version, where the point you want to bring out is sufficiently brought out. Even if you

could make a better translation if it brings out the point you want to bring out, why

just quote the common version, they'd understand. But if your bringing out a point

that is in it, that the common version doesn't bring out, why then make your ffee

translation. It's my impression that's what's done, that's what we would do in the

Seminary. You would be apt to read the King James to illustrate any point, unless the

point wasn't brought out sufficiently, and then you (2)

and that's my impression that's what occurred. But of course we don't know when it

s ays that Jesus said this, whether he said this in Greek, or whether he talked Aramaic,

and the gospel writer has given us a translation, and if you give a translation for the

Aramaic, we don't know whether when you come to the Scripture verses, whether he

translated the Aramaic to the Scripture or whether he simply gave the common Greek(2 1/2)

I imagine the Holy Spirit would lead him to give a new translation if

the point wasn't brought out sufficiently, but if it was, even if the Aramaic differs

quite definitely from the Greek common translation, if the point was equally clear in

both, there wouldn't be much value in giving us to understand how there was a difference

on something that didn't affect the matter at issue. You see, people have a great

deal of difficulty with this matter of N.T. translating the Old. N.T. quotations. Youfind

them in the Old Testament, you find them in different wording in the N ew. And they

say, well, now, how do you believe in verbal inspiration when the New Testament quotes

the Old and misquotes it, well actually neither one of them is the original. The O.T.,

ours, is an English translation in both cases. So your translation, if you're going to give

it exactly as it was in the original, there is just no other way to do. A translation

is an approximation and that's all it can be, and it can't be an exact approximation be-

cause there isn't any. So that is a problem that causes some people a great deal of

difficulty, but I think once they get the essential principle it shouldn't. Where the

problem does come in is where sometimes arguments seem to be taken from things in the