

## Bible Mistranslations

It is easy to miss the mark when translating from one language to another. This awareness has us alert that an incorrect (or misleading), translation can cause a reader to take a wrong turn, ending up way off course. As God's Plan moves along, His increasing light causes the Bible to become a book where hidden things get revealed. Truths are emerging to be understood correctly. As we are hungry for truth, His Spirit leads us into more truth. We are now more rapidly identifying translation inaccuracies in order to expose the truth.

*[Note that the most current entry is the one below; also entries 1-4 were regrouped for continuity.]*

### **Mistranslation: 2Corinthians 5:21 KJV**

*"21. For he hath MADE HIM TO BE SIN for us, who knew no sin; that we might be made the righteousness of God in him."*

This one is muddy at best. I was always taught this as basic religious thought. But it can be misleading. According to a footnote in the Williams New Testament, the Greek word for "sin" should be translated as "sin offering". The reason is that "sin offering" is how the Greek word is used in the Old Testament. This footnote is likely referring to The Septuagint Translation, which was a translation made more than 200 years before the birth of Jesus. The Septuagint was a translation from the Hebrew Old Testament into Greek. (It was then translated into English in 1851.)

The value of the Septuagint shines in how it provides evidence of how ancient Greek words were used at the time to translate Hebrew words. The meanings of words in languages often change over time. The Septuagint translation gives insight into what both the Hebrew and the Greek words meant at that time. Here in our example, the Greek word for "sin" had typically been translated as "sin offering" when used in the Septuagint. The New International Version also has a footnote for **2Corinthians 5:21** saying that it could also be translated as "sin offering". That is how it is translated in the Concordant Literal Translation of the New Testament. It is also clarified as "sin offering" in Jonathan Mitchell's Translation of the New Testament. Adam Clarke's Commentary confirms that it was indeed the Septuagint that translates this Greek word as being used 94 times as "sin offering".

The meaning here is obvious. We now can distinguish that Jesus was without sin, but in the role of a sin offering. This is in harmony with the rest of the scriptures. The sin offering is perfect and takes on the *PUNISHMENT* for sin, but the sin is not imputed to the sinless sacrifice. *Christ takes our punishment for sin, but does not become sin for us.*

This is seen also in the sacrifice of the two goats on the Day of Atonement in the Feast of Tabernacles, (**Leviticus 16**). The first goat could not be an offering for sin unless it was a perfect lamb/kid without blemish. The sins of the people were placed upon the head of the second goat, not the first one. So the blood of the first goat protects the second goat from the punishment for sin. But the second goat must then remove the sins and leave them in the wilderness. How? By its strength? No, but by the “fit man”, a type of the Holy Spirit. So the second goat, (us), the guilty one, goes “free” to walk by the fit man, (His Spirit), through the wilderness. Why? To be tested until victorious... until the sin nature no longer has a hold on us...until we are mature in Christ. <sup>1</sup>

That “sin offering” should be the correct translation is seen plainly in this next verse, which is translated correctly in the same translations that miss it in **2 Corinthians 5:21**:

*“And walk in love, as Christ has also loved us and given Himself for us,  
an OFFERING AND A SACRIFICE to God, for a sweet-smelling aroma.”  
Ephesians 5:2 New King James Version (NKJV)*

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1. For fuller understanding, read our Lesson No. 09 on “Two Goats & Two Doves”. There is also further explanation in “Religious Myths vs Bible Truths”.