



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

**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**



“Words mean things” is a simple and powerful truism that certainly applies to our study of God’s word. In our mistranslation podcast series, we have endeavored to establish how much a text of Scripture can be changed by the mistranslation or misunderstanding of a single word. Every word of inspired Scripture can and should be scrutinized for its meaning. Mistranslations occur sometimes by accident, sometimes because of preconceived belief and sometimes to deliberately deceive. Confusion is the foundation of deception. Satan likes nothing better than planting seeds of error and seeing them called truth. But by God’s grace, we are blessed with all the needed tools to examine and clarify nearly all questions of mistranslation and misunderstanding. Of course, the holy spirit works with us in our continual search for the truth.



We will start today with another fascinating example of a single English word translated from several Greek words. The word is “love.” The Greek language has more than one word for love, which adds depth and shades of meaning to Scripture.



- (1) agape
- (2) phileo
- (3) storge
- (4) eros

In fact, the Greek language has four words for love, three of which are in the New Testament.

This last word, *eros*, refers to the love between a husband and wife but does not appear in the Bible.

We will take each of the other three and define their differences with scriptural examples.



**John 3:16:** (NASB) *For God so **loved** <25> the world, that He gave His only begotten Son, that whoever believes in him should not perish, but have eternal life.*

**Loved:** Strong's #25, (the verb form of *agape*), *agapáō*; perhaps from ἄγαν *ágan* (much) to love (in a social or moral sense);—(be-)love(-ed)

This word occurs 142 times in the New Testament. It is properly understood as the highest form of love, as it is based on principle instead of emotion or passion. While emotion can be part of this love, it forms no part of love’s foundation. *Agape* love is based on what is eternally right and good. It is intellectually-based.

It is a godly love in that it will be expressed even if feelings dictate otherwise. It is a love we can have when we do not feel like loving. The human race had been alienated from God by sin. Yet, He has such love for His creation that He permitted the excruciating death of His son in order to redeem them. This is the love we must have for God and for each other. It is a selfless love, giving without expecting anything in return. Being based on principle means it will, in many cases, be stronger and more stable than an emotional type of love.



## As quoted regarding the Ten Commandments:

*agape*  
*love* toward God

Matthew 22:37-39: (NASB) <sup>37</sup>And he said to him, you shall **love <25>** the Lord your God with all your heart, and with all your soul, and with all your mind. <sup>38</sup>This is the great and foremost commandment. <sup>39</sup>The second is like it, you shall love your neighbor as yourself.

God commands this type of love, which helps us to see it is not emotionally-based since emotions cannot be commanded. Principles can be commanded.

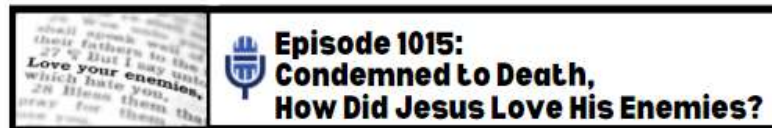
We love God even though we frequently do not understand Him. But *agape* love will move us to trust Him thoroughly. Taking one step further, we are to emulate God by loving our neighbors. Our love for God must be based on the principles of God and His character.

*agape*  
*love* toward others

Matthew 5:44: (NASB) But I say to you, love your enemies and pray for those who persecute you,

It must have stunned his listeners when Jesus said this! How can we love our enemies? The Romans were the enemy back then, a world-conquering, brutal empire in many cases.

We can love our enemies because Jesus died for them as he died for us. All of our neighbors are creations of God, and God has something in mind for all of them. We can love our enemies by thinking of them as God thinks of them - not as they are today, but what they will be after they are resurrected and rehabilitated in God's kingdom. Those who are enemies in this life will be our friends in the next life.



While *agape* love is a love like that of God, the Greek language shows us several other aspects of love:

*phileo*  
*love* from God

John 5:20: (NASB) For the Father **loves <5368>** the son, and shows him all things that He Himself is doing; and the Father will show him greater works than these, so that you will marvel.

**Love:** Strongs #5368, *philéō*; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling), to kiss (as a mark of tenderness):—kiss, love.

This word carries the idea of emotional, affectionate love. *Phileo* emphasizes the affection, emotion and a fondness one person has for another. It is a heart-centered love. It is used 25 times in the Bible and has some interesting connections to other words.

*phileo*  
*love* toward others

Hebrews 13:1: (NASB) Let **love of the brethren <5360>** continue.



In Greek, *love of the brethren* is made up of two words:

Put them together and you get “*philadelphia*.”

**PHILEO + ADELPHOS**  
(LOVE) (BRETHREN)

**Love:** Strong's #5360, *philadelphia*; fraternal affection:—brotherly love (kindness), love of the brethren

The *phileo* love we should feel for each other is an emotional affection. It ought to be deep and strong enough to lay down our lives for each other.

*love* phileo  
of Jesus

John 11:35, 36: (NASB) <sup>35</sup>*Jesus wept.* <sup>36</sup>*So the Jews were saying, see how he loved him!*

Jesus knew Lazarus was going to die and that he would raise him from the dead. Even though he knew this, his affection was so strong for Lazarus that he was gripped with the heartbreak of confronting his friend's death. One would think he would be unemotional about it, but he was so touched by the grieving in the household that he wept. It shows the depth possible with *phileo*.

*love* storge

Though this word by itself does not appear in Scripture, we have a few forms of it. *Storge* love describes the love between family members, between parents and children, between siblings and others considered to be family. It is a strong love, very protective and loyal.

### The absence of *storge*:

Romans 1:31: (NASB) *without understanding, untrustworthy, unloving <794>, unmerciful;*

**Unloving:** Strong's #794, *astorgos*; hard-hearted towards kindred:—without natural affection

Putting the letter “a” in front of a word in Greek puts it in the negative - *a-storgos* meaning “unloving” or “no love.” This describes a condition of heart where the natural *storge* love has left those given over to sin. It is also used in 2 Timothy 3:3.

### Another variation of *storge*:

Romans 12:10: (NASB) *be devoted <5387> to one another in brotherly love <5360>; give preference to one another in honor;*

**Devoted:** Strong's #5387, *philostorgos*; (cherishing one's kindred, especially parents or children); fond of natural relatives, i.e. fraternal towards fellow Christians:—kindly affectioned

This is another compound word:

We could almost translate it as “love, love” one another in brotherly love! Paul adds *philadelphia* <5360> also. This verse has to be one of the strongest love verses in Scripture! It piles on layers of love. We would miss this if we did not go back to the Greek meanings of these words.

**PHILEO + STORGE**  
(LOVE) (LOVE)



## SUMMARY OF BIBLICAL LOVE



The Bible is so much more profound when we see the full meaning of words blossom before us. Don't you LOVE it? ☺

**What about the words used to describe God?  
What can we learn from digging into their meanings?**

While understanding the different Greek words for love broadens our appreciation of God's word, understanding the names and descriptions of God broadens our reverence for Him directly. We might assume the word "God" is self-explanatory. Examining the multiple ways this word is used paints a broader picture.

**God:** Strongs #430, *eloyhiym*; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:—angels, exceeding, God (gods) (-dess, -ly), (very) great, judges, mighty



Though we translate the word as the singular *God*, in the Hebrew it is actually plural! Why? This is a grammatical tribute to the majesty of Jehovah God.

(Source: The New International Dictionary of New Testament Theology) "Elohim, though plural in form, is seldom used in the Old Testament as such (i.e. gods). Even a single heathen god can be designated with the plural Elohim (e.g. Judges.11:24; 1 Kings.11:5; 2 Kings.1:2). In Israel the plural is understood as the PLURAL OF FULLNESS; God is the God who really, and in the fullest sense of the word, is God" (J. Schneider, 'God, Gods, Emmanuel' in The New International Dictionary of New Testament Theology: Vol. 2, ed. Colin Brown, (Grand Rapids, MI: Zondervan, 1976), p. 67).

The plural use of this word in Scripture emphasizes the greatness of God. Normally the plural would be translated as *gods*, but in this case, implicit in the word is the majesty and fullness of God as the Most High.

(Source: Hastings' Dictionary of the Bible) "It is a 'PLURAL OF MAJESTY,' such as is common in Hebrew, or else it denotes the fullness of God" (A. J. Maclean, 'God' in Hastings' Dictionary of the Bible [one volume edition], ed. by James Hastings, [Peabody, MA: Hendrickson, 2001], p. 299).





The majestic plural has all but died out in English and was most famously used by Queen Victoria, who, when not amused, would say, “We are not amused.” She referred to herself as “we” because she was the sovereign. Monarchs referred to themselves in the majestic plural because as figureheads they represented the entire nation over which they reigned. We have English examples of it in archaic usage.

So, when speaking about a single God, it is translated *God* not *gods*. When writing about a group of gods, such as false gods, this same word is translated *gods*. The grammatical indicator is the verb:

singular verb = *God* (when referencing THE God)  
plural verb = *gods*

This “plural of majesty” is just innate to the word because the verbs it is usually used with are singular, not plural. Incidentally, there are 2,601 instances of *elohim* in the King James Version. Here is an example using Genesis 1:1:

	singular verb	plural noun		
1:1	בְּרָאשִׁית	בָּרָא	אֶת אֱלֹהִים	וְאֶת הָאָרֶץ
	b·rashith	bra	aleim ath e·shnim	u·ath e·artz
	in·beginning	he·created	Elohim » the·heavens	and· » the·earth

*Elohim* magnifies God with this “plural of majesty.” Does it only refer to the Almighty God whenever it is used? Actually, the usage of *Elohim* is much broader. Here are a few examples:



#### **Moses as *elohim*:**

Exodus 7:1: (NASB) *Then the LORD said to Moses, See, I make you as **God <430>** to Pharaoh, and your brother Aaron shall be your prophet.*

This suggests the power and authority God was investing in Moses to be the deliverer of His people and stand before Pharaoh. What a shot of confidence for Moses! Notice, Moses is only one person, but the plural form is still used. Thus we see *elohim* can refer to others besides God Almighty.



#### **The golden calf was also spoken of as *elohim*:**

Exodus 32:4: (NASB) *He took this from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, This is your **god <430>**, O Israel, who bought you up from the land of Egypt.*

Once again we have *elohim* used to designate something other than Almighty God. Translating this in the singular *god* makes sense since it was one golden calf. But many translations use *gods* here instead, including Young’s Literal Translation, American Standard Version, New International Version and King James Version. The New King James Version uses *god* (singular).



### An angel as *elohim*:

Judges 13:22: (NASB) *So Manoah said to his wife, We will surely die, for we have seen **God** <430>.*

Manoah and his wife had just realized they had seen an angel of God and called him *Elohim*. Indeed, angels are mighty like God.

### Judges as *elohim*:



Exodus 22:9: (NASB) *For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for any lost thing about which one says, This is it, the case of both parties shall come before the **judges** <430>; he whom the **judges** <430> condemn shall pay double to his neighbor.*

Exodus 22:9: (Young's Literal Translation) *for every matter of transgression, for ox, for ass, for sheep, for raiment, for any lost thing of which it is said that it is his; unto **God** <430> cometh the matter of them both; he whom **God** <430> doth condemn, he repayeth double to his neighbour.*

From these usages and others we can conclude the *Elohim* is used to represent any power and authority, in this case, the judges. They judged using the principles and Law of God and the consequences of breaking that Law. God is emphasized in the Young's translation as the highest power and authority, even though the human judges rendered the decisions.

This is an example of an issue with translation. Do we translate exactly what is in the original Hebrew or Greek - in this case, *Elohim*, or *God*? Or for the sake of clarity, should we translate what is meant - *judges*? This can be subjective, but in this case, it is clear that humans are doing the judging. Knowing that the Hebrew word here is *elohim* helps us to see the broad scope of the word.

Recognizing this broad usage helps us to see how God was referenced in ancient days.

### What about God's name?

#### What is it? How do we understand it and respectfully use it?



God's name occurs 6,823 times in the Hebrew Scriptures, the Old Testament, yet nearly all English translations render it as *LORD* in all capital letters. The King James Version translates it as *Jehovah* only seven times out of 6,823! One of the great blind spots among English translations is the superstition against translating God's name.

In Hebrew, God's name consists of four letters: YHWH - יהוה (Remember, Hebrew is read from right to left.) These four letters are called the "Tetragrammaton" by scholars, which simply means "four letters." There are several reasons why this superstition became influential, but it must be admitted that NOT translating the divine name does injustice to the Bible. The name is there. It should be rendered as a name if we are faithfully reading Scripture. Hiding it with *LORD* is confusing and actually makes many texts incomprehensible. Rendering it as God's proper name, *Jehovah*, clarifies many points.



### God's name as *Jehovah*:

Psalm 83:18: (KJV) *That men may know that Thou, whose name is **JEHOVAH**, art the most high over all the earth.*

Here is one of the seven times in the King James Version where it would not make sense to use *the LORD*, as that is clearly not a proper name. They were forced to use *Jehovah*, the name God chose for Himself and gave to man to identify Him.

Are there other examples where the use of *LORD* is confusing?

**This verse prophetically references Jesus, but in most translations the distinction between Jehovah and Jesus is muddled:**

Psalm 110:1: (KJV) *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

**Who is speaking to whom here? It is unclear. Now contrast the verses with a better translation:**

Psalm 110:1: (ASV) *Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

The whole prophetic import of this would be lost if we did not see that it is Jehovah speaking to Jesus, inviting him to sit at His right hand. We know it is Jesus because this verse is quoted many times in the New Testament, for example in Matthew 22:43-44 and Acts 2:34-35.

It would seem that one of the most important things in Scripture would be to get the name of God correct, yet there are other examples in the King James Version where the name of God is *not* translated correctly.

**For example:**

1 Kings 8:53: (KJV) *For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, **O Lord GOD**.*

Normally the King James Version translates the divine name as *LORD* in all capitals. In this text, the word *GOD* is in all capitals. This is another instance where the name *Jehovah* should be used. The King James Version translators could not use *LORD* in all caps here, or else it would read *O Lord LORD*. The sentence construction forced them to translate it as *O Lord GOD* in order to avoid using the divine name by saying, *O Lord Jehovah*.

**Here is a better translation:**

1 Kings 8:53: (ASV) *For thou didst separate them from among all the peoples of the earth, to be thine inheritance, as thou spakest by Moses thy servant, when thou broughtest our fathers out of Egypt, **O Lord Jehovah**.*

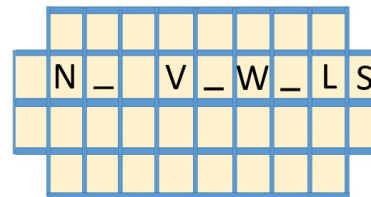
It is more sensible and beautiful when we see the divine name used. This shows His majesty right in front of us. Hiding the name Jehovah takes away from exalting God as God.

Is *Jehovah* the only correct rendering of God's name? While it is the most recognized rendering, many scholars say *Yahweh* is closer to the original, though its pronunciation is unknown. Rotherham's translation consistently uses



**Yahweh.** The American Standard Version, Young's Literal Translation and The Darby Bible are a few English translations that use *Jehovah*.

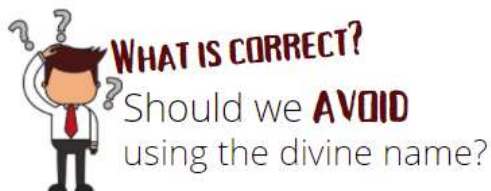
The written Hebrew language uses no vowels, only consonants. The vowels have to be supplied. If you were brought up speaking ancient Hebrew, you would know which vowels to use, but that has been lost in obscurity. The correct vowel sounds are ambiguous and uncertain.



Most scholars prefer the word *Yahweh*, but the most common translation, by far, is *Jehovah*. They are both correct.



Take for instance our English pronunciation of “Jesus.” In Hebrew today, it is pronounced “Yeshua.” Spanish Christians say “Hay-Soos.” No one today knows exactly how *YHWH* was pronounced in biblical times. We can only make reasoned guesses. There is no reason to fight over the pronunciation, as it is not a vital part of our worship. We recognize the importance of God’s name by the fact that it is presented nearly 7,000 times in Scripture. When we speak to those outside of Christian circles, we might want to use the most-recognized name. *Jehovah* will likely be recognized by even those who are not Christian. We should also consider using the name that means the most to us.



The Jews superstitiously did not speak *Yahweh*’s name because it was so holy they did not want to take it in vain. But Jesus used God’s name, and if this is Jesus’ attitude regarding the divine name, it should be our attitude.

**Consider what Jesus said on this question:**

John 17:26: (NASB) *and I have made Your name known to them, and will make it known, so that the love with which You loved me may be in them, and I in them.*

Consequently, as followers of Jesus, we also should make known the name of God in whatever language we speak and with whatever pronunciation we use.

The divine name is important and praiseworthy. To pronounce it imperfectly but to use it reverently is to give honor to God.

**What about mistranslations relating to prophecy?  
Are there any corrections that would change our expectations?**

Christianity has been looking with great anticipation for the second coming of Jesus since the first century. The Bible has a lot to say about his return. As you might have guessed, one key word used by both Jesus and his disciples regarding his second coming has been mistranslated. What is that word?





## We start by looking at Jesus' testimony about his return:

**Matthew 24:3:** (NASB) *As he was sitting on the Mount of Olives, the disciples came to him privately, saying Tell us, when will these things happen, and what will be the sign of your **coming** <3952>, and of the end of the age?*

(In Episode #1162, Part IV of this series, we observed that the *end of the world* was an inadequate translation for this verse and several others in the King James Version. Here in the New American Standard Bible, it has been correctly rendered as *end of the age*.)

This time when we look at this verse, we want to focus on the word *coming*. The Greek word here is *parousia*. The word does not mean “coming;” it means the “arrival and subsequent presence.” This word is used 24 times in the New Testament.

**Coming/Presence:** Strongs 3952, *parousia*; a being near, i.e. advent (often, return; specifically, of Christ to punish Jerusalem, or finally the wicked); (by implication) physical aspect:—coming, presence

## To verify its meaning, let's look at just two examples where it is used:

**2 Corinthians 10:10:** (NASB) *For they say, His letters are weighty and strong, but his personal **presence** <3952> is unimpressive and his speech contemptible.*

Some said Paul's *presence* was unimpressive, not his “coming,” which would not have made sense. In fact, he contrasts it in verse 11 with *not* being present. Paul used the word *parousia* in verse 10, and there is no question about its meaning. Paul, though not an imposing presence, had a powerful gift to present the gospel to help others, which is what counted with God.

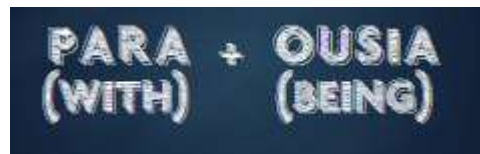
## He contrasted being present with the church with being absent from the church:

**2 Corinthians 7:6-7:** (YLT) *“but He who is comforting the cast-down --God-- He did comfort us in the **presence** <3952> of Titus; and not only in his **presence** <3952>, but also in the comfort with which he was comforted over you...”*

Titus was a comfort by his *presence*, not by his “coming.” We chose just two examples, but there are many more.

(Source: Vines Expository Dictionary) “Parousia”: “3. parousia, (parousia, 3952), lit., “a presence,” para, “with,” and ousia, “being” (from eimi, “to be”), denotes both an “arrival” and a consequent “presence with.” For instance, in a papyrus letter a lady speaks of the necessity of her parousia in a place in order to attend to matters relating to her property there. Paul speaks of his parousia in Philippi, Phil. 2:12 (in contrast to his aparousia, “his absence”; see ABSENCE). Other words denote “the arrival”). Parousia is used to describe the presence of Christ with His disciples on the Mount of Transfiguration, 2 Pet. 1:16. When used of the return of Christ, at the rapture of the church, it signifies, not merely his momentary “coming” for his saints, but his presence with them from that moment until his revelation and manifestation to the world.”

Vines is very clear on this point. He defines it as *para* meaning “with” and *ousia* meaning “being,” as in “being with.”



This would be an arrival and then “consequent presence with.” He contrasts it with *aparousia* meaning “not present” or “absent.” We can conclude that it means “being there,” rather than “on the way there.” In a Greek school, when



a teacher reads the roster at the beginning of class, the students answer *parousia*, or “here.” The evidence makes it clear that *parousia* is not just about arrival, but emphasizes the presence AFTER the arrival.

What does this mean regarding the second presence of Jesus? The disciples asked Jesus about the future: *What is the sign of thy presence?* (YLT), which has a different implication than, *What will be the sign of your coming?* (Darby, NASB)

**Let’s read the verse in Matthew one more time, but from Young’s Literal Translation:**

**Matthew 24:3:** (YLT) *And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, Tell us, when shall these be? And what [is] the sign of thy **presence <3952>**, and of the full end of the age?*

The difference is that *coming* has the connotation that everyone is looking forward to an event. There is an arrival imminent but it has not happened. *Presence* has the connotation that the anticipated person is here with us. This changes everything!

What thoughts does *sign of thy presence* bring to mind?

1. Asking for a sign suggests that his presence cannot be perceived in other ways. The sign is the indicator of the presence, not what can be seen with one’s eyes.
2. The *parousia* of Jesus in this verse emphasizes not the arrival, but rather a period of time during which the requested signs appear; not a singular event, but a time of some duration. When Greek students answered, “Present!” (*parousia*), they were not there just for the moment, but for the duration of the class.

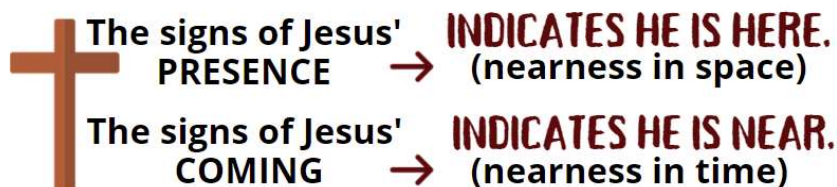
The second presence of Jesus is more than an event. It begins with his arrival, but the emphasis is on what takes place afterward, during his presence.

**What about further descriptions of this period described in prophecy?**

**Matthew 24:37:** (YLT) *and as the days of Noah - so shall be also the **presence <3952>** of the Son of Man;*

This is a powerful comparison, almost mathematical. It parallels the days of Noah, which are undeniably a length of time, with the presence of Jesus.

They are both periods of time during which a lot of things happen.





### To understand in more detail, let's read the next two verses:

**Matthew 24:38-39:** (YLT) <sup>38</sup>*for as they were, in the days (a period of time) before the flood, eating, and drinking, marrying, and giving in marriage, till the day Noah entered into the ark,* <sup>39</sup>*and they did not know till the flood came and took all away; so shall be also the **presence** <3952> of the Son of Man.*

With *parousia*, once we recognize that we are looking at a period of time and not just an event, we can start to look for those signs that indicate Jesus is here, that he is present. There are many Scriptures that describe what will happen during that period of time. We are suggesting something quite different in expectation from many Christians. Ultimately this is the effect of that one often-mistranslated word.

The people of Noah's day were unaware that God had judged them and the end of that age was at hand. So, too, during *the presence of the Son of Man*, the populations of the world are unaware that judgment is being made on the systems of this world. They do not perceive the presence of the judge - the returned Jesus.



So powerfully did one translator of the Bible understand the prophetic implications that he included a lengthy appendix in his translation to explain why he stuck with *presence* as the right translation of *parousia*. This was Joseph Bryant Rotherham of Rotherham's translation. His Appendix beautifully lays out the meaning of the word and why he used *presence* consistently throughout the New Testament. He recognized that it would be troublesome for some Christians because of their prophetic viewpoint. Rotherham said that the import of the word was so strong that he had to set aside those objections in order to remain true to its accurate translation.



What will be the sign of thy **coming** and of the **end of the world**?

What will be the sign of thy **presence** and of the **end of the age**?

**THESE ARE TWO DIFFERENT QUESTIONS.**

What are we supposed to be looking for?  
**ONLY THE SECOND ONE WILL LEAD THE TRUTH SEEKER  
 TO CORRECTLY READ THE GIVEN SIGNS.**

See the Bonus Material for Rotherham's Appendix note.

In summary, the Bible has been mistranslated and misunderstood. As Christians and followers of Jesus, the Bible is our textbook. But the Bible we have today has been passed down through many generations, through the hands of many writers and translators. There are no original manuscripts in existence. If only we could hold in our hands an actual letter of the Apostle Paul, but those letters have long since disappeared.



The Bible has been translated into many languages, and this opens up the door for errors to creep in, and they have. Fortunately, in this day and age, we have many tools to enable us as consecrated, dedicated Christians to go back and check the original Greek and Hebrew. We do not even have to be Greek and Hebrew scholars! We have dictionaries, lexicons and commentaries to help us study these Greek and Hebrew words.

Some of the mistranslations are minor, and some have major implications like understanding the meaning of the one word, *parousia*. Studying this way helps to clarify the doctrines we believe. It clarifies for us who Jehovah God is in all His fullness, and who Jesus is, confirming the beautiful relationship he has with his Father. We see the implications of prophecy.

All of us want to praise our Heavenly Father and *to worship Him in spirit and in truth* (John 4:24). *The spirit*, meaning our attitude towards what God has given us, it dwells in our hearts, our disposition; and *the truth*, meaning the written words. Both of these have to be brought into alignment. If we are diligent, trying to please God and praise Him in all things, then we will go back and make sure what we believe is based firmly upon Scripture that we can prove and verify for ourselves.

We love the word of God; we love God's plan. We want to accurately follow it in all of its fullness and authenticity. This is an important subject that we all need to take seriously. We want to be better students of the Bible because it changes everything!

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



### Bonus Material and Study Questions

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

agape+ phileo  
love

John 21:15-17: (NASB) <sup>15</sup>So when they had finished breakfast, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He said to him, Yes, Lord; you know that I love you. He said to him, Tend my





lambs. <sup>16</sup>He said to him again a second time, Simon, son of John, do you love me? He said to him, Yes, Lord; you know that I love you. He said to him, Shepherd My sheep. <sup>17</sup>He said to him the third time, Simon, son of John, do you love me? Peter was grieved because he said to him the third time, Do you love me? And he said to him, Lord, you know all things; you know that I love you. Jesus said to him, Tend my sheep.

	Jesus	Peter
First time:	do you <b>agape</b> me	I <b>phileo</b> you
Second time:	do you <b>agape</b> me	I <b>phileo</b> you
Third time:	do you <b>phileo</b> me	I <b>phileo</b> you

This three-fold question from Jesus no doubt reminded Peter of his three-fold denial of Jesus. But the change in Jesus' choice of words used for love was intended to challenge Peter. Twice asking about love based on principle and once with affectionate love, Jesus might have wanted Peter to understand that the love necessary in following him included both *agape* and *phileo*.

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A few other interesting instances of *Elohim*:

**This example is exciting because it prophetically refers to Jesus:**

Psalms 45:6-7: (NASB) <sup>6</sup>your throne, O **God <430>**, is forever and ever; a scepter of uprightness is the scepter of your kingdom. <sup>7</sup>you have loved righteousness and hated wickedness; Therefore **God <430>**, your **God <430>**, has anointed you with the oil of joy above your fellows.

*God* is used three times in these two verses; all of them are *elohim*. The first instance refers to Jesus.

**How do we know? Paul tells us:**

Hebrew 1:8: (NASB) But of the son he says, your throne, O God is forever and ever, and the righteous scepter is the scepter of his kingdom.

Jesus is an *elohim* too. He is powerful, authoritative and is to be obeyed. But he is not the Almighty *elohim*. This was made clear in Psalms 45:7: Therefore *elohim*, thy *elohim* has anointed you... Jesus' God, the Almighty, has elevated him to have a name above every name!

**This sentence construction is very similar to something Jesus said after his resurrection:**

John 20:17: (NASB) Jesus said to her, Stop clinging to me, I have not yet ascended to the Father; but go to my brethren and say to them, I ascend to my Father and your Father, and my **God <430>** and your **God <430>**.

Jesus' is subjected to Jehovah God, his *Elohim*.

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What else is Jesus doing during his presence? The list is large. His people will know of his presence, just as Noah knew of the judgment of the world. Jesus' first work is with his followers.



## He promised to feed them with a great feast of spiritual food, restoring all of the truths lost during the Gospel Age:

Revelation 3:20: (NASB) *Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and will dine with him, and he with me.*

This is part of the message to the Laodicean church, which represents the seventh and last church of the Gospel Age. Jesus announces that he is *at the door*. He is present! When guests knock on our door, we do not say, "Company is coming," we say, "Company is here!" So, too, with Jesus' knock - he is here and wishes to feed us.

## In the same context of Matthew 24, Jesus makes further reference to the feeding during his presence:

Matthew 24:45-46: (NIV) <sup>45</sup> *Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time?* <sup>46</sup> *It will be good for that servant whose master finds him doing so when he returns.*

Jesus uses his *faithful and wise servant* to feed the household of faith. At Jesus' arrival and subsequent presence, a feast of spiritual food is served. But as part of this work of his presence, there is also a judgment of the church.

## This time period is called the harvest:

Matthew 13:30: (NASB) *Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.*

Jesus is the Lord of the Harvest. It is one of his activities during his presence.



## More notable mistranslations:

Matthew 10:4: (KJV) *Simon the Canaanite, and Judas Iscariot, who also betrayed him.*

The context here is a listing of Jesus' choices for his apostles. Those familiar with Bible history will immediately recognize that Canaanites were enemies of God. How is it that one came to be an apostle?

It is a mistranslation. The King James Version got it right in Luke 6:15 and Acts 1:13 where he is listed as *Simon called Zelotes*. Zelotes was not the brother's name; rather, it merely indicated he had previously been a member of an extreme faction of the Pharisees called "Zealots." Here in Matthew 10:4 and also in Mark 3:18, the term "Canaanite" is a translation of the Greek word *Kananites*. It derives from an Aramaic root word, *qanna*, which means "jealous" or "zealous." In this instance, it was just transliterated into the Greek as *Kananites* instead of rendering the Aramaic meaning. It sounds like "Canaanites," so they made it so, instead of using the Aramaic meaning of "Zealot."



This shows us that transliteration can be misleading. Fortunately in this case, we have other references that alert us to the mistake.

**Here is a mistranslation that allows us to see Judas in a more objective light:**

Matthew 27:3: (KJV) *Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.*

This verse seems to say that Judas repented, and questions whether we or God should be merciful in our judgment of him. The Greek word here translated as *repented himself* is *metamelomai* and does not mean “repent”; it only means “to regret” or “to be sorry,” which is not what “repent” means.

(Source: Eastons Bible Dictionary) **REPENT** (1.) The verb *metamelomai* is used of a change of mind, such as to produce regret or even remorse on account of sin, but not necessarily a change of heart. This word is used with reference to the repentance of Judas (Matthew 27:3). (2.) *Metanoeo*, meaning to change one’s mind and purpose, as the result of after knowledge. This verb, with (3) the cognate noun *metanoia*, is used of true repentance, a change of mind and purpose and life, to which remission of sin is promised.

After Jesus was condemned to death, Judas regretted what he had done. This was not true repentance, but rather a worldly sorrow or regret, with Judas feeling sorry for himself. True repentance would have been to confess his sin and then bear the fruits of repentance.

**Instead, his suicide proved his self-centered focus and his being unwilling to face up to his accountability:**

Matthew 27:3: (Bible in Basic English) *Then Judas, who was false to him, seeing that he was to be put to death, in his regret took back the thirty bits of silver to the chief priests and those in authority,*

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### The Rotherham Appendix for translating *parousia* as *presence*:

(Source: Appendix Entry to The Emphasized Bible by Joseph Bryant Rotherham, 1902)  
**PRESENCE**: In this edition the word *parousia* is uniformly rendered “presence” (“coming,” as a representative of this word, being set aside). The original term occurs twenty-four times in the N.T., viz.: Mt. xxiv. 3, 27, 31, 39: 1 Co.xv.23; xvi.17, 2Co.vii.6,7;x.10; Ph.i.26;ii. 12; 1Th.ii.19; iii.3;iv.15;v.23; 2Th.ii.1,8,9; Ja.v.7,8;2P.i.16;iii.4,12 and 1 Jn. ii. 28. The sense of “presence” is so plainly shewn by the contrast with “absence” (implied in 2 Co. x. 10, and expressed in Ph. ii. 12) that the question naturally arises, Why not always so render it? The more so, inasmuch as there is in 2 P. i. 16 also, a peculiar fitness in our English word “presence.” This passage, it will be remembered, relates to our Lord’s transformation upon the Mount. The wonderful manifestation there made was a display and sample of “presence” rather than of “coming.” The Lord was already there; and, being there, he was transformed (cp. Mt. xvii. 2, n.) and the “majesty” of his glorified person was then disclosed. His bodily “presence” was one which implied and exerted “power”; so that “power and presence” go excellently well together—the “power” befitting such a “presence”; and the three favoured disciples were at one and the same moment witnesses of both. The difficulty expressed in the notes to the second edition of this N.T. in the way of so yielding to this weight of evidence as to render *parousia* always by “presence,” lay in the seeming incongruity of regarding “presence” as an event which would happen at a particular time and which would fall into rank as one of a series of events, as 1 Co. xv. 23 especially appeared to require. The translator still feels the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection that, after all, the difficulty may be imaginary. The *parousia*, in any case, is still



in the future, and may therefore be enshrouded in a measure of obscurity which only fulfilment can clear away: it may, in fine, be both a period,—more or less extended, during which certain things shall happen,—and an event coming on and passing away as one of a series of divine interpositions. Christ is raised as a first fruit—that is one event; He returns and vouchsafes his “presence,” during which he raises his own—that is another event, however large and prolonged; and finally comes another cluster of events constituting “the end.” Hence, after all, “presence” may be the most widely and permanently satisfying translation of the looked-for parousia of the Son of Man.

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## Ep. 1163: Has the Bible Been Mistranslated and Misunderstood? (Part V)

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See:  CQ Rewind  
SHOW NOTES

1. What is *agape* love? How did God show his *agape* love for us? How can we show it back to Him and to those around us, even when we do not feel like loving them? How can we do this? (See Matthew 5:44, 22:37-39, John 3:16)
2. What is *phileo* love? How did Jesus display it to Lazarus? Why did Jesus weep? How deep is this kind of love? (See John 11:35-36)
3. What is *storge* love? What can we do to show this kind of love to others? How do we see this kind of love in Scripture? (See Romans 1:31, 12:10, 2 Timothy 3:3)
4. How can identifying the different types of love help us to understand the message of the Bible more clearly?
5. What does the Hebrew word *elohim* mean? How is it used in the Bible? (See Genesis 1:1, Exodus 7:1, 32:4, Judges 13:22)
6. How does understanding the broad usage of the word *elohim* help us to see how God was referenced during the time of the Old Testament? What is the “majestic plural”? How does it relate to the fact that *elohim* is a plural noun?
7. What is God’s name? Why is it important to have God’s name translated correctly? (See 1 Kings 8:53, Psalms 83:18, 110:1)
8. Should we use God’s name? What are the arguments on both sides? (John 17:26)
9. What is the meaning of the Greek word *parousia*? (See 1 Corinthians 7:6-7, 10:10)
10. What does this teach us about the second presence of Jesus? How does this reshape our understanding of these verses? (See Matthew 24:3, 37-39)
11. What signs does the Bible say will accompany Jesus’ second presence? Have you seen any of these signs in our world today? What does this mean to your faith?