

## Wrong KJV Translation leads to Wrong Thinking

This is a short study showing how wrong translation can have a huge bearing in developing wrong ideas. While the examples are taken from the KJV, wrong translation is, by no means, the exclusive domain of the KJV. Nevertheless, there are many who consider the KJV of the Bible to be an Inspired, Infallible, Inerrant Word of God, yet these people know so little of the translation errors it contains. Further to this, these same people think this Bible version was God-given and are not even aware of the many revisions the KJV has gone through over time, let alone the fact that the original KJV contained the Apocryphal books when our current KJV does not. Oh how easy it is to con ourselves when we remain ignorant of the issues!<sup>1</sup>

The errant translation presented here have huge implication for our understanding of the time of “the end of the world”. As we comprehend the error and what should have been, our whole view of such matters has to change. The Greek word upon which all this hinges is the word, *αιων*, meaning age. It has various endings in the Greek, as the reader will notice, according to its grammatical place in the sentence. The KJV of the bible often translates this Greek word for *age* as *world*, and we end up with such statements as “the end of the world” when it should read “the end of the age”. While some seem not to be concerned about such matters, the writer finds it very disturbing, especially when one realises Satan has been successful at deceiving us and twisting truth away from its real meaning thus bringing wrong thinking and confusion.

To demonstrate the significance of this deception, five specific KJV verses are examined first. The full Greek verse is given after each KJV verse so that the reader may verify these things for him/herself. In each case, the word “world” is highlighted in blue and the corresponding Greek word for *age*, is in red. It must be noted for the reader’s sake, that the Greek text used here, the Nestle-Aland 28th edition, is NOT the Textus Receptus Greek text on which the KJV is based. Despite this, any variation between the two Greek texts is minor in relation to these verses and none impinge on the words studied in this article.

Let’s read these five verses in turn:

**1. • Matt. 13:39** *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος, ὁ δὲ θερισμὸς συντέλεια *αἰῶνος* ἐστὶν, οἱ δὲ θεριστὰὶ ἄγγελοὶ εἰσιν.

**2. • Matt. 13:40** *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ *αἰῶνος*.

**3. • Matt. 13:49** *So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,*

οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ *αἰῶνος*: ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριούσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

**4. • Matt. 24:3** *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

¶ Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν λέγοντες: εἶπέ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ *αἰῶνος*;

<sup>1</sup>. If the reader wishes, he may find further understanding relating to ages in this article: <https://the-logos.net/resources/PDFs/A-Study-of-the-Greek-for-age.pdf>. Another study seeks to understand the correct translation of the adjective derived from the Greek word for age. This can be found at: <https://the-logos.net/resources/PDFs/Age-and-Eternal.pdf>

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**5. • Matt. 28:20** *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.* Amen.

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

The clear statement of these five KJV verses is **the end of the world**, a concept not at all present when correctly translated as **the end of the age**. This changes dramatically the meaning of these verses, for there should not even be a hint of the world ending in any of these verses. At some future time, there will be a new heavens and a new earth but the timing of that is not to be found in any of these five verses.

This 'end of the world' idea is further demonstrated in another three verses, where the KJV talks of "the world to come," implying that the previous world has been done away with. Again, **world** is the wrong translation and it should be talking about the "age to come".

Consider again each verse in turn:

**1. • Mark 10:30** *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

This and the next verse both clearly tell us that age-lasting life comes in the next age.

**2. • Luke 18:30** *Who shall not receive manifold more in this present time, and in the world to come life everlasting.*

ὅς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

**3. • Heb. 6:5** *And have tasted the good word of God, and the powers of the world to come,*

καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος

This verse also tells us that the powers scripture talks about are to be a part of the age to come.

Little more needs to be said here since, once again, **world** should be the word **age**, thus again changing dramatically the meaning of the verse.

We can also add to these three, two other verses which IMPLY the same idea. These speak of the present **world** and the **world** to come. Once again these should be talking about this present **age** and the age to come.

**1. • Matt. 12:32** *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* [Note: the second occurrence of the word, *world*, is in italics in the KJV. This is the KJV's way of telling you the word is not in the Greek. Thus the Greek simply says: ...in this **world**, neither in the (one) to come.]

καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

**2. • Eph. 1:21** *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

While the old earth will one day cease, none of these verses speak of this. Rather they speak of an **age** to come - i.e. time frames with beginnings and ends during which things are determined to happen.

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All the verses above show the inconsistency of translation in the KJV. However, the depths of that inconsistency, is graphically demonstrated within each of the following three verses where there is utter confusion of the meanings of words.

**1. • Eph. 3:21** *Unto him be glory in the church by Christ Jesus throughout all **ages**, **world** without end. Amen.*

αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ **αἰῶνος** τῶν **αἰώνων**, ἀμήν.

Here the KJV writes “throughout all **ages**” for the Greek, εἰς πάσας τὰς γενεὰς, which properly translated says, “unto all the generations”. Then it writes “**world** without end” for the Greek, τοῦ **αἰῶνος** τῶν **αἰώνων**, which properly translated should be, “of-the **age** of-the **ages**”. Note: age occurs twice in this verse in the Greek, firstly in the singular, then in the plural form, yet the KJV only translates one of these occurrences with the word, **world**. All up, the last part of this verse should read: ...unto all the generations of-the age of-the ages, amen. As one can see this actual translation bears little resemblance to the KJV words, ...“throughout all **ages**, **world** without end, Amen”.

**2. • Heb. 9:26** *For then must he often have suffered since the foundation of the **world**: but now once in the end of the **world** hath he appeared to put away sin by the sacrifice of himself.*

ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς **κόσμου**· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν **αἰώνων** εἰς ἀθέτησιν [τῆς] ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

In this one verse, the KJV uses the SAME English word, **world**, to translate two different Greek words, **κόσμου** and **αἰώνων**. **κόσμου** does mean world or cosmos, but **αἰώνων**, being in plural form means **ages**. The plain fact is the **world** did not end when the Christ was crucified as the KJV implies. It should read: ...For then must he often have suffered since the foundation of the **world**: but now once in the end of the **ages** hath he appeared to put away sin by the sacrifice of himself.

**3. • Titus 2:12** *Teaching us that, denying ungodliness and **worldly** lusts, we should live soberly, righteously, and godly, in this present **world**;*

παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς **κοσμικὰς** ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν **αἰῶνι**,

The exact same error is also found in this verse as the last one, with the slight difference being that **worldly** is an adjective and **world** is a noun. As per the previous comment, here the KJV uses the SAME English word, **world**, to translate two different Greek words, **κοσμικὰς** and **αἰῶνι**. **κοσμικὰς** does indeed mean **worldly**, but **αἰῶνι** being in singular form means **age**.

The next two verses give us a completely wrong idea about who made the world, simply because the prepositions are wrong and both occurrences of the word, **worlds**, should be **ages**, as the Greek clearly shows and so has nothing to do with worlds what so ever.

**1. • Heb. 1:2** *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the **worlds**;*

ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι’ οὗ καὶ ἐποίησεν τοὺς **αἰῶνας**·

The translation of the last part of **Heb 1:2** should read: ...**through** whom also he-made the **ages**

**2. • Heb. 11:3** *Through faith we understand that the **worlds** were framed by the word of God, so that things which are seen were not made of things which do appear.*

Πίστει νοοῦμεν κατηρτίσθαι τοὺς **αἰῶνας** ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγενῆαι.

The first part of **Heb 11:3** should read: ...Through faith we understand that the **ages** were framed by the word (verbalising) of God...

Neither of these two verses has anything to do with the physical **world** and who made it.

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To complete the analysis of this batch of wrong translations in the KJV, I have listed the remaining KJV verses that use the word, **world**, to translate the Greek word for **age**. These are set out below without comment. When the correct word **age** is substituted for **world**, the reader can see how wrong translation can give a very misleading idea compared to what the scripture is actually saying.

• **Matt. 13:22** *He also that received seed among the thorns is he that heareth the word; and the care of this **world**, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*

ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ **αἰῶνος** καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται.

• **Mark 4:19** *And the cares of this **world**, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*

καὶ αἱ μέριμναι τοῦ **αἰῶνος** καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.

• **Luke 1:70** *As he spake by the mouth of his holy prophets, which have been since the **world** began:*

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' **αἰῶνος** προφητῶν αὐτοῦ,

• **Luke 16:8** *And the lord commended the unjust steward, because he had done wisely: for the children of this **world** are in their generation wiser than the children of light.*

καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ **αἰῶνος** τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

• **Luke 20:34** *And Jesus answering said unto them, The children of this **world** marry, and are given in marriage:*

¶ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ **αἰῶνος** τούτου γαμοῦσιν καὶ γαμίσκονται,

• **Luke 20:35** *But they which shall be accounted worthy to obtain that **world**, and the resurrection from the dead, neither marry, nor are given in marriage:*

οἱ δὲ καταξιωθέντες τοῦ **αἰῶνος** ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·

• **John 9:32** *Since the **world** began was it not heard that any man opened the eyes of one that was born blind.*

ἐκ τοῦ **αἰῶνος** οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

• **Acts 3:21** *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the **world** began.*

ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' **αἰῶνος** αὐτοῦ προφητῶν.

• **Acts 15:18** *Known unto God are all his works from the beginning of the **world**.*

γνωστα ἀπ' **αιωνος** ἐστιν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ

• **Rom. 12:2** *And be not conformed to this **world**: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

καὶ μὴ συσχηματίζεσθε τῷ **αἰῶνι** τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦ εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

**1Cor. 1:20** *Where is the wise? where is the scribe? where is the disputer of this **world**? hath not God made foolish the wisdom of this world?*

ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ **αἰῶνος** τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

**1Cor. 2:6** ¶ *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this **world**, nor of the princes of this **world**, that come to nought:*

¶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ **αἰῶνος** τούτου οὐδὲ τῶν ἀρχόντων τοῦ **αἰῶνος** τούτου τῶν καταργουμένων·

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**1Cor. 2:7** But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world (ages in the Greek) unto our glory:

ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

World here is ages (plural) in the Greek.

**1Cor. 2:8** Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

**1Cor. 3:18** ¶ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

¶ Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.

**1Cor. 8:13** Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

**1Cor. 10:11** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world (ages in the Greek) are come.

ταῦτα δὲ τυπικῶς συνέβαινε ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

**2Cor. 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ.

• **Gal. 1:4** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

• **Eph. 3:9** And to make all men see what is the fellowship of the mystery, which from the beginning of the world (ages in the Greek) hath been hid in God, who created all things by Jesus Christ:

καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,

**1Tim. 6:17** Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

¶ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικένας ἐπὶ πλοῦτου ἀδηλότῳ ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

**2Tim. 4:10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

Finally, it must be mentioned that the KJV DOES translate αἰων correctly in all the other passages containing this Greek word. It is only in these preceding cases that it has been incorrectly translated. It is the view of the writer that consistency of translation is of paramount importance. To do otherwise is to allow each of us to have our own translation saying whatever we want it to say.