

Private interpretation in Modern Versions

Matthew Verschuur 2017

AUTHORITY

We must begin from the
foundation of Scripture
and the leading of the
Holy Ghost

“Every word of God is pure: he is a shield unto them that put their trust in him.” (Proverbs 30:5).

AUTHORITY

“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

AUTHORITY



“Knowing this first, that no prophecy of the scripture is of any private interpretation.”
(2 Peter 1:20).

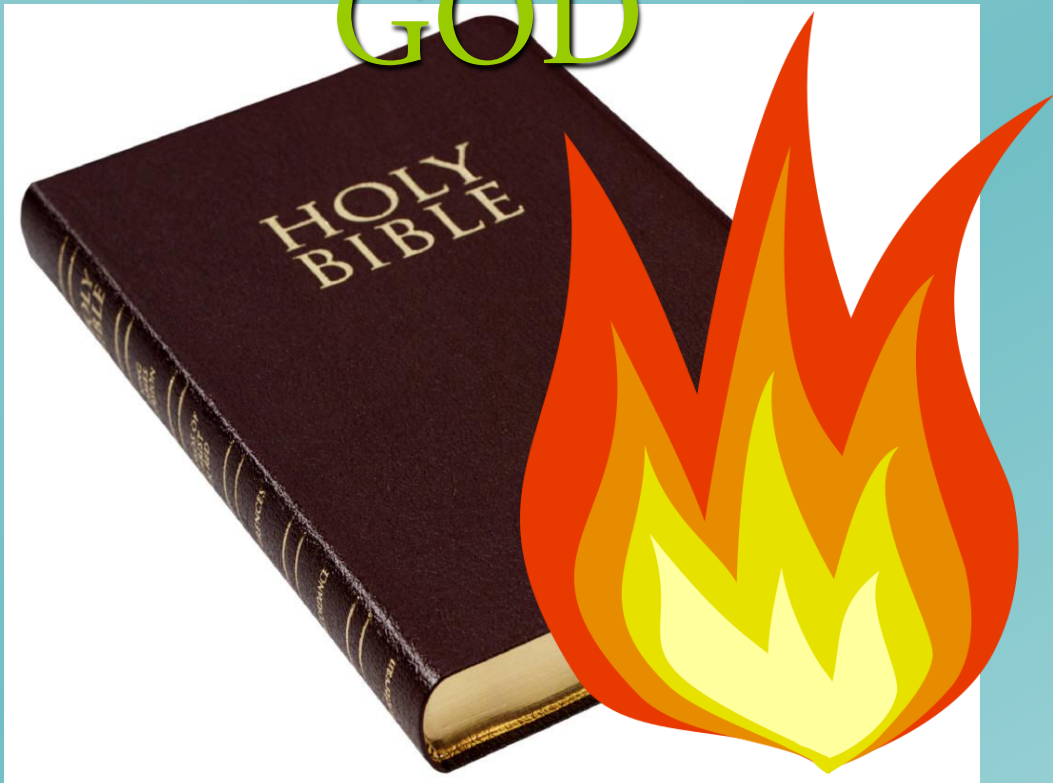
“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (2 Peter 1:21).

“Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” (Proverbs 22:20, 21).

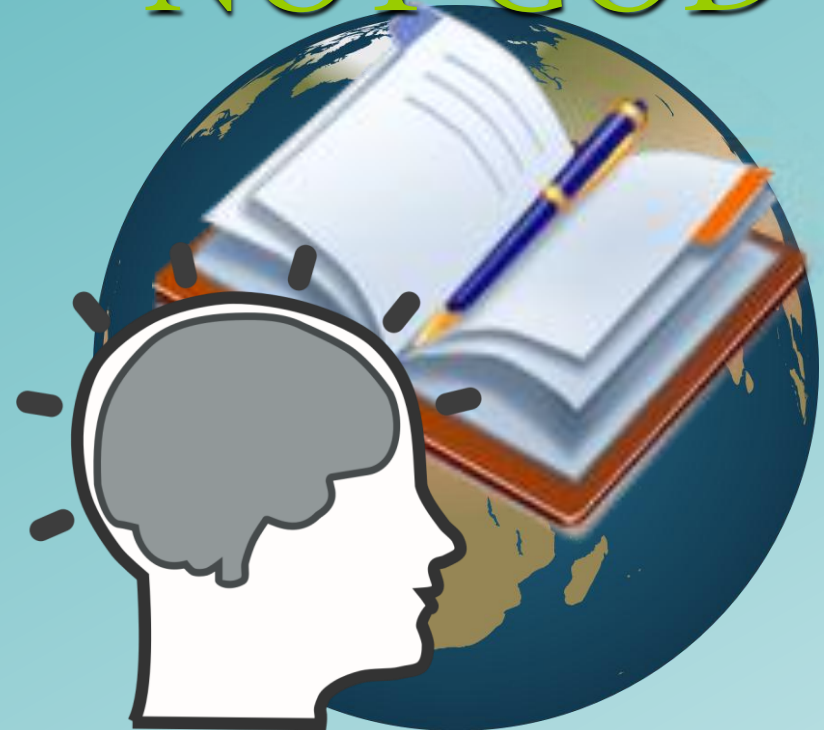
“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (John 16:13).

There are two sources for knowledge in the world:

GOD



NOT GOD



If, under the heading of God, the Bible and the Holy Ghost are our authority, then we shall know; but if some other source, then that is error where there is pride, foolishness and utter vanity

THREE ENEMIES IN CHURCH HISTORY



PAGANISM VERSUS CHRISTIANITY: CHRISTIANITY
WON, CONVERTING THE ROMAN EMPIRE
(30 AD – 313 AD – 538 AD)



ROMAN CATHOLICISM VERSUS PROTESTANTISM:
PROTESTANTISM WON CONVERTING NORTHERN
EUROPE (538 AD – 1517 AD – 1798 AD)



MODERN INFIDELITY VERSUS FAITH AND
ABSOLUTE TRUTH: IN PROGRESS
(1798 AD, 1968 AD – ...)

**PAGAN****PAPAL****INFIDEL**

INFIDELITY used as a proper title, means specifically the views of Deists, Atheists, Agnostics, Rationalists, Secular Humanists, etc. It began with the modern Rationalist philosophers, the Enlightenment and the French Revolution, and it leads to all the godless philosophy that is pushed through the United Nations today.

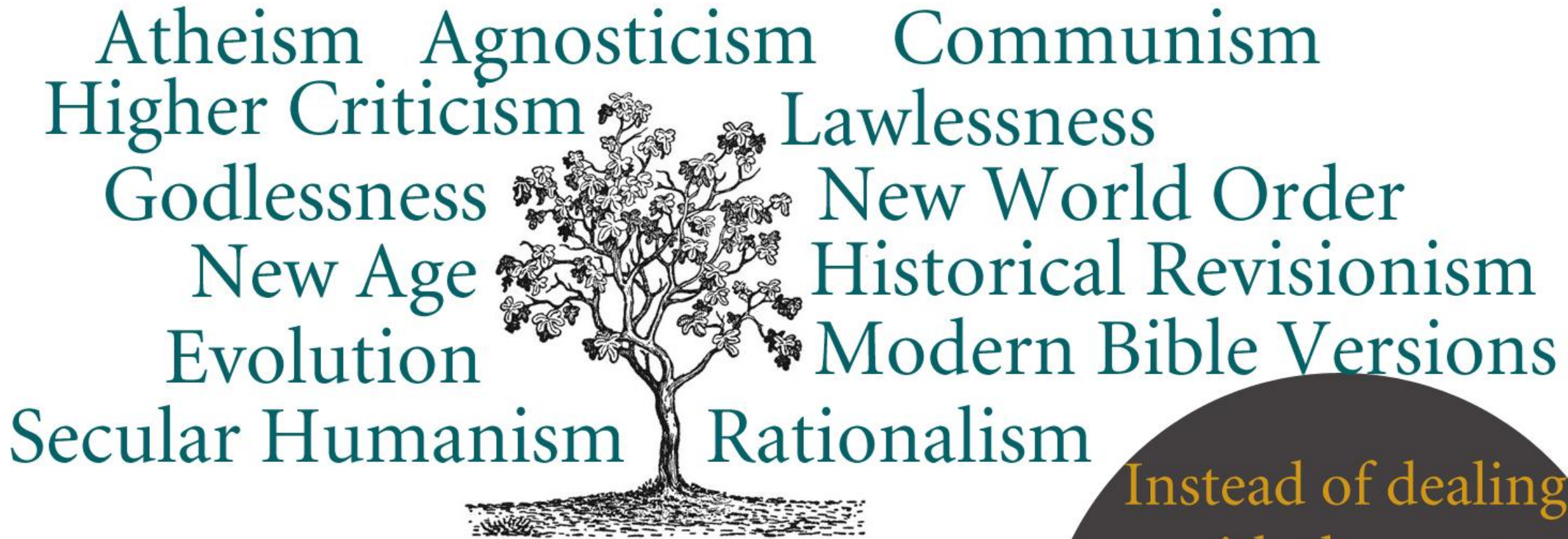
Human knowledge

God's truth



Viewing from
and interpreting
accordingly





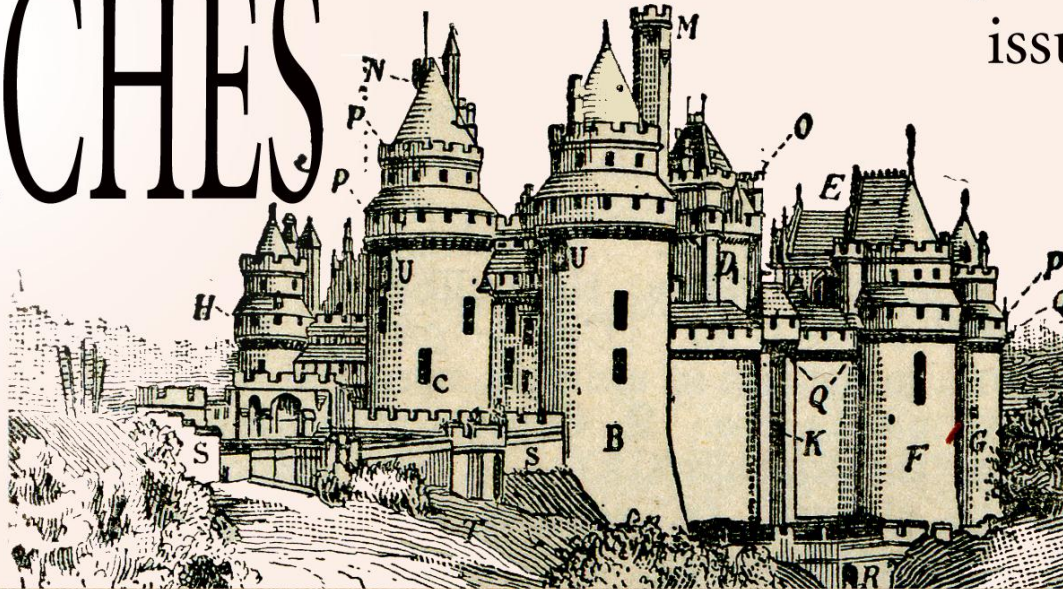
Lies: The spirit of error
TREE OF INFIDELITY

Instead of dealing
with the root,
many try to deal
with the fruit

DRINKING EXCUSED, SODOMY, SCANDAL,
SCAMS, ABORTION, EVOLUTION, COMPROMISE,
FALSE DOCTRINES, UNITY WITH ERROR, ETC.

MANY MODERNIST
CHURCHES

Modernism's
foundation is
on sand



Various Christians are
preoccupied fighting various
issues, while the real issue is
the foundation

If the foundations
be destroyed,
what can the
righteous do?

Psalm 11:3

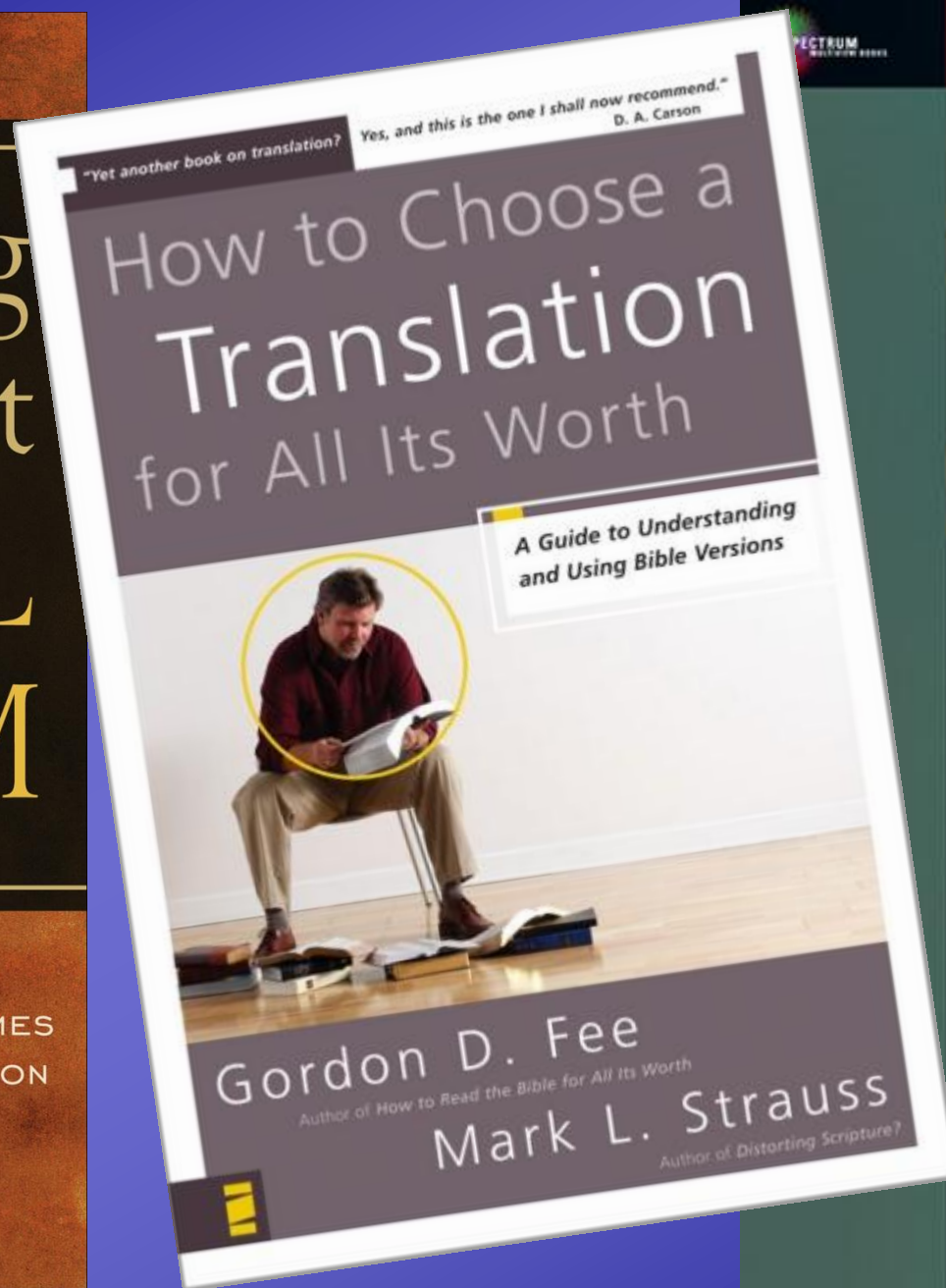
INFIDELITY

Rethinking New Testament TEXTUAL CRITICISM

Essays by

ELDON JAY EPP ■ MICHAEL W. HOLMES
J. K. ELLIOTT ■ MAURICE A. ROBINSON
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Edited by Stanley E. Porter & Beth M. Stovell



Biblical Hermeneutics FIVE VIEWS

WITH CONTRIBUTIONS BY

Craig L. Blomberg
Richard B. Gaffin Jr.
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Robert W. Wall
Merold Westphal

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

“Scholars, especially those teaching in German universities, sought to approach the Bible through ... objective, scientific means. Thus was born the approach known as the *historical-critical method*, an interpretive method guided by several crucial philosophical presuppositions.

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

“It inherited the rationalistic assumption from its seventeenth-century intellectual ancestors, that the use of human reason, free of theological limitations, is the best tool with which to study the Bible. So scholars treated the Bible as they would any other literature, not as God’s special revelation to humanity.

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

“Also, the historical-critical method presupposed a naturalistic worldview that explained everything in terms of natural laws and excluded the possibility of supernatural intervention. Thus, scholars accounted for biblical miracles by means of the laws of physics, biology, and chemistry.

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

“Again, the approach believed that all history happens as an evolutionary process of development. Thus, its practitioners interpreted the history that the Bible reports along that line, viewing earlier eras as ‘primitive’ and later ones as ‘advanced.’

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

“The historical-critical method further regarded the Bible’s ideas as time-bound truths not timeless ones (the Bible merely records what people thought at the time). Finally, scholars assumed that the Bible’s greatest contribution lay in its moral and ethical values, not in its theological teachings.

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

“These presuppositions brought about two decisive shifts in the focus of biblical interpretation. First, rather than seek to discern what a text meant, many scholars sought instead to discover the sources behind it. This method was called *source criticism*.

Introduction to Biblical Interpretation (1993) by W. Klein, C. Blomberg and R. Hubbard:

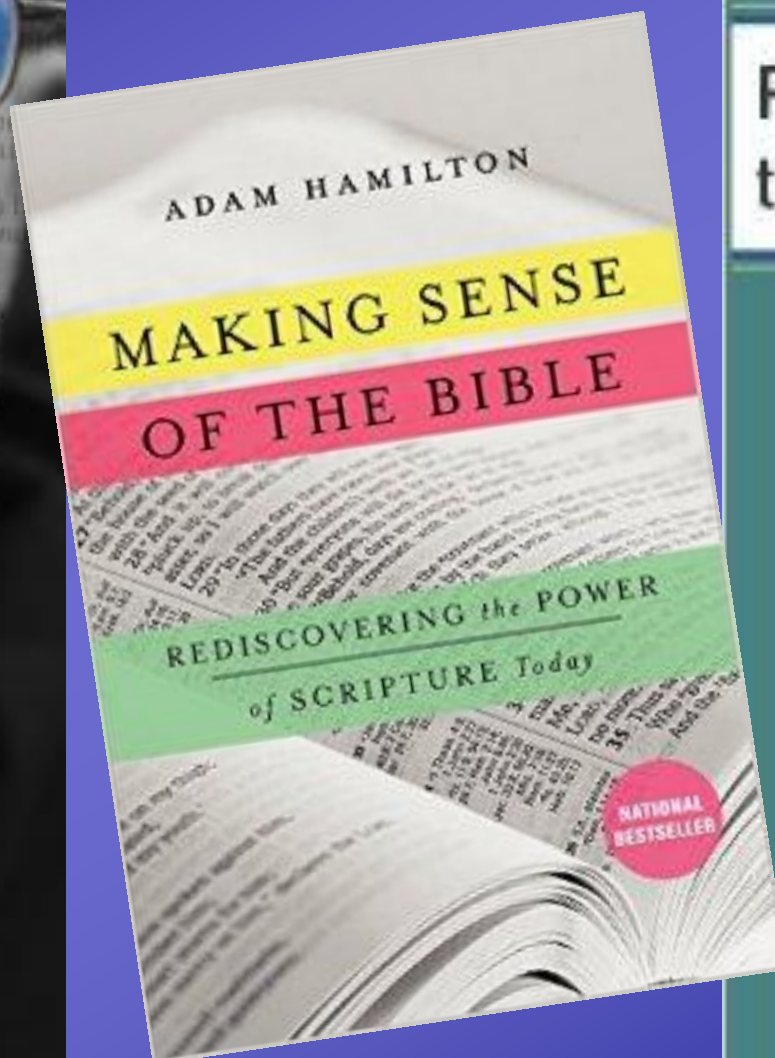
“Second, rather than accept the Bible as timeless revelation, some scholars sought to retrace the historical development presumed to underlie it. The work of three influential German scholars illustrates these shifts in biblical interpretation.”



MISREADING SCRIPTURE WITH WESTERN EYES

REMOVING CULTURAL BLINDERS
TO BETTER UNDERSTAND THE BIBLE

E. RANDOLPH RICHARDS
AND BRANDON J. O'BRIEN



Fortress Resources for Preaching

Preaching Parables to Postmoderns



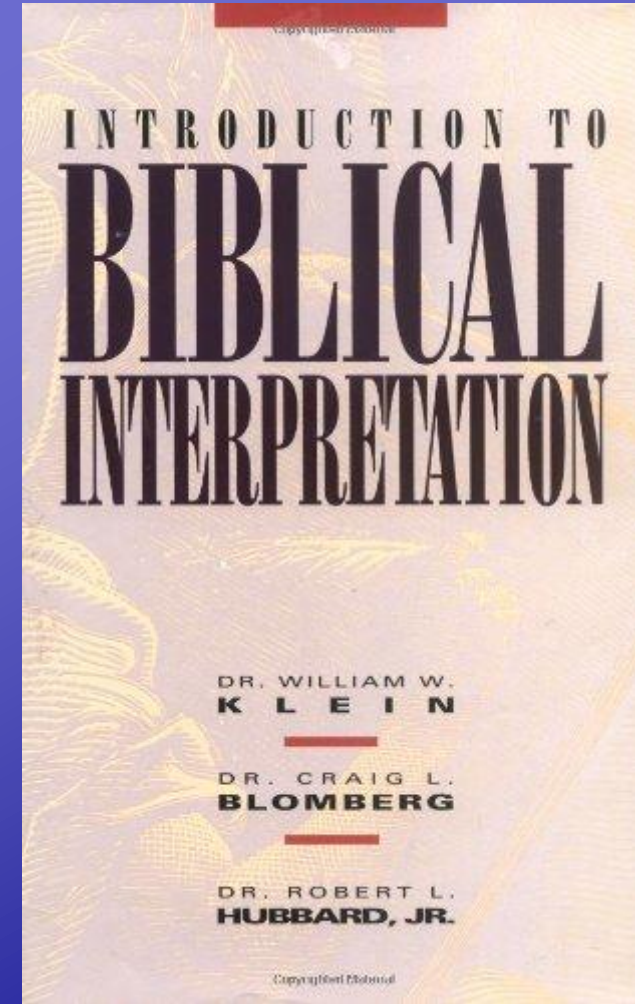
Brian C. Stiller

Modern Biblical scholarship and theology is the beneficiary of the underlying unbelieving scholarship it claims to resist.

If the foundations be
destroyed, what can the
righteous do?
(Psalm 11:3).

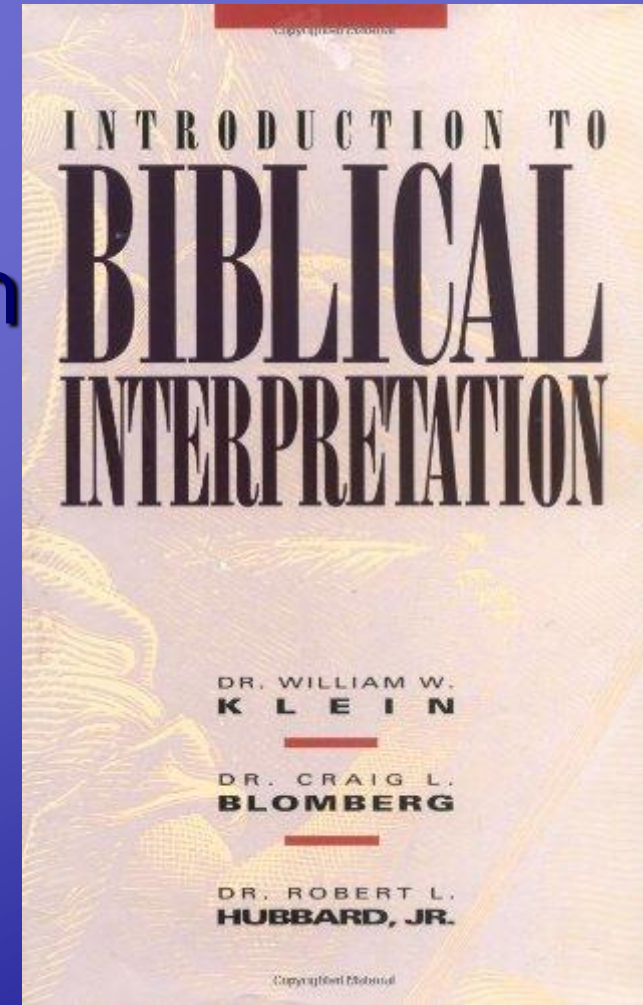
ASSUMPTION 1. Perfect understanding is unattainable, absolute correct doctrine is impossible and proper interpretation is a challenge because of:

- Distance of time
- Cultural distance
- Geographical distance
- Distance of language



“For whatsoever things were
written aforetime were written
for our learning, that we through
patience and comfort of the
scriptures might have hope.”
(Romans 15:4).

ASSUMPTION 2. Study or “hermeneutics should be practiced on the autographs of Scripture(,) the original documents penned by the various biblical writers. However, since none of these exists, the next best choice is to read and interpret the modern critical editions of the Hebrew, Aramaic, and Greek texts ... These usually reflect the best reconstructions that scholarship has so far produced of what those autographs most likely contained.”



MODERN
ENGLISH
TRANSLATIONS

ESV 2001	Message 2002	New Century '05
REB 1992	CEV 1995	NLT 1996
NIV 1978-84	NKJV 1982	NRSV 1989-90
NASB 1971	Living 1971	TEV 1976
Jerusalem 1966	NEB 1970	NAB 1970
RSV 1952	Berkeley MLB '59	Amplified 1965

(* HERE *)

American Standard 1901
English Revised Version 1881

KING JAMES 1611

DOUAY
1582-1610

MODERN
CRITICAL
TEXTS
(TEXTUAL
CRITICISM)

+ CONJEC-
TURE

BISHOPS 1568

GENEVA 1560

GREAT 1539

MATTHEWS 1537

COVERDALE 1535

TYNDALE 1525

WYCLIFFE 1380

MASORETIC OT
BYZANTINE NT

VULGATE 400

Ancient Versions

Ancient Copies

PAPYRI,
ALEXANDRIAN
COPIES

LOST COPIES

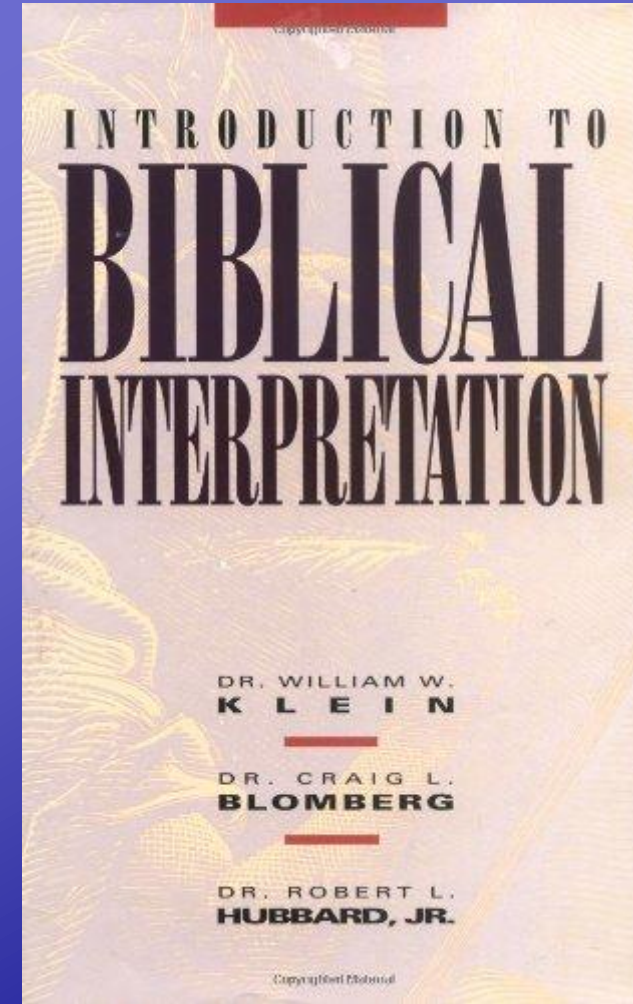
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Original Manuscripts 1500 B.C. - 100 A.D.

Dead Sea Scrolls

Notice the hypocrisy here. They show that it is wrong to interpret in a naturalistic model, but when they approach textual criticism, it is an entirely naturalistic model

ASSUMPTION 3. “But many Bible interpreters do not have the language skills to read these documents either, so they must rely on translations of Scripture ... But how does one choose among the many translations that are available? Two factors should be considered. First, to what extent does a given translation utilise the most reliable findings of modern textual criticism reflected in works ...? Second, what kind of translation is it? Is it highly literal, highly paraphrastic, or somewhere in-between?”

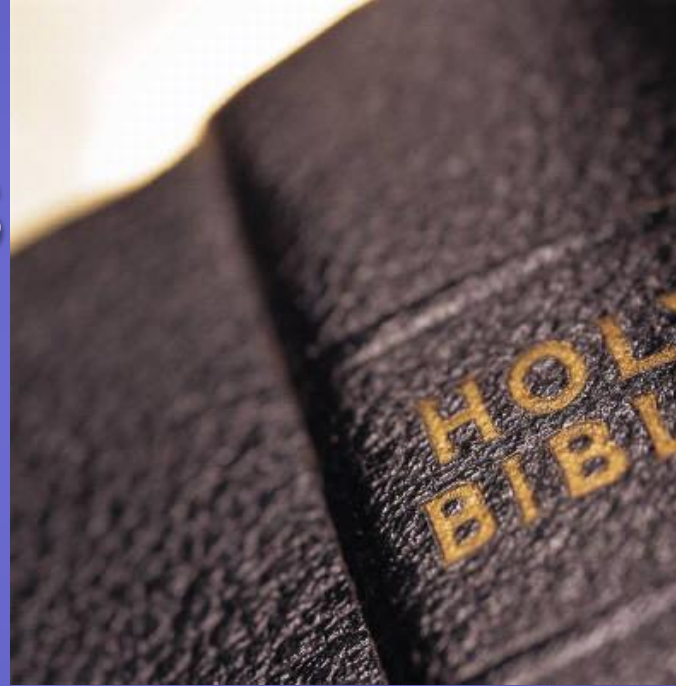


Using present day theories, the scholar can change Scripture by reading into the past:

1. Different words taken or added into Hebrew & Greek
2. Varying meanings to words
3. New and private interpretations



Modern Versions
compared to
the
King James Bible
(in yellow)



DARBY VERSION JOB 30:29

I am become a brother to jackals, and a companion of ostriches.

I am a brother to dragons, and a companion to owls.

NEW CENTURY VERSION GENESIS 1:1

In the beginning God created the sky and the earth.

In the beginning God created the heaven and the earth.

NOAH WEBSTER VERSION GENESIS 1:5

God called the light Day, and the darkness he called Night. There was evening and there was morning, one day.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

NKJV GENESIS 1:1, 2

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

NASB GENESIS 1:6–8

Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. God called the expanse heaven. And there was evening and there was morning, a second day.

And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

AMPLIFIED PSALM 105:18, 19

His feet they hurt with fetters; he was laid in chains of iron *and* his soul entered into the iron, Until his word [to his cruel brothers] came true, until the word of the Lord tried *and* tested him.

Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.

1984 NEW INTERNATIONAL VERSION

ROMANS 7:25b

So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

NEW AMERICAN STANDARD BIBLE ROMANS 6:16

Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

NKJV MATTHEW 16:18

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

PROVERBS 25:23

ASV – The north wind bringeth forth rain:

RSV – The north wind brings forth rain

GN – north wind brings rain.

NIV – As the north wind brings rain,

NKJV – The north wind brings forth rain

The north wind driveth away rain:

ISAIAH 9:3

ASV – Thou hast multiplied the nation, thou
hast increased their joy

NKJV – You have multiplied the nation, and
increased its joy

Thou hast multiplied the nation, and not
increased the joy

ENGLISH STANDARD VERSION

PROVERBS 26:10

Like an archer who wounds everyone is one who hires a passing fool or drunkard.

The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

1 Samuel 13:1

Saul reigned one year; and when he had
reigned two years over Israel,

KJB

1 Samuel 13:1

Saul was [forty] years old when he began to reign; and when he had reigned two years over Israel,

Webster

1 Samuel 13:1

Saul was...years old when he became king; and he reigned two years over Israel.

Darby

1 Samuel 13:1

Saul was...years old when he began to reign;
and he reigned...and two years over Israel.

RSV

1 Samuel 13:1

Saul was [thirty] years old when he became king, and he reigned over Israel for [forty-]two years.

NIV

1 Samuel 13:1

(puts it in a footnote)

Good News Version

BIBLIOGRAPHY

- Bible interpretation issues, look at “Multiple Fulfilments of Bible Prophecy” by Matthew Verschuur and Craig Savige at bibleprotector.com/prophecy
- Bible Version issues, go to victoryfaithcentre.org.au
- King James Bible information, go to bibleprotector.com