

Teaching Sound Doctrine

Bible Translations Pt.7

4. Some passages:

a. Gen. 49:10 “10 The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him;”

(1) They relegate “until Shiloh come” to a footnote.

(2) Moses did not have either tribute or the city Shiloh in mind but a person.

(3) It removes a prophecy of our Lord.

b. Mat. 5:17 “17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”

(1) This follows in the footsteps of so many of the modern *translations*.

(2) It is a direct contradiction with (in ESV):

(a) Eph. 2:15 “15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace,”

(b) Jesus says He did not come to abolish the Law and Paul says He did abolish it.

c. Mat. 10:41 “41 The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward.”

(1) They leave out “in the name of” and change it to “because.”

(2) The Greek word translated in the ESV as “because” is the word εἰς (*eis*).

(3) If we can translate εἰς (*eis*) *because* here, then why not *because* in Acts 2:38?

(4) Notice that it is a “righteous person” not a “righteous man” for their gender inclusion language.

d. Mat. 19:28 “28 Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”

(1) The phrase “new world” lends itself to a premillennial viewpoint.

(2) The correct word would be *regeneration*.

(a) *Regeneration* is a synonym for the Gospel Dispensation.

(b) Saying a new world leads to the idea that at Christ’s coming, He will somehow renovate the world.

e. Luke 1:3 “3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,”

(1) This casts doubt on the inspiration of Luke (and subsequently Acts).

(2) Luke is declaring that he had “perfect knowledge” (KJV), “perfect understanding” (NKJV), or “traced the course of all things accurately” (ASV).

(3) This could be translated: “It pleased me also, after fully knowing from the source all things exactly.”

(a) Luke identifies human source material as fallible, incomplete and wanting in verses 1-2.

(b) Luke’s account is perfect and provides its readers with the full knowledge that God only can supply because he was able to get it directly from the source, the Holy Spirit.

f. Rom. 10:9-10 “9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved.”

(1) It has one justified at the point of faith and saved at the point of confession.

(2) They change the Greek word εἰς (*eis*) which is pointing to a goal (both

belief and confession are pointing to the goal it is not reached by these alone) to a present possession.

g. Rom. 12:1 “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”

(1) This aids the false doctrine that all of life is worship.

(2) The proper word is *service*.

I. These examples should serve to demonstrate as one gets away from a literal translation, he moves to interpreting God’s Word for the reader.

1. Whether or not the interpretation is correct does not matter.

2. It is the work of translators to translate, not interpret; let the reader do his own interpretation.

3. There will be variations between translations.

a. All translations will have some mistakes (no matter how much they strive to remain faithful to the text).

b. The more we move from a modified literal to a Dynamic Equivalent the less of God’s Word we possess and more of a running commentary.

(1) While there is nothing inherently wrong with a commentary, it is dangerous when a commentary passes itself off as God’s Word.

(2) This is what we have with most modern translations.