. It is vital therefore that we examine the environment in which the translation was born.

All the translators were Anglicans (known in the USA as Episcopalians). A significant number of churches in England were Puritan and in Scotland the churches were mainly Presbyterian – tracing a direct line to the Reformation through John Knox. But James only selected Anglican scholars for the work. So what is the Anglican Church and where does it come from?

It is commonly and erroneously said that Anglicanism is Protestant. The KJO people stress the fact that this is a "Protestant" translation. That is simply not true.

The Anglican Church was formed in 1534 when the Pope would not give King Henry VIII permission to divorce. Henry signed the Act of Supremacy which served as a unilateral declaration of independence from Rome and placed the King as the head of the church instead of the Pope. In doctrine and practice the newly formed Church of England was 100% Catholic except for the role of the Pope. For the ensuing 70 year the Church of England oscillated between being Catholic under Rome and Catholic under the King/Queen.

This does not make it a Protestant church. Protestantism generally describes those churches that seceded from Rome for doctrinal reasons as part of the Reformation. (They were in "protest"), Wikipedia's definition of Protestantism is: "any of several church denominations denying the universal authority of the Pope and affirming the Reformation principles of justification by faith alone, the priesthood of all believers, and the primacy of the Bible as the only source of revealed truth"¹³. The Anglican Church does not fit this definition and except for the first quality holds to the exact opposite of this definition. Anglicans speak of the "English Reformation" as though it is an English version of the European Reformation. But there are no similarities between these two "reformations".

The one was a doctrinal reformation while the other was simply a political realignment. In later years the Anglican Church moved away from the Roman doctrines of transubstantiation and of purgatory. They also changed the language of the liturgy to English. But other than that they remain an English version of Roman Catholicism in doctrine, practice and hierarchy to this day. They have never been Reformed or Evangelical and on the contrary they are the very antithesis of everything we regard as Evangelical. The ease with which Roman priests become Anglican priests and *visa versa* further testifies to the fact that Anglicanism is simply Romanism with a different label.

The translators

There is little doubt that the translators were all scholars of the highest order. But were they all believers and even saints as some claim? This is a very difficult question since I have not been able to find a single shred of evidence that points to any of them as being born again. I am sure that some of them may have been truly saved but that is an assumption contrary to the evidence:

- What is known of spiritual leaders in the Anglican Communion at the time (it is not much different now), points to the fact that the vast majority of Anglican priests and leaders were unregenerate. This in spite of the fact that many of them were very pious and dedicated to the church. One simply has to read the testimony of the Wesleys and others who came to faith while in the Anglican ministry to understand the depth of spiritual darkness of that organization.
- KJO proponents have written several books¹⁴ extoling the virtues of the 47 translators. One assumes that they would have dug up anything they could that would speak positively about the 47. The books speak much about their academic credentials, linguistic skills and devotion to duty. But they have not been able to provide a single shred of evidence that these men were born-again believers.
- It has to be remembered that The 1604 revision of Canons of the church and the revision of the Common Book of Prayer flowed from the same Hampton Court Conference as the King James Translation and that the King authorized all three. The translators of the KJV were essentially the same men who revised the Book of Prayer and the Canons. Both these documents are very detailed and specific that a baby is saved when it is baptized. At baptism the sins are washed away, the baby is born-again and becomes a full member of the church. The Book of Prayer is very specific that the full and final work of salvation happens at baptism. Neither document makes any reference to salvation by faith etc.¹⁵.

The conclusion is obvious: **These men taught that you are saved through baptism.** This is beyond any doubt another gospel....

Were they inspired?

The heart of the KJO argument revolves around the notion that the translators were inspired by the Holy Spirit in the same way as the original authors were inspired and that this therefore makes the translation without error and perfect. They say: "If I didn't think I had a perfect Bible I'd close this one, walk out that door, I'd never walk in the pulpit again."
—Dr. Jack Hyles"[16](#).

It is vital then that we examine the question as to whether the translators were inspired and whether the translation (as such) is inspired.

- Yahuah will not anoint and inspire unsaved men to do His work. He requires that those who handle His Word be in a relationship with Him. Since it cannot be proven that the translators were born again believers and that the contrary is probably true, it follows therefore that they were highly unlikely to be inspired, even if it were possible that Yahuah would choose to inspire a single translation.

We are not so sure about this one. Yahuah would without a doubt only use men to originally write His word down that was in covenant with Him, but translations are a different thing. How many Torah Observant translators are there today? This would be a good discussion to explore.

- Not only did the translators not claim to be inspired, they were specific that their efforts were merely human and that the work could be improved on. (They were thus clear that it was not perfect). The KJO people say that the fact that the translators did not claim to be inspired did not mean that they were not and that the original writers of the Scriptures also did not claim inspiration. That is plain nonsense.
- If the translation was indeed inspired it would be without error and perfect, as is claimed. The fact is that the translation has many very blatant errors in addition to the weaknesses in their methodology, as we shall show. The translators (in their preface) acknowledged that the translation contained errors¹⁷.

17. "No cause, therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that **some imperfections and blemishes may be noted in the setting forth of it**. For whatever was perfect under the Sun, where **Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility**, had not their hand? [emphasis on mine].

- The translation is not an original work but is based on a number of previous English translations (The Bishops and the Geneva Bibles) as well as several European language versions. If the translators were inspired so that the very choice of the English equivalent words were determined by the Holy Spirit (as is claimed), why did they need to look at older translations? Note that they freely acknowledged their use of the other translations¹⁸.

18. They note in their preface to the 1611 version: "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark."

- If the Spirit did guide them in the choice of every English equivalent, why do the translators confess that there were many words that sometimes they floundered for an interpretation, since there was no precedent for a particular word: "There be many words in the Scriptures, which be never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc. concerning the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said."

We saw this was the case when we studied the demon Lilith. The word only appears once in Isaiah and no one is really sure what is meant by it.

- If the translation was inspired, there would be a single “perfect” version. Yet what is called the King James translation covers at least 11 versions and editions (1611, 1613, 1629, 1638, 1644, 1664, 1701, 1744, 1762, 1769, 1850). In 1611 alone, there were already two different editions – the so-called “he” and “she” versions!
- In addition, there are thousands of differences between the various editions. One author found as many as 24,000 differences between them¹⁹. Some point to the 1611 (original) translation as *the* one. Even those who make this claim do not use the 1611 version but a highly redacted version.

- The fact that the KJV has endured 400 years is often quoted as “proof” that Yahuah has His divine hand of protection on the KJV. If that is true then all of Shakespeare’s works are also inspired since they hail from the same time (actually, most were written before 1611). In fact, Shakespeare has to be more inspired since his works are taught in schools across the world while the Bible is banned from most schools.

- If Yahuah had planned that there would only ever be two inspired versions of the Bible – the original writings and the KJV, would the Bible not contain some instruction to that effect? I think it should in the same way as every major event in the history and future of Yah’s dealings with man were foretold. But the Scriptures are totally silent about this “major event when Yahuah would re-give His Word in English”.

Bigotry ?

If the KJV is the only inspired Bible then the millions of people who only read one of the 2800 other languages into which the Bible has been translated, 20 have been predestined to go to hell unless they learn English. Also then the Great Commission should have included that we must teach all people to read English.

The KJO people claim that it is not unjust nor strange that Yahuah should give the Bible in only one language (English) since the original Scriptures were only written in one of three languages (Hebrew, Greek and some Aramaic). But as you can see, the KJO position equates the Anglo people with the Jews and suggests that Yahuah has transferred the covenants from the Jews to the British. This is neither logical nor consistent with the stated will of Yah that the Good News should be published amongst all nations.

What was the Translators' Agenda?

Behind many of the conspiracy theories of the KJO people is the idea that all modern translators have a (New Age) agenda while the King James translators were without any agenda except to produce a "perfect" translation. All translations are invariably colored to some degree by the theology and views of the translators. Obviously, the New World Translation and other "niche" translations such as the homosexual, feminist, liberation theology, etc. translations have an obvious agenda.

But to suggest that the KJV translators had no agenda is blatantly dishonest. Their agenda was clearly stated and has never been hidden. Some of the agenda was actually of evil intent and other parts of it were quite innocent. But their agenda is clearly recorded and had two sources. The first was in King James' commission, and the second was based on their methodology and is mainly recorded in their preface to the translation. There were 15 rules to be observed in the translation of the Bible. We shall only mention the ones most relevant to this discussion (the numbers in parentheses indicate the number applied by the translators – 1-15):

- (1) The Bishops Bible was to be the basis of the new translation. Thus it was not to be a fresh translation based on the manuscripts but a revision of the Bishops Bible. Furthermore it was specified that the text of the Bishops Bible was to be retained as far as possible. This was unfortunate since the Bishops Bible was not the best existing English translation.
- (2) The names of Bible characters were to conform as closely as possible to those in common use.²¹ This resulted in several anomalies. Thus "Elijah" appears as "Elias" in the New Testament. Specific problems were introduced when "Joshua" was twice referred to as "Jesus" in the New Testament instead of Joshua. See they knew the closest Hebrew term would have been Yahusha but copy edits got the best of them.

- (3) Old ecclesiastical terms were to be retained. This meant that the translation had to conform to church practice at the time rather than be a true translation. This introduces several doctrinal problems which I will discuss in more detail later. “The implementation of this rule was to be a perpetual source of Puritan objections to the KJV” as they preferred more accurate rendering of several such words²².

- (4) When there was more than one possible translation for a word the teachings of the (Anglican) church and the Church Fathers was to determine the translation rather than Scripture Interpreting Scripture.

- (6) The translation was not to have marginal notes. The Geneva Bible was the best translation of the time but James hated it because some of the notes were seen to be subversive of the monarchy. Marginal notes were permitted but these were simply to clarify the text and on the whole were not sectarian²³. The removal of sectarian marginal notes is a good and commendable thing.

- In addition to the written rules, there were a number of unwritten or implied rules that were just as binding as the 15 written rules. The one most relevant here, was that the translation was to be supportive of the monarchy. This after all, was the reason James rejected the Geneva Bible and stipulated that it was to be referred to as the very last resort. This adds a political color to the translation in addition to the ecclesiastical and cultural biases.

It is abundantly clear that the rules the translators worked under did not gender an approach to the work that would produce as clear a translation as possible. Rather, the rules gave a very specific color to the translation. This has, over the years, resulted in many errors in doctrine and practice. Things like the perpetuation of infant baptism, a Romanist hierarchy and structure in the church and the heresy of Heavy Shepherding all find their roots in these built-in mistranslations, based on these rules.

Mistranslations Because of the Rules

Baptize

When confronted with the Greek word *baptizo* the translators had a problem. The only legitimate English equivalent for this Greek word is either “dip” or “immerse”. There are no other options. This however would break rule number 3 and expose the Anglican practice of sprinkling (infants). In order to satisfy rule 3 they used the same device the previous English translators had used called transliteration. **This means they simply changed the Greek (and Latin) word into an English word.** Thus their disobedience in sprinkling is “hidden”.

Easter

When translating [Acts 12:4](#) they chose to use the word “Easter” instead of “Passover”. They translated the same Greek word *pascha* as “Passover” in every one of the other 26 occasions the word is used in the New Testament. Why did they use the word “Easter” here?

By inserting the word “Easter” here, they were creating the impression that the early church celebrated Easter. This was an attempt to sanctify their perpetuation of the Pagan and Romish traditions. The name Easter has its origin with a goddess of the Anglo-Saxons named Eostre (also Estre, Estara, Eastre, Ostara, and similar spellings in various sources). This is the same goddess the Greeks called Aphrodite and the Romans called Venus – she is the goddess of fertility hence the Easter eggs and Easter bunnies. The word “Easter” has the same root as “estrogen” and “estrous” (cycle) when a mammal is most fertile.

It is very obvious that the translation was used to entrench the practice of the church rather than simply translating the Scriptures in a pure and uncontaminated form.

Bishop

The Greek word here is "*episkopos*" which is a compound word made of "over" and "see" or "look" – literally "overseer". Once again, they used a word which sanctioned their hierarchical structure inherited from Rome. The use of the word "Bishop" is totally gratuitous. In fact they correctly translated the word as "overseer" in [Acts 20:28](#).

Not only does the use of the word give license to introduce an office which did not exist in the New Testament church but the use of overseer in [Acts 20:28](#) creates the impression that this is yet another office (distinct from elders and bishops). Instead of clarifying a very simple matter, the translation has brought much confusion.

Minister

The word "minister" (either the verb or the noun) appears 34 times in the KJV. "Minister" has, since the 14th century, been a religious word meaning a clergyman. Several Greek words have been translated as "minister" but all the Greek words have a common meaning – a servant. The most common Greek word is "*diakonos*" which means a servant specifically in the context of menial work. A few times they translated the same word (correctly) as "servant" and a few times as "deacon" but in the vast majority of cases the word is translated "minister".

They obviously chose the word "minister" to entrench the clergy / laity divide which is so typical of the Roman and Anglican churches. The word "minister" is used in the sense of a master, manager or lord when the Greek teaches the exact opposite – that the leaders are to be servants and not masters or lords ([1Peter 5:3](#)).

Our understanding of how churches should function would be vastly different if the KJV had correctly translated the word “servant” but the translators’ agenda will distort the view “ministers” have of their self-importance until Yahusha| returns.

Church

The word appears (singular and plural) 113 times in the New Testament and derives from the Greek word “*ekklēsia*”. Without going into much detail the word must be translated as “congregation” or “assembly”. It refers to any gathering of people whether Christian or not. The word “church” very obviously is a religious word and in the context of Romanism and Anglicanism means either the Roman church or the Anglican church. Only twice did they translate the word correctly (Acts 19) and that because the reference was to a pagan assembly of people.

Not only is this an imposition of their doctrinal view on all readers but it has forever tainted our understanding of what the “church” really is. Had they translated the word without preconceptions we would have understood that the assembly is not a building, a system or organization but a gathering of Yahuah’s people.

Once again the translators purposely sought to obscure the Word rather than make it plain. |

Obey and rule

In order to entrench the authority of church leaders the word “rule” is often mistranslated. This is a very broad subject and there are many Greek words that apply here. Here is the very brief summary.

Authoritarian and abusive churches like [Hebrews 13:17](#): “Obey them that have the rule over you, and submit your selves” (KJV 1611 – the translation remains much the same in the modern versions of the KJV). There are two problems here.

The first word “obey”, should properly be translated as “have confidence in”, “trust”, “rely on”, “be persuaded”, etc. The Greek word is mostly (53 times) correctly translated except in [Hebrews 13:17](#) and [Acts 5:37](#). In fact, they translated the exact same word as “obey” in [Hebrews 13:17](#) but as “trust” in [Hebrews 13:18](#) – the very next verse!

The second problem is that “have the rule over you” should correctly be translated as “those who lead you” or “those who go before you”. There is a huge difference between leading and ruling. (Note that there are many Greek words that are translated as “rule” and many of them literally do mean “rule” but this is never used in the context of the assembly)

The same error occurs with another Greek word used in [1Timothy 3:4](#) and [5:17](#). Where it speaks of elders “ruling” their homes and the church. The Greek word is a different one to the one above and means “to stand before” once again speaking of leadership and example as opposed to ruling.

Conclusion

This is only a sample of how the translators have dramatically changed the doctrine of ALL English speaking churches and have imposed their Anglican/Roman errors on us all. Also please note that space limitations (and your patience) have dictated that we not go into any of these points in any depth. The reader is encouraged to further research these words should he be so inclined [24](#).

Many English Words for the Same Greek Word

One of the niceties the translators indulged in was that they used many different English words for the same Greek or Hebrew word. They felt that this brought variety and color to the translation, which it does, but at a cost to accuracy. Here is their statement in this regard:

"Another things we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way.²⁵"

Here are some examples: the same Greek word is translated in [Romans 5:2](#) as "rejoice", in v3 as "glory" and in v11 as "joy". In [Ephesians 4:1](#) the same Greek word is translated differently as "vocation" and "called". A quick look at a good concordance will show the extent of this problem²⁶. Over the years uneducated preachers loved to build entire messages and even formulate doctrines around these variations as though they contained some divinely inspired message.

You will notice in their introduction that the translators admit that by being consistent in the way each word is translated, the translation would have been more exact and that other translators were more exact. Obviously they are simply stating that precision was not their priority (but rather a more poetic reading)! **They did indeed succeed in producing one of the most beautiful translations of all time but it is by no means the most accurate translation of the original languages.**

We accept that all translators must apply some discretion, especially when it comes to phrasing or else the translation would be unreadable. An interlinear Bible where the English words appear above or below the Greek / Hebrew words is potentially the most accurate translation but it is completely unreadable simply because the structure of each language is very different.

Mistakes

In addition to the above problems, the KJV also contains many other mistakes and weaknesses which could be attributed to several causes. It is interesting to note that many of the so-called “contradictions” unbelievers use to “prove” that the Bible is not inspired are a direct result of mistakes in the King James translation. Some of the kinds of mistakes the translators made are²⁷:

- Sections paraphrased instead of translating literally.
- Inaccurate or badly translated words and phrases.
- Archeological mistakes.
- Mistranslating sections based on doctrinal preconceptions (there are many more than the few I quoted in this paper).

The Manuscripts

Another part of the debate revolves around the groups (families) of manuscripts that are used as the base for the translation. When the KJV was translated only one set/family of manuscripts was available. This was the so-called Received Text (also called *Textus Receptus*) which is part of the Byzantine family of manuscripts. Today we have four or five families of manuscripts (depending on who is counting).

The debate over which manuscripts are the best is extremely complex and anyone who suggests that the matter is simple and that there is only one correct set does not know what he is talking about. It is the same as saying in order to put a man on the moon you just need a pipe filled with gasoline and with a garden chair on top.

I freely admit that I do not have sufficient insight into these complexities to even begin to pass a judgment. That does not mean I do not have my preferences but there is just no way anyone can claim the final word in this debate. It is therefore a senseless and futile exercise. In spite of this there are a few things we can learn from the debate:

- No one knows which manuscripts are the best because no one has seen the originals. Anyone who claims definitive knowledge on this matter is a fool and must be avoided at all costs.
- Referring to many, or all, manuscripts is in its very nature safer than using only one (as in the case of the older English translations).
- The accusation that the other manuscripts contain omissions because the Received Text contains verses and parts of verses that are not in the other manuscripts is misleading. If something appears in one and not the other, it does not necessarily follow that the “missing” bits have been deleted from the shorter version. There is a second alternative which the KJO people are unwilling to consider: The “missing” bit could have been added to the longer version rather than the “missing” bit have been deleted from the shorter version. That is simple logic. What is not so simple is determining which way it is.
- Without burdening you with a very complex technical debate, the fact is that it is often more likely that a copyist would add something rather than omit something. This is based on how the copyists would do their work but also because the “additions” are often explanatory and may have been imported from the margin in order to either explain the text better or imported from another part of the Scriptures because it appears to make the text more complete.

- Could a part of a “master” which was used as a base for a new copy have a missing piece or a bit have been deleted, either advertently or inadvertently, by a copyist? For sure. But the point is that a “shorter” text does not in, and of, itself prove inferiority and a “longer” text does not prove superiority.

Misinformation

One of the primary tactics of the KJO camp is that they point to differences between the KJV and others as “evidence” that the other translations are wrong and undermine the faith. They normally do so without examining the facts nor the **Greek or Hebrew**. They sometimes don’t examine the evidence because they lack the skills, but mostly they don’t because they simply assume that the KJV is perfect. That is just faulty logic. You cannot prove that everybody else is wrong just because they don’t agree with you, just maybe you are wrong and they are right!

- The problem is that many have come to believe that Yah only speaks in King James English. So we are more “spiritual” when we pray or preach in King James. This is simply not true. Neither is it true that *thee* and *thou* is more respectful than *you*. Our respect for Yahuah is not shown in *thee* and *thou* but in a real reverence of Yahuah which permeates our whole life. And when we use King James English to impress others with our super-spirituality we have become full-blown Pharisees! We do not speak King James to one another and therefore it is hypocritical to speak to Yahuah in a different language. This too is a carry-over of Catholicism who insisted on a different language for the church and for everyday life.

- Nehemiah explains the imperative on anyone who teaches the Bible: “*So they read distinctly (clearly) from the book, in the Torah of Yahuah, and they gave the sense, and helped them to understand the reading.*” ([Nehemiah 8:8](#)). The problem with the Pharisees was that they obscured the meaning of the Scriptures through their traditions and complicated arguments. The task of anyone who is a teacher of Scripture is to make it easy and simple so that a child can understand.

In Conclusion

It should also be evident that the claims made regarding the perfection and inspiration of the KJV are false and that better translations are freely available. At the same time we must note that the actual differences between any of the literal translations amounts to a fraction of one percent.

In spite of the problems elucidated above, the KJV is a good translation. Notwithstanding my grave concerns about the translators and the environment in which the work was done, the translators were very skilled linguists and produced a well-crafted translation. The very fact that it has remained popular for 400 years attests to the quality of the workmanship. But its endurance does not prove Yahuah’s protection on this translation as though it were authorized by Yah Himself. Even though it is a good translation, it is not perfect and does have real shortcomings. If you use the KJV and are aware of its weaknesses, then it becomes an excellent tool to know and teach Yahuah’s Word. But if you blindly follow the translators and believe that every English word is inspired and the translators were anointed – you will certainly miss some important truths and could even develop some grave heresy based on these weaknesses.

We must remember that no translation is perfect but today we have access to the most wonderful computer programs that make the original languages accessible to anyone through a whole range of dictionaries, concordances, word studies and other marvelous tools.

In the PDF you will find all the references to this article.

The “post truth” era?

Fracturing public consensus: The perfect enemy of truth is lies

obfuscation

Noun - the action of making something obscure, unclear, or unintelligible.

transitive verb - a : to throw into shadow : darken

b : to make obscure obfuscate the issue

intransitive verb - to be evasive, unclear, or confusing

We however have the Torah which is the eternal truth and Yahusha and the Ruach to guide us. This is a confirmation of our Shabua study of 2017. Yahusha was talking about the burden of confusion of information.

In closing this part, we unlike our "KJV only brothers and sisters" with regard to Yahuah's Name issue, are not going to throw the baby out with the bath water and say you should never read it, just because it was written for and revised by Freemasons. The original that was given was full of occult symbols and could still be harboring secret codes for the illuminati. We say that we need to keep this in mind and check it against the Hebrew and Aramaic and yes even the Greek. Keep what is accurate and make notes on what is not correct. Use it as a tool to find the errors. Use other Scriptures that actually have Yahuah's name, but again do your homework. The benefit to the KJV is that being tied to Strong's it helps those of us just learning the Hebrew to get used to the words.

Is it wicked to ask that a book given to us from Yahuah in Hebrew/Aramaic and written down in Hebrew/Aramaic be true to the Hebrew/Aramaic thought in an English translation?

It is a good lesson that those throwing stones at people who call on the name of Yahuah because the Freemasons use part of His name, should be careful, because their glass house is built on a book written for and edited by Freemasons. I don't see them throwing out the line of David to Messiah because the Freemason's idolize Solomon's temple!

We know the wheat is being grown with the tares. Beware of the tares but it is NOT yet time to pull them up! The heads are starting to bow so we can see the differences more and more clearly, if we care to look. Now is the time to sharpen our abilities to discern! I believe that these different translations provide exercises in doing that. No word of Yahuah comes back void!



There is a GREAT definition of "Christianity" in the bible!



It's Ezekiel 22:26!

"Her priests have done violence to My teaching and they profane My set-apart matters. They have not distinguished between the set-apart and profane, nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst."

The bottom line is there is a lot of evil out there. It started in the Garden of Eden and has many shapes and sizes but always the same message. It is directly opposite of everything Yahuah stands for and directly opposes Him.

We need to be aware of whose side people are on and stop supporting them with our money. I urge you to do more research about the celebrities on TV, music, politicians and corporations. Watch their body language, read their lyrics, listen to the interviews and look closely at the logos. If they expose themselves as followers of shatan, then stop exposing your children and yourself to their message.

You cannot serve two masters. You are making a choice of whose ideas you are supporting with your dollars.

You will find Yahuah in the Torah, Prophets and Psalms. Time is better spent with Him than Lady Ga Ga. Only a relationship with Him leads to eternity.

Choose to stay in Babylon or walk away it's your choice but know that shatan is doing his best to confuse and cover over the only rational and logical choice to eternal life!

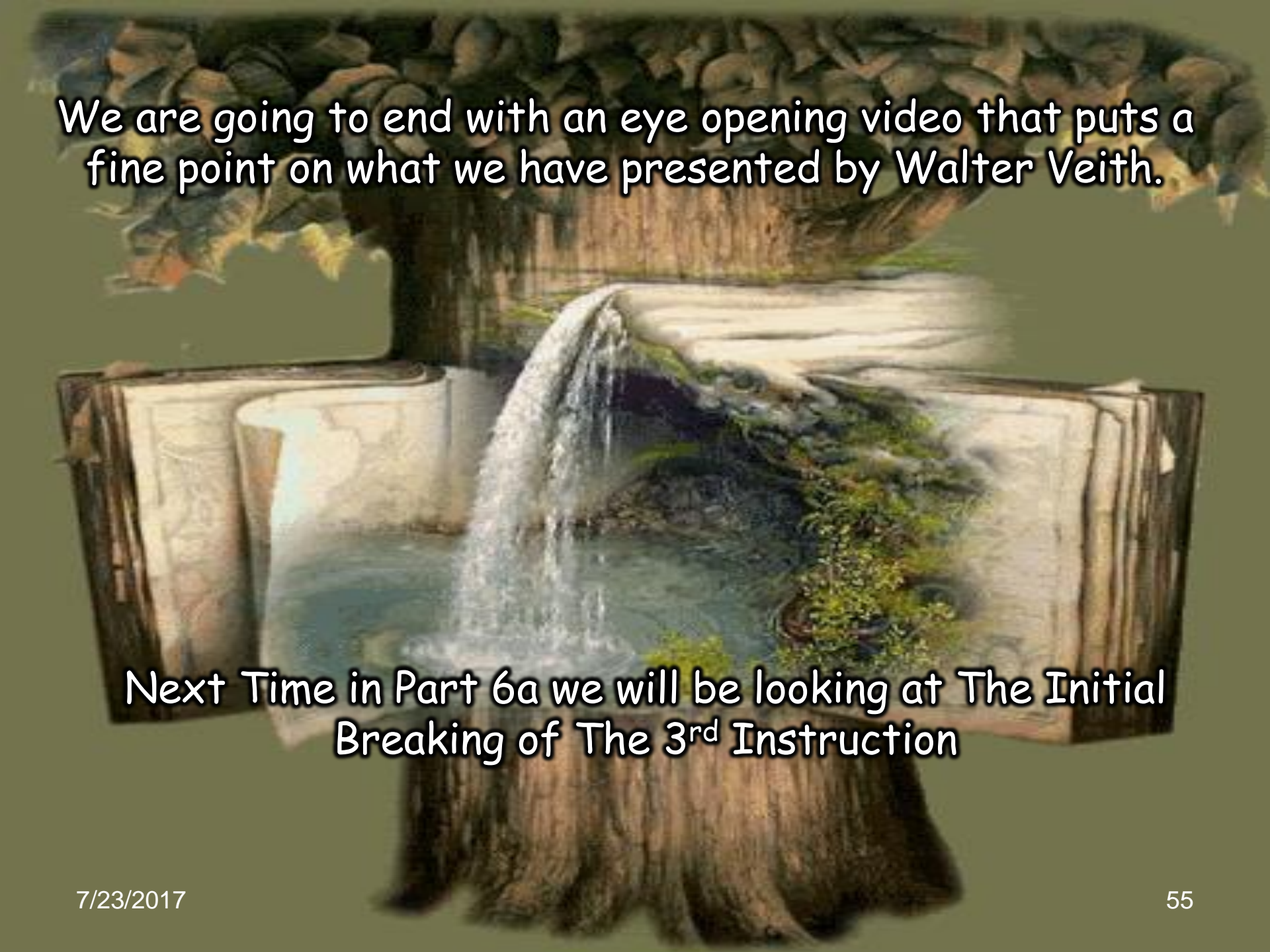
We left a ton more information in the PDF but we want to get on with the study of The Name of Yahuah. Please be sure to check it out.

Mat 11:28 Come^{G1205} to^{G4314} me,^{G3165} all^{G3956} that labour^{G2872} and^{G2532} are heavy laden,^{G5412} and I^{G2504} will give you rest.^{G373 G5209}

Mat 11:29 Take^{G142} my^{G3450} yoke^{G2218} upon^{G1909} you,^{G5209} and^{G2532} learn^{G3129} of^{G575} me;^{G1700} for^{G3754} I am^{G1510} meek^{G4235} and^{G2532} lowly^{G5011} in heart:^{G2588} and^{G2532} ye shall find^{G2147} rest^{G372} unto your^{G5216} souls.^{G5590}

Mat 11:30 For^{G1063} my^{G3450} yoke^{G2218} is easy,^{G5543} and^{G2532} my^{G3450} burden^{G5413} is^{G2076} light.^{G1645}

Joh 14:6 Yahusha^{G2424} said^{G3004} to him,^{G846} I^{G1473} am^{G1510} the^{G3588} way,^{G3598} the^{G3588} truth,^{G225} and^{G2532} the^{G3588} life:^{G2222} no man^{G3762} comes^{G2064} to^{G4314} the^{G3588} Father,^{G3962} but^{G1508} by^{G1223} me.^{G1700}



We are going to end with an eye opening video that puts a fine point on what we have presented by Walter Veith.

Next Time in Part 6a we will be looking at The Initial Breaking of The 3rd Instruction

The Name of
God "Jahweh"

יהוה

In reverse
writing

הוהי

Upside down

י ל י ל

Pressed
together

י ל י ל

Spells "Allah"
in Arabic

الله