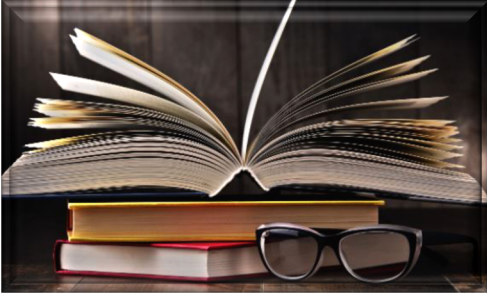




## Has the Bible Been Mistranslated and Misunderstood? (Part III)

**2 Timothy 3:16: (NASB) *All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.***

**Special Guest: David Stein**



In Part II of our series, we reviewed a list of tools students of the Bible can use to study the original languages of Scripture. These tools enable non-experts (like us) to unlock the Greek and Hebrew of the Bible to understand what the original inspired words mean and how they are used. We examined what are called “spurious” texts, writings that are not part of holy writ but are additions that came into manuscripts over time. After that, we looked at poorly-translated texts and how these can be identified. Lastly, we reviewed the role of interpretation in translations upon which we can agree. Today, our trek of discovery continues with a further review of mistranslations of biblical texts that camouflage important details of the Bible’s true teaching. Once again, our single goal here is to understand the will and mind of our holy God by harmonizing every text in Scripture.

Joining us again on our Bible translation series is our friend and brother in Christ, David Stein. David has been a student of the Bible for over 60 years. He is an elder of the Allentown, Pennsylvania, Bible Students.

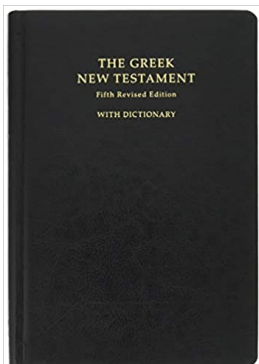
**DID JESUS ???  
REALLY SAY THIS?**



**Luke 23:34: (NASB) *But Jesus was saying, Father, forgive them; for they do not know what they are doing.* And they cast lots, dividing up his garments among themselves.**

We are sure Jesus had a very forgiving spirit, but there are several reasons to doubt he said the red section of the verse. It is missing in several important manuscripts and later works.

- It is not found in the Codex Alexandrinus (5th century).
- It is omitted from the Codex Vaticanus 1209 manuscript (4th century).
- The UBS Greek New Testament (a modern compilation of many manuscripts by an international and interconfessional committee) omits it with full confidence.



There are manuscripts that do include it, but the higher quality manuscripts do not. There is a definite question about its authenticity from a manuscript perspective.

Should we question the legitimacy of these words credited to Jesus based on their content? Would Jesus say such a thing? On the surface, such a request for forgiveness seems inappropriate. There was no repentance among those murdering Jesus, and we understand Scripture to teach that repentance is required for forgiveness.



Even more importantly, if Jesus had uttered this prayer request, it was not granted, and God always answered Jesus. The wrath of God on Jerusalem in 70 AD demonstrates that no forgiveness had been forthcoming. This evidence shows he did NOT make that request.

**Sadly, the judgment on Jerusalem did fulfill another request from the children of Israel:**



Matthew 27:25: (NASB) *And all the people said, his blood shall be on us and on our children!*

The destruction of Jerusalem in 70 AD and God no longer favoring Israel (Matthew 23:38 - *Behold your house is left unto you desolate*) is evidence that God held the nation collectively responsible for putting Jesus on the cross.

**Bottom line:** There are good reasons to reject the first part of Luke 23:34 and consider it spurious.

**Let's compare it with the words of Stephen when he was being stoned to death:**



Acts 7:59-60: (NASB) <sup>59</sup>*They went on stoning Stephen as he called on the Lord and said, Lord Jesus, receive my spirit!* <sup>60</sup>*Then falling on his knees, he cried out with a loud voice, Lord, do not hold this sin against them! Having said this, he fell asleep.*

The words are similar, but different. The differences are subtle, but important. The spurious text from Jesus says *Lord forgive them*. On what basis do you forgive? As we mentioned earlier, forgiveness is on the basis of repentance, but there should be some reason for forgiveness. Steven says, *do not hold this sin against them*. He acknowledged this was sin. They illegally put him to death, but nevertheless, he recognized there was profound ignorance on the part of those who were stoning him. There is no scholarly question about the authenticity of this verse.

**DID JESUS ???  
REALLY SAY THIS?**



Luke 23:43: (NASB) *And he said to him, Truly I say to you, today you shall be with me in Paradise.*

Jesus absolutely said these words. There is no controversy about their inclusion here in the Gospel of Luke. However, there is an issue with the punctuation.



The oldest copies of both the Greek New Testament and the Hebrew Old Testament were generally written with no punctuation. But it is more difficult than that. The ancient Greeks used no spaces between words and paragraphs. The text was one continuous string of letters with perhaps a blank line between sections. They also did not use lower case letters. All of the letters were capitalized.

Here is an example in the English language:



**HIRICKANDJONATHANCANYOUREADTHISORISITINDECIPHERABLE**

The translator must identify the separate words and subjectively add punctuation and case. With this in mind, here is the verse under consideration:

**ANDHESAIDTOHIMTRULYISAYTOYOU TODAYYOU SHALLBEWITHMEINPARADISE**

As it gets broken up into words, we have:

**AND HE SAID TO HIM TRULY I SAY TO YOU TODAY YOU SHALL BE WITH ME IN PARADISE**

Then we add case:

And he said to him truly I say to you  
today you shall be with me in Paradise



Lastly, we add the punctuation - two commas and a period.

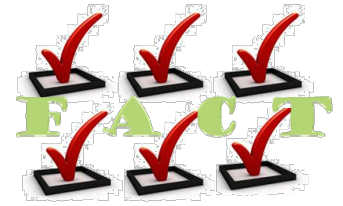


**And he said to him, truly I say to you today, you shall be with me in Paradise.**

But note that we placed the comma AFTER *today* and not before it. It is subjective, but there is good reason to place it there. Most English translations put the comma BEFORE *today*, which changes the meaning.

Here are a few facts to help us interpret where the comma should be:

- Jesus died on a Friday. That was “today” to him.
- He went into the grave and was there for parts of three days until Sunday.
- He was raised to life from death on Sunday.



Did Jesus come into his kingdom the same day he died? NO! He could not have told the thief he would be with him in the kingdom that very day because we know Jesus did not get there that day. He was not raised until three days later on Sunday. The more logical and consistent rendering of this verse is to place the comma after the word *today*.

The placement of a simple comma makes a big difference!

Not only are we focusing on words that belong or do not belong, we are also focusing on the expressions. Jesus’ words are of profound importance, so we need to pay profound attention to their authenticity and meaning.

**We can see the importance of verifying Jesus’ words,  
but does that hold true for his actions as well?**

While we are not dealing with all the words attributed to Jesus that need review today, we do want to look at one entire account attributed to Jesus that needs examination. As always, we want to be careful to stay true to the most ancient and authentic sources of Scriptures available.

**DID JESUS REALLY  
SAY AND DO THIS?** ???

Here is an entire event attributed to Jesus that is questionable:



John 7:53 - 8:11: (NASB) <sup>53</sup>[Everyone went to his home. <sup>1</sup>But Jesus went to the Mount of Olives. <sup>2</sup>Early in the morning he came again into the temple, and all the people were coming to him; and he sat down and began to teach them. <sup>3</sup>The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, <sup>4</sup>they said to him, Teacher, this woman has been caught in adultery, in the very act. <sup>5</sup>Now in the Law Moses commanded us to stone such women; what then do you say? <sup>6</sup>They were saying this, testing him, so that they might have grounds for accusing him. But Jesus stooped down and with his finger wrote on the ground. <sup>7</sup>But when they persisted in asking him, He straightened up, and said to them, he who is without sin among you, let him be the first to throw a stone at her. <sup>8</sup>Again he stooped down and wrote on the ground. <sup>9</sup>When they heard it, they began to go out one by one, beginning with the older ones, and he was left alone, and the woman, where she was, in the center of the court. <sup>10</sup>Straightening up, Jesus said to her, Woman, where are they? Did no one condemn you? <sup>11</sup>She said, No one, Lord. And Jesus said, I do not condemn you, either. Go. From now on sin no more.]

Some translations bracket these verses, indicating they are spurious. Their inclusion in the Gospel of John is debatable. Let’s first review the manuscript evidence.



- It is not in the earliest manuscripts (with one exception).
- In the manuscripts where it is found, it is not found in one place! Some put it after John 7:36, one puts it after John 7:44 and some have it in Luke 21:38.
- The Good News Translation (GNT) omits it entirely. In fact, the Secretary of the GNT Committee wrote: "The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming."
- Manuscripts as far back as 200 AD omit it and there is no evidence of it until about 500 AD (in the Codex Bezae).

It does not appear at all to be part of the Gospel of John, and therefore, though we may speculate on other sources for its inclusion, we may comfortably consider it spurious in the book of John.

According to manuscript evidence, these verses do not have the same marks of authenticity the rest of the Scriptures have.



A few (of several) logical questions regarding this account from Dodie, CQ Contributor:

**Would they have taken an adulteress into the temple?**

The temple was the holiest place in all of Israel, and it was kept scrupulously clean - physically and hygienically, as well as ritually clean. The scribes, Pharisees and priests were very careful. They would not have brought someone accused of adultery, which was breaking one of the Ten Commandments, into the temple.

**If Jesus were teaching, wouldn't he have been teaching in the first or Gentile court? We know it was so sacred that everyone removed his or her sandals.**

There were several different courts. If you were a Gentile, you could only go as far as the Gentile court. Even today, at the Western Wall in Jerusalem, men and women are physically separated. This type of segregation goes all the way back to the time of the temple.

**Would they have thrown her down in front of the listeners to whom Jesus was teaching?**

This seems odd. It is described as an unjust, violent act and does not sound reasonable.

**The very act implies she was having relations with a married man and a scribe or Pharisee went into the house. He saw her and took her out of the house. Would a man of the faith have actually gone into another man's house and removed her?**



This is not very convincing. Looking again back in history when someone was found in the act of adultery, they were usually found by the faithful spouse. They were never found by a priest or an outsider.

When we look at the logical and manuscript evidence of these verses, it is obvious they do not belong. Our desire is to understand the word of God and what Jesus actually said.

Let's change gears and look at our theme text for examination. What does it say:



2 Timothy 3:16: (NASB) *All Scripture is inspired by God* and profitable for teaching, for reproof, for correction, for training in righteousness.

On the surface we have a simple statement in the NASB translation that says *All Scripture is inspired by God*. Almost every Christian will confess he or she believes the Bible is inspired. But there is a subtle caveat here. What do we do with statements in the Bible from enemies of God or the recorded sayings of false prophets? We would all agree that these are historical records and not a result of God inspiring these people to say those things.



**The solution is in the translation:**

2 Timothy 3:16: (ASV) *Every scripture inspired of God is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.

2 Timothy 3:16: (Bible in Basic English) *Every holy Writing which comes from God is* of profit for teaching, for training, for guiding, for education in righteousness.

Notice the difference between these two translations and that of the New American Standard Bible. The difference is in the placement of the word - *is*. A more careful translation of this verse notes that Paul is saying whatever is in the Bible **that IS** inspired (in the Greek, it means "God-breathed") of God is beneficial. What is God-breathed - direct statements by God and His prophets - these are inspired. The writings of the Apostles would fall into this category. Historical references or statements of enemies of God, for example, are not included in the category of "inspired by God."

All Scripture that is inspired by God *is profitable for teaching, for training, for guiding, for education...*

We want to lay our faith on a foundation of words that are God-breathed.

Sometimes the errors are big and sometimes they are subtle. The key is to recognize them and learn the truth.

## Are there any mistranslations in Scripture that are correct in spite of being incorrect?

This sounds like a strange question, but it has validity. As we walk through the challenges of understanding the Bible's authenticity, we want to be sure to stop and examine every kind of potential discrepancy. If we want truth, we need to examine ALL of the evidence!



Here is one curiosity of translation, which, we believe, is the only occurrence of its kind in Scripture:

### Hebrews 10:5-6: (NASB 1995)

<sup>5</sup>Therefore, when He comes into the world, He says, SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU PREPARED FOR ME; <sup>6</sup>IN WHOLE BURNT OFFERING AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE.



Notice parts of the verse are in all capital letters. This is the translators' method of letting us know they are quoting from an Old Testament verse - specifically Psalms 40:6.

The problem is, they do not match! Did the Apostle Paul misquote the text?

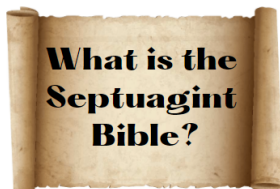


### Psalms 40:6: (NASB 1995)

Sacrifice and meal offering You have not desired; My ears you have opened; Burnt offering and sin offering You have not required.

In fact, in almost every English Bible we see a reference to *ears* and not a *body prepared*.

We know where Paul got this - the Septuagint!



**What is the Septuagint Bible?**

The Septuagint is a Greek translation of the Hebrew Scriptures from around the 2<sup>nd</sup> century BC. Septuagint in Latin means "the 70." There were 70 Jewish scribes authorized by the civil rulers at that time to produce a translation of the Hebrew Bible into Greek, the common language of the world at that time.

### Hebrews 10:5-6: (NASB 1995)

<sup>5</sup>Therefore, when He comes into the world, He says, SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU PREPARED FOR ME; <sup>6</sup>IN WHOLE BURNT OFFERING AND SACRIFICE FOR SIN YOU HAVE TAKEN NO PLEASURE.

### Psalms 40:6: (NASB 1995)

Sacrifice and meal offering You have not desired; My ears you have opened; Burnt offering and sin offering You have not required.

### Psalms 40:6: (Septuagint)

Sacrifice and offering thou wouldst not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require.

Paul was not making it up; he found a verse with the lesson he wanted to teach. This brings us to the dilemma: Why did those 70 Jewish scholars translate it this way? Every other Hebrew text does not say this. The reason why is still being debated among scholars.

So, this is not a "correct" translation, and yet, Paul uses it! By doing so, he validates it; he authorizes it. Once it comes through the pen of Paul, it is "inspired" as "God-breathed." The curiosity is, we have two different versions of Psalms 40:6 and both are inspired!



Does Paul quote Hebrews 10:5-6 from the Greek Septuagint version of Psalm 40:6-7 (or 39:7-8 in the Greek)? The Alfred Rahlfs edition reads, *Mine ears hast thou prepared* (in agreement with the Hebrew, *Ears thou hast digged for me*), but he notes that the three great Greek Bible manuscripts (Vatican 1209, Sinaitic, and Alexandrian) read, *A body hast thou prepared for me*. It seems evident these mid-4th and early-5th century Christian manuscripts have substituted the one-word *body* for the original Septuagint *ears*, to agree with Hebrews 10:5.

The simple solution would seem to be that Paul is paraphrasing to clarify what preparing [or digging] the ears means. Hearing the word of God means doing the Father's will, and a human body for the sacrifice once for all is what was necessary to do the Father's will.

- Jim Parkinson

We can harmonize both versions of Psalm 40:6 when we look at the application Paul was making.

The reference to *ears* in the Hebrew (not in the Septuagint) goes back to a custom of having ones ears "opened," or pierced. Under the Law, a person who owed another money could become their servant. But the Law stated they would have to be freed after six years of servitude.

Suppose, however, the slave had a wife and children during those six years. While the slave could go free, that might not apply to the wife and children. Or, the master could be so special that the slave would like to continue working in his household.

**There was an arrangement by which the slave could commit himself to serve his Master for the rest of his life:**

Exodus 21:5,6: (NASB) *<sup>5</sup>But if the slave plainly says, I love my master, my wife and my children; I will not go out as a free man, <sup>6</sup>then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.*

Such a devoted servant would signify a great master. Jewish tradition says an earring was used to mark this permanent arrangement.

The pierced ear signified to the rest of society a total commitment - consecration - to the master to do his will out of love.

Let's go back to Jesus in his pre-human existence as the *Logos*. The heavenly Father needed someone to become a human sacrifice on earth. That would require a volunteer to be a substitute for Adam.

**Jesus volunteered:**

Isaiah 6:8: (NASB) *Then I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here am I. Send me!*

Jesus gave a full commitment - a full consecration of his human body - to serve his Father by dying on the cross. God gave him a human body for this sacrifice. At his death, Jesus was pierced, not by an awl but by nails. The servant's ear was pierced against the wood of the doorpost, and Jesus was pierced against the wood of the cross.

The connection is an arrangement for permanent servitude out of love that parallels God giving Jesus a body that he could in turn sacrifice as the ransom for mankind.

Psalm 40:6 has two different translations but with the same fundamental lesson.

Jewish tradition says this arrangement of piercing the ear was done in a public place so that all could see it. Jesus' death was also in a public place.

This is an example of following the authority of Scripture to a deeper conclusion than we could otherwise see!





**Let's look at the bigger picture.**  
**Does the Bible give us any evidence of its own completeness?**

Examining scriptural mistranslations and misunderstandings is an exercise in detail. We do it to affirm that we are studying Scriptures that are truly holy and completely representative of God's plan. The amazing thing is, when we back away from the small details and look at the Bible in its entirety, we are assured of its authenticity on a different level.

## 66 BOOKS OF THE BIBLE



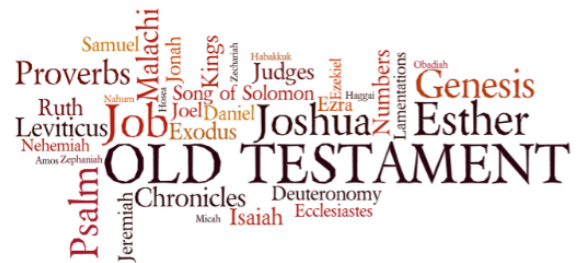
Let's examine details in the Bible that argue for its divine configuration. Many students of the Bible have looked to the present format of the Bible and searched for something that validates what we have.

One area of Bible study is called Bible Numerology. Some people see it as an exercise that includes superstition and wild interpretations of Scripture. That is not the type of numerology we are talking about. What we are looking at is the way God uses numbers in Scripture. Numbers have significance and meaning. For example, many Christians could tell you that the number "7" represents divine perfection or completion. The idea that numbers have representative meanings is not new or unusual.

Are there numbers in Scripture that can validate the Bible we have today, with 66 books in the Old and New Testaments? Can we show that we have, in its entirety, what God intended us to have? Can we find evidence that we have not one more book or one less?

This branch of study seeks to find whether God Himself has imprinted in the configuration of the Bible certain arrangements that would be improbable unless a divine power overruled. We think we have something that guides us in this direction.

Let's begin with the Hebrew Scripture. How many books are there in the Hebrew Bible? If we check Hebrew Scriptures of today, we will likely find there are 24 books in their Bible.



In Part I of our series, we asked why there are 39 books in the Christian Old Testament and only 24 in the Hebrew Scriptures of today. The answer was that **the content is the same**. The Jewish Old Testament, called the *Tanakh*, combines a number of books in our Christian version into a single book, thus reducing the number of books but still including the same content. For example, Jeremiah and Lamentations was one book; today it is two.

Christians divided some of the original Hebrew texts into two or more parts: Samuel, Kings and Chronicles into two parts each; Ezra-Nehemiah into two separate books; and the Minor Prophets into 12 separate books.



But the original configuration of the Hebrew Scriptures in the time of Jesus was 22 books.

*For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, as the Greeks have, but only **twenty-two books**, which contain the records of all the past times; which are justly believed to be divine. — Josephus, first century historian*

**NUMBER OF BOOKS  
IN THE HEBREW SCRIPTURES:**

**24 TODAY**

**22 AT THE TIME OF JESUS**



Josephus states this very matter-of-factly. He speaks of the existence of the 22 books of Hebrew Scripture as a well-known fact. Therefore, even though Hebrew Bibles of today have 24 books, we can see that the combination of books used during Jesus' time led to 22 books. It may be that Ruth was part of Judges and that Jeremiah and Lamentations were combined. Again, they contained the same content, but were combined differently than the way Christians and even Jews break out the books today.

This was also observed by Origen, one of the most prominent of the early church fathers. He added one very interesting insight:

*Nor must we fail to observe that not without reason **the canonical books are twenty-two**, according to the Hebrew tradition, **the same in number as the letters of the Hebrew alphabet**. For as the twenty-two letters may be regarded as an introduction to the wisdom and the Divine doctrines given to men in those Characters, so the twenty-two inspired books are an alphabet of the wisdom of God and an introduction to the knowledge of realities. — Origen*

Twenty-two letters in the Hebrew alphabet and 22 books in the Hebrew Scriptures seems very complete. "An alphabet of the wisdom of God" sums it up nicely. Everything one can possibly say comes from the alphabet. All the wisdom of God comes from the "alphabet" of the Hebrew Scriptures, the *Tanakh*.

**It becomes even more compelling when we look at the ancient Tabernacle of Israel:**

Exodus 25:31: (NASB) <sup>31</sup>Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it.



**Episode 1099:  
Should Christians Care About  
the Jewish Tabernacle?**

As a foundation principle, everything to do with gold in the Tabernacle represents the divine things of God. Gold and divinity are definitely connected. The lampstand was made out of one piece of gold, beaten and molded. It is also called the menorah or candlestick.

The lampstand in Herod's Temple was taken by the Romans in 70 AD as booty when they sacked the Temple.



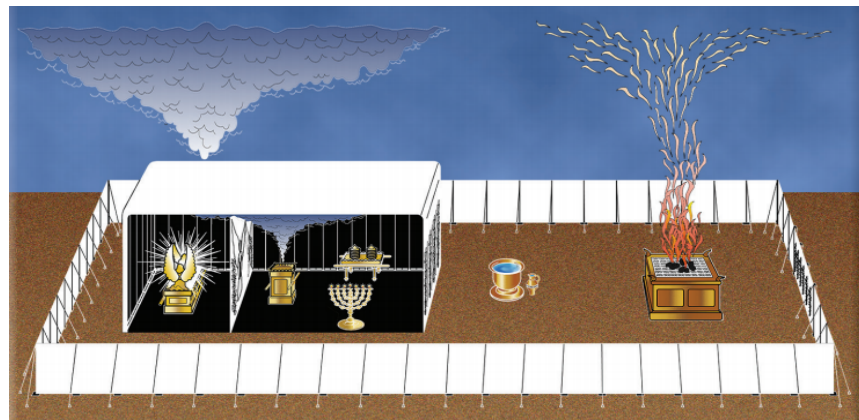
The Roman Emperor Titus commissioned a carved relief to commemorate this event which shows the Hebrew lampstand in detail.



Today, this can still be seen on the Arch of Titus in Rome.



We understand the lampstand to represent the light of God's Word. It was the only source of light in the Holy, a room within the Tabernacle. Just as it provided light for the priests to do their work and worship within the Tabernacle, God's Word provides light to us from the divine source (the gold) that shows us how to worship Him.



### The details of its construction:

**Exodus 25:32-35:** (NASB) <sup>32</sup>Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side. <sup>33</sup>Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower - so for six branches going out from the lampstand;

The lampstand has six branches plus a main center stand for a total of seven - six of which have three flower bulbs each. The central shaft has four flower bulbs. Each of these flowers has three parts: the cup, the bulb and the flower itself.

<sup>34</sup>and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers. <sup>35</sup>A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand.



This describes the placement of all these blossoms and bulbs on the branches of the lampstand.

**Exodus 25:36-38:** (NASB) <sup>36</sup>*Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold.* <sup>37</sup>*Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it.* <sup>38</sup>*Its snuffers and their trays shall be of pure gold.*



There are seven branches all together. The main center stand has four almond blossom flowers. On each side, there are three branches. On each of those branches are three almond blossoms.

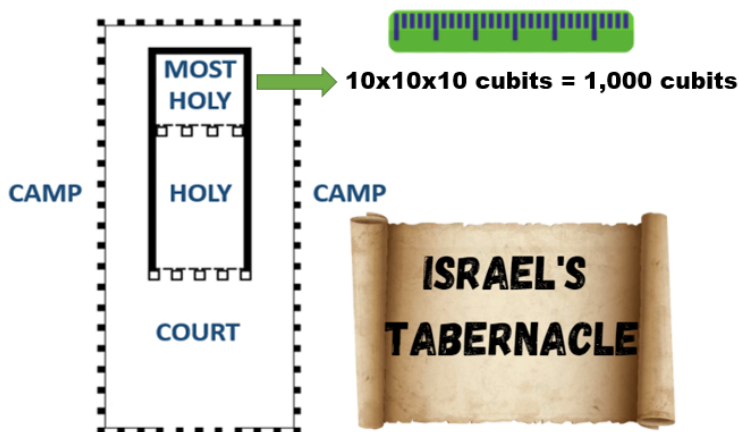
How many flowers are there? We add them up and get 22 flower bulbs! Is this a coincidence?

As the lampstand represents God's Word, this seems to have a connection with the 22 books of the Hebrew Scriptures. Some might think this happened by chance, a coincidence. But we need to remember that God gave Moses the plans for the lampstand. This was not Moses' artistic vision; he was making it according to the pattern God gave him on Mount Sinai.

There were seven bowls at the top of the lampstand to hold the oil. As we said, "seven" represents divine perfection or completion. This seems to indicate the fullness, the completeness of all that is needed in God's Word for our edification and instruction.

How about the New Testament? Not surprisingly, the numerology of the New Testament, with its 27 books, also has connections.

The number 27 is a cubic number, meaning it is 3 cubed -  $3 \times 3 \times 3$ . There are several interesting cubic numbers in Scripture.



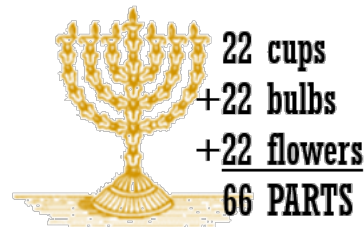
One example is found in the Tabernacle. It had two rooms, the Holy and the Most Holy. The Most Holy measured 10x10x10 cubits - 10x10x10 equals 1,000. We do not have the time to go into detail, but 1,000 symbolically represents God.

The fact that the number of books in the New Testament is a cubic number is interesting.

Let's add the original number of books in both the Old and New Testaments:  $22 + 27 = 49$ . Is 49 interesting? Yes! 49 is 7 squared,  $7 \times 7$ . Remember, the number 7 in Scripture represents divine perfection or completeness, so the square of that shows utter completeness of what God has in mind.

So, we have 7x7, this spiritual number having to do with God on this golden lampstand, which represents the word of God, the gold representing divine nature. When we put all these little pieces together it seems to develop into something significant.

But it continues to get more interesting! We have 66 books in the English Protestant Bible.



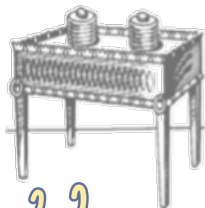
**This lampstand, as a symbol of God's Word, had 66 components on its branches, reminding us of the 66 books of the Bible.**

**In the Holy of the Tabernacle, there was a table with stacks of flat breads, called the table of shewbread:**

Leviticus 24:5,6: (NASB) <sup>5</sup>Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. <sup>6</sup>You shall set them in two rows, six to a row, on the pure gold table before the LORD.



There were 12 loaves of unleavened bread to represent the 12 tribes of Israel. God told Moses that it should be arranged very specifically in two rows of six each.



**6 rows + 6 rows**

**This reminds us of the 66 books of the Bible.**

Another coincidence? This is interpretive, not something on which we would build a faith structure, but it connects and confirms for those who look at it through the eyes of faith.



How can both the lampstand and the table of showbread represent the word of God? Why would it not be one or the other? Why would God have two different symbols representing the same thing?

There is an answer that appeals to our hearts as well as our heads. The purpose of the Bible in the life of a Christian is to provide guidance. It shows us where we are to go and how we are to step. But it also provides food for us; it nourishes us so that we can grow in our Christian character and our appreciation for God's word. When we look at these two symbols, we have the light of God's Word providing direction shown in the lampstand and the nourishment of His Word shown in the shewbread.

An objective evaluation of the numbers cannot help but connect with the Bible as we have it, BOTH historical and in modern times. One can say it is coincidence. But the eye of faith shows us that God gives us ways to tie things together so we know we are looking at the inspired word of God.

Looking back on the last three podcasts in this series so far, we can see how God's word is astounding and how reliable it is as a basis for our faith.





recap  
recap

Today we looked at the question, “Did Jesus really say this?” In one case he did not; in one case he did. We were able to determine what it was that Jesus said and what he meant. We also looked at some of the challenges translators have. We recognized that some texts are spurious. For example, there is a whole bracketed section in the book of John that is seriously in doubt as to whether it should be included in Scripture. We even looked at the strange curiosity of Paul quoting a Scripture that was not a Scripture, but he made it one! We concluded with a little step into Bible Numerology. With an eye of faith, we looked at a few instances where numbers jumped out and confirm by mathematics some of the beliefs in the canon of Scripture. This was a just little step, as there are a lot of numbers in the Bible.

There is much more to come in this series because there is more to uncover, more to look at, more to make sure we understand. We want to build our faith on the inspiration of *God-breathed* words.

*So, has the Bible been mistranslated and misunderstood?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*



Join us next week for our podcast on November 30, 2020  
Ep. 1154: How Can We Be Thankful After the Year We've Had?

**Truth will always be truth, regardless of lack of understanding, disbelief or ignorance. — W. Clement Stone**

Christian Questions Weekly  
Newsletter

CQ Rewind Show Notes and  
Study Questions

Text  
**CQREWIND**  
to **22828** to get started.



christianquestions.com



# Study QUESTIONS

## Ep. 1153: Has the Bible Been Mistranslated and Misunderstood?(Part III)

<https://christianquestions.com/doctrine/1153-mistranslations/>

See:  **CQ Rewind**  
SHOW NOTES

1. Why is the validity of Jesus' prayer request in Luke 23:34 doubtful?  
(See Matthew 23:38, 27:25, Acts 7:59-60)
2. Why is it difficult to translate punctuation from the oldest manuscripts of the Bible?
3. How can correct punctuation help us understand the true meaning behind Jesus' words in Luke 23:43?
4. What does the manuscript evidence indicate about whether John 7:53 - 8:11 is spurious? What are some logical reasons why the text is questionable?
5. How can subtle changes in translation help us to understand Paul's intended purpose when writing 2 Timothy 3:16?
6. How does Paul's translation of Psalm 40:6 differ from what is found in the Old Testament? Why did Paul translate it the way he did? (See Hebrews 10:5-6)
7. How can we harmonize the meaning of the Old Testament rendition of Psalm 40:6 with Paul's translation in Hebrews? (See Exodus 21:5-6, Isaiah 6:8, Hebrews 10:5-6)
8. What is Bible Numerology? Why does it give us confidence that the original Hebrew Bible is complete and no information is missing?
9. How does the Tabernacle provide evidence that the Bible we have today contains all of the information God intended? (See Exodus 25:31-38, Leviticus 24:5-6)
10. Do you think any other numbers hold significance in the Bible? Which ones and of what might they be symbolic?